PRACTICAL INTRODUCTION

TO

ENGLISH COMPOSITION.

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PART II.

SECOND EDITION.

EDINBURGH: SUTHERLAND AND KNOX.

LONDON: SIMPKIN, MARSHALL, AND CO.

MDCCCLIV.

MURRAY AND GIBB, PRINTERS, EDINBURGH.

PREFACE.

THE plan upon which this Part of the present work has been constructed, is based upon the principle of rendering the study of English Composition, in its higher branches, practical and interesting. Conceiving that lengthy dissertations have a tendency to fatigue and perplex rather than to stimulate and enlighten the pupil, the Authors have preferred the more direct, and, as it seems to them, the more inspiriting method of exemplifying by Models the manner in which every class of subjects may be treated. In addition to these, numerous Skeletons, in which the heads have generally been adapted to a fair estimate of the pupil's capacity, are submitted for his further encouragement and assistance. The First Book contains an explanation of the principal Figures of Speech, with corresponding exercises, the application of which will be evolved in the course of the pupil's subsequent progress. The Second and Third Books will be found to embrace a great variety of subjects in Morals, General Literature, Science, and History. With respect to the Skeletons for Biographical and Historical Narrative, it may be remarked that, in some instances, the subject is so regarded as to suggest a more excursive mode of treatment than is usually indicated in such exercises. As a means of cultivating the habit of generalization, and thus enlarging the ideas of the pupil, the life of a Columbus, for example, might be viewed less as a history of the individual than as a

nucleus for the illustration of the great era, in its various relations and important consequences, with which his name is associated.

Besides the methods usually prescribed for Themes, a new Set of Heads is presented in the Third Section of the Fourth Book, as being, in the opinion of the Authors, more suitable than any of the others to the class of subjects to which they refer. In the Fifth Book, which treats of the Essay, it is believed that the analysis will be of service to the pupil before he begins that branch of composition. Such exercises as those prescribed in the Sixth Book have, in the course of the Authors' own experience, been attended with the happiest results.

The various exercises comprised in this Part of the work have, as in the First, been arranged in conformity with the essential principle of gradually expanding the mind of the pupil, with a view at the same time towards his acquisition of that information which is necessary to his success as a writer. Regarding the number and diversity of the subjects prescribed, in connection with the corresponding Models and Skeleton Exercises, the accomplishment of these objects, together with the satisfactory progress of the pupil in the Art of Composition, may, it is presumed, be not unreasonably anticipated.

The difficulty, in most instances, of obtaining from extraneous sources such Models as were deemed suitable to the exercises, has imposed upon the Authors the necessity of writing them expressly for the present work. Those which are not original are so specified in the Contents.

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BOOK I.

ON FIGURES.

SECTION I.

EXPLANATION OF FIGURES.

Figures are certain modes of expression different from those of ordinary speech.

They have been divided into two Classes, viz., 1. Figures of Arrangement; 2. Figures of Conversion.

In Figures of Arrangement, the words or members of a sentence are placed in a more lively and emphatic form than that of ordinary discourse; as, "Sweet is the breath of morn," for "The breath of morn is sweet;" "How brightly shines the sun!" for "The sun shines very brightly."

In Figures of Conversion, words are turned from their original signification, in order to render a discourse more forcible and attractive. In the expression, "All nature smiles," the word "smiles," which originally applies to the human countenance, is beautifully turned, so as to describe a pleasing appearance in nature.

Figures of Conversion have also been named Tropes.

The use of figures is universal, being in a greater or less degree as natural to man as the ordinary forms of speech. A poetical and luxuriant fancy especially delights in figures. Judgment and aptitude in their use are most likely to be attained by an assiduous study of the most eminent poets and rhetorical writers.

FIGURES OF ARRANGEMENT.

The principal Figures of Arrangement are Interrogation, Exclamation, Hyperbaton or Transposition, Pleonasm, Antithesis, and Climax.

1. Interrogation introduces a question without requiring an answer, in order to render the subject more striking or convincing; as, Who can by searching find out God? If God be for us, who can be against us?

2. Exclamation expresses emotion in a more animated form than ordinary speech; as, How are the mighty fallen! What an endless variety in the works of nature!

3. Hyperbaton or Transposition changes the natural order of words, for the purpose of making the subject more emphatic; as, Fallen is thy throne, O Israel! Great is Diana of the Ephesians!

4. Pleonasm employs a redundancy of words, to add force to the expression; as, I cried unto the Lord with my voice. Rejoice and be glad, O daughter of Edom!

5. Antithesis contrasts words and sentiments, in order to render them more clear and striking; as, Virtue ennobles the mind; vice degrades it. The wicked flee when no man pursueth; but the righteous are as bold as a lion.

6. Climax makes each successive member of a sentence rise in force and elevation of expression, so as to impress the subject more powerfully on the mind; as, What a piece of work is man! How noble in reason! How infinite in faculty! In action how like an angel! In apprehension how like a God!

FIGURES OF CONVERSION OR TROPES.

The principal Tropes are Simile, Metaphor, Allegory, Metonymy, Synecdoche, Hyperbole, Personification, Apostrophe, and Irony.

Simile, Metaphor, and Allegory, are Figures of Comparison.

In every comparison there are two objects, the primary and the secondary.

1. The Simile compares the primary object to the secondary, for the purpose of illustrating the character and qualities of the former; as, The Assyrian came down like a wolf on the fold.

2. Metaphor assimilates the primary more closely to the secondary, by using no sign of comparison; as, God is my fortress. Thy Word is a lamp unto my feet.

3. Allegory continues the comparison throughout a discourse or story, but, in general, keeps the primary out of view; as, My well-beloved hath a vineyard in a very fruitful hill; and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

The Parables of our Lord, Æsop's Fables, some proverbs and enigmas, furnish examples of Allegory.

4. Metonymy consists in a change of names which have some relation to one another. 1. The effect is sometimes put for the cause; as, Gray hairs should be respected. 2. The thing containing for the thing contained; as, He drank the fatal cup. 3. The sign for the thing signified; as, The sceptre shall not depart from Judah. 4. The author for his writings; as, Have you read Milton? 5. The material for the thing made of it; as, Now clashes first the meeting steel. 6. The place for the inhabitants; as, The country rose in arms.

5. Synecdoche puts the whole for a part, or a part for the whole; as, The eyes of the world were turned upon him. Consider the lilies, how they grow.

6. Hyperbole exceeds the truth, in order to render the subject more striking; as, I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea-shore.

7. Personification imparts life and action to inanimate objects, abstract qualities, or affections of the mind; as, The sea rages. Wisdom crieth aloud. Hope whispers peace to the penitent soul.

8. Apostrophe addresses some person either absent or dead, and conceives him to be present; as, O my son Absalom! my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!—Apostrophe often includes Personification; as, O Death! where is thy sting? O Grave! where is thy victory?

9. Irony conveys a meaning directly opposite to that which is expressed, and ridicules or censures under the disguise of praise; as, You are remarkably civil! Cry aloud, for he is a God!

SECTION II.

DISTINCTION OF FIGURES.

FIGURES OF ARRANGEMENT.

1. Write from the following paragraph the two examples of Interrogation.
2. Write from the following paragraph the two examples of Exclamation.
3. Write from the following paragraph the two examples of Hyperbaton or Transposition.
4. Write from the following paragraph the two examples of Pleonasm.
5. Write from the following paragraph the two examples of Antithesis.
6. Write from the following paragraph the example of Climax.

PARAGRAPH FOR EXERCISES.

Blessed are the meek, for they shall inherit the earth. The prodigal robs his heir; the miser robs himself. Who shall separate us from the love of God? It is highly criminal to bind a Roman citizen; to scourge him is enormous guilt; to kill him is almost parricide; but by what name shall I designate the crucifying of him? Then shook the hills, with thunder riven. Shall a man be more pure than his Maker? He heareth it with his ears, and understandeth it with his heart. How majestic are the starry heavens! The wise man considers what he wants; and the fool what he abounds in. I saw it with these eyes. O the depth of the riches both of the wisdom and knowledge of God!

FIGURES OF CONVERSION OR TROPES.

1. Write from the following paragraph the two examples of Simile.
2. Write from the following paragraph the two examples of Metaphor.

3. Write from the following paragraph the example of Allegory.
4. Write from the following paragraph the tw. examples of Metonymy.
5. Write from the following paragraph the two examples of Synecdoche.
6. Write from the following paragraph the two examples of Hyperbole.
7. Write from the following paragraph the two examples of Personification.
8. Write from the following paragraph the two examples of Apostrophe.
9. Write from the following paragraph the two examples of Irony.

PARAGRAPH FOR EXERCISES.

The sword has laid waste many a fertile tract of country. Moist, bright, and green, the landskip laughs around. Love swells like the Solway, but ebbs like its tide. Saul hath slain his thousands, and David his ten thousands. I am the true vine. Thou art sounding on, thou mighty sea, for ever and the same! Mine eyes run down rivers of water. Thou that destroyest the temple, and buildest it up in three days, save thyself. The groves poured forth their music. O Jonathan! thou wast slain in thine high places! No useless coffin enclosed his breast. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. The clouds were tinged with gold. The cotton manufacture employs a great number of hands. The righteous shall flourish as the palm tree. No doubt but ye are the people, and wisdom shall die with you. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

SECTION III.

DISTINCTION OF FIGURES CONTINUED.

FIGURES OF ARRANGEMENT.

1. Write from Scripture three examples of Interrogation.
2. Write three examples of Interrogation from any other source.
3. Write from Scripture three examples of Exclamation.
4. Write three examples of Exclamation from any other source.
5. Write from Scripture three examples of Transposition.
6. Write three examples of Transposition from any other source.
7. Write from Scripture three examples of Pleonasm.
8. Write three examples of Pleonasm from any other source.
9. Write from Scripture three examples of Antithesis.
10. Write three examples of Antithesis from any other source.
11. Write from Scripture three examples of Climax.
12. Write three examples of Climax from any other source.

FIGURES OF CONVERSION OR TROPES.

1. Write from Scripture three examples of Simile.
2. Write three examples of Simile from any other source.
3. Write from Scripture three examples of Metaphor.

4. Write three examples of Metaphor from any other source.

5. Write three examples of Allegory from any source.

6. Write from Scripture three examples of Metonymy.

7. Write three examples of Metonymy from any other source.

8. Write from Scripture three examples of Synecdoche.

9. Write three examples of Synecdoche from any other source.

10. Write from Scripture three examples of Hyperbole.

11. Write three examples of Hyperbole from any other source.

12. Write from Scripture three examples of Personification.

13. Write three examples of Personification from any other source.

14. Write from Scripture three examples of Apostrophe.

15. Write three examples of Apostrophe from any other source.

16. Write three examples of Irony from any source.

SECTION IV

MISCELLANEOUS EXERCISES ON FIGURES.

1. Write a figurative expression for each of the following words.

EXAMPLE: Youth—the Morning of Life.

EXERCISES.

Sun.	Thunder.	Sea.	Sleep.
Moon.	Lightning.	Night.	Death.
Stars.	Clouds.	Sky.	Grave.

2. Write sentences with a metaphorical application of each of the following words.

EXAMPLE.

PATH—The paths of glory lead but to the grave.

EXERCISES.

Fruit.	Dark.	Climb.	Quickness.
Stain.	Deep.	Build.	Sweetness.
Pillar.	Strong.	Burn.	Coolness.

3. Write the first twelve Similes in the first book of Milton.

4. Write the first twelve examples of Personification in Thomson's Season of Summer.

5. Distinguish the Figures in the following Passages of Poetry.

EXAMPLE.

Sun of the sleepless! melancholy star!
Whose tearful beam shines tremulously far;
That show'st the darkness thou canst not dispel;
How like thou art to joy remembered well!
So memory gleams, the light of other days,
That shines, but warms not with its powerless rays:
A night beam Sorrow watches to behold,
Distinct, but distant; clear, but oh! how cold!

FIGURES.

The first four lines—apostrophe. "Sun"—metaphor. "Melancholy star"—personification. "Tearful beam"—personification. "How like thou art to joy remembered well!"—simile. "So memory gleams, the light of other days, that shines, but warms not with its powerless rays"—comparison. "Gleams"—metaphor. "The light of other days"—metaphor. "Shines"—metaphor. "Shines, but warms not"—antithesis. "Rays"—metaphor. "Night beam"—metaphor. "Sorrow"—personification. "Distinct, but distant; clear, but oh! how cold!"—antithesis.

EXERCISES.

I.

And now, lashed on by destiny severe,
With horror fraught the dreadful scene draws near!
The ship hangs hovering on the verge of death,
Hell yawns, rocks rise, and breakers roar beneath.
Uplifted on the surge, to heaven she flies,
Her shattered top half-buried in the skies;
Then, headlong plunging, thunders on the ground:
Earth groans! air trembles! and the deeps resound!
Her giant bulk the dread concussion feels,
And, quivering with the wound, in torment reels.
Again she plunges! hark! a second shock
Tears her strong bottom on the marble rock!
Down on the vale of death, with dismal cries,
The fated victims shuddering roll their eyes
In wild despair, while yet another stroke,
With deep convulsions, rends the solid oak;
Till, like the mine, in whose infernal cell
The lurking demons of destruction dwell,
At length asunder torn, her frame divides,
And, crashing, spreads in ruin o'er the tides.

II.

The North-east spends his rage; he now shut up
Within his iron cave, the effusive South
Warms the wide air, and o'er the void of heaven
Breathes the big clouds with vernal showers distent.
At first a dusky wreath they seem to rise,
Scarce staining ether; but, by swift degrees,
In heaps on heaps, the doubling vapour sails
Along the loaded sky, and mingling deep,
Sits on the horizon round—a settled gloom;
Not such as wintry storms on mortals shed,
Oppressing life, but lovely, gentle, kind,
And full of every hope, and every joy,
The wish of nature. Gradual sinks the breeze
Into a perfect calm, that not a breath
Is heard to quiver thro' the closing woods,

Or rustling turn the many twinkling leaves
Of aspen tall. Th' uncurling floods, diffused
In glassy breadth, seem, thro' delusive lapse,
Forgetful of their course. 'Tis silence all,
And pleasing expectation. Herds and flocks
Drop the dry sprig, and, mute-imploring,
Eye the falling verdure. Hushed in short suspense,
The plumy people streak their wings with oil
To throw the lucid moisture trickling off;
And wait the approaching sign to strike at once
Into the general choir. Ev'n mountains, vales,
And forests seem, impatient, to demand
The promised sweetness.

6. Convert the following figurative expressions into plain language.

EXAMPLE.—He bore away the palm.
CHANGED.—He obtained the prize.

EXERCISES.

How beautiful is night! The clouds of adversity soon pass away. Who is like unto thee, O God, in Heaven above, or in the earth beneath? He was one of the brightest luminaries of the age. Vain is the tree of knowledge without fruits. The waves rose to Heaven. She shed a flood of tears. The Emperor Caligula assumed the purple on the death of Tiberius. Have you read Pope? Nature in spring is covered with a robe of light green. Night spreads her sable mantle over the earth. The vessel ploughs the deep. Alfred was a shining light in the midst of darkness. The Cross will at last triumph over the Crescent.

BOOK II.

ON ILLUSTRATIONS.

INTRODUCTION.

THE exercises in this book are designed to cultivate the taste of the pupil, as well as to awaken and bring into active operation his discriminative faculties. While the miscellaneous character of the subjects presented for illustration will conduce to his advancement in the art of composition, his reflective powers will be strengthened, and his grasp of thought widened, by exercises in the perception of analogy and distinction. His general knowledge keeping pace with these acquirements, his subsequent progress will be comparatively easy. Though the models are generally as short and condensed as a fair treatment of the subject will permit, the pupil, at this stage, should rather be encouraged than checked in excursion of idea and luxuriance of expression. In the three last sections, where the exercises might be too difficult for his unaided efforts, the skeletons, it is conceived, will afford him the necessary assistance.

SECTION I.

EMBLEMS.

1. Write a short illustration of the following Emblems.

MODEL.

Spring—an Emblem of Youth.

The different periods of human life are often beautifully and appropriately represented by the seasons of the year. Spring, which ushers in the train, diffusing universal joy and freshness throughout nature, we at once hail as a fit emblem of that brief but delightful period of our existence—youth. How naturally do the rapid changes of rain and sunshine that diversify the face of an April sky, typify the transient and capricious bursts of youthful emotion, whether of joy or of sorrow! And how strikingly does the vital energy that succeeds the refreshing shower represent the irrepressible buoyancy of youth, when tears are shed only to be followed by some freak of exuberant gladness! As nature in spring abounds everywhere in the liveliest attractions, so does the world present an inexhaustible source of enjoyment to the ardent hopes of the young. But, as it is in spring that the husbandman sows the seed which autumn is to ripen for his support, so must the foundation of our happiness and prosperity in after-life be diligently laid in our early years. If the proper period of improvement be neglected, either in the natural or the moral world, nothing but disappointment and regret will ensue. It is in this view that the emblem is worthy of our serious study; and happy is he who deeply considers and wisely applies it.

EXERCISES.

Winter—Old Age.	Flower—Man.
River—Human Life.	Light—Knowledge.
Sleep—Death.	Evening—Autumn.

2. Write a short illustration of the following Scripture Emblems.

MODEL.

The Righteous shall flourish as the Palm Tree.

The emblems of Scripture are remarkable for their fitness no less than for their beauty. The palm tree, on account of its lofty and graceful figure, affords a pleasing and appropriate representation of the comeliness of virtue; while, in respect of the benefits it confers upon the countries in which it grows, it is equally emblematical of the blessings bestowed upon society by the example and exertions of the righteous. Every part of the palm tree—fruit, leaves, sap, and trunk—may be rendered available to the wants of man. It affords food, drink, medicine, and a variety of useful and indispensable materials. It grows abundantly and thrives best in places where there is no corn, thus supplying the deficiency of that important article, and furnishing nearly all the subsistence of the inhabitants. How much, therefore, must it be esteemed by the natives of the East, and how suggestive to them of the qualities of a good man! But an important point of resemblance remains to be noticed. The palm tree flourishes with a crown of evergreen and unfading foliage, which may be regarded as typical of that crown of everlasting glory which is to be inherited by the just, and of that perpetual freshness in which men delight to preserve their memory.

EXERCISES.

1. The harvest is the end of the world. 2. The kingdom of heaven is like unto a grain of mustard seed. 3. I (Christ) am the light of the world. 4. Ye (Christians) are the salt of the earth. 5. Wicked men are like the troubled sea. 6. Envy is the rottenness of the bones.

3. Write a short illustration of the Emblems contained in the following passages of poetry.

MODEL.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

In this allegory, the course of human events is finely represented under the emblem of the ebb and flow of the ocean. Man, freighted with destiny, is the vessel that is launched into the great stream of life, and, with swelling hopes, is borne forward on the proud tide of prosperity, or, it may be, tossed about by the winds and waves, and finally wrecked amid the rocks and shoals of adversity. A similar figure is frequently used by the poets, as in the following elegant lines by Pope :—

"On life's vast ocean diversely we sail,
Reason the card, but passion is the gale."

In order fully to comprehend the application of the passage under review, it may be necessary to take into consideration the circumstances in which it is supposed to have been spoken. Shakspere, in his noble play of Julius Cæsar, represents Brutus and Cassius, the assertors of Roman liberty, as discussing the propriety of engaging, at that particular time, the forces of Antony and Augustus, who were then marching on them. Cassius, unwilling to stake the freedom of Rome on a single engagement, urges various reasons for delay; but Brutus, with arguments that appear equally forcible, insists upon an opposite course of action, and in his speech gives utterance to these celebrated lines.

The poet, we conceive, intends chiefly to describe the fatality attending the fortunes of such men as sometimes act a great part on the theatre of life. Hannibal, Pompey, Cæsar, Antony, the Norman conqueror, Charles the Swede, and Napoleon, may be considered as representatives of the class. With such men, there is seldom

a medium between triumph and ruin; and a single mistake or omission is often fatal. Thus Pompey, when contending with Cæsar for unlimited empire, gained an advantage over his opponent at Dyrrachium; but, having failed to improve it, his career, in the language of the poet, was thenceforth "bound in shallows and in miseries." Cæsar afterwards said of himself that he would have been lost, if Pompey had on that occasion availed himself of his good fortune. *Actum de nobis fuerat, si hostis scivisset victoriâ uti.*

The fortunes of the renowned Clive were at issue on the celebrated battle of Plassey. With a force of only 3000 men, he there attacked and defeated an army of 60,000, under the command of the Nabob of Bengal. Struggling with a sense of the responsibility he incurred by engaging with such fearful odds, he had held a council of war the night before the battle; and a retreat was then unanimously decided on. Leaving the council, and retiring under the shade of some trees, for the purpose of indulging in solitary thought, his mighty spirit regained its native resolution; and in an hour he returned to give orders for the advance. His genius and intrepidity had triumphed over his temporary indecision. He took the tide of his destiny at the flood, and it swept him on to fortune.

The emblem might be illustrated by endless examples from history; and the moral it establishes will be found applicable, in a great measure, to the affairs of all men who abandon themselves wholly to the pursuit of fortune. It is not necessary, however, to suppose that the same fatality controls the career of those who may justly expect to reap the reward of perseverance and industry. Disappointments, it is true, are not of rare occurrence; and the caprice of fortune will sometimes favour the undeserving to the prejudice of the meritorious. But even disappointments are sometimes beneficial to those who know how to receive them; and of such men it may generally be asserted, that they are the controllers and not the creatures of fortune.

EXERCISES.

I.

All the world's a stage,
And all the men and women merely players.

II.

Pleasures are like poppies spread;
You seize the flower—its bloom is shed.

III.

The tear down childhood's cheek that flows,
Is like the dewdrop on the rose;
When next the summer breeze comes by,
And waves the bush, the flower is dry.

IV.

When winds the mountain oak assail,
And lay its glories waste,
Content may slumber in the vale,
Unconscious of the blast.

V.

Contemplate, when the sun declines,
Thy death with deep reflection;
And when again he rising shines,
Thy day of resurrection.

VI.

How oft a cloud, with envious veil,
Obscures yon bashful light,
That seems so modestly to steal
Along the waste of night!
'Tis thus the world's obtrusive wrongs
Obscure, with malice keen,
Some timid heart, which only longs
To live and die unseen.

SECTION II.

PROVERBS.

1. Write a short illustration of the following Proverbs.

MODEL.

All is not gold that glitters.

This proverb is of frequent and various application in the affairs of life, since nothing is more common than the disappointments that result from trusting too much to appearances. Regarding the subject with special reference to that kind of ostentation which displays itself in an unwarranted assumption of mental superiority, we find that such pretensions too frequently pass current. While real merit is modest and retiring, its counterfeit is generally arrogant and obtrusive. The mere presence of these opposite traits would therefore seem to afford a sufficient test for the discovery of the genuine metal, and the detection of the specious glitter; but multiplied and immemorial experience attests the ready preference accorded to the one, and the neglect or tardy acknowledgment of the other. Such, indeed, is the effect of a voluble assurance, that we too frequently yield to an impression in its favour which the modest dignity of conscious merit would disdain to court by similar means.

The maxim is finely illustrated by the poet in the following lines:—

"How is the world deceived by noise and show!
Alas! how different to pretend and know!
Like a poor highway brook, pretence runs loud,
Bustling, but shallow, dirty, weak, and proud;
While, like some nobler stream, true knowledge glides,
Silently strong, and its deep bottom hides."

EXERCISES.

1. Better late than never. 2. Look before you leap. 3. A friend in need is a friend indeed. 4. A rolling stone gathers no moss. 5. Many a slip betwixt the cup and the lip. 6. Empty vessels make the greatest sound. 7. No rose without a thorn. 8. Strike while the iron is hot. 9. Prevention is better than cure. 10. A small spark makes a great fire. 11. Where there's a will there's a way. 12. The burnt child dreads the fire.

2. Write a short illustration of the following Scripture Proverbs.

MODEL.

Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

Intercourse and conversation with our fellow-men, besides exercising an important influence on the moral character, are of great account in the improvement of the intellect. Meditation and study undoubtedly require the silence and retirement of the closet; but, if we would preserve the powers of the mind in due vigour and healthy tone, we must beware of contracting the habits of a recluse. Solitary reflection and seclusion from the world, when indulged in to excess, may sometimes be said to produce such effects on the mind as rust does upon iron, encrusting it with prejudices, and blunting or impairing some of its valuable faculties. Opinions which, adopted in privacy, have been allowed to slumber for a long time in undisturbed security, are often startled by a rude shock when brought to the ordeal of discussion, which places an argument in various points of view, exposes its defects, and sharpens the wits of those who may be engaged in defending or opposing it. In considering the proverb, however, we must not disregard the pleasure to be derived from cheerful conversation, and its beneficial effects on the spirits. How welcome, too, are the tones of friendship in danger or difficulty, and how soothing its voice

in the time of trouble! Such are the circumstances in which we most readily yield to the counsels of our friend, and seek his assistance in brightening or sharpening the countenance.

EXERCISES.

1. A soft answer turneth away wrath. 2. They that are whole need not a physician. 3. Whoso diggeth a pit shall fall therein. 4. Death and life are in the power of the tongue. 5. The race is not to the swift, nor the battle to the strong. 6. Better is a dinner of herbs where love is, than a stalled ox with hatred therewith 7. Faithful are the wounds of a friend. 8. The hand of the diligent maketh rich. 9. As cold waters to a thirsty soul, so is good news from a far country. 10. As a dog returneth to his vomit, so a fool returneth to his folly. 11. There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. 12. As in water face answereth to face, so the heart of man to man.

SECTION III.

PRECEPTS.

1. Write a short illustration of the following Precepts.

MODEL.

Judge not, that ye be not judged.

A propensity to discover and exaggerate the failings of our neighbour, is one of the most ordinary forms of that selfishness which is too often so predominant in the human character; and many are the considerations which render it imperative upon us to be careful that we do not encourage it. Nothing is more likely to blind us entirely to our own imperfections than the habit of dexterously spying out and descanting upon the faults of others; while, at the same time, so far from thereby gaining credit or esteem, there is much

greater probability that our statements will be regarded with suspicion, and ourselves with dislike. The world will be apt to conclude, and not without some reason, that a person who is so much occupied in censuring others, cannot have much time to bestow upon self-examination; and it is not unlikely that the world may perform for him the duty that he has so much neglected. "He never has a good word to say of any one," is, indeed, an observation frequently applied to an industrious fault-finder; and the conclusion to which it leads is generally considered unfavourable to himself. As, besides, a censorious judgment is often too hastily formed, and consequently unfounded, the expression of it may be highly injurious to the feelings or the prospects of our neighbour; and this consideration also should seriously incline us to the indulgence of charitable sentiments towards him.

But, above all, the severity with which the Great Author of our religion has, on various occasions, reproved the habit of judging our brother in a rash and uncharitable spirit, shows how strongly it must stand opposed to those virtues which constitute a truly Christian character; while the solemn warning conveyed in the words now before us, "Judge not, that ye be not judged," is equally instructive as to the ultimate consequences which may result from its indulgence.

EXERCISES.

1. Let not the sun go down upon your wrath. 2. Honour yourself, and you will be honoured. 3. Do as you would be done by. 4. Listen not to all that is spoken. 5. Avoid extremes. 6. Deliberate slowly, execute promptly. 7. Never put off till to-morrow what can be done to-day. 8. Nip sin in the bud. 9. Be just before you are generous. 10. Let another man praise thee, and not thine own mouth. 11. Use pleasures moderately. 12. Condemn no man unheard.

SECTION IV.

SUBJECTS FROM NATURE.

1. Write a short illustration of the following Adaptations.

MODEL.—*The Eyelids.*

Nature, in all its aspects, presents the most ample evidence of design, or adaptation of means to accomplish a certain end; but the most striking examples, perhaps, are to be found in the structure of the human frame. The more we contemplate the functions and uses of any part of it, the more we must admire and reverence the wisdom as well as the beneficence of the Creator. Let us examine, in illustration of these remarks, the various instances of contrivance and adaptation in the Eyelids.

The office of these "fringéd curtains of the eye" being the protection of that wonderful organ from injury, we at once perceive that, in form, and in every other respect, they are perfectly adapted to their intended functions. When open, they are disposed in folds, which expand in such a manner as to envelop the eye completely when shut. They may thus, in point of design, be compared to window curtains, capable of being opened and closed at pleasure. The skin with which the eyelids are covered is unusually fine, thereby yielding with great facility to their almost incessant motion, which, again, is effected by means of certain muscles with which they are provided. The eyelids cover the eye during sleep, and at all times prevent it from being irritated or injured by particles flying about in the air. Closing with extraordinary rapidity, they protect it from any sudden glare of light; and their habitual and regular motions preserve it from the effects of continual exposure to the air. The necessity of such preservation will be sufficiently ap-

parent, if we consider the extreme delicacy of the organ of vision. As it is also sometimes necessary to moderate light which may be too brilliant, without entirely excluding it, the contraction of the eyelids enables us to admit just so much as may be necessary without being injurious. When, on the other hand, there is a deficiency of light, we separate them in such a manner as to admit as much of it as possible into the organ of vision. Those beautiful appendages, the eyelashes, are believed to assist in protecting the eye from the small particles of dust that float in the air.

