

element of honesty in the act—viz.,²⁴⁹ a regard to the law of Heaven!

5. When a certain young man in Egypt was tempted to violate the rights of his master's household, he did not stop to calculate the policy of the fraud, or balance the loss or gain which might result. His eye flashed up to Heaven, and he asked the fair temptress: "How can I do this great wickedness, and sin against God?"

W. H. VAN DOREN.

XLVIII.

THE THREE HEAVY STONES.

1. It was on the confines of the desert, amid barren and almost inaccessible rocks, that Ben Achmet, the Dervis, led a life of austerity and devotion. A cave in the rock was his dwelling. Roots and fruits, the scanty products of the sterile region he inhabited, satisfied his hunger, and the fountain that bubbled up from the lower part of a neighboring cliff slaked his thirst.

2. He had formerly been a priest in a magnificent mosque, and scrupulously conducted the ceremonies of the Mohammedan faith; but disgusted with the hypocrisy and injustice of those around him, he abandoned the mosque and his authority as a priest, betaking himself to the desert, to spend his days as an anchorite, in self-denial and devotion.

3. Years rolled over the head of Ben Achmet, and the fame of his sanctity spread abroad. He often supplied

²⁴⁹ Viz., abreviatura de *videlicet*, esto es: á saber.

the traveller of the desert with water from his little well. In times of pestilence, he left his solitary abode to attend to the sick and comfort the dying in the villages that were scattered around, and often did he stanch the blood of the wounded Arab, and heal him of his wounds. His fame was spread abroad; his name inspired veneration, and the plundering Bedouin gave up his booty at the command of Ben Achmet, the Dervis.

4. Akaba was an Arabian robber; he had a band of lawless men under his command, ready to do his bidding. He had a treasure-house stored with ill-gotten wealth, and a large number of prisoners. The sanctity of Ben Achmet arrested his attention; his conscience smote him on account of his guilt, and he longed to be as famed for his devotion as he had been for his crimes.

5. He sought the abode of the Dervis, and told him his desires. "Ben Achmet," said he, "I have five hundred cimeters ready to obey me, numbers of slaves at my command, and a goodly treasure-house filled with riches: tell me how to add to these the hope of a happy immortality?"

6. Ben Achmet led him to a neighboring cliff that was steep, rugged, and high, and pointing to three large stones that lay near together, he told him to lift them from the ground, and to follow him up the cliff. Akaba, laden with the stones, could scarcely move; to ascend the cliff with them was impossible: "I cannot follow thee, Ben Achmet," said he, "with these burdens." "Then cast down one of the stones," replied the Dervis, "and hasten after me." Akaba dropped one of the stones, but still found himself too heavily encumbered to proceed.

7. "I tell thee it is impossible," cried the robber chieftain; "thou thyself couldst not proceed a step with such a load." "Let go another stone, then," said Ben Achmet.

8. Akaba readily dropped another stone, and, with great difficulty, clambered the cliff for awhile, till, exhausted with the effort, he again cried out that he could come no further. Ben Achmet directed him to drop the last stone, and no sooner had he done this than he mounted with ease, and soon stood with his conductor on the summit of the cliff.

9. "Son," said Ben Achmet, "thou hast three burdens which hinder thee in thy way to a better world. Disband thy troops of lawless plunderers, set thy prisoners at liberty, and restore thy ill-gotten wealth to its owners. It is easier for Akaba to ascend this cliff with the stones that lie at its foot, than for him to journey onward to a better world with power, pleasure, and riches in his possession."

ANONYMOUS.

XLIX.

ENEMIES OF THE WHALE.

1. The only natural enemies the whale is known to have, are the swordfish, thrasher, and killer. This latter is itself a species of whale, that has sharp teeth, and is exceedingly swift in the water, and will²⁴⁴ bite

²⁴⁴ Will en este caso no es signo del futuro, sino del presente, é indica la aptitud.

and worry a whale until quite dead. When one of them gets among a *gam*, or school, of whales, he spreads great consternation, and the timid creatures fly every way, like deer chased by the hounds, and fall an easy prey to the whale-boats that may be near enough to avail themselves of the opportunity.

2. I have heard a captain detail with interest a scene of this kind, in which the killers and harpooners were together against the poor whale, and the killers actually succeeded in pulling under and making off with a prize which the whalers thought themselves sure of. In the United States exploring squadron, on board the Peacock, as we learn from the narrative of Commander Wilkes, they witnessed a sea-fight between a whale and one of these enemies. The sea was smooth, and offered the best possible view of the combat.

3. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring, apparently, to extricate himself from some annoyance. As he approached the ship, the struggle continuing, and becoming more violent, it was perceived that a fish, about twenty feet long, held him by the jaw: his spoutings, contortions, and throes, all betokening the agony of the huge monster.

4. The whale now threw himself at full length upon the water with open mouth, his pursuer still hanging to his under jaw, the blood issuing from the wound dyeing the sea for a long distance round. But all his flounderings were of no avail: his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many

other whales about.²⁴⁵ Such was the turbulence with which they passed, that a good view could not be had of them, to make out more clearly the description.

5. These fish attack a whale in the same way that a dog baits a bull, and worry him to death. They are endowed with immense strength, armed with strong, sharp teeth, and, generally, seize the whale by the lower jaw. It is said the only part they eat of them is the tongue. The sword-fish and thrasher have been, also, seen to attack the whale together; the sword-fish driving his tremendous weapon into the body from beneath upward,²⁴⁶ and the thrasher fastened to his back, and giving him terrific blows with his flail.

6. The thrasher having no power to strike through the water, it has been observed by all who have witnessed these strange combats, that it seems to be the instinctive war policy of the sword-fish to make his attack from below: thus causing the whale to rise above the surface, which, under the goad of the cruel sword of the enemy, he has been known to do to a great height: the unrelenting thrasher meanwhile holding on like a leech, and dealing his blows unsparingly through the air, with all the force of his lengthy frame.

H. T. CHEEVER.

L.

HOW TO MEET ADVERSITY.

1. Men become indolent through the reverses of fortune. Surely despondency is a grievous thing, and a

²⁴⁵ Alrededor.

²⁴⁶ De abajo arriba.

heavy load to bear. To see disaster and wreck in the present, and no light in the future, but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is no strength to repel or courage to bear its tyranny—indeed this, this is dreadful enough. But there is a thing more dreadful. It is more dreadful if the man is wrecked with his fortune.

2. Can anything be more poignant²⁴⁷ in anticipation than one's own self, unnerved, cowed down, and slackened into utter pliancy, and helplessly drifting and driven down the troubled sea of life? Of all things on earth, next to his God, a broken man should cling to a courageous industry. If it brings nothing back, and saves nothing, it will save him.

3. To be pressed down by adversity has nothing in it of disgrace; but it is disgraceful to lie down under it like a supple dog. Indeed, to stand composedly in the storm, amidst its rage and wildest devastations; to let it beat over you, and roar around you, and pass by you, and leave you undismayed—THIS IS TO BE A MAN.

4. Adversity is the mint in which God stamps upon us His image and superscription. In this matter, men may learn of insects. The ant will repair his dwelling as often as the mischievous foot crushes it; the spider will exhaust life itself before he will live without a web; the bee can be decoyed from his labor neither by plenty nor scarcity. If summer be abundant, it toils none the less; if it be parsimonious of flowers,

²⁴⁷ Pronúnciese *poignant*.

the tiny laborer sweeps a wider circle, and by industry repairs the frugality of the season. Man should be ashamed to be rebuked in vain by the spider, the ant, and the bee.

HENRY WARD BEECHER.

LI.

RIVERS.

1. There are few subjects in physical geography which present so wide a field for speculation as rivers, whether we regard them in a historical, political, economical, or scientific point of view.²⁴⁸

2. They are associated with the earliest efforts of mankind to emerge from a state of barbarism; but they are no less serviceable to nations which have reached the acme of civilization. In the earliest ages they were regarded with veneration, and became the objects of a grateful adoration, surpassed only by that paid to the sun and the host of heaven.

3. Nor is this surprising; for, in countries where the labors of the husbandman and shepherd depended, for a successful issue, on the falling of periodical rains, or the melting of the collected snows in a far distant country, such rivers as the Nile, the Ganges, and the Indus were the visible agents of nature in bestowing on the inhabitants of their banks all the blessings of a rich and spontaneous fertility; and hence their wa-

²⁴⁸ Ya se consideren bajo el punto de vista histórico, ya político, económico, ó científico.

ters were held sacred, and they received, and, to this day, retain the adoration of the countries through which they flow.

4. But it is by countries which have already made progress in civilization, to which, indeed, they largely contribute, that the advantages of rivers are best appreciated, in their adaptation to the purposes of navigation, and in their application to the useful arts.

5. Like the veins and arteries of the human body, which convey life and strength to its remotest extremities, rivers vivify, maintain, and excite the efforts of human industry, whether we regard them, near their source, as the humble instruments of turning a mill, in their progress, as facilitating the transport of agricultural or manufacturing produce from one district to another, or as enriching the countries at their mouths with the varied products of distant lands.