If, in addition to the individual or distinctive character of any organ or member of the body, we take into consideration the nerves, the vessels, the tissues, the membranes, and all the astonishing apparatus with which every part of the living structure is furnished, we can scarcely conceive it possible for human ingenuity to discover, in any instance, all the purposes intended, and all the ends fulfilled. Galen, the celebrated physician, is said to have been so entirely overwhelmed by the innumerable marks of design he discovered in the human skeleton, as to renounce infidelity for ever; but it is not unreasonable to suppose that a scrutiny of any single organ would have led to the same result.

EXERCISES.

1. The Hand. 2. The Spine. 3. A Joint. 4. The Trunk of the Elephant. 5. The Feet of Quadrupeds. 6. The Feet of Birds. 7. The Teeth of Quadrupeds. 8. The Bills of Birds. 9. The Covering of Animals. 10. The Structure of Birds for Flight. 11. Adaptation in Plants. 12. The Principle of Gravitation as an Adaptation.

2. Write a short illustration of the following examples of Instinct.

MODEL.—*Nests of Birds.*

The principle of instinct is more or less an attribute of all animated beings, and, under whatever circum-

stances it may be exerted, is a subject replete with wonder. What reflecting mind, for example, can remain unmoved with surprise, on beholding the worm or the spider, acting under one of the simplest impulses of this faculty, counterfeit death when pressed by danger, in order to save itself from destruction? Ascending from those instances which regard merely the preservation of the individual, and contemplating the subject in its higher aspects, we are overwhelmed with the endless examples of instinctive foresight and ingenuity exhibited by the various orders of the animal kingdom. It would be difficult, perhaps vain, to claim pre-eminence for any particular kind. Without forgetting, therefore, that the beaver, the bee, or the ant, may have as strong a title as any others to our admiration, we shall view the preceding reflections with reference to the instinct of the feathered tribe, as displayed in the fabrication of their nests.

A great variety of material is employed by the different species of birds in the construction of their habitations. All the kingdoms of nature are laid under a wide range of contribution by these winged artificers, the substances employed usually varying with the habits of the bird and the form and situation of the nest. Of the intuitive wisdom exerted in the structure of these fabrics, we shall confine ourselves to a few of the most striking examples.

The swallow, whose preference for the abodes of men, as well as its elegance of form and gracefulness of evolution in flight, render it so general a favourite, exhibits, in the erection of its "straw-built shed," a degree of prudence and foresight which it is equally pleasing and instructive to observe. Its nest, commonly built under the eaves of a house, or in the corner of a window, is constructed of mud, rendered tenacious by being mixed with straw; and in order that it may not fall by its own weight before it has had time to harden and adhere firmly to the wall, the bird builds only a certain portion every morning until it is completed,

the remainder of the day being devoted to food and amusement. The woodpecker, remarkable for its prodigious power in stripping trees of their bark, provides itself with a habitation by scooping a hole out of the solid body of a tree, from two to five feet deep, and as circular as if drawn with a pair of compasses. It has generally a winding direction, as a protection from the weather. Such as fix their residence among men have been observed, when thus hewing out their nest, to remove the chips and rubbish to a distance from the tree on which they were occupied, in order to conceal their operations as much as possible. A certain class of birds, among which the bullfinch and some others are comprehended, have been denominated Basket-makers on account of the character of their nests. The most curious and interesting examples of this description of bird-architecture are furnished by those species which hang their nests from the branches of trees—a precaution evidently adopted for the purpose of defeating the attempts of the snake and other enemies upon their offspring. The invasion of these nests is rendered more difficult by the entrance being always from below, and frequently through a long narrow passage, projecting exactly like the tube of a chemist's retort. The form of the nest is spherical, and the whole fabric, elegantly woven of a species of tough grass, presents an example of ingenuity, which, to adopt the language of the naturalist who describes it, "is calculated to excite the highest admiration." But still more surprising is the skill displayed by those feathered artists that have been denominated Tailor Birds. The species that is found in Hindostan gathers cotton from the shrub, and then spinning it into thread with its feet, sews the leaves neatly together, as with a needle, for the purpose of concealing its nest. Without multiplying examples further than merely to allude to the Felt-makers, which actually form a fine cloth out of the wool, moss, spider's-web, and other substances of which their nests are composed, we shall leave it to the poet to

express, in the following lines, the sentiments which so naturally spring from the contemplation of such a subject as the "Nests of Birds:"—

"It wins my admiration
To view the structure of that little work—
A bird's nest. Mark it well within, without.
No tool had he that wrought; no knife to cut;
No nail to fix; no bodkin to insert;
No glue to join; his little beak was all:
And yet how nicely finished! What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot,
Could make me such another?"

EXERCISES.

1. The Migration of Birds. 2. The Migration of Fishes. 3. The Provision of Insects for their Young. 4. The Hive of the Bee. 5. The Habitation of the Beaver. 6. Instinct displayed by the Lower Animals in Self-preservation.

3. Write a short illustration of the following Transformations.

MODEL.—*The Frog.*

Nothing, perhaps, in the whole course of nature, is more calculated to excite wonder and reflection than the changes through which some animals pass before they attain their perfect state. Of this kind of development we shall take the frog as an example.

The spawn of the frog is deposited in stagnant pools early in spring. It consists of a transparent gelatinous mass, throughout which the eggs, appearing like little black dots, are distributed at regular intervals. In process of time, which varies according to the temperature of the water in which they are placed, the little animals burst from their prison, and become what are called Tadpoles. In this state they live on vegetable matter. They are furnished with a long tail, which materially assists them in moving through the water; and they breathe, like fishes, by means of gills. The gills of the tadpole, however, are not concealed by any

covering, but appear like fins on each side of the head. As the transformation proceeds, these gradually disappear, two small feet begin to bud forth, as it were, near the tail, and in a few days the hind legs are completed. The form of the mouth changes, and the animal loses all appetite for vegetable food. The fore legs or arms are next produced, and, when these are completed, the tail drops off. The frog now appears in its perfect state, and breathes by means of lungs.

"Thus," says Goldsmith, "the frog, in less than a day having changed its figure, is seen to change its appetite. So extraordinary is this transformation, that the food it fed upon so greedily before is now utterly rejected: it would even starve if supplied with no other. As soon as the animal acquires its perfect state, it becomes carnivorous, and lives entirely upon worms and insects. But as the water cannot supply these, it is obliged to quit its native element, and seek for food upon land, where it lives by hunting worms and taking insects by surprise."

EXERCISES.

The Butterfly.	The Dragonfly.	A Fish.
A Bird.	The Silkworm Moth.	A Tree.

4. Write a short illustration of the Utility of the following subjects.

MODEL.—*The River.*

The river may, in a general sense, be said to perform the same office in the economy of nature as the artery does in the human body. Pregnant with properties essential to the support of vegetable existence, it springs from its source, and in its progress repairs the waste, and sustains the vigour, of the gigantic frame of which it is itself a part. Returning to the ocean, the great reservoir from which it was at first derived, it is again sent forth to repeat, in endless succession, its indispensable functions.

Besides supplying the vital necessity of water, rivers are, in many respects, an inestimable blessing to the countries through which they flow. Wherever they appear, the land is like a garden; where they are absent, it is a desert. Refer, for example, to the map of Egypt, and behold the Nile, its fruitful banks studded with innumerable towns, pursue its majestic and fertilising course. Beyond the sphere of its beneficial influence, the country on the east and on the west, exposed to the action of a burning sun, and unrefreshed by the moisture of a single stream, presents the aspect of an arid and uninhabitable wilderness. The advantages of rivers, in respect of their influence upon the soil, and in imparting coolness to the surrounding atmosphere, is thus most apparent in tropical countries. Under the combined operation of heat and moisture, vegetation in these regions reaches the maximum of luxuriance. "The Ganges," says Macaulay, "rushing through a hundred channels to the sea, has formed a vast plain of rich mould, which, even under the tropical sky, rivals the verdure of our English April. The rice fields yield an increase such as is elsewhere unknown. Spices and sugars, vegetable oils, are produced with marvellous exuberance."

Rivers, by facilitating intercourse between the different countries of the world, and thus materially contributing to the progress of commerce, have been highly conducive to civilisation and to the wealth and prosperity of nations. Most of the great commercial cities of the world, it will be found, are mainly indebted for their importance to a favourable situation on the bank of some navigable river, such as the Thames, the Elbe, or the Neva. Viewed as a means of transit, in a more limited sense, the value of rivers is not to be estimated. The immense quantities of timber, for example, that are annually floated down the Rhine, the Mississippi, and other streams, would, without such means of conveyance, be totally unavailable for the various purposes to which that useful material is so ex-

tensively applied. The Rhine rafts, which are constructed upon an immense scale, deserve a passing notice. The wood that is floated down its tributaries, being collected at a considerable distance from its mouths, is formed into an immense raft, sometimes 800 or 900 feet in length, and 60 or 70 in breadth. A number of huts are erected on it for the accommodation of the workmen and rowers, amounting to several hundreds, so that the enormous mass has the appearance of a floating village.

The natural advantages of rivers as a medium of communication have been multiplied by human industry in the cutting of canals. There are upwards of one hundred canals in England; and they cover the surface of Holland like network.

The moral and physical aspect of Africa, which is comparatively destitute of rivers, affords a striking instance of their beneficial influence. In the absence of these vivifying agents, a great part of its surface is condemned to perpetual sterility; while, for the same reason, the interior being in a great measure excluded from communication with civilised nations, its inhabitants are consequently in a state of ignorance and barbarity.

It is one of the remarkable instances of God's goodness to man, that the enjoyments to be derived from His innumerable gifts do not depend on their usefulness alone. Thus, in contemplating the life and beauty that a noble river imparts to the landscape, we are filled with a sentiment of pleasure entirely irrespective of its mere utility; and the sense of its importance to our physical wants is lost in the more exquisite gratifications that pertain to the feelings. As the river is not in this respect a solitary example of the Divine benevolence, we trust that the consideration of such a subject may always be accompanied by those emotions of reverence and gratitude which it is so well fitted to excite.

EXERCISES.

Ocean.	Atmosphere.	Mountain.	Fire.
Trees.	Flowers.	Water.	Light.

SECTION V.

SCIENTIFIC SUBJECTS.

1. Write a short explanation of the following Properties of Matter.

MODEL.

Impenetrability.

Matter is distinguished by certain properties which are termed essential or general. The essential properties—that is to say, those without which we cannot conceive matter to exist—are Impenetrability, Extension, and Figure.

Impenetrability is that property by which every body occupies a certain space, so that when two bodies are pressed together, they are not lost in each other, however great the force employed. In the case of two solids, this principle is so apparent as to require no demonstration; while its effect in every other instance, though not so easily perceptible, is equally certain. Thus, before a vessel can be filled with water, the air that is contained in the vessel must be displaced, as we may prove by a very simple experiment. Let a glass vessel be forced under water with its mouth downwards, and it will be found that the water will not rise to the top until the air that is contained in the vessel is allowed to escape. It is upon this principle that the use of the diving-bell depends. Again, if we drop a stone into a vessel filled with water, as much of the water will run over as is equal to the bulk of

the stone. From these and other instances we find that solids, liquids, and aëriform bodies are impenetrable; that is to say, it is impossible for two solids, for a solid and a liquid, for two liquids, or for a liquid and air, to occupy the same space at the same instant of time.

There are cases, however, in which a condensation takes place, when two solids, two liquids, or two gases, are mixed together, so that less space is occupied by the two united than was occupied by them separately. For example, an alloy of copper and tin contracts a fifteenth part of their former bulk; and a mixture of water and alcohol is attended by a similar result. We are not, however, to infer from these instances, that there are any cases in which two bodies or portions of two bodies can occupy the same space at the same time, the diminution in bulk being thus explained:—Every body in nature is composed of an infinite number of small particles, at a certain distance from each other, so that, when a mixture is made between two substances, the particles of the one sometimes interpose themselves between the particles of the other; and thus two bodies, when mixed together, may occupy less space than they did before the mixture took place.

EXERCISES.

Figure.	Elasticity.	Divisibility.
Porosity.	Compressibility.	Expansion.
Mobility.	Indestructibility.	Gravitation.

2. Write a short explanation of the following Natural Phenomena.

MODEL.—*The Tides.*

The tides of the ocean, one of the most striking of natural phenomena, are caused by the attractive power of the sun and moon upon its waters.

Let us, for the sake of illustration, suppose that the whole surface of the earth were covered with water,

and that no external influence were brought into operation. In that case, the water would necessarily remain everywhere at a uniform level. Let us bear in mind, however, that, by the universal law of gravitation, all bodies attract each other in a degree regulated by the distance between them, and we shall then see what effect such a body as the moon, situated as she is in respect to the earth, must have upon this supposed uniformity of level. While she absolutely attracts the whole mass of the earth, the waters lying immediately under her, being operated upon with greater intensity than those that are more remote, rise in a heap, and thus form what is termed high water, or full tide. Again, the waters at the corresponding point of the opposite hemisphere, being evidently that part of the whole mass which is least subject to her attractive influence, are consequently drawn forward with less energy than the intervening portions; and, being thus left behind, accumulate in such a manner as to form a tide at the same time as that produced by the direct attraction of the moon. It is evident that low water must lie on both sides of the earth between the two elevations. It is also evident that we must have two tides in the course of the earth's revolution round its axis. This is accomplished in twenty-four hours; but, as the moon is in the meantime proceeding in her course, it is nearly an hour more before the earth returns to the same relative position. We have thus two tides in about twenty-five hours.

The sun, on account of its immense distance, affects the tides less than the moon does. When these two bodies attract the waters in unison, as at new and full moon, the tides are highest, and are thence named spring tides. When, on the other hand, their attraction is in opposition, that is to say, when the moon is in her first and third quarters, the tides are lowest, and are therefore denominated neap tides.

EXERCISES.

Eclipses.	Seasons.	Clouds.	Dew.
Thunder.	Rainbow.	Winds.	Meteors.

SECTION VI.

POETICAL PASSAGES.

Write a short analytical illustration of the following Passages of Poetry.

MODEL.

Evening in Paradise.

"Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests
Were slunk, all but the wakeful nightingale,
She all night long her amorous descant sung;
Silence was pleased: now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw."

In this passage, descriptive of night in Paradise, the poet appropriately represents the duskiness of twilight under the metaphor of a garment, whose subdued and uniform colour readily suggests a contrast to the brilliant and diversified hues of the gaudy day. The deep and holy stillness of evening in that happy abode is next finely indicated rather than fully described. Beast and bird have retired to rest—the nightingale, with her "amorous descant," alone remaining, not to disturb, but to charm the silence, which, by personification, is invested with the attributes of life.

The firmament, by a fine metaphor, is said to glow with "living sapphires," a figure strikingly expressive of the life-like motion and cerulean beauty of the stars. In the remainder of the passage, the metaphors cluster and sparkle like the objects they represent. Hesperus, the evening star, first displays his lustre, and, like the leader of a mighty army, rides with pre-eminent brightness among the heavenly host. The moon then rises, and, emerging from the clouds which at first shrouded her effulgence, shines forth in queenly majesty the unrivalled orb of night, and, throwing her radiance like a silver mantle over the darkness, the scene closes in a flood of splendour.

EXERCISES.

I.

Spring.

Come, gentle Spring! ethereal mildness! come!
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend!
  And see where surly Winter passes off,
Far to the north, and calls his ruffian blasts!
His blasts obey, and quit the howling hill,
The shattered forest, and the ravag'd vale;
While softer gales succeed, at whose kind touch
Dissolving snows in livid torrents lost,
The mountains lift their green heads to the sky.
  As yet the trembling year is unconfirm'd,
And Winter oft at eve resumes the breeze,
Chills the pale morn, and bids his driving sleets
Deform the day delightless; so that scarce
The bittern knows his time, with bill engulph'd
To shake the sounding marsh; or from the shore
The plovers when to scatter o'er the heath,
And sing their wild notes to the listening waste.

II.

The Evening Cloud.

A cloud lay cradled near the setting sun,
A gleam of crimson tinged its braided snow:
Long had I watched the glory moving on
O'er the still radiance of the lake below.
Tranquil its spirit seemed, and floated slow!
Even in its very motion there was rest;
While every breath of eve that chanced to blow,
Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul!
To whose white robe the gleam of bliss is given;
And by the breath of mercy made to roll
Right onward to the golden gates of heaven,
Where, to the eye of Faith, it peaceful lies,
And tells to man his glorious destinies.

III.

A Comparison.

The lapse of time and rivers is the same.
Both speed their journey with a restless stream;
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay;
Alike irrecoverable both when past,
And a wide ocean swallows both at last.
Though each resemble each in every part,
A difference strikes at length the musing heart:
Streams never flow in vain; where streams abound,
How laughs the land with various plenty crowned!
But time, that should enrich the nobler mind,
Neglected leaves a dreary waste behind.

IV.

The Virtues.

O Thou! by whose Almighty nod, the scale
Of empire rises, or alternate falls,
Send forth the saving Virtues round the land,
In bright patrol; white Peace and social Love;
The tender looking Charity, intent

On gentle deeds, and shedding tears through smiles;
Undaunted Truth; and Dignity of Mind;
Courage composed and keen; sound Temperance
Healthful in heart and look; clear Chastity,
With blushes reddening as she moves along,
Disordered at the deep regard she draws;
Rough Industry, Activity untired,
With copious life informed, and all awake.

V.

Retirement.

O blest Retirement, friend to life's decline,
Retreat from care, that never must be mine!
How blest is he who crowns, in shades like these,
A youth of labour with an age of ease;
Who quits a world where strong temptations try,
And, since 'tis hard to combat, learns to fly!
For him no wretches, born to work and weep,
Explore the mine, or tempt the dangerous deep;
No surly porter stands, in guilty state,
To spurn imploring Famine from the gate;
But on he moves to meet his latter end,
Angels around befriending virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And, all his prospects brightening to the last,
His heaven commences ere the world be past.

VI.

Athens.

Look once more ere we leave this specular mount,
Westward, much nearer by south-west, behold
Where on the Ægean shore a city stands,
Built nobly, pure the air, and light the soil,—
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.
See there the olive grove of Academe,
Plato's retirement, where the Attic bird

Trills her thick-warbled notes the summer long!
There flowery hill Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing; there Ilissus rolls
His whispering stream: within the walls then view
The schools of ancient sages; his, who bred
Great Alexander to subdue the world;
Lyceum there, and painted Stoa next.
There shalt thou hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand; and various-measur'd verse,
Æolian charms and Dorian lyric odes;
And his who gave them breath, but higher sung,
Blind Melesigenes, thence Homer call'd,
Whose poem Phœbus challeng'd for his own:
Thence what the lofty grave tragedians taught
In Chorus or Iambic, teachers best
Of moral prudence, with delight receiv'd
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life,
High actions and high passions best describing:
Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democratie,
Shook the arsenal, and fulmined over Greece
To Macedon and Artaxerxes' throne.
To sage philosophy next lend thine ear,
From heaven descended to the low-roof'd house
Of Socrates; see there his tenement,
Whom well-inspired, the oracle pronounced
Wisest of men, from whose mouth issued forth
Mellifluous streams, that water'd all the schools
Of Academics old and new, with those
Surnamed Peripatetics, and the sect
Epicurean, and the Stoic severe;
These here revolve, or, as thou lik'st, at home,
Till time mature thee to a kingdom's weight;
These rules will render thee a king complete
Within thyself, much more with empire join'd.

SECTION VII.

ANALOGIES.

Write a short illustration of the Analogies between the following subjects.

MODEL.

A Plant and an Animal.

Life is common to both animals and plants; and, in the possession of that attribute, they are both distinguished from inanimate or inorganic bodies.

Plants, as well as animals, require food to maintain them in existence, and, like them, are furnished with vessels to convey nourishment to the different parts of their system, the circulation of the sap in the one, and that of the blood in the other, presenting one of the most striking analogies that subsist between them. They breathe by means of the leaves, which thus perform the functions of lungs; and they also absorb and exhale moisture abundantly. In many other respects, plants exhibit a close resemblance to animals. They are benumbed by cold and revived by heat; frost or poison will deprive them of life; and, in adapting themselves to the situation in which they are placed, in closing or shifting their leaves on symptoms of danger, and in various other instances, they display qualities which may be termed instinctive. The development of a plant, also, through the successive stages of its existence, presents a close analogy to the progress of an animal from birth to death. Both are at first comparatively fragile, acquiring, as they advance, greater power of action or of resistance; and, supposing them undisturbed by external accidents, both must, after a certain period, sink under the sure decay of their faculties.

SKELETONS.

A Bird and a Fish.

Structure of both animals adapted to their respective spheres of action—Both characterised by a wedge-like form—Arrangement of scales in fishes—Disposition of feathers in birds—Oily secretions—Air cells in birds—Swimming bladder in fishes—Organs of locomotion—Wings and tail of birds—Fins and tail of fishes.

A Seed and an Egg.

Both contain the germ of life—Germinating principle in both exceedingly minute—Provisions for the safety of the germ—The nascent plant derives its support from the body of the seed—The young bird draws its aliment from the substance of the egg.

A Bee-hive and a Social Community.

Congregation into distinct societies common to both—Various classes in a community—Different orders in a bee-hive—The bee-hive and a monarchy—Body-guard of the queen-bee—Analogy in division of labour—Co operation of all towards the common benefit—The hive, a city in miniature—Streets—Palaces—Storehouses—Provident industry of the bee—Union in repelling invasion or avenging aggression—Analogy between the swarming of a hive and colonisation.

SECTION VIII.

DISTINCTIONS.

Write a short illustration of the Distinctions between the following subjects.

MODEL.

Reason and Instinct.

The noble gift of reason is the title by which man asserts his superiority over the lower animals. Instinct.

which is merely a blind impulse, so far as they are concerned, is with them chiefly the guiding principle.

Let us consider, for example, the operations of pure instinct in the bee, whose whole history presents a most wonderful manifestation of the faculty, and observe in what respects it differs from reason. Besides the regular hexagon or six-sided figure, the bee constructs mathematical figures of various forms; provides for certain contingencies by a multitude of laborious and intricate arrangements; and rapidly and effectively repairs unusual or unexpected misfortunes; all its proceedings being founded on sure and infallible principles. It can never be supposed, notwithstanding, that the bee is capable of demonstrating to itself the perfect adaptation of the means it employs to attain the end produced. It works, in fact, by a mind which is not its own; and, in this respect, no higher title to intelligence can be claimed for it than if it were an automaton. A rational mind, on the contrary, which arrives at any conclusion, either theoretical or practical, starts with a conscious grasp of the principles upon which it proceeds, and can trace, through all its stages, the process by which the result has been attained. Again, the operations of instinct are in all ages uniform and unvarying. The bee constructs its cells, the beaver erects its dams, and the bird builds its nest, in exactly the same manner from one generation to another. Their wants are always the same; and, as they never commit any mistakes, their labours are capable of no improvement. The noble achievements of human ingenuity, on the contrary, are accomplished only after a succession of experiments and failures; no limits can be placed to its incessant improvements and inventions; the customs, the wants, and the desires of mankind vary and increase with every age; and, while the lower animals work only or principally for themselves, the discoveries of reason become the patrimony of the whole human race, and contribute to the elevation and enjoyment of all posterity.

SKELETONS.

A Plant and an Animal.

Animals possess the power of voluntary motion and of sensation—Plants are rooted to one spot and have no consciousness of their existence—Animals require a stomach—Plants have no internal digestive apparatus—The aliment taken in by animals undergoes various operations before it is received into the system—Nature presents to vegetables juices ready for absorption—Animals and plants differ in their constituent principles—The circulation in plants is carried on by the influence of heat and atmospheric action—The circulation in animals is effected by internal innate energies—Animals continually demand oxygen—Plants almost perpetually exhale it—Animals generally have a limited size—No limit is usually placed to the increase of plants.

The Whale and a True Fish.

Whales viviparous—True fishes oviparous—Whales suckle their young and rear them with tender solicitude—Whales breathe by lungs—Fishes by gills—Whales are warm-blooded animals—Fishes cold-blooded—Whales differ from fishes in their internal structure, particularly in the possession of a double circulation—In whales the tail is horizontal—In fishes it is vertical.

Courage and Rashness.

Courage is a native quality—Rashness may be the offspring of timidity—Courage displays itself only on necessary occasions—Rashness often courts danger gratuitously—Courage deliberates—Rashness acts without consideration—The courageous inspire confidence—The rash are regarded with distrust—Courage is usually prosperous—Rashness frequently ruinous—Illustrations.

SECTION X.

CONTRASTS.

Write a short illustration of the Contrasts between the following subjects.

MODEL.

Peace and War.

One of the most lamentable consequences of the fall of man from a state of innocence, was the introduction of strife and animosity into the world, which, previous to that fatal event, had been a scene of universal love and harmony, that would never have been otherwise interrupted.

The effects of war are equally apparent in the natural and the moral world, both of which furnish too many proofs of its pernicious character. Injustice is one of the most enormous and deplorable of the evils with which it is inevitably accompanied. Seldom does it happen that those who come within the sphere of its ravages have any interest or concern in the quarrel out of which it may have arisen; and yet, how many thousands become its miserable victims, only because they have the misfortune to lie in the path of the contending parties! Let us contemplate war as it may be witnessed in the battle-field, with its blind ferocity and multitudinous carnage; in the town taken by storm, where, amidst murder and pillage, it revels in jubilant and unrestrained atrocity; in the country wasted by fire and sword, where, amidst smoking ruins, scorched and blackened fields—amidst pestilence, famine, and every form of suffering and despair—one common doom overtakes the torturers and the tortured, the instruments and the victims of war: let us contemplate all this, and we shall yet realise but a faint picture of its manifold and revolting horrors.

Contrast with the misery and devastation inflicted

by this scourge of mankind, the beneficent influence of peace upon the human race.

"Peace hath its victories, no less renowned than war."

But the victories of peace involve no violation of the principles of justice and humanity—they fill not the world with widows and with orphans—they can be obtained without crime, and enjoyed without remorse. Peace rends not the ear with shrieks, nor distresses us with spectacles of irreparable woe; it blasts not the labours of the husbandman, nor converts a country into one vast charnel house. Peace gladdens the heart with a sense of security, fills the air with the voice of song, and "scatters plenty o'er a smiling land." Finally, instead of stimulating the passion of hatred and perpetuating national antipathies, peace draws together by the bonds of amity the inhabitants of different countries, teaches them to seek a common interest in the pursuits of commerce, and encourages the hope so ardently expressed by the poet—the hope that a time is yet to come

"When man to man, the warld o'er,
Shall brothers be for a' that."

SKELETONS.

Civilisation and Barbarism.

Civilisation and barbarism defined—Difference in intellectual position between the civilised man and the barbarian—Enjoyments of the barbarian chiefly sensual—Contrast with the pleasures to be derived from the cultivation of the mind—The physical comforts of man keep pace with his advance in civilisation—Wretched condition of the barbarian with respect to the comforts of life—Illustrations—Hottentot—Bushman—Indolence of the savage—Content with the gratification of his immediate wants—Energy of the civilised mind in making provision for the future—Barbarism unfavourable to humanity—Disregard of life evinced by uncivilised nations—Exemplify—Immolation of children by Hin-

doos—Destruction of deformed infants by negroes—Of their aged parents by certain tribes—Contrast with the philanthropic institutions of civilised life.

Industry and Idleness.

Industry a means of prosperity—Idleness predicts misfortune—Industry a preservative from evil habits—The idle peculiarly exposed to temptation—Beneficial effects of industry upon the intellectual character—Prejudicial and enervating influence of idleness—The two characters as contrasted by Solomon—Industry and idleness viewed as national characteristics—Their effects—Illustration—Holland—Spain.

Selfishness and Benevolence.

Selfishness essentially mean and degrading—The character consequently repulsive—The aims of benevolence noble—The character therefore attractive—The cold and suspicious nature of selfishness—The warmth and ingenuousness of benevolence—Selfishness apt to become unprincipled—Such a feature incompatible with benevolence—The selfish man has no true friend—The benevolent man universally beloved—Selfishness frequently defeated in its end—Consequent bitterness and humiliation—The exercise of benevolence always accompanied by gratification and self-approval—Illustrations.

BOOK III.

ON NARRATIVE.

SECTION I.

DESCRIPTIVE EXERCISES.

1. Write a short description of the following Scenes from Scripture.

MODEL.

The Scene at Samson's Death.

After Samson, by his own weakness and the treachery of his wife, had fallen into the power of the Philistines, it might have been expected that they would improve their advantage by putting him to death, thereby securing themselves for ever from the terrible effects of his superhuman strength. Death, however, was not sufficient to gratify their intense thirst of vengeance. By putting out his eyes and condemning him to labour among slaves and criminals in the common prison of Gaza, they at once deprived him, as they thought, of the power to do them any further injury, and insured themselves the daily enjoyment of witnessing his degradation, misery, and helplessness. Thus, too, did he live to fulfil the purposes for which he had been raised up by Providence.

The capture of Samson being a national triumph, the Philistines resolve to celebrate it with every circumstance of pomp and ostentation. A festival in honour of Dagon, their favourite idol, is accordingly ordained; for to his power they foolishly ascribe the downfall of Samson. Gaza is, therefore, on this momentous occasion, a scene of extraordinary bustle and excitement. Countless multitudes flock into it from every city and village of the Philistines, all eager to gaze on the man who had scattered like chaff the flower of their warriors, and whose very name had become a terror to the whole country. Nothing but rejoicings are heard; congratulations are everywhere exchanged; and exultation is in every countenance. The temple of Dagon is the appointed place of rendezvous and triumph, and thither the vast concourse repairs. Already it is crowded with an imposing array of Philistian nobility, counsellors, warriors, and priests; an immense multitude surrounds the outside of the building; and all await the arrival of Samson with curiosity and expectation.

At length he appears. With a feeling of mingled wonder and awe, the assembled multitude survey him for a moment in death-like silence; and the recollection, perhaps, of that stupendous achievement, by which a thousand men sunk before his single arm, fills them with a dread presentiment of some new and terrific disaster. But their vain confidence quickly returns; and one universal shout announces the delight with which they behold their hated foe a prisoner in their hands, groping his way in total darkness, and more incapable than a child of moving a step without assistance. Loud and frequent are the shouts of praise that ascend to Dagon; and their merriment is unbounded when Samson appears so completely subdued as to be under the necessity of exhibiting for their amusement, that strength which had been so frequently wielded for their destruction. But the term of his humiliation and of their triumph is fast approaching. Two pillars support the gigantic pile in which the assembly is seated; and

between these, after a time, he is placed, probably with the intention of affording him an interval of rest. He now feels that the moment for avenging his own disgrace, and striking his last blow for the deliverance of his country from Philistian oppression, has arrived. Imploring, in silent prayer, the assistance of God, he embraces the pillars with his arms, and, exerting to the utmost his heaven-gifted strength, rends them from their foundation as the rock-ribbed mountain is rent by the earthquake. The shriek of despair that follows is drowned in the thundering crash of the falling edifice; the wrongs of the Israelites are avenged; and the mission of Samson is accomplished.

EXERCISES.

1. Abel's Death. 2. The Offering of Isaac. 3. The Passage of the Red Sea. 4. The Death of Goliah. 5. The Raising of Lazarus. 6. The Crucifixion. 7. The Destruction of the First-born of Egypt. 8. The Consecration of the Temple. 9. The Scene at the Pool of Bethesda.

2. Write a short description of the following Scenes from Nature.

MODEL.

Nature in Spring.

The iron rule of winter is now past, and Nature, exulting under a milder sway, comes forth in beauty and gladness. The stern frown of the wintry sky has brightened into smiles, and the rude unkindly blast yields to the soft and playful breeze. The hills and meadows begin to assume their green vesture; the shrubs put forth their tender buds; and on every side may be witnessed symptoms of the reviving energy of vegetation. The feathered songsters welcome the benignant change with cheerful warblings, and, obedient to the dictates of unerring instinct, begin the erection of their habitations. The husbandman is now seen preparing the ground for the reception of the

seed that he is shortly to consign to its bosom. With steady hand and encouraging voice, he guides the team, whose course is marked by a succession of long black furrows. As the season advances, the flowers that begin to spring up on every side, charm a new sense with their fragrance. The bees rouse themselves from their lethargy, and, lured forth by the growing geniality of the season, hum their delight as they hover round the odorous treasures. The pleasing monotony of the cuckoo's cry has for some time been heard among the trees, and the grove now resounds with a universal chorus. Flocks and herds roam through the meadow, cropping the juicy pasture; and the lively gambols of the lamb, with its plaintive bleat and innocent aspect, form one of the most pleasing features of the landscape. Balmy shower and bright sun vying with each other in frequent alternation, vegetable life no longer creeps, but seems rushing to maturity; and the appearance of the swallow, with its welcome twitter and graceful sweep of wing, proclaims the departure of Spring and the approach of its successor.

EXERCISES.

1. Nature in Summer. 2. Nature in Autumn. 3. Nature in Winter. 4. Sunrise. 5. Sunset. 6. A Thunderstorm. 7. A Moonlight Scene. 8. A Description of the Sea.

3. Write a short outline or description of the subject of each of the following Poems.

MODEL.

Pleasures of Hope.—Part I.

The benignant influence exercised by the passion of Hope over the soul of man, in soothing and sustaining him under the numerous afflictions of life, and in giving birth to an infinite variety of pleasing emotions, is illustrated in this poem by a succession of beautiful

pictures. The subject is finely introduced by a comparison between the features of a summer evening landscape, mellowed and etherealized by the magical effects of distance, and those shadowy scenes of prospective felicity in which the human fancy delights to indulge. The future being wisely and mercifully hidden from our knowledge, Hope is thus perceived to be absolutely essential to our happiness. Wisdom, which "darkly sees the fate of man," would frequently, if unaccompanied by Hope, contribute only to our misery. A fine allusion to the ancient myth of Pandora's box is followed by exemplifications of the operation of Hope in circumstances of distress and danger. The mariner, "careering o'er unfathomed fields," is blessed with sweet visions of Home in his lonely midnight watch; and he dwells with rapture on the anticipated welcome that is to greet him on returning from his long and distant voyage. The warrior, fighting in a righteous cause, kindles with enthusiasm in the hour of battle, and his heart throbs high as Hope presents to his ardent imagination the glory and the triumphs of victory.

The potent and inspiring influence of Hope on the efforts of youthful genius is next described. Exhorting the young aspirant, in lofty and captivating strains, to emulate the illustrious example of a Newton, a Linnæus, or a Plato, she stimulates his ardour and encourages him in his exertions, by glowing and enraptured visions of future eminence and renown. A touching picture of conjugal affection succeeds. A virtuous pair, struggling with the difficulties of poverty, are comforted by the fond and delightful dream, that all their cares shall yet be amply rewarded by the worth and filial duty of their beloved children. The mother watching o'er her sleeping infant; the forlorn wanderer, indulging in visions of fancied bliss; and the soothing delusions of the unhappy maniac; all afford striking illustrations of the power of "Hope, the charmer," to mitigate human sorrow.

From contemplating the alleviations of private misery, the poet makes a natural transition to the prospects of amelioration in those countries that are in a state of barbarism or oppression. As knowledge and civilisation advance in the world, the ferocity and murderous deeds of the Red Indian are to be replaced by scenes of pastoral innocence and security; the bloody superstitions of Africa are to disappear; and slavery, with all its demoralizing concomitants, is to be for ever banished from the earth. By association of ideas, we are next led to reflect upon the melancholy fate of Poland; and our sympathies are awakened, while our indignation is justly and powerfully excited, by the success of a barbarous despotism over the efforts of a brave people struggling in behalf of their liberty. With the destruction of Poland, Freedom seemed to receive a mortal wound, while

"Hope, for a season, bade the world farewell."

But it is only for a season; and she soon returns to gild the future with her heavenly rays. Confident in the ultimate triumph of truth and justice, the poet views with lofty scorn the attempts of a few miserable tyrants to subdue the dignity of the human mind, and tells them, with proud and indignant eloquence,

"That man hath yet a soul, and dares be free!"

Elevated by such ennobling sentiments, and sustained by the assurance that Oppression shall yet be hurled "prone to the dust," we contemplate, under the cheering influence of "prophetic Hope," the wrongs of Africa and the unfeeling policy long exercised upon the natives of Hindostan. A series of beautiful passages is devoted to the illustration of these topics; and the First Part of the poem concludes with a fine image derived from Indian mythology. According to the belief of the Hindoos, their god Brama, who has already appeared nine times on the earth under various forms, is to descend at last as their avenger, in the figure

of a warrior upon a white horse. His final advent, or *Avatar*, as it is termed, is thus sublimely represented :—

"He comes! dread Brama shakes the sunless sky
With murmuring wrath, and thunders from on high!
Heaven's fiery horse, beneath his warrior form,
Paws the light clouds, and gallops on the storm.
Wide waves his flickering sword; his bright arms glow
Like summer suns, and light the world below.
Earth, and her trembling isles in ocean's bed,
Are shook; and Nature rocks beneath his tread.
To pour redress on India's injured realm;
The oppressor to dethrone, the proud to whelm;
To chase destruction from her plundered shore,
With arts and arms that triumphed once before;
The Tenth Avatar comes! at Heaven's command
Shall Seriswattee wave her hallowed wand.
And Camdeo bright, and Ganesa sublime,
Shall bless with joy their own propitious clime.
Come, Heavenly Powers! primeval Peace restore!
Love! Mercy! Wisdom! rule for evermore!"

EXERCISES.

1. Pleasures of Memory. 2. First Book of Paradise Lost. 3. Milton's Comus. 4. Cowper's Winter Evening. 5. Pope's Temple of Fame. 6. Goldsmith's Deserted Village. 7. Thomson's Castle of Indolence. 8. Wilson's Isle of Palms. 9. Scott's Marmion. 10. The Lady of the Lake. 11. Shakspere's Play of the Tempest. 12. Macbeth.

SECTION II.

EPISTOLARY EXERCISES.

Write Letters from the hints contained in each of the following skeletons.

MODELS.

I.—*Cowper to Lady Hesketh.*

Huntingdon, July 5, 1765.

My dear Lady Hesketh,

As far as I am acquainted with this place, I like it extremely. Mr Hodgson, the minister of the parish,

made me a visit yesterday. He is very sensible, a good preacher, and conscientious in the discharge of his duty. He is very well known to Dr Newton, bishop of Bristol, the author of the Treatise on the Prophecies, one of our best bishops, and who has written the most demonstrative proof of the truth of Christianity, in my mind, that ever was published.

There is a village called Hertford, about a mile and a half from hence. The church there is very prettily situated upon a rising ground, so close to the river, that it washes the wall of the churchyard. I found an epitaph there the other morning, the first lines of which being better than anything else I saw there, I made shift to remember. It is by a widow on her husband.

> "Thou wast too good to live on earth with me,
> And I not good enough to die with thee."

The distance of this place from Cambridge is the worst circumstance belonging to it. My brother and I are fifteen miles asunder, which, considering that I came hither for the sake of being near him, is rather too much. I wish that young man was better known in the family. He has as many good qualities as his nearest kindred could wish to find in him.

As Mr Quin very roundly expressed himself upon some such occasion, "here is plentiful accommodation and great happiness of provision;" so that if I starve, it must be through forgetfulness rather than scarcity.

Fare thee well my good and dear cousin,

Ever yours,

W. C.

II.—*Cowper to Lady Hesketh.*

Huntingdon, October 10, 1765.

My dear Cousin,

I should grumble at your long silence, if I did not know that one may love one's friends very well, though one is not always in a humour to write them. Besides, I have

the satisfaction of being perfectly sure, that you have at least twenty times recollected the debt you owe me, and as often resolved to pay it; and, perhaps, while you remain indebted to me, you think of me twice as often as you would do, if the account was clear. These are the reflections with which I comfort myself under the affliction of not hearing from you. My temper does not incline me to jealousy; and if it did, I should set it right by having recourse to what I have already received from you.

I thank God for your friendship, and for every friend I have; for all the pleasing circumstances here, for my health of body, and perfect serenity of mind. To recollect the past, and compare it with the present, is all I have need of to fill me with gratitude, and to be grateful is to be happy. Not that I think myself sufficiently thankful, or that I ever shall be so in this life. The warmest heart, perhaps, only feels by fits, and is often as insensible as the coldest. This at least is frequently the case with mine, and oftener than it should be. But the mercy that can forgive iniquity, will never be severe to mark our frailties; to that mercy, my dear cousin, I commend you, with earnest wishes for your welfare, and remain your ever affectionate

W. C.

III.—*Lady M. W. Montagu to the Countess of Marr.*

Rotterdam, August 3, 1716.

I flatter myself, dear sister, that I shall give you some pleasure in letting you know that I have safely passed the sea, though we had the ill fortune of a storm. We were persuaded by the captain of the yacht to set out in a calm, and he pretended there was nothing so easy as to tide it over; but, after two days slowly moving, the wind blew so hard, that none of the sailors could keep their feet, and we were all Sunday night tossed very handsomely. I never saw a man more frighted than the captain.

For my part, I have been so lucky neither to suffer

from fear nor sea-sickness; though, I confess, I was so impatient to see myself once more upon dry land, that I would not stay till the yacht could get to Rotterdam, but went in the long-boat to Helvoetsluys, where we had *voitures* to carry us to the Brill.

I was charmed with the neatness of that little town; but my arrival at Rotterdam presented me a new scene of pleasure. All the streets are paved with broad stones, and before many of the artificers' doors are placed seats of various-coloured marbles, so neatly kept, that I assure you I walked almost all over the town yesterday, *incognita*, in my slippers, without receiving one spot of dirt; and you may see the Dutch maids washing the pavement of the street with more application than ours do our bedchambers. The town seems so full of people, with such busy faces, all in motion, that I can hardly fancy it is not some celebrated fair; but I see it is every day the same. 'Tis certain no town can be more advantageously situated for commerce. Here are seven large canals, on which the merchants' ships come up to the very doors of their houses. The shops and warehouses are of a surprising neatness and magnificence, filled with an incredible quantity of fine merchandise, and so much cheaper than what we see in England, that I have much ado to persuade myself I am still so near it.

IV.—*Miss Robinson to Mrs Donellan.*

Bullstrode, January 1, 1742.

DEAR MRS DONELLAN,

Though there is no day in the year in which one does not wish all happiness to one's friends, this is the day in which the heart goes forth in particular vows and wishes for the welfare of those we love. It is the birth of a new year whose entrance we would salute, and hope auspicious. Nor is this particular mark of time of little use; it teaches us to number our days, which a wise man thought an incitement to the well spending of them. And indeed, did we consider how

much the pleasure and profit of our lives depend upon the economy of our time, we should not waste it as we do in idle regret or reflection on the past, or in a vain, unuseful regard for the future. In our youth, we defer being prudent till we are old, and look forward to a promise of wisdom as the portion of latter years; when we are old, we seek not to improve, and we scarcely employ ourselves: we look backward to our youth as to the day of our diligence, and take a pride in laziness, saying, we rest, as after the accomplishment of our undertakings. We ought to ask for our daily merit as for our daily bread. The mind, no more than the body, can be sustained by the food taken yesterday, or promised for to-morrow. Every day ought to be considered as a period apart; some virtue should be exercised, some knowledge improved, some pleasure comprehended in it. Many look upon the present day as only the day before to-morrow, and wear it out with a weary impatience of its length. I pity those people who are ever in pursuit, but never in possession. I would wish myself as little anxious as possible about the future; for the event of things generally mocks our foresight, eludes our care, and shows us how vain is the labour of anxiety.

May the sun every day this year, when it rises, find you well with yourself; and, at its setting, leave you happy with your friends! Let yours be rather the felicity of ease and contentment, than the ecstacy of mirth and joy! May your mind repose in virtue and truth, and never in indolence or negligence! That you already know much is the best incitement to know more; if you study trifles, you neglect two excellent things, knowledge and your own understanding. I wish we were as cautious of unbending the mind, as we are of relaxing our nerves. I should as soon be afraid of stretching a glove till it was too strait, as of making the understanding and capacity narrow by extending them to things of a large comprehension; yet this is a common notion.

Our happy society is just breaking up; but I will think with gratitude, and not with regret, of the pleasant hours which I have had. I hope this year will be happy to me; the last was encumbered with fears, and I had not much health in it, yet I was concerned at taking leave of it yesterday. I had not for it the tenderness one feels for a friend, or the gratitude one has to a benefactor; but I was reconciled to it as an old acquaintance. It had not enriched, nor, I fear, improved me, but it suffered me, and admitted my friends.

The Duchess of Portland thanks you for your letter; she will answer it by word of mouth.—I am sorry you have been low-spirited, but I can never like you the less for it. Mutual friendships are built on mutual wants; were you completely happy, you would not need me. Imperfection wants and seeks assistance.

I am, Dear Madam, &c.,

ELIZABETH ROBINSON.

SKELETON EXERCISES.

1. Write and tell your duties at school—your amusements or recreations—your walks—books—thoughts or observations.

2. Write and tell about the weather—the town—the country—the contrast—your preference, and reasons.

3. Write about an excursion to the country—the conveyance—the party—the day—the appearances of nature—the enjoyment—the return.

4. Write about an evening party—the number—the amusements—the music—the pleasures of social intercourse.

5. Tell about the book you are reading—the name—the subject—the style—the information—your opinion of it—any other works by the same author.

6. Tell about your school—your schoolmates—how perseverance is often more successful than talent—how much is lost by inattention—the necessity of improving the time at school.

7. Write about the town you live in—whether old or new—its situation—antiquities—principal buildings—schools—manufactures and trade—anything for which it is remarkable—the surrounding country.

8. Write about the place you last visited in the country—scenery—remarkable places in the neighbourhood—historical associations—employment of your time during stay—impressions of the people and country.

9. Write and tell what you saw at the Great Exhibition—or what you heard about it—your ideas regarding it—the object of it—who originated it—any of the productions—the building—the architect.

10. Write about the days of your childhood—your earliest recollections—your first days at school—your impressions—your reflections upon that period of your life—your observations on the progress of time.

11. Write about a walk to the country—the outskirts of the town—first symptoms of rural life—the time of the year—the animal creation—the road—the hedges—the fields—the trees—your observations—specimens brought home—information gained—difficulties to be cleared up.

12. Describe any landscape in the neighbourhood of the town in which you live—the point of view—the general features—wood—hill—dale—plain—forest—water—houses—villages—general effect—in what weather best seen.

SECTION III.

BIOGRAPHICAL EXERCISES.

Write a short account of the Lives of the following Eminent Characters.

SKELETONS.

I.—*Henry the Second.*

First of the Plantagenet dynasty—Origin of the name—Early History of Henry II.—Acquires Guienne and Poitou by his marriage with Eleanor—His claims to the throne of England—Compromise with Stephen—He succeeds to the English Crown—Early part of his government—Cause of the disputes between Henry and the clergy—Thomas á Becket—Council of Clarendon—Flight and return of Becket—His fate—Conquest of Ireland—Rebellion and ingratitude of Henry's sons—Effects upon Henry—His death and character—State of the country during his reign.

II.—*Christopher Columbus.*

State of navigation and geographical discovery previous to the time of Columbus—Erroneous notions regarding the figure of the earth—Theory of Ptolemy forgotten during the middle ages—Columbus—His early history—His theory of a western continent founded on the supposition of the earth's sphericity—Proposal of Columbus to the government of Genoa—His treatment by the Portuguese—Visit to Spain—Reception by Ferdinand and Isabella—His disappointments—Father Perez—First voyage of Columbus—Fears and mutiny of the crew—Dignity and fortitude of Columbus—Discovery of land—Triumph of Columbus—San Salvador—He establishes a colony—Returns to Spain—His reception—His second, third, and fourth voyages—Neglect of Columbus—Death—Estimate of character—Grandeur of his conception—Intrepidity of his design—Effects upon Spain—Upon the destinies of mankind—Reflections

upon the treatment of the aborigines of America by Columbus—Manner in which America obtained its name.

III.—*Martin Luther.*

State of religion in Europe previous to the Reformation—Preparation of the public mind for a change—Revival of letters—The great Schism—Wickliffe and the earlier Reformers—Moral character of the Popes—Leo X.—Luther—Origin and early history—University of Erfurth—The Bible—The monastery of the Augustines—Professor of Philosophy in Wittenberg—Effects of his visit to Rome—Theological Professor—Tetzel and the indulgences—Luther's ninety-five propositions—His excommunication—The Elector of Saxony—The Diet of Worms—Retirement to Wartburg—Translation of the New Testament—Its influence upon the German language—Abjures the monastic life—Marriage—Subsequent history—Death and character—Remarks on the Reformation.

IV.—*John Milton.*

His birth—Education—St Paul's School—Christ's College, Cambridge—His talents—Purity of manners and conversation—His desire to enter the Church—Dislike to the oaths prescribed—Quits the University—Lives in retirement—Comus—L'Allegro—Il Penseroso—Visits France and Italy—His reception abroad—Returns to England—Becomes a schoolmaster—Engages in politics—Is appointed Latin Secretary to Oliver Cromwell—His controversial writings—Cause of his blindness—The Restoration—Milton's adherence to principle—His poverty—Anecdote of James, Duke of York—Poetical labours—Paradise Lost—Paradise Regained—Samson Agonistes—Purity of his genius contrasted with the literary character of his own age—His death and character.

V.—*John Bunyan.*

His parents—Their poverty—Neglect of Bunyan in his early years—His profligacy—Enlists as a soldier—His marriage—Conduct of his wife—Effects upon Bun-

yan—Change in his character—Death of his wife—Bunyan's preaching—Persecution of Nonconformists during the reign of Charles I.—Bunyan's imprisonment—Pilgrim's Progress—Devotedness of his second wife—His release—Effects of his preaching—His death—Remarks.

VI.—*Sir Isaac Newton.*

Brief review of the different theories of the Solar System—Pythagoras—Ptolemy—Copernicus—Galileo—Vortices of Descartes—Sir Isaac Newton—His parentage—Education—His early taste for mechanics—His analytical discoveries—Remarkable coincidence in the pursuits of Leibnitz—Newton's researches in Natural Philosophy at Woolsthorpe—Story of the apple—Discovery of the principle of gravitation—His experiments on light—Is appointed Professor of Mathematics at Cambridge—His Principia—Represents the University in Parliament—Investigations in Chemistry—Anecdote of his dog Diamond—President of the Royal Society—Knighted by Queen Anne—Employment of time during his latter years—Death and character—Effects of his discoveries—Remarks on the Baconian method of investigation.

VII.—*Lord Clive.*

Birth and parentage of Clive—His early character—Is sent to India—Capture of Madras by the French—Clive a prisoner on parole—A glance at the state of affairs in the Carnatic—Dupleix the French Governor—His intrigues with the native Princes—Success of the French—Clive a military officer—His advice—Arcot—Its capture and defence—Clive's victories—His fame—Return to England—Reception—Engages in Parliamentary life—Returns to India as Governor of Fort St David—The pirate Angria—Surajah Dowlah takes Calcutta—The Blackhole—Invasion of Bengal—Battle of Plassy—Death and deposition of the Nabob—Grant to Clive—He defeats the Dutch in India—Returns to England a second time—His honours—Again returns

to India—His reforms—Mutiny amongst the officers—Decisive measures of Clive—Effect of his policy in India—His final return to England—Death—Character.

VIII.—*John Howard.*

Preliminary remarks upon the advantages that have resulted to the human race from the philanthrophic efforts of individuals—Examples—Howard—Amiable disposition—Piety—Circumstances—Health—Captured by the French on a voyage to Lisbon—Imprisonment in France—Return to England—Domestic life—Sheriffdom of Bedford—Sketch of the state of prisons in England in the time of Howard—Jail fever—Howard's exertions in favour of the prisoner—His philanthropic tours in Britain and Ireland—Parliament acts upon his reports—His continental tours and their object—His death—Character—Consequences of his noble exertions in the cause of humanity—Mrs Fry a praiseworthy imitator.

IX.—*Oliver Goldsmith.*

His birth—Education—Dublin College—Edinburgh University—Removal to Leyden—His tour on foot through Flanders, France, Switzerland, and Italy—He returns to England—Engages as usher in a school—Adopts the profession of an author—Conducts a department of the Monthly Review—His intimacy with Johnson—His various works—His death and character—Contrast between his writings and his conversation—His improvidence—His difficulties.

X.—*Horatio Nelson.*

His early years—Midshipman at twelve—Accompanies Commodore Phipps in an expedition to the North Pole—Rises to the rank of Post Captain—Distinguishes himself on the American station—Appointed Commander of the Agamemnon—Joins Lord Hood in the Mediterranean—Loses an eye at the siege of Calvi—Gallantry in the battle off Cape St Vincent—Made a Knight of the Bath and Rear-Admiral of the Blue—The

attack on Santa Cruz—Amputation of his right arm—Action in the Bay of Aboukir—Honours conferred on him—Copenhagen—Trafalgar—Estimate of his character.

XI.—*Sir Humphrey Davy.*

Origin of Chemistry — Alchymy — Boerhaave the founder of philosophical chemistry—Black—Priestley—Cavendish—Davy—His early taste for chemistry—His introduction to Dr Beddoes—Superintends the Pneumatic Institution of Bristol—His discoveries—Publishes the "Chemical and Philosophical Researches"—Appointed Lecturer on Chemistry at the Royal Institution—His extraordinary success as a lecturer—Obtains the prize of the French Institute in 1810—Lectures on Agricultural Chemistry—Discovery of the Safety Lamp—His various works—His character—Effects of his discoveries on the Science of Chemistry.

XII.—*Admiral Blake.*

Born at Bridgewater—Circumstances—Education—Attaches himself to the Puritan party—Member of Parliament for Bridgewater in 1640—Serves in the Parliamentary army—Is appointed to the joint command of the fleet in 1649—Destroys Prince Rupert's fleet—Warden of the Cinque Ports—Sole admiral in 1652—War with the Dutch—The broom—The three days' fight—The Protectorate—Blake's address to his officers—Reception by Cromwell—Sent to the Mediterranean—Exploits—Sickness—Expires in sight of England—His character—Introduction of a new era in Naval Tactics.

EXERCISES.

1. Henry IV. 2. Queen Elizabeth. 3. Peter the Great. 4. Alexander the Great. 5. Washington. 6. Demosthenes. 7. Sir Walter Raleigh. 8. Marlborough. 9. Chatham. 10. Cardinal Wolsey. 11. Shakspere. 12. John Knox. 13. Cowper. 14. Johnson. 15. Franklin. 16. Melancthon. 17. Mungo Park. 18. Captain Cook. 19. Lord Bacon. 20. Sir Joshua Reynolds.

SECTION IV.

HISTORICAL EXERCISES.

1. Write a short account of the following subjects connected with English History.

MODEL.

The Wars of the Roses.

The contest between the houses of York and Lancaster may be traced to its origin in the deposition of Richard II. by his cousin the Duke of Lancaster, who afterwards assumed the crown with the title of Henry the Fourth. By this act of usurpation, the nearest heir to the throne was excluded from the succession; and it was the attempts of his descendants to overthrow the Lancastrian dynasty, sixty years after it had been established, that produced the Wars of the Roses. They were so termed from the White Rose being worn by the partisans of York, and the Red by those of Lancaster.

The vigour and ability of Henry the Fourth had enabled him to maintain his position against all the endeavours of his enemies; and he had transmitted the crown to his son Henry the Fifth, whose military glory rendered him the idol of the English nation. That warrior was succeeded on his death by his son Henry the Sixth, then only nine months old; and it was during his minority that those dissensions arose which at length kindled into a civil war. The nobles intrusted with the government, uncontrolled by the personal authority of the sovereign, were continually struggling with each other for supremacy; and, when Henry arrived at the years of maturity, it soon appeared that he was incapable of keeping them in due subjection. His character was naturally timid and feeble; and he was subject, besides, to such attacks of bodily and mental infirmity, as frequently incapacitated

him from taking any part in public affairs—a circumstance which tended to perpetuate the rivalry and intrigue that had originated during his nonage. It was in this state of matters that Richard, Duke of York, conceived the idea of claiming the succession to the throne. As the lineal descendant of the Earl of March, the true heir of Richard II., his title, he alleged, was superior to that of the reigning prince; and his pretensions formed a rallying point for those noblemen who were at enmity with the favourites of the court. The Earl of Salisbury and his son Warwick, who exercised such an influence on the events of the struggle as to obtain the name of King-maker, were his principal supporters.

Aware, however, of the danger that might attend a rash declaration of his views, which had been disclosed only to his most intimate associates, York was at first careful to dissemble his real designs. In 1452 he collected his adherents, and appeared at the head of an army; but, being followed by the king, who demanded an explanation of his conduct, he professed the most sincere loyalty to his sovereign, and asserted that he had only taken up arms to protect himself from his enemies, who, he complained, had made various attempts to arrest him for treason. The king accepted his excuse, and promised to redress his alleged grievances; whereupon the Duke dismissed his followers, and he was permitted to retire to his estate.

Had the feeble monarch been the only obstacle to the wishes of York, they might soon have been crowned with success; but a most formidable opponent to his designs existed in the person of Margaret of Anjou, the consort of Henry, a woman of a most energetic and resolute character, and the soul of the Lancastrian party. The interests of her son Edward, the young Prince of Wales, were involved in the struggle; and she contended for them with a courage that proved equal to the most trying emergencies, and an inflexibility of purpose that no climax of adversity could subdue. These

rare and noble qualities, however, were united to a cruelty of disposition that was a stranger to pity, and a spirit of vengeance that was restrained by no bounds.