6. This has been admirably expressed by Pliny: "The beginnings of a river," he says, "are insignificant, and its infancy is frivolous; it plays among the flowers of a meadow; it waters a garden, or turns a little mill. Gathering strength in its youth, it becomes wild and impetuous.

7. "Impatient of the restraints which it still meets with in the hollows among the mountains, it is restless and fretful; quick in its turning, and unsteady in its course. Now it is a roaring cataract, tearing up and overturning whatever opposes its progress, and it shoots headlong down from a rock; then it becomes a sullen and gloomy pool, buried in the bottom of a glen.

8. "Recovering breadth by repose, it again dashes along, till, tired of uproar and mischief, it quits all that it has swept along, and leaves the opening of the val-

ley strewed with the rejected waste. Now quitting its retirement, it comes abroad into the world, journeying with more prudence and discretion through cultivated fields, yielding to circumstances, and winding round what would trouble it to overwhelm or remove.

9. "It passes through the populous cities, and all the busy haunts of men, tendering its services on every side, and becomes the support and ornament of the country. Increased by numerous alliances, and advanced in its course, it becomes grave and stately in its motions, loves peace and quiet, and in majestic silence rolls on its mighty waters till it is laid to rest in the vast abyss." BRANDE.

LII.

HOW TO MAKE A SCHOLAR.

1. Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as²⁴⁹ a man is, under God, the master of his own fortune, so²⁴⁹ is he the maker of his own mind. The Creator has so²⁵⁰ constituted the human intellect, that²⁵⁰ it can only grow by its own action; and, by its own action and free will, it will certainly and necessarily grow.

2. Every man must, therefore, educate himself. His book and teacher are but helps; the work is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers in vigorous ex-

²⁴⁹ Así como ... así.

²⁵⁰ De tal modo ... que.

ercise to effect his proposed object. It is not the man who has seen most, or read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.

3. Nor is it the man who can boast of native vigor and capacity. The greatest of all warriors in the siege of Troy, had not the pre-eminence, because nature had given him strength, and²⁵¹ he carried the largest bow, but because self-discipline had taught him how to bend it.

LIII.

THE BEST KIND OF REVENGE.

1. Some years ago, a warehouseman in Manchester, England, published a scurrilous pamphlet, in which he endeavored to hold up the house of Grant Brothers to ridicule. William Grant remarked upon the occurrence that the man would live to repent what he had done, and this was conveyed by some tale-bearer to the libeller, who said, "Oh, I suppose he thinks I shall some time be in his debt; but I will take good care of that." It happens, however, that a man in business cannot always choose who shall be his creditors. The pamphleteer became a bankrupt, and the brothers held an acceptance of his which had been indorsed to them by the drawer, who had also become a bankrupt.

2. The wantonly libelled men had thus become cred-

²⁵¹ Elipsis viciosa de la conjuncion *because*.

itors of the libeller! They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt law except one. It seemed folly to hope that the firm of "the brothers" would supply the deficiency. What! they who had cruelly been made the laughing-stock²⁵² of the public, forget the wrong and favor the wrong-doer? He despaired. But the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting-house of the wronged.

3. Mr. William Grant was there alone, and his first words to the delinquent were, "Shut the door, sir!"—sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant. "You wrote a pamphlet against us once!" exclaimed Mr. Grant. The supplicant expected to see his parchment thrown into the fire. But this was not its destination. Mr. Grant took a pen, and, writing something upon the document, handed it back to the bankrupt. He, poor wretch! expected to see "rogue, scoundrel, libeller" inscribed, but there, in fair round characters, the signature of the firm.

4. "We make it a rule," said Mr. Grant, "never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else. The tears started into the poor man's eyes. "Ah!"

²⁵² Hazmereir.

said Mr. Grant, "my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat. I only meant that some day you would know us better, and be sorry you had tried to injure us. I see you repent of it now." "I do, I do!" said the grateful man; "I bitterly repent it." "Well, well, my dear fellow, you know us now. How do you get on? What are you going to do?" The poor man stated that he had friends who could assist him when his certificate was obtained. "But how are you off in the meantime?"

5. And the answer was, that, having given up every farthing to his creditors, he had been compelled to stint his family of even common necessaries, that he might be enabled to pay the cost of his certificate. "My dear fellow, this will not do; your family must not suffer. Be kind enough to take this ten-pound note²⁵³ to your wife from me. There, there, my dear fellow! Nay, don't cry; it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head among us yet." The overpowered man endeavored in vain to express his thanks: the swelling in his throat forbade words. He put his handkerchief to his face, and went out of the door crying like a child.