The ill health of Henry, which for a time rendered him incapable of business, recalled York from his retreat; and, in the struggle for parliamentary power that ensued between the parties, he succeeded in obtaining the office of Protector during the king's illness. Shortly after the recovery of Henry, and the consequent dismissal of York, we find that ambitious nobleman and his adherents again in arms. In 1455 the rival factions met at St Albans, where, for the first time, they measured their strength in battle. York was victorious, and took the king prisoner; but he did not yet think it politic to avow openly his design of laying claim to the crown. He alleged, as before, that he had merely taken up arms to defend himself against the machinations of his enemies, the favourites of the court; and Henry had no remedy but to feign belief in the statement. Shortly afterwards, York was again made Protector, under the same circumstances as before, and again resigned his office on the recovery of Henry. Retiring to his estate at Wigmore in Shropshire, he remained there in privacy for two years.

During this interval, however, each party was silently exerting itself to gain adherents; and the question was now becoming of such importance and of such general interest, that almost every individual had taken a side. Those who attached themselves to the cause of York believed him oppressed by the court; while the Lancastrians regarded him as an ambitious traitor, whose pretensions were to be crushed, as dangerous to the peace of the realm. The king earnestly endeavoured to effect a reconciliation between the leaders of both parties; and they, affecting to acquiesce in his wishes, repaired with their retainers to London. In March 1458, Henry, with his whole court, walked in procession to St Paul's, the queen being conducted by the Duke of York, and the noblemen of each party,

in token of reconciliation, marching together, arm in arm, as friends and brothers.

It soon appeared, however, that this was but a vain spectacle. In the following year, we find the Yorkists again in arms, headed by the Earl of Salisbury, who gained a victory over a division of the king's troops at Bloreheath, after which he joined the Duke of York at Ludlow. The king, however, marching with a large army upon their combined forces, the insurgents were dispersed and their leaders compelled to flee. York escaped to Ireland, where he possessed great influence; and the Earl of Warwick to Calais, of which he was then governor.

Returning in the subsequent year, Warwick soon appeared with a large army and obtained possession of London. He then marched northwards, and, in July 1460, overthrew the royalists at Northampton, taking the king prisoner, whom he conducted to London. York here rejoined his successful ally, and, at a Parliament which had been summoned after the victory, he publicly asserted, for the first time, his claim to the crown. After some discussion, it was agreed that Henry should retain the royal authority during his life; but that, on his death, it should descend to York or his heirs. By this arrangement, Edward, Prince of Wales, son of Henry and Margaret, was excluded from the succession.

But, in the meantime, the indomitable Margaret, with those nobles who had always adhered to the fortunes of Lancaster, was preparing for a new struggle; and, by the month of December, she had assembled a large army in the north. York and Salisbury hastening to meet her, the contending parties came to action near Wakefield, where the Yorkists were defeated, the Duke slain, and the Earl of Salisbury executed. Margaret, giving full scope to the fury of her resentment, caused the Duke of York's head to be encircled with a crown of paper and nailed in derision to the gates of the town of York His son, the Earl of

Rutland, a boy twelve years of age, was stabbed by Lord Clifford, in revenge of the death of his father, who had been slain at St Albans. Such proceedings as these extinguished every lingering sentiment of humanity in the breasts of the adversaries; and the war was thenceforth carried on in a spirit of ruthless extermination.

Edward, Earl of March, eldest son and representative of the Duke of York, was at Gloucester when he received information of his father's death. Proceeding thereupon to London, he was followed by a formidable body of Welsh and Irish, that hung upon his rear and seriously molested his march. Facing round, he engaged with them at Mortimer's Cross (Feb. 1461), and, having obtained the victory, the nobility and other leaders that fell into his hands were, in accordance with that spirit of retaliation that had now become an invariable characteristic of this bloody feud, executed next day at Hereford. Being joined by the Earl of Warwick, who had in the meantime been defeated by Margaret at St Albans, Edward entered the capital, where, disregarding the arrangement by which Henry was conceded the crown for life, he caused himself to be proclaimed king, under the title of Edward the Fourth.

Margaret, accompanied by Henry, who had been released from his enemies by the victory at St Albans, withdrew to the north, which had always been as much the stronghold of the Lancastrians as London and the south had now become that of their adversaries. With an army of 60,000 men, she awaited at the town of York the approach of Edward, who was now advancing with a somewhat inferior force; and, on the 29th of March 1461, the hostile factions once more engaged in deadly conflict. The dire encounter, memorable for the obstinate ferocity of the combatants, and for the dreadful slaughter that ensued, took place near Towton, a village in Yorkshire. The battle commenced at nine in the morning, and continued to rage with merciless fury till three in the afternoon. At that time the Lancastrians began to give way; their

retreat was cut off by a river; and, as quarter had been forbidden on both sides, the fugitives were slaughtered without pity. The loss of the vanquished is said to have amounted to 28,000 men.

This victory fixed the crown on the head of Edward; and the cause of the Red Rose now seemed desperate. Margaret, who bore these reverses with her usual fortitude, made various unsuccessful efforts to retrieve the fortunes of her family; but, after the battles of Hedgeley Moor and Hexham, in 1464, which resulted in the defeat of her partizans, and the execution, as usual, of the leaders, the Lancastrians abandoned the contest.

After the lapse of several years, a misunderstanding arose between Edward and the Earl of Warwick. The king having in 1464 married Lady Elizabeth Grey, that nobleman and his family began soon after to find themselves supplanted in the king's favour by the numerous relations of the queen. Quarrels and reconciliations took place on various occasions between Edward and his powerful subject; but their mutual suspicion and animosity continued to increase. At length, after several insurrections in which Warwick was implicated had broken out, he threw off the mask, and in 1470 openly took up arms against his sovereign. Being compelled to flee, however, he arrived in France, where, at the court of Louis XI., he met his ancient enemy, Queen Margaret. The injuries inflicted by these two individuals upon each other had been of the most deadly description. Warwick had been the evil genius of the house of Lancaster; and Margaret had put to death his father, besides many others of his dearest friends. Edward, however, was now the object of their common hatred; old animosities were forgotten; and a reconciliation took place, on the footing that Warwick was to assist in dethroning Edward and restoring Henry. This agreement was ratified by the marriage of Edward, son of Margaret, to Anne, youngest daughter of Warwick.

That nobleman accordingly returned to England

about five months after his flight, and conducted his measures so successfully, that Edward, taken by surprise, was glad, in his turn, to make his escape to the Continent. The unfortunate Henry, who had been for years confined a prisoner to the tower of London, was now produced and once more proclaimed king.

Edward took refuge at the court of the Duke of Burgundy, his brother-in-law; and, having been assisted by that nobleman with men and money, he returned to England after the absence of a few months. Landing in Yorkshire, his followers increased so rapidly, that in a few weeks he saw himself at the head of 60,000 men. On the 14th of April 1471, an engagement between him and Warwick took place at Barnet, which resulted in the death of that nobleman and his brother Montague, with the defeat of the Lancastrians. Margaret, with Prince Edward, arrived from France on the very day of the battle; and the defeat of her forces at Tewkesbury a week afterwards, with the murder of her son in the tent of King Edward, completed the misfortunes of that heroic princess, who died several years afterwards an exile in France. Her unhappy husband was put to death in the Tower on the day that Edward's victorious army entered London in triumph.

Edward enjoyed undisturbed possession of the crown until his death; and the union of the two houses by the marriage of Elizabeth, his daughter, to Henry, Earl of Richmond, in 1485, put a period to these sanguinary and calamitous wars. During their continuance, no fewer than eighty princes of the blood-royal of England perished on the field or on the scaffold; and many of the nobility who had escaped a violent death, ended their lives in beggary abroad. The sufferings of the common people may be inferred from the slaughter that took place in the various battles, and from the devastation that almost invariably marked the track of the rival armies. It is asserted that sixty villages were destroyed within twelve miles of Warwick.

SKELETONS.

I.—*The Norman Conquest.*

Death of Edward the Confessor—Harold's call to the throne—His descent—Connection with Edward—His character—Claim of William of Normandy to the English Crown—His character—His preparations for the invasion of England—His landing—State of Harold's kingdom—Invasion by Tostig—His defeat—Harold's march against William—Position of the two armies—The battle—Death of Harold—Fall of the Saxon and establishment of the Norman dynasty—Effects of the Norman Conquest.

II.—*Summary of the Reign of Edward III.*

Deposition of Edward II.—Accession of Edward III.—War with Scotland—Battle of Halidon Hill—Origin of the English claim to the crown of France—Battle of Cressy—Edward the Black Prince—Siege of Calais—Battle of Poitiers—Two royal captives in England—Treaty of Bretigny—Accession of Charles V.—Renewal of the war—Reverses of Edward—Death of the Black Prince—Death of Edward—England during his reign—His career and character.

III.—*The Spanish Armada.*

Philip II. of Spain—His preparations for the invasion of England—The Armada—Measures of Elizabeth—English Navy and Commanders—Misfortunes and delay of the Spanish expedition—Appearance of the Armada in the English Channel—Tactics of the English—The engagements—The storms—Result of the expedition.

EXERCISES.

1. The Landing of Cæsar in Britain. 2. Some Account of the Saxons to the end of the Heptarchy. 3. History of the Civil Wars in the reign of Charles I. 4. Rebellion of 1745. 5. Historical Account of Magna Charta. 6. The Gunpowder Plot.

2. Write a short account of the following subjects connected with Sacred History.

SKELETONS.

I.—*History of the Jews from the Call of Abraham to the Death of Moses.*

Call of Abraham—Journey towards Canaan—Death of Terah—The Promise—Arrival at Canaan—Separation of Lot—Sojourn in the plain of Mamre—Isaac the heir of the Promise—Removal to Beersheba—Trial of faith—Marriage of Isaac and Rebecca—Their two sons—Jacob the heir of the Promise—Change of his name to Israel—His twelve sons—Treatment of Joseph by his brethren—The famine—Joseph and his brethren in Egypt—Settlement of the Israelites in Egypt—Oppression by the Egyptians—Deliverance by Moses—The forty years in the wilderness—The arrival at Canaan—Death of Moses.

II.—*A short Account of the Kingdom of Israel.*

Death of Solomon—Accession of Rehoboam—Revolt of the Ten Tribes—Establishment of the kingdom of Israel—Idolatry of Jeroboam—Its effects—The fate of his successors, Nadab, Baasha, Elah, and Zimri—Principal event in the reign of Omri—Accession of Ahab—His character—His idolatry—First appearance of Elijah—The famine—Concealment of Elijah—His return to Israel—Scene on Mount Carmel—The murder of Naboth—The doom pronounced upon Ahab—Expedition against the Syrians—Death of Ahab—His successors Ahaziah and Jehoram—Destruction of the house of Ahab by Jehu according to prediction—Encroachments of the Syrians—Dynasty of Jehu—Wickedness of the people—Rise of the Assyrians—Invasion of Israel by Shalmaneser—Dispersion of the Ten Tribes—Destruction of the kingdom of Israel.

III.—*The Three Great Feasts of the Jews.*

The object of festivals among the Jews—The assemblage at Jerusalem—The Three Great Feasts—The

Passover—What it commemorated—Why called the feast of unleavened bread—Particulars of celebration—The time it lasted—The Passover as a type—The observances at the feasts of Pentecost and Tabernacles.

EXERCISES.

1. The Conquest of Canaan. 2. The Period of the Judges. 3. Reign of Solomon. 4. Short Account of the Kingdom of Judah. 5. Some Account of the principal Jewish Sects. 6. The Seventy Years' Captivity.

3. Write a short account of the following subjects connected with Roman History.

SKELETONS.

I.—*Conspiracy of the Sons of Brutus.*

Expulsion of Tarquin—Different feelings with which his removal was viewed by the common people and the younger portion of the aristocracy—Causes of this—Demand for the restitution of Tarquin's property—Favourably entertained by the Senate—Origin of the plot—Its development—Names and rank of the parties engaged in it—Its discovery—The trial—The condemnation—The execution—Reflections on the character of the Roman mind as exemplified in this occurrence.

II.—*First Punic War.*

Respective position and resources of Rome and Carthage at the outbreak of the war—Causes which led directly to it—The Mamertines—Successes of the Roman expedition into Sicily—Battle of Agrigentum—Superiority of the Carthaginians by sea—Resolution of the Romans to build a fleet—Model furnished them by the stranding of a Carthaginian galley—First naval victory of the Romans—Honours paid to Duilius ever after—Battle of Ecnomos—The Romans dispatch an army into Africa—Story of Regulus—His sufferings and death mythical—Hamilcar the hero of this war—His policy—The victory of the Romans at Insulæ Ægates

terminates the war—Exhausted state of both parties—Terms imposed on Carthage—Formation of the first Roman Province.

III.—*Death of Cæsar.*

State of parties at Rome about the close of year 54 B.C.—Cæsar virtually supreme—Brutus—His character—Generosity of Cæsar displayed in his case—Cassius—Gradual formation of a conspiracy—Number engaged in it—Different motives that actuated the conspirators—The feeling which seems to have animated Brutus—Injudicious conduct of Antony—His behaviour at the Lupercalia—Day fixed by the conspirators for the execution of their design—Intimations of impending danger made known to Cæsar—He disregards them—The Ides of March—His wife's dream—He resolves not to attend the Senate that day—Is turned from his intention by the dread of ridicule—Warning of Spurinnus—Paper revealing the conspiracy put into his hand—He enters the Senate-house—Proceedings of the conspirators up to the arrival of Cæsar—Their determination—The signal—The result—The dying words of Cæsar—Estimate of his character.

EXERCISES.

1. The Legend of Romulus and Remus. 2. Story of Mutius Scævola. 3. Hannibal's Campaign in Italy. 4. Siege of Syracuse. 5. Short Account of the Jugurthine War. 6. Summary of the Reign of Augustus Cæsar.

4. Write a short account of the following subjects connected with Grecian History.

SKELETONS.

I.—*Battle of Marathon.*

Revolt of Ionian cities in Asia Minor—Capture of Sardis—Wrath of the great king—Mighty preparations for the invasion of Greece—Want of union among the Grecian states—Hostility of Persia chiefly directed against Athens—Reasons for this—Terror at Athens—

Approach of the Persian army—Descent upon Eubœa —The Athenians seek help from Sparta—Pheidippides the courier—The God Pan—The Persians land at Marathon—Description of the ground—Position and numbers of the two armies—The battle—Impetuosity of Athenian onset—Individual deeds of heroism—Honours paid to Miltiades.

II.—*Olympic Games.*

Their institution lost in the remoteness of antiquity —Place of their celebration—Sacred character of the district—The *ekecheiria* or armistice—Description of the *altis* or holy grove—Statue of Zeus by Pheidias—Number of days on which the games were held—Nature of the exercises—*Pentathlon*—Superiority of the Olympic over the other great games of Greece—Effect of their institution upon the development of the Hellenic mind —The first Olympiad an important date in Greek chronology—The late period of Greek history at which the reckoning by Olympiads began to be employed.

III.—*The Heroic Age.*

An heroic age in the history of every nation claiming to be civilised—Necessary to a nation's social development—Characteristics of the Greek heroic age—State of government—Prince—Nobles—Vassals—Parallel in the feudal system of the middle ages—Social state of the heroic times—Respect paid to women—Favourable contrast in this respect to the historical age—Money—Qualifications of a Greek prince—Ulysses—Picture of society in that period to be found in Homer—Eminently truthful—Traces of customs of heroic time in the historical age—The mythology of later times built upon that of the heroic age.

EXERCISES.

1. Lycurgus and the Spartans. 2. Leonidas at the Straits of Thermopylae. 3. Some Account of the Peloponnesian War. 4. The Thirty Tyrants. 5. Retreat of the Ten Thousand. 6. Siege of Tyre.

5. Write a short account of the following subjects connected with French History.

SKELETONS.

I.—*Joan of Arc.*

State of France on the death of Charles VI.—Regency of the Duke of Bedford—The critical position of the Dauphin—Siege of Orleans—Joan of Arc—Her humble condition—Her enthusiasm—Her introduction to the Dauphin—The consecrated banner—Raises the siege of Orleans—Her subsequent successes—Coronation of Charles at Rheims—Desire of Joan to return to private life overruled by the king—The English besiege Compiègne—Joan taken prisoner—Is delivered into the hands of the English—Is tried and condemned as a sorceress and heretic—Her cruel death—Ingratitude of Charles—Remarks on her career and character.

II.—*Massacre of St Bartholomew.*

State of religious parties in France under Charles IX.—Catherine de Medicis—The Dukes of Guise—The Huguenots and their leaders—Condé and Coligny—Henry of Navarre—Struggles of the two parties—Proposed reconciliation—Marriage of Henry and Margaret of Valois—Treachery of Catherine—The conspiracy—The midnight attack—Murder of Coligny—General slaughter throughout France—Anecdote of the Governor of Auvergne—Rejoicings at Rome.

III.—*Reign of Philip Augustus.*

Early part of his reign—Rebellions in Flanders—Cruel treatment of the Jews—Intrigues with the sons of Henry II. of England—Joins in the Crusade with Richard I.—Jealousies of Philip—His treacherous conduct towards Richard—War between the two kings—Philip takes advantage of the weakness of King John—Reduces the English possessions in France—His proposed invasion of England—Is invited by the English barons to take part in the war against John—Result of the expedition of his son Louis to England—Latter

part of the reign of Philip—His death and character—France during his reign.

EXERCISES.

1. France under the Franks. 2. Sketch of the Reign of Charlemagne. 3. Normandy and the Normans. 4. Persecution of the Albigenses. 5. The Times of Cardinal Richelieu. 6. A Summary of the Reign of Louis XIV.

6. Write a short account of the following subjects connected with General History.

SKELETONS.

I.—*The Crusades.*

Pilgrimages to Jerusalem common in the earliest ages of the Church—Palestine under the Turks—Oppression of the Christian Pilgrims—Peter the Hermit—Pope Urban II.—First Crusade—Popular frenzy—March of Peter the Hermit—His followers—Their fate—Godfrey of Boulogne—Capture of Jerusalem—Massacre of the Turks—Establishment of the kingdom of Jerusalem—Second Crusade—Conrad III. and Louis VII.—Result of the expedition—Jerusalem taken by the illustrious Saladin—Effect produced in Europe—Third Crusade—Fate of the Emperor Frederic I.—Jealousy of Philip Augustus—Exploits of Richard the Lion-hearted—Fourth Crusade—Andrew II. King of Hungary—Fifth Crusade—Frederic II. of Germany—Last Crusade—St Louis of France—Effect of the Crusades.

II.—*Sack of Rome by the Imperialists.*

Francis I. of France—The Constable Bourbon—Causes of the estrangement between them—Bourbon deserts to the Emperor Charles V.—Contributes materially to the reverses of the French in the Milanese—Is disappointed in the expectations held out by the Emperor—His difficult position at Milan—Resolves to attack the Papal territories—Pope Clement VII.—Bourbon's arduous march—Mixed character of his troops—The Pope's vacillating conduct—His treaty

with Lannoy—The attack on Rome—Death of the Constable—Sack of the city—Its prolonged and aggravated character—The Pope besieged in the Castle of St Angelo—Characteristic hypocrisy of Charles V.

III.—*The Seven Years' War.*

A short account of the Pragmatic Sanction—Seizure of Silesia by Frederick of Prussia—Result of the war of the Pragmatic Sanction—Coalition between Austria, France, and other powers, in 1756, for the dismemberment of Prussia—Frederick invades Saxony—Seizure of the Saxon state papers—Frederick defeats the Austrians under Brown—Subjection of Saxony—Battle of Prague—Defeat of Frederick at Kolin—His retreat from Bohemia—His critical position in November 1757—Defeats the French at Rosbach—Consequences of the victory at Leuthen—Silesia reconquered by Frederick—Frederick assisted by England—Defeat of the Russians at Zorndorf—The Austrian Generals Daun and Laudohn surprise Frederick at Hochkirchen—Silesia invaded by the Austrians—Dexterous movements of Frederick—Siege of Dresden—Its unhappy position—Defeat of Frederick at Kunersdorf—Reverses of the Prussians—Exhausted condition of Prussia—Berlin occupied by the allies—Obstinate resistance of Frederick—Death of Elizabeth of Russia—Change in Russian politics favourable to Frederick—Withdrawal of France from the coalition—Peace of Hubertsburg.

EXERCISES.

1. American War of Independence. 2. Some Account of the Conquest of Mexico. 3. The Invasion of Spain by the Moors. 4. The Rise of Mohammedanism. 5. History of the West Indies. 6. War of the Spanish Succession.

SECTION V.

GEOGRAPHICAL EXERCISES.

1. Write a short description of the following Cities.

MODEL.

St Petersburg.

St Petersburg, the capital of Russia, is situated partly on the mainland, and partly on the small islands near the mouth of the Neva. Though now covering a surface of thirty square miles, with a population of half a million, its site, at the beginning of last century, was but a dreary marsh, occupied only by the miserable huts of a few fishermen. In 1703, Peter the Great conceived the idea of converting this desolate region into a seat of commerce; and a wooden hut, erected with his own hands, was the foundation of a city, which, in point of magnificence, extent, and mercantile importance, is worthy of its position as the capital of a mighty empire. It was named after the patron saint of its founder.

The banks of the Neva at St Petersburg present a very striking and lively prospect. Remarkable for the depth and transparency of its waters, this river has in many places the width of the Thames at London; and innumerable boats are constantly in motion upon its blue surface. On one side the granite quay, three miles in length, is lined with a succession of magnificent buildings, conspicuous among which are the imperial palace, the Admiralty, and many of the superb mansions inhabited by the nobility. The residence of the English merchants, called the English Line, is on this side of the river. The Admiralty is a gigantic and imposing structure. On the land side it presents a front extending more than three-quarters of an English mile in length, and its two wings, each nearly 700 feet long, stretch down to the edge of the river. The most prominent features on the opposite side are the fortress, the summer gardens, fronted by an iron palisade with glittering tops, the floating bridges, the Academy of Sciences, and the Academy of Arts.

The streets and public places of St Petersburg, like the buildings themselves, are on a scale of uniform

magnitude and grandeur. "Large as the houses are in themselves," says Kohl, "they are made to appear small by the gigantic plan of the whole." The total absence of mean or paltry-looking houses contributes to the general effect of this arrangement. The ground being the property of the Emperor or of the nobles, the poorer class of buildings observable in English towns is rarely allowed to appear. In certain quarters of the town, a lively and picturesque effect is produced by a numerous assemblage of elegant villas, erected in every style of architecture, Italian, Chinese, Dutch, French, and English. This diversity of appearance is heightened by the Eastern character of the Greek churches, which are all surmounted by a fine gilded dome. Brick, faced with stucco, in order to resemble stone, is the prevalent material of which the better class of houses is constructed; and, as the outside of them is washed yearly, they always appear new. The roofs are flat, sheeted with iron, and variously painted, the predominating tints being red, green, or an ash-coloured gray. A number of light and elegant iron bridges facilitate the intercourse between the different islets on which the city is partly built.

In respect of grandeur as a whole, together with showiness and splendour of detail, St Petersburg is admitted to surpass every other European capital. Indebted in a great measure to its extremely modern origin for these advantages, it is for the same reason destitute of interesting relics and historical associations. Its most attractive monument is the celebrated statue of Peter the Great.

The houses of St Petersburg, like those of Venice and Stockholm, are mostly built on piles, the ground being too marshy to afford a secure foundation otherwise.

EXERCISES.

Edinburgh.	London.	Dublin.	Paris.
Stockholm.	Lisbon.	Rome.	Calcutta.
Constantinople.	Cairo.	Quebec.	Lima.

2. Write a short description of the following Countries.

MODEL.—*Iceland.*

The island of Iceland is a dependency of the kingdom of Denmark, and is situated on the verge of the Arctic Circle, between the 12th and 25th degrees of west longitude. Its extreme length from east to west, and its breadth from north to south, are respectively 280 and 200 miles. Its superficial area is variously estimated, some making it 30,000, and others 40,000 square miles. It contains 60,000 inhabitants.

Iceland is traversed in almost every direction by mountains, which are nearly all volcanoes in full activity. They generally attain a height of about 6000 feet, and are perpetually covered with snow. The celebrated Hecla is 5110 feet high. The interior of the country, in which these volcanoes are mostly situated, presents everywhere the aspect of a bleak and inhospitable desert; but their pernicious effects are scarcely experienced by the Icelanders, whose habitations are confined chiefly to the rich and beautiful valleys near the coast.

The Geysers are the most extraordinary physical features in the country. These are fountains from which hot water and vapour, accompanied by subterranean thunderings, are projected in columns into the air, frequently to the height of ninety feet. There are also numerous boiling springs, and bogs of boiling mud. All these phenomena indicate the volcanic origin of the island.

The fisheries of Iceland are the chief source of subsistence to the inhabitants. Cod is taken in great abundance on the coast; and, when dried, it forms one of the principal articles of barter. The fishing season is from February to May, when the natives flock to the southern and western shores of the island, the north and east being generally closed against that branch of industry by the polar ice. Rural occupations are carried on with unremitting zeal during summer, which, in

that latitude, is so short, that the utmost diligence is necessary to provide for the long and dreary winter. About the middle of summer, the women form themselves into companies, and, repairing to the interior and uninhabited parts of the country, collect there a species of moss, which, after being dried and ground into a fine powder, affords a most nutritious and agreeable article of food: the deficiency of farinaceous productions in that barren clime is thus in a great measure supplied. In winter the industrious Icelanders are employed in a variety of useful and even ingenious operations. Besides fabricating the indispensable utensils that are formed of wood, iron, and such materials, many of them display considerable dexterity as silversmiths, and find a ready market for their workmanship in Copenhagen. The women are at this season employed in spinning, knitting, and embroidery, the latter being an art in which they display considerable taste and elegance.

If we take into account the numerous disadvantages under which Iceland lies, the universal diffusion of knowledge by which it is characterised will appear surprising. It is seldom that children of either sex are found unable to read or write with ease at an early age; and it is not unusual to meet with individuals who can both write and speak Latin. The Icelander, indeed, is said to be distinguished by a vigour and an acuteness of intellect that are almost peculiar to himself. "Such as study at the University of Copenhagen, are generally distinguished above their fellow-students by their quickness of apprehension, their unwearied application, and their insatiable thirst for knowledge." In their moral character they are distinguished by frank simplicity and pious contentment.

The climate of Iceland, though necessarily severe, is not so inhospitable, comparatively speaking, as its name would imply. Dr Henderson had shuddered at the idea of spending a winter in Iceland; but, when there, he was agreeably disappointed in finding that

the temperature of the atmosphere was higher in that season than it had been during the preceding winter in Denmark. The extreme length of the winter nights in Iceland, as in all the polar regions, is enlivened by the wonderful brilliancy and grandeur of the Aurora Borealis.

EXERCISES.

England.	Scotland.	Ireland.	France.
Spain.	Italy.	Holland.	Switzerland.
Lapland.	Egypt.	Ceylon.	Japan.

SECTION VI.

IMAGINATIVE EXERCISES.

1. Write a short account of an Imaginary Voyage to each of the following places.

MODEL.

Imaginary Voyage to Calcutta.

Struck at an early age with a strong passion for the sea, I endeavoured to induce my parents to apprentice me to the captain of some merchant vessel, in order that I might thereby have an opportunity of gratifying my intense desire of witnessing strange lands. I had also a strong hope—amounting, indeed, to an absolute conviction—that the vessel in which I sailed would be wrecked on some beautiful and uninhabited island, and that all the crew, with the exception of myself, being drowned, I should thus have it in my power to enjoy, without fear of disturbance, that delightful solitude with which an assiduous perusal of Robinson Crusoe had vastly enamoured me. So strongly did this fancy haunt me, that I began to lose all relish for my usual sports ; and, avoiding my companions on every possible occasion, I would retire to some lonely spot, and there

indulge without restraint in my all-absorbing dream. It was in vain that my unsocial habits began at length to provoke the derision and the jeers of my less romantic school-fellows. I consoled myself with the assurance that I should yet extort due homage from them, when, after having remained on the island for a sufficient length of time, killed a tolerable number of man-eaters, rescued another Friday, and hailed the vessel that was destined to bring me back to my native country, I finally returned to make ordinary mortals "stare and gasp" at the narrative of my wonderful adventures. But my parents turned a deaf ear to my most earnest entreaties, neither could my utmost eloquence prevail upon them to sympathise in the remotest degree with my ardent aspirations after a seafaring life. I did not despair, however, of being ultimately able to carry my project into execution; and, in the meantime, as the nearest approximation I could make to the accomplishment of my wishes, I began to pore with great earnestness over the map of the world; and you may be sure that Juan Fernandez and Pitcairn's Island did not remain undiscovered in the course of my explorations. It was in this manner that I performed a voyage to Calcutta, of which, if you have patience enough to read, I shall give you some account.

Having (by an effort of the imagination) obtained the consent of my parents to follow my own inclinations with respect to the sea, and engaged as a cabin-boy with Captain Gruff, master and part owner of the Leaky, bound for Calcutta, I took leave of my relations and acquaintances, with mingled sentiments of regret and exultation. After taking in cargo, we set sail from Southampton with a favourable wind on the —— day of ——. Sailing through the Solent, we passed the picturesque group of rocks known by the name of the Needles, and in a few hours more were opposite the Isle of Purbeck, which I viewed with some interest as the scene of the memorable wreck of the Halsewell, East Indiaman, in the year 1786. The weather continued

favourable until we cleared the English Channel; but the Scilly Isles had not disappeared from our view before symptoms of a change were apparent. A gale being anticipated, orders were given to take in sail. While bearing a hand, I began unconsciously to whistle an air; but I was immediately rebuked by my shipmates, who asked me, in high wrath, if I wanted to sink the craft? I was much surprised at this question, not being then aware that sailors had a peculiar horror of whistling under such circumstances, regarding it, no doubt, as a kind of defiance to Neptune. Since then I have frequently observed them, influenced by the same spirit of superstition, whistling with great perseverance during a calm, fully convinced that their sifflications would eventually conjure up a breeze. I cannot say I placed much faith in the philosophy of my companions; but certain it is, that in a few hours we were labouring in the midst of such a storm, that I began to lose all confidence in the possession of a charmed life. Our mizen mast fell with a crash; and, as if to vindicate her name, the Leaky began to fill with water in the hold; while, to add to the delights of our condition, the rope of the tiller broke, so that the vessel began to spin round and round like a top. Our peril was now extreme, as we shipped several heavy seas in rapid succession, the confusion resulting from our various disasters being increased by the darkness of the night and the dreadful howling of the blast. The terrors of our situation began to inspire me with a conviction, that if there was to be any drowning in the case, I should be one of the first to sink. The rudder being repaired, the pumps were next manned, and we succeeded in preventing the leak from gaining on us. After a night of incessant labour, in which I bore a full share, we found ourselves in St George's Channel, driving fast before the gale, which was blowing from the west with unabated fury. In fine, after an unsuccessful attempt to ride out the storm, and not until we had repeatedly given ourselves up for lost, we at last gained the Cove of

Cork, where we found a number of vessels that had already sought shelter under the same circumstances as ourselves.

Had there been any possibility of getting honourably quit of my engagement, I verily believe my connection with the Leaky would have terminated here, so different did I find the reality of a sea life from what I had fancied it at school. My shipmates did not by any means possess that frank and chivalrous joviality of character that I had supposed inseparable from seamen. Neither were they so communicative, as I imagined they would have been, upon the scenery, manners, and customs of the different countries they had visited. To tell the truth, I had been thoroughly disappointed, not to say disgusted, with the strange apathy which they manifested upon such topics. The hardships I had endured in the late storm no doubt contributed in some degree to effect a change in my sentiments; but as I had no means of reaching home, even if Captain Gruff had been willing to give me permission to leave the vessel, I had no remedy but to put on a good resolution, and make a virtue of necessity. Working our way out of Cork harbour, after having repaired the damage sustained by the ship, we sailed down St George's Channel with a light breeze, and passing Cape Clear, again found ourselves in the Atlantic. Shaping our course south-west, in a fortnight we were in the latitude of the Azores; but our longitude being 50 degs. west, we could see these islands by the eyes of imagination only. I may mention, nevertheless, that they belong to Portugal, and that it is from St Michael's, the largest of the group, that the fine oranges known by that name are obtained. By the aid of the same telescopic vision, we next sight the Madeiras, also in the possession of the Portuguese, and famous for the salubrity of the climate. As we proceed southwards, the Canaries, belonging to the Spaniards, next present themselves to our transcendent optics; and we fancy we can see the majestic Peak of Teneriffe, 12,000 feet high,

towering into the skies. Santa Cruz, the chief town, is celebrated as the scene of that enterprise in which Nelson lost his arm. We are now within the tropics, and are sailing midway between Senegambia and the West Indies. Stretching my gaze, "far as angel's ken," to the eastward, I behold, in the vicinity of the Cape Verd Islands, that singular phenomenon called the Grassy Sea, or Sea of Herbs, a vast floating meadow of seaweed, covering a surface of 260,000 square miles. Far on the west, "like the Hesperides of old," lie the Caribbees, bathed in the splendour of their glorious clime. Shortly after crossing the line, our allowance of water began to run short, and we steered for St Helena, where, to my great joy, our crew was permitted to land. Here, not having an opportunity of carrying my theory of solitude into practice, I joined a party that went to visit Bonaparte's grave, of which, as well as of Longwood, I took a sketch. Before quitting the island, which has been so often described that it is unnecessary for me to do so here, I began to think that, after all, one might not feel so very comfortable if left entirely to himself in such a place. Passing the Cape of Good Hope more closely than is usual with vessels outward bound, we witnessed that "magnificent apparition" of vapour, which, in a certain state of the atmosphere, is seen resting, as it were, on the top of Table Mountain. On our course eastward, and in the navigation of the Mozambique Channel, we experienced a succession of storms; but the old Leaky holds her own, and we weather it out. As we sailed past Madagascar, the country of the Lemurs, and the scene of the adventures of my old acquaintance, Captain Singleton, I viewed that beautiful island with intense interest, regretting exceedingly that it was not one of the objects of our voyage to land and explore its wonders. The various groups of islands forming the Ethiopian Archipelago lie in our track, and smile upon us in emerald beauty under the brilliance of a tropical sky. We passed several others in our course through the Indian Ocean.

the Seychelles, famous for the production of that singular plant, the double cocoa-nut, being the most worthy of notice. Passing Ceylon far to port, and sailing up the Bay of Bengal, we at length arrive at Calcutta, where I set my foot on shore with a rapture not to be comprehended by those who have not experienced a voyage of five months.

EXERCISES.

St Petersburg.	Rio Janeiro.	Constantinople.
Valparaiso.	Greenland.	Van Diemen's Land.

2. Write an imaginary Speech for each of the following occasions.

MODEL.

Harold at the Battle of Hastings.

"This day, O Friends and Englishmen, sons of our common land—this day ye fight for liberty. The Count of the Normans hath, I know, a mighty army; I disguise not its strength. That army he hath collected together, by promising to each man a share in the spoils of England. Already in his court and his camp, he hath parcelled out the lands of this kingdom; and fierce are the robbers that fight for the hope of plunder! But he cannot offer to his greatest chief boons nobler than those I offer to my meanest freeman—liberty, and right, and law, in the soil of his fathers! Ye have heard of the miseries endured in the old time under the Dane, but they were slight indeed to those which ye may expect from the Norman. The Dane was kindred to us in language and in law, and who now can tell Saxon from Dane? But yon men would rule ye in a language ye know not, by a law that claims the crown as the right of the sword, and divides the land among the hirelings of an army. We baptised the Dane, and the church tamed his fierce soul into peace; but yon men make the church itself their

ally, and march to carnage under the banner profaned to the foulest of human wrongs! Outscourings of all nations, they come against you: Ye fight as brothers under the eyes of your fathers and chosen chiefs; ye fight for the women ye would save from the ravisher; ye fight for the children ye would guard from eternal bondage; ye fight for the altars which yon banner now darkens! Foreign priest is a tyrant as ruthless and stern as ye shall find foreign baron and king! Let no man dream of retreat; every inch of ground that ye yield is the soil of your native land. For me, on this field I peril all. Think that mine eye is upon you wherever ye are. If a line waver or shrink, ye shall hear in the midst the voice of your king. Hold fast to your ranks; remember, such amongst you as fought with me against Hardrada—remember that it was not till the Norsemen lost, by rash sallies, their serried array, that our arms prevailed against them. Be warned by their fatal error, break not the form of the battle; and I tell you, on the faith of a soldier who never yet hath left field without victory, that ye cannot be beaten. While I speak, the winds swell the sails of the Norse ships, bearing home the corpse of Hardrada. Accomplish this day the last triumph of England; add to these hills a new mount of the conquered dead! And when in far times and strange lands, scald and scop shall praise the brave man for some valiant deed wrought in some holy cause, they shall say, 'He was brave as those who fought by the side of Harold, and swept from the sward of England the hosts of the haughty Norman.'"—*From Bulwer's "Harold."*

EXERCISES.

1. Cæsar before crossing the Rubicon. 2. Galgacus at Mons Grampius. 3. Alfred at Ethandune. 4. Wallace's Defence before Edward I. 5. Edward the Black Prince at Poitiers. 6. Bruce at Bannockburn.

SECTION VII.

SUBJECTS FOR REASONING.

1. Write a short statement of the Arguments in favour of the following Doctrines.

SKELETON.

THE TRUTH OF CHRISTIANITY.

I.—*Genuineness and Authenticity of the Bible.*

EXTERNAL EVIDENCES regarding the OLD TESTAMENT:—The extraordinary care taken by the Jews to preserve the Scriptures—1200 Manuscripts of the Old Testament still extant—Agreement between the Manuscripts—The Septuagint Version of the Old Testament—Universal Traditions among Heathen Nations of the Creation, Flood, and other events related in the Old Testament—Impossibility of forgery—Historical evidence of Jews and Gentiles.

EXTERNAL EVIDENCES regarding the NEW TESTAMENT:—Testimony of the Apostolic and Post-Apostolic Fathers—Of the earliest rejectors of Christianity—Julian the Apostate, Celsus, Porphyry—General testimony of Heathen writers regarding Christ—Tacitus, Suetonius, Pliny—No objection offered by the Jews to the narrative of Christ and his sufferings—Translations of the New Testament in the second, third, and subsequent centuries—Agreement between the Manuscripts—Impossibility of forgery—Testimony from present observance of Ordinances—The Sabbath, the Sacraments.

GENERAL INTERNAL EVIDENCES:—Improbability of Moses, the Prophets, Christ, and the Apostles, being impostors—Harmony and connection of the Scriptures—Coincidence of the accounts with the history of the times—No detection of falsehood—No objection from the nature of the style.

II.—*Inspiration of the Bible.*

EXTERNAL EVIDENCES:—Testimony of the Apostolic Fathers and of men in all ages—Miracles a powerful evidence of Inspiration—Testimony as to their performance—Prophecy a conclusive evidence—Enumerate those in the Old Testament regarding Ham, Ishmael, Babylon, Nineveh, the Jews, Christ—Those of our Saviour in the New—The destruction of Jerusalem in particular.

INTERNAL EVIDENCES:—Arguments drawn from the life and character of Christ and the Apostles—From the perfect harmony of the Scriptures and their miraculous preservation—From the lofty morality and sublime doctrines of Christianity—From its tendency to promote the present and eternal happiness of man.

EXERCISES.

1. The Existence of a God. 2. A State of Retribution. 3. The Immortality of the Soul. 4. Plurality of Worlds. 5. The High Antiquity of the Earth. 6. The Divine Origin of Language.

2. Write a short Narrative tracing the Cause of each of the following Facts or Events.

SKELETON.

The Revolution of 1688.

Marriage of Charles I. to a Catholic Princess—Its effect upon the religious views of his children—Adherence of James Duke of York to the Catholic Faith—His accession—His determination to establish the Roman Catholic Religion in England—The unconquerable repugnance of the English people to the Roman Catholic Faith—Their dread of its ascendancy—Conduct of James not calculated to allay these feelings—

He adopts unconstitutional means in order to accomplish his objects—Determines to repeal the Test and Habeas Corpus Acts—Resistance of the Commons, and general discontent—He violates the sacred obligations of law, and empowers Roman Catholics to hold offices in the Church—Resolves to use his Ecclesiastical Supremacy against the Church—Alarm caused by the institution of the Court of High Commission—Increasing discontent in the nation—Indignation manifested in consequence of the public display of Roman Catholic Rites—The fall of the Hydes—Alarm and indignation throughout England — Causes — William Prince of Orange becomes the head of the English party—The declaration of Indulgence—How viewed—The Jesuits obtain complete ascendancy over James—Highest offices of the state given only to Roman Catholics—Proceedings with regard to the Universities of Oxford and Cambridge—Effects—Second declaration of Indulgence—Petition of the Seven Bishops—Their trial—Agitation of the public mind—Universal joy on their acquittal—Views with regard to the Succession caused by the birth of the Prince of Wales—Change of opinion concerning the lawfulness of resistance—Disaffection of the Gentry—Discontent of the Army—Public indignation on the Irish troops being brought over to England —Prince of Orange takes advantage of the Crisis—Receives assurances of support from persons of the highest note in Church, State, and Army—His expedition—The Revolution.

EXERCISES.

1. Downfall of the Roman Empire. 2. Revival of Letters. 3. First French Revolution. 4. The Conspiracy of Catiline. 5. The Superiority of the Ancients to the Moderns in the Art of Sculpture. 6. The Institution of Chivalry.

SECTION VIII.

MISCELLANEOUS EXERCISES IN CONNECTION WITH BOOK III.

1. Description of a Shipwreck or of a Battle-field.
2. An account of the River Nile.
3. Description of Mount Etna.
4. On the Diversity of the Zones.
5. The Solar System.
6. The Circulation of the Blood.
7. The Geographical Distribution of Plants.
8. The Geographical Distribution of Animals.
9. The Geographical Distribution of the Human Race.
10. History of the Knights Templars.
11. History of the Jesuits.
12. The Feudal System.
13. On the British Constitution.
14. A Comparison between Cæsar and Pompey.
15. Contrast between the present state of Britain and its condition at the time of the Romans.
16. The reasons which may be supposed to have induced Hannibal not to march on Rome after the Battle of Perugia.
17. An imaginary Story or Fable.
18. An imaginary Conversation or Dialogue.
19. The effect produced by Gladiatorial Exhibitions upon the Mind of the Roman people.
20. Prove from Internal Evidence the Authenticity of the Gospel of St Matthew.
21. The Gulf Stream.
22. Glaciers.
23. The Three Kingdoms of Nature.
24. Effects of the Invention of Gunpowder.
25. The Five Senses.

BOOK IV.

ON THEMES.

INTRODUCTION.

A THEME is an exercise in which the subject is treated according to a Set of Heads methodically arranged. In this respect it differs from the Essay, wherein the writer is at liberty to follow his own inclination as to the arrangement of his ideas. It is desirable, however, that the pupil, before he attempts the writing of Essays, should be trained to habits of consecutive thinking; and to this end the Theme, as experience has shown, is admirably adapted.

In this Book, four different Sets of Heads are presented, each accompanied by a model and skeleton exercises, for the assistance of the pupil. When required to write a Theme on any given subject, he is at liberty to omit such of the Heads as he may not find suitable. The particular Set of Heads adopted must, of course, be determined by the nature of the subject. When it consists of a proposition, for example, it must be treated according to the method laid down in Section IV.

SECTION I.

THEME WRITING.

Write Themes according to the following Method.

First Method.

I. INTRODUCTION: Make a few preliminary remarks applicable to the subject.

II. DEFINITION: State the subject distinctly, and, if necessary, explain it by a formal definition, a paraphrase, or a description.

III. ORIGIN: Explain the origin of the subject, or state the principles upon which its origin may be accounted for.

IV. PROGRESS: Give an account of the development of the subject from its origin to the present time.

V. PRESENT CONDITION: Describe the subject as it is now in operation.

VI. EFFECTS: Show the influence of the subject upon society, and the relation in which it stands to kindred subjects.

VII. CONCLUSION: Conclude with such remarks or reflections apposite to the subject as could not have been conveniently introduced under any of the previous heads.

MODEL.

Navigation.

Introduction.—The prodigious waste of waters, which, covering so large a portion of the earth's surface, stretched themselves for ages as an insuperable barrier between its shores, have been rendered, by means of navigation, a medium of easy and expeditious communication.

Definition.—Navigation is the art of constructing ships, and of conducting them through the waters from port to port.

Origin.—The origin of navigation ascends to a period beyond historical record. In the infancy of society, men would construct vessels more or less rude for the purpose of navigating rivers, or of making such limited voyages along the sea-shore as their necessities or inclination would suggest. The character of the structure would vary with the circumstances, the habits, and the genius of the people.

Progress.—The progress of such an art as navigation would, in primitive times, be necessarily slow; and the condition at which it had arrived when it first became the subject of authentic record, must have been the result of a long series of experiments and failures. The polished nations of antiquity, though not in the possession of those resources requisite to bring the art to a state of perfection, were nevertheless frequently characterised by a spirit of enterprise and enlightened curiosity in their maritime expeditions. The Egyptians, shortly after the establishment of their monarchy, are said to have carried on a trade between the Red Sea and the western coast of India. The Phenicians, at a subsequent period, and with a more enterprising spirit, not only frequented all the ports of the Mediterranean, but, boldly venturing beyond the ancient limits of navigation, passed the straits of Gades, and visited the western coasts of Spain and Africa. The Carthaginians, originally from Phenicia, followed the example of the parent state, and materially contributed to the progress of navigation by extending their discoveries as far as Great Britain. The most memorable nautical undertakings of the ancients, however, were the expedition of Necho, King of Egypt, and the celebrated Periplus of the Carthaginian Hanno. The former, consisting of a Phenician fleet, sailed from a port in the Red Sea, doubled the southern promontory of Africa, and, entering the Mediterranean Sea, terminated its

voyage at the mouth of the Nile. Hanno, with a fleet of sixty sail, coasted along the shores of Africa until he reached the mouth of the Gambia. The development of navigation was but slightly promoted by the Greeks; and one of the most important contributions of the Romans to its advancement was, perhaps, the discovery of the nature of the monsoons or trade winds. After the fall of the Roman empire, navigation, sharing the fate of all the sciences, was neglected and nearly forgotten, until, with the revival of letters, it began to be prosecuted with renewed ardour. The commercial cities of Venice, Genoa, and Pisa, were among the first to show the example. In the beginning of the fourteenth century, the introduction of the Mariner's Compass marked a new and decisive era in the progress of the science. Next came the discovery of the Canary Islands by the Spaniards; the more systematic expeditions of the Portuguese soon followed; and the fifteenth century closed with the memorable voyages of Columbus, the illustrious discoverer of America. So much have the achievements of that renowned navigator influenced the development of the science, that many of the most important nautical discoveries made since his time may justly be regarded as the offspring of his genius.

Present Condition.—In the rapid development of science that has taken place in the present century, navigation has eminently participated. By the application of steam, a considerable accession in the rate of sailing has been gained, and the important element of regularity has been introduced into the art. Wind and tide being now set at nought, and voyages that formerly occupied weeks being thus accomplished with ease and punctuality in a few days, navigation is consequently extending itself with rapidity in every direction.

Effects.—It has been said by Burke, that if we were to consider certain subjects with reference to all their various ramifications, we would find them expanding into infinity. If there is wisdom in this remark, it

may be safely affirmed of navigation. With what topic is it not in some measure connected? To what circumstance in the affairs of society does it not bear some relation, close or remote? Navigation being one of the great agents in civilising the world, its effects must be everywhere visible. As it was by navigation that different countries, nay, even the two great continents of the earth, which had from time immemorial been unconscious of each other's existence, were first brought into communication, so is it by that art that their intercourse is perpetuated and increased. The discoveries in Astronomy and Geography to which it has contributed, and the explanation of such phenomena as the winds, tides, and great oceanic currents, may serve as illustrations of its influence upon science. We have only to look around us to see how much we are indebted to it for our luxuries, our comforts, and even our necessaries. The difference between our present condition, with reference to these things, and that of the Britons before the Christian era, must be in a great measure attributed to the effects of navigation.

SKELETONS.

Art of Printing.

Necessity for diffusion of knowledge—Means for this end in ancient times—Their inefficiency—Our great means—Printing—What is it—First attempts in the art—Their deficiency—The inventor of modern Printing—Peculiar merit of the process—First printed book—Story of Faustus—Apparent calamity that helped to spread the invention—Proofs of the estimation in which Printing was held by the learned—Its introduction into England—Into Scotland—Extent to which it is now applied—Application of steam to Printing—Effects of this invention on the condition of the world, as regards knowledge, and the moral and religious improvement of men

Agriculture.

The various sources of subsistence which God has put in man's power—Agriculture—What is meant by it—Its antiquity—Scripture proof—How it has been estimated by various nations—Illustration from history—Eastern Agriculture contrasted with Western—Its progress not so rapid as that of some other arts—Causes of this—War its special enemy—Its present advanced position—To what owing—Effects on the condition of man shown by considering his state without it—Its connection with civilisation—The benefits it confers on a country in a national point of view.

Newspapers.

One of the many advantages of printing—Newspapers as a branch of the periodical press—Date, country, and circumstances of their origin—Feeling that gave them birth—What contributed to their spread—Introduction into England—Their present universality—Process of printing Newspapers—Illustrate by the "Times"—Their effects—Contributions to freedom, justice, humanity, the promotion of general intelligence—Influence on literary taste—Possible abuse of their influence—Advantages derived from reading Newspapers—Different position of the ancients and moderns in this respect—Duty of a modern citizen with regard to them.

Telescope.

Feebleness of our senses compared with the extent of the universe around us—Value of any invention that extends their range—The Telescope—What it is—How it acts—Its different parts—Author of the invention—Defects of the first Telescopes—Causes—By what successive improvements removed—Authors of these improvements—The two most famous Telescopes—The one of last century—What it achieved—The other—Difficulties of its construction—Its achievements—Uses of the Telescope for astronomical and nautical purposes—Illustrate both—General extension of our

knowledge of the system of the universe—Enlarged ideas of the Creator.

Architecture.

What is it—Its origin—Its early state—Diversity of national taste in Architecture—Influences that acted on its development—Various kinds of dwellings in primitive times—Mention of them in Scripture—Character of the nations by whom each was used—The two elements in all Architecture—How both are necessary to its advancement—The nations of antiquity eminent for Architecture—The most celebrated orders of Architecture—Illustrate by the most splendid remains and imitations—Modern styles—Their characteristics and best examples—Necessity of Architecture to civilised society—How it has contributed to its physical and moral improvement—Illustrate by considering the condition of man without it.

Steam-Engine.

What is steam—Its properties—How made available for work—Any reference to it in ancient times—The first practical reference to it in modern times—The great improver of the Steam-engine—The peculiar merit of his invention—Rapid introduction of it—Its present universality—Principal parts of a Steam-engine—Applications of steam—(1.) The steam-boat—Its origin—First boats here and in America—Principal features in the construction of such a vessel—(2.) The railway—Its origin—First railway in this country—Difficulties in the way of their immediate adoption—Principal features in the construction of a railway—Advantages of these two applications of steam—Rapidity and regularity—Contrast old methods of travelling—(3.) The factory—Its peculiar advantages there—General effects of the invention of the Steam-engine on civilisation—Tendency to maintain peace, direct and indirect—Influence on men's minds and habits—Progress of the world since the era of this invention.

SECTION II.

THEME WRITING—*continued.*

Write Themes according to the following Method.

Second Method.

I. DEFINITION: State the subject distinctly, and, if necessary, explain it by a formal definition, a paraphrase, or a description.

II. ORIGIN or CAUSE: Show what is the occasion of the subject or from what it proceeds.

III. ANTIQUITY or NOVELTY: Show whether the subject was known in ancient times; in what state it was, if known; and in what state it is in modern times.

IV. UNIVERSALITY or LOCALITY: Show whether the subject relates to the whole world, or only to a particular portion of it.

V. EFFECTS: Examine whether the subject is good or bad; show wherein its excellence or inferiority consists; and point out the advantages or disadvantages which arise from it.

VI. CONTRAST: Contrast the state of society, as it is influenced by the subject, with its condition where the subject is either unknown or imperfectly developed.

VII. CONCLUSION: Conclude with such reflections or remarks as may seem applicable to the subject.

MODEL.—*War.*

Definition.—War is the term employed to designate the hostile operations carried on between different

communities, when, unable to settle their disputes by an amicable arrangement, they have recourse to the sword.

Origin or Cause.—The ultimate source of war must be sought for in the breast of man. In a rude state of society, it can frequently be attributed to no other cause than the antipathy of tribe towards tribe. Among civilised nations, its necessity is generally urged under cover of some specious pretext. Ambition, and the passion for power, are among its most fruitful sources.

Antiquity or Novelty.—War is almost coeval with the history of the human race. It ascends to a period long anterior to authentic record, being a constant theme in the mythology and traditions of the most ancient nations. The history of more recent times, descending even to our own day, unfortunately proves it to be the characteristic of society in every age, modern no less than ancient. The more humane spirit in which it is now carried on, may, however, be advantageously contrasted with the unmitigated barbarity of ancient times, when, as in the cases of Carthage and Palmyra, conquest was frequently but another name for extermination. The unfortunate captive is no longer dragged in triumph at the chariot wheels of his unfeeling conqueror, and then delivered up to the executioner, or consigned to a life of slavery worse than death itself. A mutual acknowledgment of the rights of humanity having banished such atrocities from modern warfare, it is to be hoped that a more enlarged recognition of that principle may yet be attended by still happier results.

Universality or Locality.—From what has been already observed, it is almost a necessary conclusion that no particular locality can be claimed as the exclusive province of war, but that it may find a theatre wherever there are men to carry it on. It is almost certain, indeed, that it has done so. Where is the happy country that has not, at one period or another, experienced its bitter scourge, or that can be said to have secured an exemption from it for all future time?

Effects.—Amongst the consequences by which war is invariably attended, the interruption of commerce is that, perhaps, which is felt more widely than any other by the contending parties. This evil is enormously increased by the levies that are constantly made in order to defray the expenses inseparable from war. Within the sphere of military operations, the agriculturist deplores the ruin of his harvest, happy if he has not also to bewail the loss of those whom no following year can restore. Such evils as these are sufficient, without enumerating the miseries of actual conflict, to demonstrate the pernicious character and disastrous effects of war.

Conclusion.—It may be observed, in conclusion, that war, however much it is to be lamented, may nevertheless, in certain circumstances, be unavoidable. The odium in which it is involved must in that case be borne by those who have rendered it necessary. Peace is desirable; but right, and truth, and freedom, are still more so. These sacred privileges must be maintained, as the unalienable inheritance of man; and those by whom they are invaded must be held responsible for the consequences.

SKELETONS.

Commerce.

The meaning of the term and the considerations involved in it—Its origin in the mutual dependence of the nations of the world for the supply of their various wants—Its consequent antiquity—Earliest instance recorded—Principal commercial states of antiquity mentioned in sacred and profane history—Extent to which ancient Commerce was carried on—Illustrate—What causes set limits to it—State the circumstances that made Europe the centre of the world's Commerce—The causes that secured its permanence as such—Chief commercial states at the present time—From its origin we may infer its universality—No country that

may not beneficially engage in it—Effects of Commerce —Extent of its contributions to the necessities and comforts of mankind—It is the chain that binds savage and civilised countries together, overcoming whatever obstacles may separate them—Its consequent influence on civilisation—Its advantages illustrated by considering the condition, physical and moral, of any country without it—Conclusion—Everything tending to promote Commerce may be considered a blessing to the world—War generally its greatest enemy.

Travelling.

Naturally suggests itself to civilised man as a means of improvement—Estimation in which it has always been held—Earliest travellers, as Solon, Pythagoras, Herodotus—For what they prepared themselves by it —Necessity of it in their circumstances—General objects of travel—Discovery—Knowledge in all its departments—Cultivation of the mind and formation of the character—Illustrate the extent of its benefits in all these respects—The preparations requisite for travelling, and the habits necessary for travelling to advantage.

Music.

Meaning of the term, and the considerations involved in it—Its first development in Melody—What are the two constituents of this—Show that they are implanted in our nature, and manifest themselves spontaneously— Music, then, as the expression of feeling, has its foundation in the constitution of our nature—What is Harmony—Belongs to an advanced stage of musical cultivation—Different kinds of Music—Its antiquity naturally to be inferred—Earliest record of it—Chief musical nations of antiquity—Hebrew Music—Greek Music—With what intimately connected—Extent of our knowledge of Ancient Music—Early use of Music

diffusion in modern times—To what owing—Countries where it is most prevalent—The influence of Education on the relative conditions of men, intellectually, morally, and socially considered—Its effects may be compared to those of the cultivation of the ground—Happiness of which it is the source—Contrast the condition of man without it—Natural gifts insufficient to compensate for the want of it—The propriety therefore of attending to it in youth, and of carrying it on throughout life.

Religion.

Explain what the religious feeling in man is—Its source—Natural to man—Its universal prevalence, but diversity of manifestation—Illustrate—The nature of the inquiries it gives rise to—Religion coeval with man—Different kinds that prevailed in ancient times—Their insufficiency—Proof of it—Publication of the Christian Religion—Its doctrinal and moral aspects—Its universal adaptation to the wants and circumstances of man—Its development, past and future—Powerful influence Religion exercises over man—Consequent importance of the true Religion—The beneficial effects of Christianity on the world—How it has ameliorated the civil condition of men—Give examples of enormities anciently prevalent which it has removed—Its advantage confirmed by contrasting the condition of countries destitute of it—Its due effects, however, not properly estimated by looking only or primarily at mankind in the mass—Its influence on individuals in the present life, and in the future—Our duty and privilege to embrace it, and spread it according to our ability.

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SECTION III.

THEME WRITING—*continued.*

Write Themes according to the following Method

Third Method.

I. INTRODUCTION: Make a few preliminary remarks applicable to the subject.

II. DEFINITION: State the subject distinctly, and, if necessary, explain it by a formal definition, a paraphrase, or a description.

III. NATURE: Give such an account of the subject as may serve to determine its character.

IV. OPERATION and EFFECTS: Show how the subject is manifested, and in what manner it affects the individual, or society.

V. EXAMPLES: Adduce examples in illustration of the subject.

VI. APPLICATION: Show what our duty is with reference to the subject, and how we may profit by an examination of it.

MODEL.