CHAMBERS.

²⁵³ Diez libra billete, esto es billete de á diez libras (esterlinas).

LXXIV.

WHAT IS A GENTLEMAN.

1. A gentleman is just a *gentle-man*²⁵⁴—no more, no less; a diamond polished that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offense, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his taste. A gentleman subdues his feelings. A gentleman deems every other better than himself.

2. Sir Philip Sydney was never so much a gentleman—mirror though he was of England's knighthood—as when, upon the field of Zutphen, as he lay down in his own blood, he waived the draught of cold spring water that was brought to quench his mortal thirst in favor of a dying soldier. St. Paul described a gentleman when he exhorted the Philippian Christians: "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." G. W. DOANE.

²⁵⁴ En efecto, *gentleman* es pa- y *man*, hombre; esto es un hom-
labra compuesta de *gentle*, suave, bre de maneras suaves.

LV.

EARLY GRECIAN HISTORY.

1. Nearly all that is of interest and information to us in the history of the world prior to the Christian era is embraced in the history of the Jews, and in Grecian and Roman history. To the Bible, chiefly, we are to look for the details of the former. Grecian history follows next in the order of time, beginning far back in the gloom of antiquity, with the supposed founding of Argos in 1856 before the Christian era, and extending down to the conquest of Greece by the Romans in the year 146, B. C. After this latter period, and during several centuries, the history of the then known world is observed in the overshadowing, first, of the Roman republic, and afterward of the Roman empire. All that is known of Grecian history during a period of more than a thousand years after the date arbitrarily assigned for the founding of Argos, rests on no better basis than the songs and traditionary legends of bards and story-tellers.

2. During this long period it is impossible to distinguish names and events, real and historical, from fictitious creations which so confound the human and the divine as to mock all attempts at elucidation. We must therefore set aside as merely pleasing fictions, to be classed with the legends of the gods, the stories of Cecrops, and Cranaus, and Danaus, the account of the Argonautic expedition, and the labors of Hercules; and even the beautiful story of Helen and the Trojan

war, "the most splendid gem in the Grecian legends," is declared by the historian Grote to be "essentially a legend, and nothing more."

3. But out of this thousand years of darkness a something tangible and reliable has, nevertheless, been obtained, which may be dignified with the name of history—a history of what the people thought, though not of what they did. From fable, and legend, and tradition, we learn what was the religious belief of the early Greeks, and this has been embodied in what is called Grecian mythology.

4. The early Greeks, like all rude, uncultivated tribes, probably associated their earliest religious emotions with the character of surrounding objects, and ascribed its appropriate deity to every manifestation of power in the visible universe. Thus they had nymphs of the forests, rivers, meadows, and fountains, and gods and goddesses almost innumerable, some terrestrial, others celestial, according to the places over which they were supposed to preside, and rising in importance in proportion to the power they manifested. The foundation of this religion, like all others, was a belief in higher existences which have an influence over the destiny of mortals. The process by which the beings of Grecian mythology naturally arose out of the teeming fancies of the ardent Greek mind, is beautifully described by the poet Wordsworth.

LVI.

THE PERSIAN WARS.

1. Passing over the "fabulous period" of Grecian history, which may be presumed to end about the time of the close of the supposed Trojan war, and the "uncertain period," which embraces an account of the institutions of Lycurgus, the Messenian wars, and the legislation of Solon, we come down to what is called the "authentic period," which begins with the causes that led to the first Persian war.

2. Darius, king of Persia, exasperated against Athens on account of the assistance which she had given to the Greek colonies of Asia Minor in their revolt against the Persian power, resolved upon the conquest of all Greece; but in the third year of the war, 490 B. C., his army, numbering a hundred thousand men, was defeated with great slaughter by a force of little more than ten thousand Greeks, on the plains of Marathon.

3. Ten years later, Xerxes, the son and successor of Darius, opened the second Persian war by invading Greece in person, at the head of the greatest army the world has ever seen, and whose numbers have been estimated at more than two millions of fighting men. This immense host, proceeding by the way of Thessaly, had arrived without opposition at the narrow defile of Thermopylæ, between the mountains and the sea, where the Spartan Leonidas was posted with three hundred of his countrymen and some Thespian allies, in all less than a thousand men.