Patriotism.

Introduction.—In the Essay on Man, Pope has employed a happy simile to describe the operation of those sentiments which tend to unite man in his various relations to the whole of his species. Like the undulating circles produced by the throwing of a stone into the water, the affections, says the poet, emanating from the centre of self-love, radiate successively towards family, friends, and country, the utmost circumference of sympathy finally embracing all mankind. Thus while the duties of patriotism naturally succeed the

claims of kindred and friendship, a common origin and a common destiny form a basis of union for the whole human race. The vast fabric of society is thus maintained in equilibrium by the co-operation of a variety of kindred sentiments, all exercising their own peculiar influence, and yet, at the same time, all tending towards the same result.

Definition.—Patriotism is that sentiment which consists in an ardent attachment towards one's country.

Nature.—The love of country is essentially amiable in its nature, being by no means incompatible with a spirit of universal benevolence. There have been men, indeed, who, like Cato the elder, seemed to believe that the demands of patriotism required the destruction of their neighbours; but with such an odious propensity that honourable sentiment has no necessary connection. Patriotism may exist in the greatest intensity without involving the slightest emotion of envy or ill-will towards any other nation. The patriot who defends his native soil against foreign aggression must not be confounded with such ambitious men as would aggrandize their own country by the subjugation of others.

Operation and Effects.—Patriotism inspires men with an active desire to serve their country on every necessary occasion, and to promote its welfare to the utmost extent of their abilities. Devoid of this ennobling sentiment, the statesman degenerates into a mere candidate for power or applause, the warrior loses all title to the respect of mankind, and the measures of both have generally a dubious or pernicious tendency. The true patriot, on the other hand, esteemed even by his enemies, is held in veneration by his countrymen; and his efforts are seldom unproductive of lasting benefit. An eloquent writer of the present day, who will not admit the possibility of virtuous exertions being fruitless of their due results, observes, with regard to the struggles of Wallace in behalf of his country, that although they could not prevent Scotland from one day becoming a part of England, they yet secured for it the

recognition of its right to be treated with on fair and equitable terms. The example of an illustrious patriot, in the display of an unconquerable spirit of resistance towards oppression, is thus one of the noblest legacies that can be transmitted to posterity.

Examples.—History abounds in examples of men whose patriotism has secured for them the admiration of the world, and the undying gratitude of their countrymen. Such, in ancient times, was Aristides, whose purity and integrity of conduct in the administration of his country's affairs, obtained for him the appellation of "The Just;" and whose total disregard of personal aggrandizement left him so poor, that his property on his death was insufficient to defray the expenses of his burial. In recent times, the history of Washington furnishes a similar example of patriotic devotedness. His military triumphs having placed the destinies of America at his disposal, the dazzling temptation presented by success and absolute command could not induce him to take undue advantage of his position. Resigning his authority, he assumed the rank of a private citizen; and, elected President of the United States by the free voice of his countrymen, he extended and confirmed, as a statesman, the benefits which he had obtained for them as a warrior.

Application.—A total indifference to the duties of patriotism, which are to a certain extent incumbent on all, is certainly inconsistent with the character of an estimable man and a good citizen. Circumstances which require the undivided exercise of this faculty, are, it is true, of rare occurrence; and few, besides, are gifted with those endowments which would render it important to their country. But in this, as in every other instance, it behoves us, when occasion requires, to show that we are living members of society, and not insensible to those impulses which have been implanted in the human breast for wise and beneficent purposes.

SKELETONS.

Friendship.

Instinctive aversion of our nature to solitude and its associations—The mere presence of our fellow-men gives cheerfulness—How much more friendship—What is true friendship, and what is included in it—Acquaintance not friendship—Distinguish it from its counterfeits—Its characteristics—It is rare, like every thing of true value—It is limited in its objects, in accordance with the laws of human nature—It is not bounded by any distinctions in rank or civilisation among men—It is unselfish—Its effects—It largely contributes to the happiness of the world by the sympathy and aid which it offers—Reference to this in Scripture—It purifies and elevates the nature of him who cherishes it—Ardour which may pervade it—Examples from history—David and Jonathan, Damon and Pythias, Achilles and Patroclus, Douglas and Randolph, Wallace and Graham—Application—Advantage of cultivating it—Necessity of caution in selecting friends, from its great influence on our character and prospects—Constancy in friendship when once entered into.

Anger.

What is anger—Not in itself to be condemned—The testimony of Scripture—Occasions for virtuous anger—Advantage and duty of manifesting it—Quite consistent with the character of meekness—Moses—Unjustifiable anger—What constitutes it—Its intolerant nature—Its weakness—Its effects—Tendency to dissolve the bonds of friendship—Misery of all exposed to it—Consequences often irreparable—Its vicious influence on the mind and body of him who indulges it—Examples—Application—Our duty to guard against this passion—Its beginnings specially dangerous.

Ambition.

Some of the passions commonly condemned are implanted in man for good ends—Mention instances, and

show their propriety—Ambition one of these—Not necessarily bad—Define it in its good sense—The end it seeks to attain—The means it will employ—Its beneficial operation both on the subject of it, as involving the exertion and expansion of his faculties, and as raising him to a higher sphere of influence and happiness—And on mankind as experiencing the happy results of all this—Extent of its benefits from the universality of its operation—Every man in every occupation who has raised himself to eminence an example of it—Ambition in its bad sense—Its characteristics—For example, its exclusiveness and consequent inhumanity—Its unscrupulousness, insatiableness—Show how these necessarily spring out of it—Its effects—Makes the subject of it the unhappy prey of contending passions, and withdraws him from the true end of his being—Its effects on the world—Endless misery, mental, moral, and physical—Examples from civil and ecclesiastical history—Cæsar, Alexander, Pyrrhus, Sextus V., Wolsey, Henry VIII.—The hollowness of its attainments often reluctantly testified to by conscience—Anecdotes of Napoleon—Practical inferences from the foregoing.

Avarice.

Like many other vices, arises from the abuse of a right principle—What that principle is—What avarice is—Its characteristics—Its effects on the subject himself—How it tyrannizes over and degrades his spirit, contradicting the nobler feelings of nature, such as generosity, charity, and stains it with other feelings equally hateful with itself, such as jealousy, hatred, deceit—The moral and physical comfort of which the avaricious man deprives himself, and the dangers he is exposed to—Its effects on his family—On society, as he contributes nothing to promote its interest—Examples—Dissuasives from this passion—A picture of the avaricious man sufficient to disgust us—The object of it fleeting and contemptible compared with the true end of man's life—Dictates of nature, and precepts of Scripture

—Our duty then to use our means aright and to contribute by them to the promotion of human happiness, so far as the immediate claims of family and friends allow.

Envy.

What is it—Its tendency—Its foundation, selfishness—Its components, hatred and grief—Hatred of another for what he has, grief for our want of it—How it manifests itself in slander and outward opposition to its object—Its characteristics—Malicious, as having no apparent motive, and as converting goodness itself into a source of evil—Weak, as it cannot gain that good for its subject, which might be obtained by other means—Unrelenting, as admitting no reconciliation with its object—Ungenerous, as directed without scruple even against friends and those who have a just claim to the good wishes of its subject—What qualities most expose a man to it—Prevalence in every station—No protection against its darts—Its effect on the spirit of its subject—Its influence on friendship and all the ties that bind men together—Actual evil which it has produced, as shown in history—Exemplify by the case of Saul and David—Practical inferences.

Contentment.

There is much that we cannot possess in the world—Folly of striving after such things—The essentials of happiness generally easy of acquisition—What does contentment imply — It springs not from outward sources—A man may change his condition often without finding it—It is contained in the mind itself—Not to be confounded with indifference to external things—Not antagonistic to honourable exertion—Happiness which a contented spirit carries within itself, and imparts to those with whom it comes in contact—Examples—Curius Dentatus, Cincinnatus, Washington—Advantage of cultivating such a spirit as the contented man has—What the ambitious, with endless labour and risk, are only seeking to obtain, namely the attainment of his wishes.

SECTION IV.

THEME WRITING—*continued.*

Write Themes according to the following Method.

Fourth Method.

I. The PROPOSITION or STATEMENT: Where you show the meaning of the subject, by amplification, paraphrase, or explanation.

II. The REASON or PROOF: Where you prove the truth of the proposition by some reason or argument.

III. The CONFIRMATION: Where you show the unreasonableness of the contrary opinion, or advance some other reason in support of the former.

IV. The ANALOGY or SIMILE: Where you illustrate the truth of what is affirmed by introducing some comparison.

V. The EXAMPLE: Where you bring instances from history to corroborate the truth of your affirmations, or the soundness of your reasoning.

VI. The TESTIMONY: Where you introduce proverbial sentences or passages from good authors, to show that others think as you do.

VII. The CONCLUSION: Where you sum up the whole, and show the practical use of the subject, by some pertinent observations.

MODEL.

Contentment is better than Riches.

Proposition.—Contentment with our lot, if accompanied by a faithful discharge of duty, is one of the most enviable conditions of the human mind, and is much more desirable than the attainment of wealth.

Reason.—Riches being only a means of happiness, their possession does not necessarily infer the enjoyment of that blessing. So far, indeed, from securing to their owner an exemption from the cares of life, they are often a source of anxiety and annoyance. The contented man is thus in the actual enjoyment of what many of the wealthy have still to obtain.

Confirmation.—Riches, besides, being proverbially a precarious possession, their loss frequently reduces those who value them as their only source of happiness, to a state of abject wretchedness. The happiness of the contented man, on the contrary, being independent of external circumstances, is permanent in its character, and in no wise subject to the caprice of fortune.

Example.—We have only to look around us in the world for examples in corroboration of the proposition. How often may we see the wealthy, satiated with pleasure, oppressed with weariness, or burdened with care, pass their lives in peevishness, languor, or melancholy; while their more humble, but contented neighbours, fulfilling their allotted duties with cheerful resignation, present an example of that happiness which no riches can purchase. Who would not say that the pleasing serenity of mind enjoyed by the frugal and industrious Icelander, were more desirable than the unwholesome turmoil so frequently associated with luxury and wealth!

Testimony.—Writers of all ages have, in every variety of expression, inculcated the advantages of pious contentment over the possession of mere riches; but, if anything were wanting to establish beyond dispute the truth of the sentiment, it would be supplied by the words of the inspired writer: "Contentment with godliness is great gain."

Application.—From what has been observed, it will be evident that one of the best means of preventing unhappiness, and of arming ourselves against the misfortunes incident to life, is to cultivate the habit of contentment, and assiduously to train the mind to a

cheerful acquiescence in the dispensations of Providence. It does not necessarily follow, however, that such a rule of conduct is inconsistent with a desire to attain such a position in society as that to which diligence and honourable exertions would fairly entitle us. Neither does it follow that a contented mind is incompatible with the possession of riches.

SKELETONS.

Perseverance overcomes all difficulties.

Proposition—Reason—It is in the nature of things that a spirit such as perseverance indicates should attain the end for which it strives—Confirmation—Most of what is great in the world, whether the production of mind or of hand, is the result of Perseverance—Illustrate variously—Analogy—Dropping water hollows out the stone in course of time—Perseverance exemplified throughout creation—The spider, beaver, and other animals—Most men of eminence—Examples—Robert Bruce, Columbus—Testimony or quotation—Lessons drawn from the proposition—Encouragement afforded by a knowledge of the way to insure success in our pursuits—Fate of the character infected with an opposite habit.

Delays are dangerous.

Proposition—Reasons—Probable non-attainment of the end delayed—The uncertainty of our lives, constant change in the position of affairs, others will not wait for us—Even if the end be attained, much loss of time and annoyance are entailed, both on the subject himself and on others—Illustrations—The stories of Archias, a magistrate of Thebes, and of Mark Antony—Franklin's advice—Practical inferences—Advantage of doing everything in its proper time—Our duty to practise and inculcate regularity, if we would preserve our own comfort or respectability.

Honesty is the best policy.

The meaning of the proverb—What it does not mean—Reasons supporting the proposition—Honesty procures the esteem and confidence of others, which is a great means of advancement—The probability of dishonesty being discovered, though it benefit at the instant—Consequences of this discovery—Danger of one dishonest act succeeding another, thereby rendering the utter ruin of one's character and its consequences not improbable—The feelings engendered by dishonesty—The dishonest man having wronged others, has many enemies to fear—Most honest men can furnish from their own lives instances of the truth of the proposition—History records many, as the story of Washington, of Earl Fitzwilliam and the Farmer—Testimony or quotation—Our duty to practise honesty and to inculcate it, as evinced by the above considerations—Why we should carefully refrain from speaking lightly of it.

Excellence is not limited by station.

Excellence not limited by station, seeing that, as a gift of nature, or the result of industry, it does not depend on the adventitious distinctions of society—It is mind that makes the man—The same faculties are distributed among high and low, so that improvement is open to both—A great proportion of eminent men of humble origin in all pursuits—Socrates, Cicero, Shakspere, Ferguson the Astronomer—Testimony or quotation—The encouragement thus held out to the humble to engage in honourable exertion—Excellence truly the rank of the humble—Warning also thus given not to despise the humble.

Punctuality procures confidence.

The Proposition—How punctuality procures confidence—Qualities it indicates in its subject, as resolution, perseverance, promptness in action—Nature seems to

inculcate this habit on us—It is regular in all its operations, so that we place implicit confidence in their performance—Most of those whose talents have raised them to eminence illustrate the truth of the proposition—Exemplified also in every-day life—Testimony or quotation—What the above considerations should teach us, both with reference to ourselves and others—Danger of allowing trifling excuses to induce a violation of the habit of Punctuality.

Virtue is its own reward.

What virtue is—Its tendency to procure worldly prosperity—Such a reward is not without value in the eyes of the virtuous man—Yet virtue must be pursued for its own sake—Whether its legitimate *tendency* be realised or not, it is of the essence of virtue to reward him who practises it—The nature and excellence of this reward—Reason of this to be sought in our moral nature—Vast influence for good of this appointment, as virtue is often unrewarded, sometimes persecuted, in this world—Sufficiency of virtue's own reward—Singularity cannot shame it—Oppression cannot crush it—In such circumstances it only shines the more—May be compared to a fragrant flower when crushed, or to beauty amidst suffering or in tears, which appears to us with additional charms—Every virtuous man feels the truth of our proposition, and is an instance of its truth—History furnishes abundance of examples—Aristides, Phocion, Fabricius, Sir Philip Sydney—Mankind spontaneously testify to the excellence of virtue—This testimony universal—Quotation—What the proposition teaches us—Virtue the highest ornament of character—What hopes its connection with happiness authorises the virtuous man to cherish as to a future state—The grounds of this expectation.

MISCELLANEOUS SUBJECTS FOR THEMES.

1. The Microscope.
2. The Art of Writing.
3. Emulation.
4. Poetry.
5. Sculpture.
6. Custom is second nature.
7. Never too late to learn.
8. The Cotton Manufacture.
9. The Silk Manufacture.
10. Geography.
11. Painting.
12. Benevolence.
13. Affectation.
14. Knowledge is power.
15. Necessity is the mother of invention.
16. Piety.
17. Hope.
18. Astronomy.
19. Mechanics' Institutions.
20. Charity.
21. Frugality is a great revenue.
22. Evil communications corrupt good manners.
23. Aërostation.
24. Well begun is half done.
25. Politeness.
26. Independence.
27. Self-denial.
28. Self-esteem.
29. Example is better than precept.
30. Deserve success, and you will command it.

BOOK V.

ON THE ESSAY.

INTRODUCTION.

THE Essay, as it has been already observed in the preceding Book, differs from the Theme, inasmuch as the treatment of the subject is not regulated by any prescribed rules. The writer, being thus unrestrained as to selection of topics, or method of illustration, is confined by no other consideration than that of maintaining a mutual dependence between the different parts of his discourse, so that the main idea may not be lost sight of. In order to prepare the pupil for the exercises upon which he is now to enter, he may be required to analyse the four Essays subjoined, in imitation of the model furnished. This exercise will tend to familiarise him with the nature of the Essay, and will at the same time show him that, however variously the subject may be treated, coherency of statement is invariably preserved throughout the discourse. Taking into consideration the experience he must have acquired in his progress through the previous part of this work, he will thus, it is conceived, find little difficulty in producing an Essay on most of the subjects prescribed. The Essays submitted for analysis will at the same time serve as models of composition.

ANALYSIS OF AN ESSAY BY ADDISON.

On Discretion.

I have often thought if the minds of men were laid open, we should see but little difference between that of the wise man and that of the fool. There are infinite reveries, numberless extravagances, and a perpetual train of vanities, which pass through both. The great difference is, that the first knows how to pick and cull his thoughts for conversation, by suppressing some, and communicating others; whereas the other lets them all indifferently fly out in words. This sort of discretion, however, has no place in private conversation between intimate friends. On such occasions the wisest men very often talk like the weakest; for indeed the talking with a friend is nothing else but thinking aloud.

In this paragraph the writer introduces his subject by a general reflection, which, in the next sentence, he illustrates by a particular affirmation. He then proceeds to show how discretion exhibits itself in conversation; and, in the two concluding sentences, qualifies his previous remarks by explanatory statements. In this paragraph the author confines himself to a single instance of the quality under consideration; that is to say, as it is exemplified in conversation.

Tully has therefore very justly exposed a precept delivered by some ancient writers, that a man should live with his enemy in such a manner, as might leave him room to become his friend; and with his friend in such a manner, that if he became his enemy, it should not be in his power to hurt him. The first part of this rule, which regards our behaviour towards an enemy, is indeed very reasonable, as well as very prudential; but the latter part of it, which regards our behaviour towards a friend, savours more of cunning than discretion, and would cut a man off from the greatest pleasure of life, which are the freedoms of conversation with a bosom friend. Besides that when a friend is turned into an enemy, and, as the son of Sirach calls him, "a bewrayer of secrets," the world is just enough to accuse the perfidiousness of the friend, rather than the indiscretion of the person who confided in him.

The whole of this paragraph consists of an amplified illustration of the remarks with which the author had just concluded in the first. Both of these paragraphs may be considered introductory to a more comprehensive view of the subject.

Discretion does not only show itself in words, but in all the circumstances of action, and is like an under agent of Providence, to guide and direct us in the ordinary concerns of life.

Here the author, by extending the signification of discretion, and showing that it is applicable to all circumstances, prepares the reader for a more enlarged and systematic treatment of the subject.

There are many more shining qualities in the mind of man, but there is none so useful as discretion; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice.

Discretion is here viewed with reference to its influence upon the other qualities of the mind, and its value demonstrated by a series of illustrations showing that the most brilliant accomplishments are deteriorated by the want of it.

Nor does discretion only make a man the master of his own parts, but of other men's. The discreet man finds out the talent of those he converses with, and knows how to apply them to proper uses. Accordingly, if we look into particular communities and divisions of men, we may observe, that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation and gives measures to the society. A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind, endued with an irresistible force, which, for want of sight, is of no use to him.

Having viewed discretion with reference to its intrinsic character, the author now considers it in relation to its extraneous effects, and shows its advantages in the influence it enables its possessor to exercise over society.

Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular station of life.

Here the two preceding paragraphs are confirmed by the consideration, that while the want of discretion invalidates all other accomplishments, the possession of that quality in perfection, compensates for the absence of many others.

At the same time that I think discretion the most useful talent a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them. Cunning has only private selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well formed eye, commands a whole horizon. Cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understandings; cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

In order to show the difference between discretion and its vitiated semblance, cunning, the writer here brings these two qualities into contrast, and demonstrates the superiority of the former by a variety of illustrations.

The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for him in another world, lose nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him, because they are remote. He considers that those pleasures and pains which lie hid in eternity, approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason, he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant, as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with the views of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

This paragraph, wherein the subject is regarded in a moral aspect, contains the sum and practical application of the argument.

I have, in this essay upon discretion, considered it both as an accomplishment and as a virtue, and have therefore described it in its full extent; not only as it is conversant about worldly affairs, but as it regards our whole existence; not only as it is the guide of a mortal creature, but as it is in general the director of a reasonable being. It is in this light that discretion is represented by the wise man, who sometimes mentions it under the name of discretion, and sometimes under that of wisdom. It is indeed (as described in the latter part of this paper) the greatest wisdom, but at

the same time, in the power of every one to attain. Its advantages are infinite, but its acquisition easy; or to speak of her in the words of the apocryphal writer, whom I quoted in my last Saturday's paper, "Wisdom is glorious, and never fadeth away: yet she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. He that seeketh her early shall have no great travel; for he shall find her sitting at his doors. To think therefore upon her is the perfection of wisdom; and whoso watcheth for her, shall quickly be without care. For she goeth about seeking such as are worthy of her, showeth herself favourably unto them in the ways, and meeteth them in every thought."

The author now takes a retrospective view of his treatment of the subject, and, after some explanatory and preceptive remarks, concludes with an appropriate quotation.

Reviewing the analysis for the purpose of presenting a summary of the various topics under which the subject has been treated, we find they may be thus enumerated:—

I. and II. Introductory, in which the subject is considered in a partial aspect.

III. Definition extended.

IV. The internal character and influence of the subject.

V. Its external influence.

VI. Confirmatory of the two preceding paragraphs.

VII. Subject illustrated by contrast.

VIII. Subject morally considered.

IX. Retrospect, with explanatory and preceptive remarks, and quotation.

ESSAYS FOR ANALYSIS.

I.—*On Pious Gratitude.*

There is not a more pleasing exercise of the mind than gratitude. It is accompanied with such an inward

satisfaction, that the duty is sufficiently rewarded by the performance. It is not like the practice of many other virtues, difficult and painful, but attended with so much pleasure, that were there no positive command which enjoined it, nor any recompense laid up for it hereafter, a generous mind would indulge in it, for the natural gratification that accompanies it.

If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties, which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies.

If gratitude, when exerted towards one another, naturally produces a very pleasing sensation in the mind of a grateful man; it exalts the soul into rapture, when it is employed on this great object of gratitude, on this beneficent Being who has given us everything we already possess, and from whom we expect everything we yet hope for.

Most of the works of the Pagan poets were either direct hymns to their deities, or tended indirectly to the celebration of their respective attributes and perfections. Those who are acquainted with the works of the Greek and Latin poets, which are still extant, will, upon reflection, find this observation so true, that I shall not enlarge upon it. One would wonder that more of our Christian poets have not turned their thoughts this way, especially if we consider, that our idea of the Supreme Being is not only infinitely more great and noble than what could possibly enter into the heart of a heathen, but filled with every thing that can raise the imagination, and give an opportunity for the sublimest thoughts and conceptions.

Plutarch tells us of a heathen who was singing a hymn to Diana, in which he celebrated her for her delight in human sacrifices, and other instances of

cruelty and revenge; upon which a poet who was present at this piece of devotion, and seems to have had a truer idea of the Divine nature, told the votary, by way of reproof, that, in recompense for his hymn, he heartily wished he might have a daughter of the same temper with the goddess he celebrated. It was, indeed, impossible to write the praises of one of those false deities, according to the Pagan creed, without a mixture of impertinence and absurdity.

The Jews, who, before the time of Christianity, were the only people who had the knowledge of the true God, have set the Christian world an example how they ought to employ this divine talent of which I am speaking. As that nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans, in the poetry, as much as in the subject to which it was consecrated. This, I think, might easily be shown, if there were occasion for it.—ADDISON.

II.—*Cheerfulness preferable to Mirth.*

I have always preferred cheerfulness to mirth. The latter I consider as an act; the former, as a habit of the mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy. On the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

Men of austere principles look upon mirth as too wanton and dissolute for a state of probation, and as filled with a certain triumph and insolence of heart

that is inconsistent with a life which is every moment obnoxious to the greatest dangers. Writers of this complexion have observed, that the Sacred Person who was the great pattern of perfection, was never seen to laugh.

Cheerfulness of mind is not liable to any of these exceptions; it is of a serious and composed nature; it does not throw the mind into a condition improper for the present state of humanity, and is very conspicuous in the characters of those who are looked upon as the greatest philosophers among the heathens, as well as among those who have been deservedly esteemed as saints and holy men among Christians.

If we consider cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul. His imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured about him, and does not feel the full weight of those accidental evils which may befall him.

If we consider him in relation to the persons whom he converses with, it naturally produces love and good will towards him. A cheerful mind is not only disposed to be affable and obliging; but raises the same good humour in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion; it is like a sudden sunshine that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence towards the person who has so kindly an effect upon it.

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the great Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations. It is a kind of acquiescence in the state wherein we are placed, and a secret approbation of the Divine will in his conduct towards man.

There are but two things which, in my opinion, can reasonably deprive us of this cheerfulness of heart. The first of these is the sense of guilt. A man who lives in a state of vice and impenitence, can have no title to that evenness and tranquillity of mind which is the health of the soul, and the natural effect of virtue and innocence. Cheerfulness in an ill man deserves a harder name than language can furnish us with, and is many degrees beyond what we commonly call folly or madness.

Atheism, by which I mean a disbelief of a Supreme Being, and consequently of a future state, under whatsoever titles it shelter itself, may likewise very reasonably deprive a man of this cheerfulness of temper. There is something so particularly gloomy and offensive to human nature in the prospect of non-existence, that I cannot but wonder, with many excellent writers, how it is possible for a man to outlive the expectation of it. For my own part, I think the being of a God is so little to be doubted, that it is almost the only truth we are sure of; and such a truth as we meet with in every object, in every occurrence, and in every thought. If we look into the characters of this tribe of infidels, we generally find they are made up of pride, spleen, and cavil. It is indeed no wonder, that men who are uneasy to themselves should be so to the rest of the world; and how is it possible for a man to be otherwise than uneasy in himself, who is in danger every moment of losing his entire existence, and dropping into nothing?

The vicious man and atheist have, therefore, no

pretence to cheerfulness, and would act very unreasonably should they endeavour after it. It is impossible for any one to live in good humour, and enjoy his present existence, who is apprehensive either of torment or of annihilation; of being miserable, or of not being at all.

After having mentioned these two great principles, which are destructive of cheerfulness in their own nature, as well as in right reason, I cannot think of any other that ought to banish this happy temper from a virtuous mind. Pain and sickness, shame and reproach, poverty and old age, nay, death itself, considering the shortness of their duration, and the advantage we may reap from them, do not deserve the name of evils. A good mind may bear up under them with fortitude, with indolence, and with cheerfulness of heart. The tossing of a tempest does not discompose him, which he is sure will bring him to a joyful harbour.

A man who uses his best endeavours to live according to the dictates of virtue and right reason, has two perpetual sources of cheerfulness in the consideration of his own nature, and of that Being on whom he has a dependence. If he looks into himself he cannot but rejoice in that existence which is so lately bestowed upon him, and which, after millions of ages, will be still new, and still in its beginning. How many self-congratulations naturally arise in the mind, when it reflects on this its entrance into eternity, when it takes a view of those improvable faculties, which in a few years, and even at its first setting out, have made so considerable a progress, and which will still be receiving an increase of perfection, and consequently an increase of happiness! The consciousness of such a being spreads a perpetual diffusion of joy through the soul of a virtuous man, and makes him look upon himself every moment, as more happy than he knows how to conceive.

The second source of cheerfulness to a good mind, is the consideration of that Being on whom we have our dependence, and in whom, though we behold Him as

yet but in the first faint discoveries of his perfections, we see everything that we can imagine as great, glorious, or amiable. We find ourselves every where upheld by his goodness, and surrounded with an immensity of love and mercy. In short, we depend upon a Being, whose power qualifies Him to make us happy by an infinity of means, whose goodness and truth engage Him to make those happy who desire it of Him, and whose unchangeableness will secure us in this happiness to all eternity.

Such considerations, which every one should perpetually cherish in his thoughts, will banish from us all that secret heaviness of heart, which unthinking men are subject to when they lie under no real affliction; all that anguish which we may feel from any evil that actually oppresses, to which I may likewise add those little cracklings of mirth and folly that are apter to betray virtue than support it; and establish in us such an even and cheerful temper, as makes us pleasing to ourselves, to those with whom we converse, and to Him whom we were made to please.

ADDISON.

III.—*On Planting.*

Every station of life has duties which are proper to it. Those who are determined by choice to any particular kind of business, are indeed more happy than those who are determined by necessity; but both are under an equal obligation of fixing on employments, which may be either useful to themselves, or beneficial to others; no one of the sons of Adam ought to think himself exempt from that labour and industry which were denounced to our first parent, and in him to all his posterity. Those to whom birth or fortune may seem to make such an application unnecessary, ought to find out some calling or profession for themselves, that they may not lie as a burden on the species, and be the only useless parts of the creation.

Many of our country gentlemen, in their busy hours,

apply themselves wholly to the chase, or to some other diversion which they find in the fields and woods. This gave occasion to one of our most eminent English writers to represent every one of them as lying under a kind of curse, pronounced to them in the words of Goliah, "I will give thee to the fowls of the air, and to the beasts of the field."

Though exercises of this kind, when indulged with moderation, may have a good influence both on mind and body, the country affords many other amusements of a more noble kind.

Among these, I know none more delightful in itself, and beneficial to the public, than that of planting. I could mention a nobleman whose fortune has placed him in several parts of England, and who has always left those visible marks behind him, which show he has been there; he never hired a house in his life, without leaving all about it the seeds of wealth, and bestowing legacies on the posterity of the owner. Had all the gentlemen of England made the same improvements upon their estates, our whole country would have been at this time as one great garden. Nor ought such an employment to be looked upon as too inglorious for men of the highest rank. There have been heroes in this art, as well as in others. We are told in particular of Cyrus the Great, that he planted all the Lesser Asia. There is indeed something truly magnificent in this kind of amusement; it gives a nobler air to several parts of nature; it fills the earth with a variety of beautiful scenes, and has something in it like creation. For this reason, the pleasure of one who plants is something like that of a poet, who, as Aristotle observes, is more delighted with his productions than any other writer or artist whatsoever.

Plantations have one advantage in them which is not to be found in most other works, as they give a pleasure of a more lasting date, and continually improve in the eye of the planter. When you have finished a building, or any other undertaking of the like

nature, it immediately decays upon your hands; you see it brought to its utmost point of perfection, and from that time hastening to its ruin. On the contrary, when you have finished your plantations, they are still arriving at greater degrees of perfection as long as you live, and appear more delightful in every succeeding year than they did in the foregoing.

But I do not only recommend this art to men of estates as a pleasing amusement, but as it is a kind of virtuous employment, and may therefore be inculcated by moral motives; particularly from the love which we ought to have for our country, and the regard which we ought to bear to our posterity. As for the first, I need only mention what is frequently observed by others, that the increase of forest trees does by no means bear a proportion to the destruction of them, in so much that in a few ages the nation may be at a loss to supply itself with timber sufficient for the fleets of England. I know when a man talks of posterity in matters of this nature, he is looked upon with an eye of ridicule by the cunning and selfish part of mankind. Most people are of the humour of an old Fellow of a college, who, when he was pressed by the society to come into something that might redound to the good of their successors, grew very peevish: "We are always doing," says he, "something for posterity, but I would fain see posterity do something for us."

But I think men are inexcusable, who fail in a duty of this nature, since it is so easily discharged. When a man considers that the putting of a few twigs into the ground is doing good to one who will make his appearance in the world about fifty years hence, or that he is perhaps making one of his own descendants easy or rich, by so inconsiderable an expense, if he finds himself averse to it, he must conclude that he has a poor and base heart, void of all generous principles and love to mankind.

There is one consideration which may very much enforce what I have here said. Many honest minds,

that are naturally disposed to do good in the world, and become beneficial to mankind, complain within themselves, that they have not talents for it. This therefore is a good office which is suited to the meanest capacities, and which may be performed by multitudes, who have not abilities to deserve well of their country, and to recommend themselves to their posterity by any other method. It is the phrase of a friend of mine, when any useful country neighbour dies, that "you may trace him;" which I look upon as a good funeral oration, at the death of an honest husbandman, who hath left the impressions of his industry behind him in the place where he has lived.

Upon the foregoing considerations, I can scarcely forbear representing the subject of this paper as a kind of moral virtue; which, as I have already shown, recommends itself likewise by the pleasure that attends it. It must be confessed that this is none of those turbulent pleasures which are apt to gratify a man in the heats of youth; but if it be not so tumultuous, it is more lasting. Nothing can be more delightful than to entertain ourselves with prospects of our own making, and to walk under those shades which our own industry has raised. Amusements of this nature compose the mind, and lay at rest all those passions which are uneasy to the soul of man, besides that they naturally engender good thoughts, and dispose us to laudable contemplations. Many of the old philosophers passed away the greatest parts of their lives among their gardens. Epicurus himself could not think sensual pleasure attainable in any other scene. Every reader who is acquainted with Homer, Virgil, and Horace, the greatest geniuses of all antiquity, knows very well with how much rapture they have spoken on this subject; and that Virgil in particular has written a whole book on the art of planting.

This art seems to have been more especially adapted to the nature of man in his primeval state, when he had life enough to see his productions flourish in their

utmost beauty, and gradually decay with him. One who lived before the flood might have seen a wood of the tallest oaks in the acorn. But I only mention this particular in order to introduce, in my next paper, a history which I have found among the accounts of China, and which may be looked upon as an antediluvian novel.—ADDISON.

IV.—*On the Choice of Associates.*

"The world," says Locke, "has people of all sorts." As in the general hurry produced by the superfluities of some, and necessities of others, no man needs to stand still for the want of employment; so in the innumerable gradations of ability and endless varieties of study and inclination, no employment can be vacant for the want of a man qualified to discharge it.

Such is probably the natural state of the universe, but it is so much deformed by interest and passion, that the benefit of this adaptation of men to things is not always perceived. The folly or indigence of those who set their services to sale, inclines them to boast of qualifications which they do not possess, and attempt business which they do not understand; and they who have the power of assigning to others the task of life, are seldom honest or seldom happy in their nominations. Patrons are corrupted by avarice, cheated by credulity, or overpowered by resistless solicitation. They are sometimes too strongly influenced by honest prejudices of friendship, or the prevalence of virtuous compassion. For whatever cool reason may direct, it is not easy for a man of tender and scrupulous goodness to overlook the immediate effect of his own actions, by turning his eyes upon remoter consequences, and to do that which must give present pain, for the sake of obviating evil yet unfelt, or securing advantage in time to come. What is distant is in itself obscure, and, when we have no wish to see it, easily escapes our notice, or takes such a form as desire or imagination bestows upon it.

Every man might, for the same reason, in the multitudes that swarm about him, find some kindred mind with which he could unite in confidence and friendship; yet we see many straggling single about the world, unhappy for want of an associate, and pining with the necessity of confining their sentiments to their own bosoms.

This inconvenience arises in like manner from struggles of the will against the understanding. It is not often difficult to find a suitable companion, if every man would be content with such as he is qualified to please. But if vanity tempts him to forsake his rank, and post himself among those with whom no common interest or mutual pleasure can ever unite him, he must always live in a state of unsocial separation, without tenderness and without trust.

There are many natures which can never approach within a certain distance, and which, when any irregular motive impels them towards contact, seem to start back from each other by some invincible repulsion. There are others which immediately cohere whenever they come into the reach of mutual attraction, and with very little formality of preparation, mingle intimately as soon as they meet. Every man, whom either business or curiosity has thrown at large into the world, will recollect many instances of fondness and dislike, which have forced themselves upon him without the intervention of his judgment; of dispositions to court some and avoid others, when he could assign no reason for the preference, or none adequate to the violence of his passions; of influence that acted instantaneously upon his mind; and which no arguments or persuasions could ever overcome.

Among those with whom time and intercourse have made us familiar, we feel our affections divided in different proportions without much regard to moral or intellectual merit. Every man knows some whom he cannot induce himself to trust, though he has no reason to suspect that they would betray him; those to whom

he cannot complain, though he never observed them to want compassions; those in whose presence he never can be gay, though excited by invitations to mirth and freedom; and those from whom he cannot be content to receive instruction, though they never insulted his ignorance by contempt or ostentation.

That much regard is to be had to those instincts of kindness and dislike, or that reason should blindly follow them, I am far from intending to inculcate. It is very certain that by indulgence we may give them strength which they have not from nature, and almost every example of ingratitude and treachery proves, that by obeying them we may commit our happiness to those who are very unworthy of so great a trust. But it may deserve to be remarked, that since few contend much with their inclinations, it is generally vain to solicit the good will of those whom we perceive thus involuntarily alienated from us; neither knowledge nor virtue will reconcile antipathy; and though officiousness may for a time be admitted, and diligence applauded, they will at last be dismissed with coldness or discouraged by neglect.

Some have indeed an occult power of stealing upon the affections, of exciting universal benevolence, and disposing every heart to fondness and friendship. But this is a felicity granted only to the favourites of nature. The greater part of mankind find a different reception from different dispositions; they sometimes obtain unexpected caresses from those whom they never flattered with uncommon regard, and sometimes exhaust all their arts of pleasing without effect. To these it is necessary to look round, and attempt every breast in which they find virtue sufficient for the foundation of friendship; to enter into the crowd, and try whom chance will offer to their notice, till they fix on some temper congenial to their own, as the magnet rolled in the dust collects the fragments of its kindred metal from a thousand particles of other substances.

Every man must have remarked the facility with

which the kindness of others is sometimes gained by those to whom he never could have imparted his own. We are by our occupations, education, and habits of life, divided almost into different species, which regard one another for the most part with scorn and malignity. Each of these classes of the human race has desires, fears, and conversation, vexations and merriment, peculiar to itself; cares which another cannot feel; pleasures which he cannot partake; and modes of expressing every sensation, which he cannot understand. That frolic which shakes one man with laughter will convulse another with indignation; the strain of jocularity which in one place obtains treats and patronage, would in another be heard with indifference, and in a third with abhorrence.

To raise esteem, we must benefit others; to procure love, we must please them. Aristotle observes that old men do not readily form friendships, because they are not easily susceptible of pleasure. He that can contribute to the hilarity of the vacant hour, or partake with equal gust the favourite amusement, he whose mind is employed on the same objects, and who therefore never harasses the understanding with unaccustomed ideas, will be welcomed with ardour, and left with regret, unless he destroys those recommendations by faults with which peace and security cannot consist.

It were happy if, in forming friendships, virtue could concur with pleasure; but the greatest part of human gratifications approach so near to vice, that few who make delight of others their rule of conduct, can avoid disingenuous compliances; yet certainly he that suffers himself to be driven or allured from virtue, mistakes his own interest, since he gains succour by means for which his friend, if ever he becomes wise, must scorn him, and for which at last he must scorn himself.

MISCELLANEOUS SUBJECTS FOR ESSAYS.

1. Filial Affection.
2. Advantages of Early Piety.
3. Power of God.
4. Wisdom of God.
5. Goodness of God.
6. God in Nature.
7. God in History.
8. Value of Time.
9. Ravages of Time.
10. Regularity of Nature.
11. Economy of Nature.
12. History.
13. Biography.
14. Industry.
15. Pride.
16. Prejudice.
17. Importance of Geology.
18. Importance of Mathematics.
19. Pleasures of Memory.
20. Pleasures of Conversation.
21. Colonisation.
22. Flattery.
23. Remorse.
24. Economy.
25. Power of Custom.
26. Importance of Trifles.
27. Decision of Character.
28. Public Opinion.
29. A Good Temper.
30. Taste.
31. Sublimity.
32. Power of Association.
33. Love of Fame.
34. Conscience.
35. Intemperance.
36. Revenge.
37. True Greatness.

38. Truth.
39. Genius.
40. Curiosity.
41. Advantages of a Classical Education.
42. Advantages of a well cultivated Mind.
43. Power of Application.
44. Evanescence of Pleasure.
45. Heroism.
46. The Study of the Bible.
47. The Imagination.
48. Sensibility.
49. Sources of Britain's Prosperity.
50. Origin and Progress of Language.
51. Character of the Romans.
52. Greek Literature.
53. Uses of Adversity.
54. Qualifications of a General.
55. Qualifications of a Historian.
56. Power of Fashion.
57. Society.
58. Value of Character.
59. Value of Common Qualities.
60. On the Choice of a Profession.
61. True Happiness.
62. Extravagance.
63. Insufficiency of Genius without Learning.
64. Modesty.
65. Morality of Christianity.
66. National Character.
67. The Domestic Virtues.
68. Knowledge of the World.
69. Progress of the Fine Arts.
70. The Study of Nature.
71. On Tragedy.
72. On Comedy.
73. France viewed as a Commercial Country.
74. The Advantages to be derived from a proper method of Reading.

75. On the Progress of Science within the Nineteenth Century.
76. Advantages conferred on Society by Literary Men.
77. Party Spirit.
78. The Eloquence of the Ancients.
79. Missions.
80. Style.
81. The Adaptation of External Nature to the Moral Constitution of Man.
82. The Necessity of Subduing the Passions.
83. Division of Labour.
84. The Regulation of the Affections.
85. The Mythology of the Hindoos.
86. The Literature of the Reign of Queen Anne.
87. Posthumous Fame.
88. The Cultivation of the Memory.
89. The Pleasures of Anticipation.
90. National Amusements.
91. The Folly of Pretension.
92. Allegorical Instruction.
93. National Costumes.
94. Present Condition and Future Prospects of Australia.
95. The Benefits conferred upon History by Antiquarian Researches.
96. Mythology of the Greeks and Romans.
97. The Superstitions of the Ancient Egyptians.
98. The Saxon Race and its Influences.
99. The Spirit of Controversy.
100. The Arctic Expeditions, in connection with their influence upon Science.

BOOK VI.

ON VERSIFICATION.

INTRODUCTION.

As a means of acquiring polish and flexibility of style, the pupil should frequently be invited to cultivate his powers of versification. Besides the subjects now presented for poetical composition, there are many in the previous parts of this work which may be rendered available for the same kind of writing; and it is intended that the pupil should carry on the exercises in this Book simultaneously with those in prose. As facility of composition is here the chief end proposed, he should be left at liberty to give either a paraphrase or such a version of the original as he can most readily accomplish; and in order to show the latitude he is permitted in this respect, a double version is given in several of the models. His ingenuity may be also tested, and the exercise invested with additional interest, by the repetition of a successful effort in a new measure. The Latin, Greek, and French languages, have been adopted for translation, as being those which are most likely to form a portion of the pupil's studies.

SECTION I.

FABLES.

1. Write a Poetical Version of each of the following Fables.

MODELS.

I.—*The Ant and the Grasshopper.*

In the winter season, a commonwealth of ants were busily employed in the management and preservation of their corn, which they exposed to the air in heaps, round about the avenues of their little country habitation. A Grasshopper, who had chanced to outlive the summer, and was ready to starve with cold and hunger, approached them with great humility, and begged that they would relieve his necessity with one grain of wheat or rye. One of the Ants asked him, how he had disposed of his time in summer, that he had not taken pains and laid in a stock as they had done. "Alas! gentlemen," said he, "I passed away the time merrily and pleasantly in drinking, singing, and dancing, and never once thought of winter." "If that is the case," replied the Ant, "all I have to say is, that those who drink, sing, and dance in the summer, must starve in the winter."

Poetical Version.

'Twas that black season of the year,
In which no smiles, no charms appear;
Bare were the trees; the rivers froze;
The mountain-tops were clad with snows;
When, lodging scarce, and victuals scant,
A Grasshopper addressed an Ant;
And, in a supplicating tone,
Begged he would make her case his own:

"It was, indeed, a bitter task
To those who were unused to ask;
Yet she was forced the truth to say,
She had not broken fast that day;
His worship, though with plenty blessed,
Knew how to pity the distressed;
A grain of corn to her was gold,
And Heaven would yield him fifty-fold."
The Ant beheld her wretched plight,
Nor seemed unfeeling at the sight;
Yet, still inquisitive to know
How she became reduced so low,
Ask'd her,—we'll e'en suppose in rhyme,—
"What she did all the summer time?"
"In summer time, good Sir," said she,
"Ah! these were merry months with me!
I thought of nothing but delight,
And sung unceasing day and night:
Through yonder meadows did you pass,
You must have heard me in the grass."
"Ah!" cried the Ant, and knit his brow:
"But 'tis enough, I hear you now;
And, madam songstress, to be plain,
You seek my charity in vain:
What! shall the industrious yield his due
To thriftless, thoughtless folks like you!
Some corn I have, but none to spare;
Next summer learn to take more care,
And, in your frolic moods, remember,
July is followed by December."

Another Version.

A Grasshopper, whose sprightly song
Had lasted all the summer long,
At length, when wintry gales assail her,
Perceived her old resources fail her;
No tiny worm, or slender fly,
Can now her ready food supply.
Of neighbour Ant, in humble strain,
She begs a little loan of grain;
And whilst her suit she thus preferred,
Engag'd an insect's honest word,

She would, next Lammas, to the day,
Both principal and interest pay.
The prudent, cautious Ant, 'tis said,
Holds borrowing in a sort of dread;
And (from this charge we'll not defend her)
Abhors the very name of lender—
With importunity grown weary,
She checks it with this single query:
"Pray, neighbour, how d'ye spend your summer?"
"I charm, an't please you, every comer:
All through the season, every day,
I sing the merry hours away."
"Oh!" cries the Ant, and bars the door
Which safely guards her winter store;—
"I'm glad such sports your means allow;
You'd better practise dancing now!"

II.—*The Fox and the Crow.*

A crow having taken a piece of cheese from a cottage window, flew up with it into a high tree in order to eat it at leisure. Here she was observed by a fox, who seated himself at the foot of the tree, and began to compliment her upon her beauty. "I protest," says Reynard, "I never observed it before, but your feathers are of a more delicate white than anything I ever saw in my life! Ah! what a fine shape and graceful turn of body is there! And I make no question but you have a tolerable voice! If it is but as fine as your complexion, I don't know a bird that can pretend to stand in competition with you." The crow, tickled with this very civil language, nestled and wriggled about, and hardly knew where she was; but thinking the fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, she began to sing, and in the same instant, let the cheese drop out of her mouth. This being what the fox wanted, he snapped it up in a moment and trotted away, laughing to himself at the easy credulity of the crow.

Poetical Version.

The fox and the crow,
In prose, I well know,
Many good little girls can rehearse;
Perhaps it will tell
Pretty nearly as well,
If we try the same fable in verse.

To a dairy a crow
Having ventured to go,
Some food for her young ones to seek,
Carried off to the trees
A large piece of cheese,
Which she joyfully held in her beak.

A fox who lived by,
To the tree saw her fly,
And to share in the prize made a vow;
For having just dined,
He for cheese felt inclined,
So he went and sat under the bough.

She was cunning, he knew,
But so was he too,
And on flattery moulded his plan;
For he knew if she'd speak,
The cheese from her beak
Must fall; so 'twas thus he began:

"'Tis a very fine day!"—
Not a word did she say.
"The wind, I believe, ma'am, is south;
A fine harvest for pease;"
He then looked at the cheese,
But the crow did not open her mouth.

Sly Reynard, not tired,
Her plumage admired:
"How charming! how brilliant its hue!
The voice must be fine,
Of a bird so divine,
Ah, let me just hear it—pray do.

Believe me, I long
To hear a sweet song."
The silly crow foolishly tries;
But she scarce gave one squall,
When the cheese she let fall,
And the fox ran away with the prize.

EXERCISES.

I.—*The Eagle and the Crow.*

An eagle flew down from the top of a high rock, and settled upon the back of a lamb; and then instantly flying up into the air again, bore his bleeding prize aloft in his talons. A crow, who sat upon an elm, and beheld this exploit, resolved to imitate it; so flying down upon the back of a ram, and entangling his claws in the wool, he fell a-chattering, and attempted to fly, by which means he drew upon him the observation of the shepherd, who, finding the crow's feet hampered in the fleece of the ram, easily took him, and gave him to his boys for their sport and diversion.

II.—*The Shepherd's Boy*

A certain shepherd's boy kept his sheep upon a common, and, in sport and wantonness, would often cry out, "The wolf! the wolf!" By this means he several times drew the husbandmen in an adjoining field from their work, who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after, the wolf came indeed; the boy cried out in earnest; but no heed being given to his cries, the sheep were devoured by the wolf.

III.—*The Oak and the Reed.*

An oak, which hung over the bank of a river, was blown down by a violent storm of wind; and as it was carried along by the stream, some of its boughs brushed against a reed which grew near the shore. This circumstance struck the oak with admiration; and he could not forbear asking the reed how he came to stand so secure and unhurt in a tempest, which had

been furious enough to tear an oak up by the roots? "Why," says the reed, "I secure myself by putting on a behaviour quite contrary to what you do; instead of being stubborn and stiff, and confiding in my strength, I yield and bend to the blast, and let it go over me, knowing how vain and fruitless it would be to resist."

IV.—*The Wind and the Sun.*

A dispute once arose between the north wind and the sun about the superiority of their power, and they agreed to try their strength upon a traveller by endeavouring who should be able to get his cloak off first. The north wind began, and blew a very cold blast, accompanied by a very sharp driving shower; but this, and whatever else he could do, instead of making the man quit his cloak, obliged him to gird it about his body as close as possible. Next came the sun, who, breaking out from a thick watery cloud, drove away the cold vapours from the sky, and darted his sultry beams upon the head of the poor weather-beaten traveller. The man growing faint with the heat, and unable to endure it any longer, first throws off his heavy cloak, and then flees for protection to the shade of a neighbouring grove.

V.—*The Wolf and the Lamb.*

One hot sultry day, a wolf and a lamb happened to come just at the same time to quench their thirst in the stream of a clear silver brook that ran tumbling down the side of a rocky mountain. The wolf stood upon the higher ground, and the lamb at some distance from him down the current. However, the wolf having a mind to pick a quarrel with him, asked him what he meant by disturbing the water, and making it so muddy that he could not drink? and at the same time demanded satisfaction. The lamb, frightened at this threatening charge, told him, in a tone as mild as possible, that with humble submission he could not conceive how that could be, since the water that he drank ran down from the wolf to him, and therefore could not be dis-

turbed so far up the stream. "Be that as it may," replies the wolf, "you are a rascal; and I have been told that you treated me with ill language behind my back about half a year ago." "Upon my word," says the lamb, "the time you mention was before I was born." The wolf finding it to no purpose to argue any longer against the truth, fell into a great passion, snarling and foaming at the mouth, as if he had been mad; and drawing nearer to the lamb, "Sirrah," says he, "if it was not you, it was your father, and that's all one." So he seized the poor innocent helpless thing, tore it to pieces, and made a meal of it.

VI.—*The Fox without a Tail.*

A fox being caught by the tail in a steel trap, was glad to compound for his escape with the loss of it; but upon coming abroad into the world, he began to be so sensible of the disgrace such a defect would bring upon him, that he almost wished he had died rather than left it behind him. However, to make the best of a bad matter, he formed a project in his head, to call an assembly of the rest of the foxes, and propose it for their imitation, as a fashion which would be very agreeable and becoming. He did so; and made a long harangue upon the unprofitableness of tails in general, and endeavoured chiefly to show the awkwardness and inconvenience of a fox's tail in particular; adding, that it would be both more graceful and more expeditious to be altogether without them; and that, for his part, what he had only imagined and conjectured before, he now found by experience; for that he never enjoyed himself so well, and found himself so easy, as he had done since he cut off his tail. He said no more, but looked about him with a brisk air to see what proselytes he had gained, when a sly old thief in the company, who understood trap, answered him with a leer, "I believe you may have found a conveniency in parting with your tail; and when we are in the same circumstances, perhaps we may do so too."

VII.—*The Shepherd turned Merchant.*

A shepherd, that kept his sheep near the sea, one clear summer's day drove them close to the shore, and sat down upon a piece of rock to enjoy the cool breeze that came from the water. The green element appeared calm and smooth; and Thetis, with her train of smiling beautiful nymphs, seemed to dance upon the floating surface of the deep. The shepherd's heart thrilled with secret pleasure, and he began to wish for the life of a merchant. "Oh how happy," says he, "should I be to plough this liquid plain in a pretty, tight vessel of my own! And to visit the remote parts of the world, instead of sitting idle here, looking upon a parcel of senseless sheep while they are grazing! Then what ample returns I should make in the way of traffic! And what a short and certain path would this be to riches and honour!" In short, this thought was improved into a resolution; away he posted with all expedition, and sold his flock and all that he had. He then bought a bark and fitted it out for a voyage: he loaded it with a cargo of dates, and set sail for a mart that was held upon the coast of Asia, five hundred leagues off. He had not been long at sea before the wind began to blow tempestuously, and the waves to rage and swell: the violence of the weather increased upon him, his ship was in danger of sinking, and he was obliged to lighten her, by throwing all his dates overboard: after this his vessel was driven upon a rock near the shore, and split in pieces, he himself hardly escaping with his life. Poor and destitute of subsistence, he applied to the man who had bought his flock, and was admitted to tend it as an hireling. He sat in the same place as before, and the ocean again looked calm and smooth. "Ah!" says he, "deceitful, tempting element, in vain you try to engage me a second time; my misfortunes have left me too poor to be again deluded the same way; and experience has made me so wise as to resolve, whatever my condition may be, never to trust to thy faithless bosom more."

VIII.—*The Country Mouse and the City Mouse.*

An honest country mouse is said to have once entertained a fine mouse of the town. Their having formerly been playfellows together served as an apology for the visit. However, as master of the house the rustic thought himself obliged to do the honours of it in all respects, and to make as great a stranger of his guest as he possibly could. In order to do this, he set before him a reserve of delicate gray pease and bacon, a dish of fine oatmeal, some parings of new cheese, and, to crown all with a dessert, a remnant of a charming mellow apple. In good manners, he forbore to eat any of the delicacies himself, lest the stranger should not have enough; but that he might bear the other company, he sat and nibbled a piece of wheaten straw very busily. "At last," says the spark of the town, "Old Crony, give me leave to be a little free with you; how can you bear to live in this nasty, dirty, melancholy hole here, with nothing but woods, and meadows, and mountains, and rivulets about you? Do you not prefer the conversation of the world to the chirping of birds, and the splendour of a court to the rude aspect of an uncultivated desert? Come, take my word for it, you will find it a change for the better. Never stand considering, but away this moment. Remember we are not immortal, and that we have therefore no time to lose. Make sure of to-day and spend it as agreeably as you can; you know not what may happen to-morrow." In short, these and the like arguments prevailed, and his country acquaintance resolved to go to town that night. So they set out upon their journey together, proposing to sneak in after the close of the evening. They did so, and about midnight made their entry into a certain great house, where there had been an extraordinary entertainment the day before—several titbits which some of the servants had purloined being hid under the seat of the window. The country guest was immediately placed in the midst of a rich Persian carpet: and now it was the courtier's turn to entertain,

who indeed acquitted himself in that capacity with the utmost readiness and address, changing the courses as elegantly, and tasting everything first as judiciously, as any clerk of the kitchen. The other sat and enjoyed himself like a delighted epicure, tickled to the last degree with this turn of his affairs; when on a sudden, a noise caused by the opening of the door made them start from their seats and scuttle in confusion about the dining-room. Our country friend in particular was ready to die with fear at the barking of a huge mastiff or two, which opened their throats just about the same time, and made the whole house echo. At last recovering himself: "Well," says he, "if this be your town life, much good may it do you; give me my poor quiet hole again, with my homely but comfortable gray pease."

SECTION II.

TRANSLATIONS FROM THE LATIN.

Write a Translation in Verse of each of the following Passages.

MODELS.

I.—Ovid. Met. Lib. I. Fab. I.

Chaos et Mundi Creatio.

Ante, mare et tellus et, quod tegit omnia, cœlum,
Unus erat toto naturæ vultus in orbe,
Quem dixêre Chaos; rudis indigestaque moles:
Nec quicquam nisi pondus iners; congestaque eodem
Non bene junctarum discordia semina rerum.
Nullus adhuc mundo præbebat lumina Titan;
Nec nova crescendo reparabat cornua Phœbe;
Nec circumfuso pendebat in aëre tellus

Ponderibus librata suis; nec brachia longo
Margine terrarum porrexerat Amphitrīte.
Quaque fuit tellus, illic et pontus, et aër:
Sic erat instabilis tellus, innabilis unda,
Lucis egens aër, nulli sua forma manebat.
Obstabatque aliis aliud: quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.
Hanc Deus et melior litem Natura diremit:
Nam cœlo terras, et terris abscidit undas,
Et liquidum spisso secrevit ab aëre cœlum.
Quæ postquam evolvit, cæcoque exemit acervo,
Dissociata locis concordi pace ligavit.
Ignea convexi vis et sine pondere cœli
Emicuit, summaque locum sibi legit in arce.
Proximus est aër illi levitate, locoque:
Densior his tellus, elementaque grandia traxit;
Et pressa est gravitate sui. Circumfluus humor
Ultima possedit, solidumque coercuit orbem.

TRANSLATION.

Chaos and the Creation of the World.

Ere sea or earth, or heaven that covers all,
Nature on every side one aspect wore;
Chaos its name; a crude unfashioned mass;
Nought but a sluggish lump, where, rudely joined,
Discordant elements were heaped in one.
No Titan hitherto gave light to earth;
Nor Phœbe yet her horns by growth renewed;
Nor did the world, balanced by its own weight,
Hang in the circumambient air; nor yet
Had Amphitrite stretched her arms around
Earth's lengthy shores.
Where'er was land, there too were sea and air.
Thus was the land unfixed; nor could the wave
Be swum; the air was destitute of light.
Nought its own form retained. Each in its turn
Obstructed each; for, in the same substance,
Cold did with hot contend, and moist with dry,
And soft with hard, the heavy with the light.
God and a better nature stayed this strife,

And earth from sky divided, sea from earth;
And the pure ether of the upper heaven
From grosser air beneath. These, when evolved,
And from the dark heap freed, in peace were bound,
Each in its sep'rate place. And first the pow'r,
Fiery and subtle, of the vaulted heav'n,
Leapt forth and chose the loftiest sphere its seat.
The air is next in lightness and in place.
Denser than these the earth, that with it draws
The heavier particles, and by its weight
Is downward pressed. The sea circumfluent
Is latest fixed, and girds the solid globe.