4. The Spartans were forbidden by their laws ever to flee from an enemy;²⁵⁵ they had taken an oath never to desert their standards; and Leonidas and his countrymen, and their few allies, prepared to sell their lives as dearly as possible. Bravely meeting the attack of the Persian host, and retreating into the narrowest of the pass as their numbers were thinned by the storm of arrows, and by the living mass that was hurled upon them, they fought with the valor of desperation until every one of their number had fallen. A monument was afterward erected on the spot bearing the following inscription: "Go, stranger, and tell at Lacedæmon that we died here in obedience to her laws."

LVII.

THE ERA OF GRECIAN ELOQUENCE AND LITERATURE.

1. The golden age²⁵⁶ of Grecian eloquence and literature is embodied in a period of a hundred and thirty years, reckoning from the time of Pericles; and during this period Athens bore the palm alone. Of the many eminent Athenian orators, the most distinguished were Lysias, Isocrates, Æschines, and Demosthenes. Among historians whose works are still venerated may be mentioned, as most conspicuous, the names of Herodotus, Thucydides, Xenophon, and Polybius; among poets and dramatists, Æschylus, Sophocles, Euripides, and

²⁵⁵ Las leyes de los espartanos les prohibian el huir jamás de un enemigo.

²⁵⁶ La edad de oro.

Aristophanes; and among philosophers, Socrates, Plato, and Aristotle. Volumes would be requisite to describe the character and works of these writers, and to convey a just idea of the indebtedness of the moderns to the lights which they kindled.

2. The Greeks were exceedingly fond of the drama, which we may now look back upon as one of the best expositors of the Athenian mind in the departments of politics, religion, and philosophy. In the time of Pericles a large number of dramas was presented on the Athenian stage every year; the whole population of Athens flocked to the theatres to witness them: and when we reflect that these representations embraced not only, as at first, the religious notions of the Greeks, but that they were finally extended to every subject of political and private life, we shall be satisfied that so powerful poetic influences were never brought to act upon any other people.

3. Of the very great degree of license which was given to the Grecian drama in attacking, under the veil of satire, existing institutions, politicians, philosophers, poets, and even private citizens by name, some idea may be formed from "The Knights" of Aristophanes, in which a chorus of singers, coming upon the stage, commences an attack upon Cleon, a corrupt political demagogue who had gained such consideration by flattering the lower orders and railing at the higher, that he stood in the situation of head of a party.

LVIII.

THE LATTER DAYS OF GRECIAN HISTORY.

1. About fifty years after the battle of Plataea the Grecians became involved in a series of domestic contests, called the "Peloponnesian wars," which continued, with occasional intervals of peace, until Philip, King of Macedon, by the successful battle of Cheronæa, broke up the feeble Grecian confederacy, and soon after succeeded, by inducing the conquered States to elect him commander-in-chief of all the Grecian forces. It was while Philip was plotting against the liberties of Greece that his intrigues called forth from the Athenian Demosthenes, the greatest of Grecian orators, those famous "Philippics" which have immortalized both the orator and the object of his invectives.

2. Alexander the Great, the son and successor of Philip, carried out the plans of his father by a successful invasion of the Persian dominions; but on his death, in the thirty-third year of his age, B. C. 324, the vast empire which he had so suddenly built up was as suddenly broken in pieces, and the Grecian States again became a prey to civil dissensions, which were terminated only by the subjection of all Greece to the dominion of the Romans, the year 146 before the Christian era. This point is the proper²⁶⁷ termination of Grecian history; for, "as rivers flow into the sea, so does the history of all the nations, known to have

²⁶⁷ Aquí termina verdaderamente la historia griega.

existed previously in the regions round the Mediterranean, terminate in the history of Rome."

3. With the loss of her liberties, the glory of Greece passed away. Her population had been gradually diminishing since the period of the Persian wars; and from the epoch of the Roman conquest the spirit of the nation sunk into despondency, and the energies of the people gradually wasted, until, at the time of the Christian era, Greece existed only in the remembrance of the past. Then, many of her cities were desolate, or had sunk to insignificant villages, while Athens alone maintained her renown for philosophy and the arts, and became the instructor of her conquerors; large tracts of land, once devoted to tillage, were either barren or had been converted into pastures for sheep and vast herds of cattle; while the rapacity of Roman governors had inflicted upon the sparse population impoverishment and ruin.

LIX.

EARLY ROMAN HISTORY.

1. The early history of Rome, as recorded by Livy and other early writers, from the period of the supposed founding of the city by Romulus, about²⁶⁸ the year 753 B. C.,²⁶⁹ down to the banishment of the Tarquins and the abolition of royalty, 510 B. C.—and even

²⁶⁸ Por los años 753 ántes de
nuestra era.

²⁶⁹ B. C., abreviatura de *before Christ*, ántes de Cristo.