Another Version.

Before the seas, and this terrestrial ball,
And heaven's high canopy that covers all,
One was the face of nature, if a face;
Rather a rude and undigested mass,
A lifeless lump, unfashion'd and unframed,
Of jarring seeds, and justly Chaos named.
No sun was lighted up, the world to view;
No moon did yet her blunted horns renew:
Nor yet was earth suspended in the sky;
Nor, poised, did on her own foundations lie:
Nor seas about the shores their arms had thrown;
But earth, and air, and water were in one.
Thus air was void of light, and earth unstable,
And water's dark abyss unnavigable.
No certain form on any was imprest;
All were confused, and each disturbed the rest.
For hot and cold were in one body fixt,
And soft with hard, and light with heavy mixt.

But God, or Nature, while they thus contend,
To these intestine discords put an end.
Then earth from air, and seas from earth were driven,
And grosser air sunk from ethereal heaven:
Thus disembroil'd they take their proper place;
The next of kin contiguously embrace;
And foes are sundered by a larger space.
The force of fire ascended first on high,
And took its dwelling in the vaulted sky.
Then air succeeds, in likeness next to fire;
Whose atoms from inactive earth retire.

Earth sinks beneath, and draws a numerous throng
Of ponderous, thick, unwieldy seeds along.
About her coasts unruly waters roar,
And, rising on a ridge, insult the shore.

II.—Horat. Carmin. Lib. II. Carm. X.

Ad Licinium.

Rectius vives, Licinî, neque altum
Semper urguendo, neque, dum procellas
Cautus horrescis, nimium premendo
Littus iniquum.
Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula.
Saepius ventis agitatur ingens
Pinus; et celsae graviore casu
Decidunt turres; feriuntque summos
Fulgura montes.
Sperat infestis, metuit secundis,
Alteram sortem bene praeparatum
Pectus. Informes hiemes reducit
Jupiter; idem
Submovet. Non, si male nunc, et olim
Sic erit: quondam cithara tacentem
Suscitat musam, neque semper arcum
Tendit Apollo.
Rebus angustis animosus atque
Fortis appare: sapienter idem
Contrahes vento nimium secundo
Turgida vela.

TRANSLATION.

To Licinius.

Licinius, would you live with ease,
Tempt not too far the faithless seas;
And when you hear the tempest roar,
Press not too near the unequal shore.

The man within the golden mean
Who can his boldest wish contain,
Securely views the ruin'd cell,
Where sordid want and sorrow dwell,
And, in himself serenely great,
Declines an envied room of state.
When high in air the pine ascends,
To every ruder blast it bends.
The palace falls with heavier weight,
When tumbling from its airy height;
And when from heaven the lightning flies,
It blasts the hills that proudest rise.
Whoe'er enjoys the untroubled breast,
With virtue's tranquil wisdom blest,
With hope the gloomy hour can cheer,
And temper happiness with fear.
If Jove the winter's horrors bring,
Yet Jove restores the genial spring.
Then let us not of Fate complain,
For soon shall change the gloomy scene.
Apollo sometimes can inspire
The silent muse, and wake the lyre;
The deathful bow not always plies,
Th' unerring dart not always flies.
When fortune, various goddess, lowers,
Collect your strength, exert your powers;
But when she breathes a kinder gale,
Be wise, and furl your swelling sail.

Another Version.

Receive, dear friend, the truths I teach,
So shalt thou live beyond the reach
Of adverse fortune's power;
Nor always tempt the distant deep,
Nor always timorously creep
Along the treacherous shore.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door,
Imbittering all his state.

The tallest pines feel most the power
Of wintry blasts; the loftiest tower
Comes heaviest to the ground;
The bolts that spare the mountain side,
His cloud-capped eminence divide,
And spread the ruin round.

The well-informed philosopher
Rejoices with a wholesome fear,
And hopes, in spite of pain:
If winter bellow from the north,
Soon the sweet spring comes dancing forth,
And nature laughs again.

What if thine heaven be overcast,
The dark appearance will not last;
Expect a brighter sky.
The God that strings the silver bow,
Awakes sometimes the muses too,
And lays his arrows by.

If hindrances obstruct thy way,
Thy magnanimity display,
And let thy strength be seen;
But oh! if fortune fill thy sail
With more than a propitious gale,
Take half thy canvass in.

EXERCISES.

1. Ovid. Met. Lib. I. Fab. III.

Quatuor Mundi Ætates.

Aurea prima sata est ætas, quæ, vindice nullo,
Sponte sua sine lege fidem rectumque colebat.
Pœna metusque aberant: nec verba minacia fixo
Ære legebantur; nec supplex turba timebat
Judicis ora sui: sed erant sine vindice tuti.
Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus, in liquidas pinus descenderat undas;
Nullaque mortales, præter sua, litora nôrant.
Nondum præcipites cingebant oppida fossæ;

Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis, erant. Sine militis usu
Mollia securæ peragebant otia gentes.
Ipsa quoque immunis rastroque intacta, nec ullis
Saucia vomeribus, per se dabat omnia tellus:
Contentique cibis nullo cogente creatis,
Arbuteos fœtus, montanaque fraga legebant,
Cornaque, et in duris hærentia mora rubetis,
Et quæ deciderant patula Jovis arbore glandes.
Ver erat æternum, placidique tepentibus auris
Mulcebant zephyri natos sine semine flores.
Mox etiam fruges tellus inarata ferebat;
Nec renovatus ager gravidis canebat aristis.
Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.

2. HORAT. CARMIN. LIB. I. CARM. I.

Ad Maecenatem.

Maecenas, atavis edite regibus,
O et praesidium et dulce decus meum!
Sunt, quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
Evitata rotis, palmaque nobilis,
Terrarum dominos, evehit ad deos:
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus:
Illum, si proprio condidit horreo
Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo
Agros Attalicis conditionibus
Nunquam dimoveas, ut trabe Cypria
Myrtoum pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum
Mercator metuens, otium et oppidi
Laudat rura sui: mox reficit rates
Quassas, indocilis pauperiem pati.
Est, qui nec veteris pocula Massici,
Nec partem solido demere de die,

Spernit ; nunc viridi membra sub arbuto
Stratus, nunc ad aquae lene caput sacrae.
Multos castra juvant, et lituo tubae
Permixtus sonitus, bellaque, matribus
Detestata. Manet sub Jove frigido
Venator, tenerae conjugis immemor ;
Seu visa est catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.
Me doctarum hederae praemia frontium
Dîs miscent superis ; me gelidum nemus,
Nympharumque leves cum Satyris chori
Secernunt populo : si neque tibias
Euterpe cohibet, nec Polyhymnia
Lesboum refugit tendere barbiton.
Quod si me Lyricis vatibus inseris,
Sublimi feriam sidera vertice.

3. Horat. Carmin. Lib. III. Carm. XIII.

Ad Fontem Bandusiae.

O fons Bandusiae, splendidior vitro,
Dulci digne mero, non sine floribus,
Cras donaberis haedo ;
Cui frons, turgida cornibus
Primis, et Venerem et proelia destinat :
Frustra ; nam gelidos inficiet tibi
Rubro sanguine rivos
Lascivi suboles gregis.
Te flagrantis atrox hora Caniculae
Nescit tangere : tu frigus amabile
Fessis vomere tauris
Praebes, et pecori vago.
Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces
Lymphae desiliunt tuae.

SECTION III.

TRANSLATIONS FROM THE GREEK.

Write a Translation in Verse of each of the following Passages.

MODELS.

I.—ΑΝΔΡΟΜΑΧΗ ΕΙΣ ΕΚΤΟΡΑ.

(From the Iliad.)

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ,
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
Σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
Ἀλλ' ἄχε'· οὐδέ μοι ἐστὶ πατὴρ καὶ πότνια μήτηρ.
Ἦτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
Ἀλλ' ἄρα μιν κατέκηε σὺν ἐντεσι δαιδαλέοισιν,
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι Ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
Οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς,
Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὀΐεσσι.
Μητέρα δ', ἣ βασίλευεν Ὑποπλάκῳ ὑληέσσῃ,
Τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
Ἄψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοι ἐσσὶ πατὴρ καὶ πότνια μήτηρ,
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θείης, χήρην τε γυναῖκα·

Λαὸν δέ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
Ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῆγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
Ἀμφ' Αἴαντε δύω, καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας, καὶ Τυδέος ἄλκιμον υἱόν·
Ἤπου τις σφὶν ἔνισπε θεοπροπίων εὖ εἰδὼς,
Ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

TRANSLATION.

Andromache to Hector.

Ah! doom'd, thyself, the victim of thy own
Too daring courage! Pity of thy boy
Thou feel'st not, or of me, thy widow soon;
For soon the whole united Grecian host
Will overwhelm thee, and thou must be slain.
Earth yield me, then, a tomb! for refuge else,
Or none so safe have I, thenceforth forlorn
Of all defence, since father I have none,
Or mother's genial home to shelter me.
Achilles, when he suck'd Cilician Thebes,
And fired her lofty domes, my father slew;
He slew Eëtion—but a decent awe
Forbidding him to bare a royal corse,
He burned him with his arms, heap'd high the soil
That hides his urn, and the Oreades,
Jove's daughters, circled it round with elms.
My seven brothers, feeding in the field
Their flocks and herds, all perished in a day,
For dread Achilles found and slew them all.
My mother, whom in all her green retreats
Hypoplacus obeyed, when, rich in spoils,
The Conqu'ror steer'd his gallant barks to Troy,
Came captive in the fleet, but ransomed hence
At countless cost, revisited her home,
And by Diana pierc'd, at home expired.
All these are lost; but in thy wedded love,
My faithful Hector! I regain them all.
Come then—let pity plead! to spare thy boy
An orphan's woes, and widowhood to me,
Defend this tow'r; and where the fig-tree spreads
Her branches, station thy collected force,
For there Idomeneus, the king of Crete,
Tydides, either Ajax, and the sons

Of Atreus, thrice with their united pow'rs
Have press'd to seize the city; whether taught
By some interpreter of signs from Heaven,
Or prompted by remark, and self-advised.

Another Version.

Too daring prince! ah, whither dost thou run!
Ah, too forgetful of thy wife and son!
And think'st thou not how wretched we shall be,
A widow I, a helpless orphan he!
For sure such courage length of life denies;
And thou must fall, thy virtue's sacrifice.
Greece in her single heroes strove in vain:
Now hosts oppose thee, and thou must be slain:
Oh grant me, Gods! ere Hector meets his doom,
All I can ask of Heaven, an early tomb!
So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my griefs to share,
No father's aid, no mother's tender care.
The fierce Achilles wrapp'd our walls in fire,
Laid Thebé waste, and slew my warlike sire!
His fate compassion in the victor bred;
Stern as he was he yet rever'd the dead,
His radiant arms preserv'd from hostile spoil,
And laid him decent on the funeral pile.
Then raised a mountain where his bones were burn'd,
The mountain-nymphs the rural tomb adorn'd:
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honour grow.
By the same arm my seven brave brothers fell,
In one sad day beheld the gates of hell,
While the fat herds and snowy flocks they fed,
Amid their fields the hapless heroes bled!
My mother liv'd to bear the victor's bands,
The queen of Hippoplacia's sylvan lands:
Redeem'd too late, she scarce beheld again
Her pleasing empire and her native plain,
When ah! oppress'd by life-consuming woe,
She fell a victim to Diana's bow.

Yet, while my Hector still survives, I see
My father, mother, brethren, all in thee:

Alas! my parents, brothers, kindred, all
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share:
Oh! prove a husband's and a father's care!
That quarter most the skilful Greeks annoy,
Where yon wild fig-trees join the wall of Troy:
Thou from this tower defend th' important post,
There Agamemnon points his dreadful host,
That pass Tydides, Ajax, strive to gain,
And there the vengeful Spartan fires his train.
Thrice our bold foes the fierce attack have given,
Or led by hopes, or dictated from heaven.
Let others in the field their arms employ,
But stay my Hector here, and guard his Troy.

II.—ΕΙΣ ΤΕΤΤΙΓΑ.

(*From Anacreon.*)

Μακαρίζομέν σε, τέττιξ,
Ὅτι δενδρέων ἐπ' ἄκρων,
Ολίγην δρόσον πεπωκὼς,
Βασιλεὺς ὅπως, ἀείδεις.
Σὺ γάρ ἐστι κεῖνα πάντα,
Ὁπόσα βλέπεις ἐν ἀγροῖς,
Χ' ὁπόσα φέρουσιν ὕλαι.
Σὺ δὲ φιλίος γεωργῶν,
Απὸ μηδενὸς τὶ βλάπτων.
Σὺ δὲ τίμιος βροτοῖσι,
Θέρεος γλυκὺς προφήτης.
Φιλέουσι μέν σε Μοῦσαι·
Φιλέει δὲ Φοῖβος αὐτὸς,
Λιγυρὴν δ' ἔδωκεν οἶμην.
Τὸ δὲ γῆρας οὔ σε τείρει,
Σοφὲ, γηγενὴς, φίλυμνε,
Απαθὴς, ἀναιμόσαρκε·
Σχεδὸν εἶ θεοῖς ὅμοιος

TRANSLATION.

To the Grasshopper.

Happy insect! all agree
None can be more bless'd than thee;
Thou, for joy and pleasure born,
Sipp'st the honied dew of morn.
Happier than the sceptred king,
Midst the boughs we hear thee sing.
All the season's varied store
All thy little eyes explore;
Fruits that tempt, and flowers that shine,
Happy insect, all are thine.
Injuring nothing, blamed by none,
Farmers love thee, pretty one!
All rejoice thy voice to hear
Singing blithe when summer's near.
Thee the tuneful Muses love,
Sweetly chirping in the grove.
Thee the great Apollo bless'd
With a voice above the rest.
Thou from wasting age art free,
Time has nought to do with thee.
Skilful creature, child of song,
Though to earth thou dost belong,
Free from Nature's woes and pains,
Free from flesh, or blood-fill'd veins,
Happy thing, thou seem'st to me
Almost a little god to be!

Another Version.

O thou, of all creation blest,
Sweet insect, that delight'st to rest
Upon the wild wood's leafy tops
To drink the dew that morning drops,
And chirp thy song with such a glee,
That happiest kings may envy thee!
Whatever decks the velvet field,
Whate'er the circling seasons yield,
Whatever buds, whatever blows,
For thee it buds, for thee it grows.
Nor yet art thou the peasant's fear,
To him thy friendly notes are dear;

For thou art mild as matin dew,
And still, when summer's flowery hue
Begins to paint the blooming plain,
We hear thy sweet prophetic strain;
Thy sweet prophetic strain we hear,
And bless the notes, and thee revere!
The Muses love thy shrilly tone;
Apollo calls thee all his own;
'Twas he who gave that voice to thee,
'Tis he who tunes thy minstrelsy;
Unworn by age's dim decline,
The fadeless blooms of youth are thine.
Melodious insect! child of earth!
In wisdom mirthful, wise in mirth;
Exempt from every weak decay,
That withers vulgar frames away;
With not a drop of blood to stain
The current of thy purer vein;
So blest an age is pass'd by thee,
Thou seem'st a little deity!

EXERCISES.

1. ΕΚΤΩΡ ΕΙΣ ΑΝΔΡΟΜΑΧΗΝ.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μίλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
Αἴκε, κακὸς ὣς, νόσφιν ἀλυσκάζω πολέμοιο·
Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
Ἀρνύμενος πατρός τε μέγα κλέος, ἠδ' ἐμὸν αὐτοῦ.
Εὖ μὲν γὰρ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμὸν,
Ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ,
Καὶ Πρίαμος, καὶ λαὸς ἐϋμμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·

Καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις·
Καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη. κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
Καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν,
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὣς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτεϊ τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἦμαρ.
Ἀλλά με τεθνειῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γ' ἔτι σῆς τε βοῆς, σοῦ θ' ἑλκηθμοῖο πυθέσθαι.

2. ΕΙΣ ΧΕΛΙΔΩΝΑ.

Σὺ μὲν, φίλη χελιδὼν,
Ετησίη μολοῦσα,
Θέρει πλέκεις καλίην·
Χειμῶνι δ' εἶς ἄφαντος
Η Νείλον ἢ 'πὶ Μέμφιν.
Ερως δ' ἀεὶ πλέκει μευ
Εν καρδίῃ καλιήν.
Πόθος δ' ὁ μὲν πτεροῦται,
Ὁ δ' ὦόν ἐστιν ἀκμὴν,
Ὁ δ' ἡμίλεπτος ἤδη.
Βοὴ δὲ γίνετ' αἰεὶ
Κεχηνότων νεοττῶν.
Ερωτιδεῖς δὲ μικροὺς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;
Οὐ γὰρ σθένω τοσούτους
Ερωτας ἐκσοβῆσαι.

3. ΕΙΣ ΤΟ ΕΑΡ.

Ἰδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρύουσιν.
Ἰδε, πῶς κῦμα θαλάσσης
Ἀπαλύνεται γαλήνῃ.
Ἰδε, πῶς νῆσσα κολυμβᾷ.
Ἰδε, πῶς γέρανος ὁδεύει.

Αφελῶς δ' ἔλαμψε Τιτὰν,
Νεφελῶν σκιαὶ δονοῦνται.
Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
Καρποῖσι γαῖα προκύπτει.
Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελῶν ἤνθησε καρπός.

SECTION IV.

TRANSLATIONS FROM THE FRENCH.

Write a Translation in Verse of each of the following Passages.

MODELS.

I.—Combat de Turenne et D'Aumale.

(*From La Henriade.*)

Mais la trompette sonne : ils s'élancent tous deux ;
Ils commencent enfin ce combat dangereux.
Tout ce qu'ont pu jamais la valeur et l'adresse,
L'ardeur, la fermeté, la force, la souplesse,
Parut des deux côtés en ce choc éclatant.
Cent coups étaient portés et parés à l'instant.
Tantôt avec fureur l'un d'eux se précipite ;
L'autre d'un pas léger se détourne, et l'évite ;
Tantôt, plus rapprochés, ils semblent se saisir ;
Leur péril renaissant donne un affreux plaisir ;
On se plaît à les voir s'observer et se craindre,
Avancer, s'arrêter, se mesurer, s'atteindre :
Le fer étincelant, avec art détourné,
Par de feints mouvements trompe l'œil étonné.
Telle on voit du soleil la lumière éclatante
Briser ses traits de feu dans l'onde transparente,
Et, se rompant encore par des chemins divers,
De ce cristal mouvant repasser dans les airs.

Le spectateur surpris, et ne pouvant le croire,
Voyait à tout moment leur chute et leur victoire.
D'Aumale est plus ardent, plus fort, plus furieux :
Turenne est plus adroit, et moins impétueux ;
Maître de tous ses sens, animé sans colère,
Il fatigue à loisir son terrible adversaire.
D'Aumale en vains efforts épuise sa vigueur :
Bientôt son bras lassé ne sert plus sa valeur.
Turenne, qui l'observe, aperçoit sa faiblesse ;
Il se ranime alors, il le pousse, il le presse :
Enfin, d'un coup mortel, il lui perce le flanc.

D'Aumale est renversé dans les flots de son sang :
Il tombe ; et de l'enfer tous les monstres frémirent :
Ces lugubres accents dans les airs s'entendirent :
" De la ligue à jamais le trône est renversé ;
Tu l'emportes, Bourbon ; notre règne est passé."
Tout le peuple y répond par un cri lamentable.
D'Aumale sans vigueur, étendu sur le sable,
Menace encor Turenne, et le menace en vain,
Sa redoutable épée échappe de sa main.
Il veut parler ; sa voix expire dans sa bouche ;
L'horreur d'être vaincu rend son air plus farouche.
Il se lève, il retombe, il ouvre un œil mourant,
Il regarde Paris, et meurt en soupirant.

TRANSLATION.

Now sounds the trumpet, to the dubious fray
Rush the brave chiefs, impatient of delay.
Whate'er of skill, whate'er of strength, is known,
By turns each daring champion proves his own ;
While all around, the troops with anxious sight,
Half pleas'd, half frighted, view the desp'rate fight.
The rushing swords cast forth promiscuous rays,
Blinding the eye-sight with their trembling blaze ;
As when the sun, athwart the silver streams,
Darts his strong light, and breaks in quiv'ring beams ;
The thronging crowds around, with eyes intent,
Look on amaz'd, and wait the dread event.
With nervous strength and fury uncontroll'd,
Full of himself, and as a lion bold,

Seems stern Aumale ; the while his rival brave,
Nor proud of strength, nor passion's headlong slave,
Collected in himself awaits his foe,
Smiles at his rage, and wards each furious blow.
In vain Aumale his utmost efforts tries,
His arm no more its wonted strength supplies ;
While cool Turenne the combat's rage renews,
Attacks with vigour, and with skill pursues ;
Till proud Aumale sinks baffled to the ground,
And his hot blood flows reeking from the wound.
The champion falls, Hell echoes with despair,
And dreadful sounds affright the troubled air.
" League, thou art all o'erthrown, the prize is won ;
Bourbon, thou hast it now—our reign is done."
The wretched people with lamenting cries,
Attest their grief and rend the vaulting skies.
Aumale, all weak, and stretch'd upon the sand,
His glitt'ring sword fall'n useless from his hand,
Fainting, yet strives fresh vigour to regain,
And seems to threaten still, though all in vain.
Fain would he speak, while deep-fetched lab'ring breath
Denies him utt'rance in the pangs of death :
Shame's quick'ning sense augments his furious air,
And his red eye-balls flash extreme despair.
He heaves, he sinks, he struggles, all in vain,
His loosen'd limbs fall lifeless on the plain ;
To Paris' walls he lifts his closing eye,
Then dies indignant, with a desp'rate sigh.

II.—Les Etoiles qui Filent.

(*From Beranger.*)

—Berger, tu dis que notre étoile
Règle nos jours et brille aux cieux.
—Oui, mon enfant : mais dans son voile
La nuit la dérobe à nos yeux.
—Berger, sur cet azur tranquille,
De lire on te croit le secret :
Quelle est cette étoile qui file,
Qui file, file, et disparaît ?

Mon enfant, un mortel expire ;
Son étoile tombe à l'instant.
Entre amis que la joie inspire
Celui-ci buvait en chantant.
Heureux, il s'endort immobile,
Auprès du vin qu'il célébrait.
—Encore une étoile qui file,
Qui file, file, et disparaît.

Mon enfant, qu'elle est pure et belle !
C'est celle d'un objet charmant.
Fille heureuse, amante fidèle,
On l'accorde au plus tendre amant.
Des fleurs ceignent son front nubile,
Et de l'hymen l'autel est prêt.
—Encore une étoile qui file,
Qui file, qui file, et disparaît.

Mons fils, c'est l'étoile rapide
D'un très-grand seigneur nouveau-né :
Le berceau qu'il a laissé vide
D'or et de pourpre était orné.
Des poisons qu'un flatteur distille
C'était à qui le nourrirait.
—Encore une étoile qui file,
Qui file, file, et disparaît.

Mon enfant, quel éclair sinistre !
C'était l'astre d'un favori,
Qui se croyait un grand ministre
Quand de nos maux il avait ri.
Ceux qui servaient ce dieu fragile
Ont déjá caché son portrait.
—Encore une étoile qui file,
Qui file, file, et disparaît.

Mon fils, quels pleurs seront les nôtres !
D'un riche nous perdons l'appui ;
L'indigence glane chez d'autres,
Mais elle moissonait chez lui.

Ce soir même, sur d'un asile,
A son toit le pauvre accourait
—Encore une étoile qui file,
Qui file, file, et disparaît.

C'est celle d'un puissant monarque !
Va, mon fils, garde ta candeur ;
Et que ton étoile ne marque
Par l'éclat ni par la grandeur.
Si tu brillais sans être utile,
A ton dernier jour on dirait :
Ce n'est qu'une étoile qui file,
Qui file, file, et disparaît.

TRANSLATION.

The Falling Stars.

" Shepherd, thou tell'st a wondrous tale
Of stars that rule our destinies ! "
" 'Tis true, my child ; but in her veil
Night ofttimes shades them from our eyes."
" Shepherd, the azure vault afar
Thou scann'st for facts of future years ;
Tell me—what means that shooting star,
That falls, and falls, and disappears ? "

" My son, a man has just expired ;
Instant his star is lost in night.
'Mong thoughtless friends by pleasure fired,
He quaff'd and sang with wild delight.
Silent and deep his slumbers are ;
Who now his jovial wine-song hears ? "
" Ah, see ! another shooting star,
That falls, and falls, and disappears ! "

" My child, how soft and pure of hue
It glitters. 'Tis a beauteous maid—
A daughter kind, a lover true,
In bridal garment all array'd,
With flower-girt brow. Alas ! to mar
The happy scene death interferes."
" Ah, see ! another shooting star,
That falls, and falls, and disappears ! "

"My son, it is the transient glow
Of a great noble, newly born:
His cradle, briefly fill'd below,
Rich gold and purple still adorn.
Flattering and fawning knaves would jar,
Who'd poison most his infant years."
"Ah, see! another shooting star,
That falls, and falls, and disappears!"

"In that sinister glare, my son,
A favourite statesman's fate behold.
He deemed himself a mighty one,
And mocked us when our woes we told.
Of all who dragg'd his fragile car
Not one his memory now reveres."
"Ah, see! another shooting star,
That falls, and falls, and disappears!"

"One sleeps, who, high and wealthy, deign'd
To dry the tears the poor man shed.
Want, which with others hardly glean'd,
Reap'd free with him; upon his head
A thousand blessings rest; sad are
The breasts no more his bounty cheers."
"Ah, see! another shooting star,
That falls, and falls, and disappears!"

"It speaks a mighty monarch's knell!
Now go, my son; thy heart keep right.
See in thy course, that thou excel
These transient meteors' fleeting light.
Shine bright and fix'd thy ray from far;
That men may say in future years—
He was, at least, no shooting star,
That falls, and falls, and disappears!"

EXERCISES.

1. La Saint Barthelémi.

(*From La Henriade.*)

Qui pourrait cependant exprimer les ravages
Dont cette nuit cruelle étala les images?

La mort de Coligny, prémices des horreurs,
N'était qu'un faible essai de toutes leurs fureurs.
D'un peuple d'assassins les troupes effrénées,
Par devoir et par zèle au carnage acharnées,
Marchaient, le fer en main, les yeux étincelants,
Sur les corps étendus de nos frères sanglants.
Guise était à leur tête, et, bouillant de colère,
Vengeait sur tous les miens les mânes de son père :
Nevers, Gondi, Tavanne, un poignard à la main,
Echauffaient les transports de leur zèle inhumain ;
Et, portant devant eux la liste de leurs crimes,
Les conduisaient au meurtre, et marquaient les victimes.

Je ne vous peindrai point le tumulte et les cris,
Le sang de tous côtés ruisselant dans Paris,
Le fils assassiné sur le corps de son père,
Le frère avec la sœur, la fille avec la mère,
Les époux expirant sous leurs toits embrasés,
Les enfants au berceau sur la pierre écrasés :
Des fureurs des humains c'est ce qu'on doit attendre.
Mais ce que l'avenir aura peine à comprendre,
Ce que vous-même encore à peine vous croirez,
Ces monstres furieux de carnage altérés,
Excités par la voix des prêtres sanguinaires,
Invoquaient le Seigneur en égorgeant leurs frères,
Et, le bras tout souillé du sang des innocents,
Osaient offrir à Dieu cet exécrable encens.

2. La Petite Fée.

(*From Beranger.*)

Enfans, il était une fois
Une fée appelée Urgande ;
Grande à peine de quatre doigts,
Mais de bonté vraiment bien grande.
De sa baguette un ou deux coups
Donnaient felicité parfaite.
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

Dans une conque de saphir,
De huit papillons attelée,
Elle passait comme un zéphyr,
Et la terre était consolée.
Les raisins mûrissaient plus doux,
Chaque moisson était complète.
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

C'était la marraine d'un roi
Dont elle créait les ministres ;
Braves gens, soumis à la loi,
Qui laissaient voir dans leur registres.
Du bercail ils chassaient les loups
Sans abuser de la houlette.
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

Les juges, sous ce roi puissant,
Etaient l'organe de la fée ;
Et par eux jamais l'innocent
Ne voyait sa plainte étouffée.
Jamais pour l'erreur à genoux
La clémence n'était muette.
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

Pour que son filleul fût béni,
Elle avait touché sa couronne ;
Il voyait tout son peuple uni,
Prêt à mourir pour sa personne.
S'il venait des voisins jaloux,
Un les forçait à la retraite.
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

Dans un bon palais de cristal,
Hélas ! Urgande est retirée.
En Amérique tout va mal ;
Au plus fort l'Asie est livrée.

Nous éprouvons un sort plus doux ;
Mais pourtant, si bien qu'on nous traite,
Ah ! bonne fée, enseignez-nous
Où vous cachez votre baguette !

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1. The Sun.
2. The Moon.
3. The Stars.
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5. Evening.
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8. Flowers.
9. The Fall of the Leaf.
10. The Voice of the Wind.
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