

"...I behold these books upon their shelf,  
 My ornaments and arms of other days ;  
 Not wholly useless, though no longer used,  
 For they remind me of my other self,  
 Younger and stronger, and the pleasant ways,  
 In which I walked, now clouded and confused."

Three months still later, this amiable poet gently fell asleep, finding the truth of his own beautiful lines :—

**Leads us to rest so gently that we go  
 Scarce knowing if we wish to go or stay,  
 Being too full of sleep to understand  
 How far the unknown transcends the what we know.**

121. (P. 227-231.) The teacher will do well to detain the pupil's attention on the selection from *Eöthen* ; for, with the simplest words and materials, Kinglake has succeeded in creating one of the most vivid pictures to be found in any book of travel. The author himself says : "*Eöthen* is, I hope, almost the only hard word to be found in the book ; it signifies ' from the early dawn '—' from the East.'"—The route taken by our traveller will furnish a very interesting exercise in Sacred and Oriental Geography : The narrative sets out from Semlin, on the southern frontier of Austria ; then enters Turkish territory at the fortress of Belgrade (R. Danube) ; crosses the Balkan Mountains to Adrianople, and then passes on to Constantinople ; takes us to the Plain of Troy (N.W. corner of Asia Minor) ; thence to Smyrna ; thence by sea to Cyprus ; another sea voyage to Beyrout in Syria, where the author visits the celebrated and eccentric Lady Hester Stanhope ; then across the Plain of Esdraelon to Nazareth ; thence passing Cana to Tiberias (Sea of Galilee). We next descend the bank of the Jordan to the Dead Sea ; thence go up to Jerusalem ; visit Bethlehem, five or six miles south of Jerusalem ; thence strike away to the southwest, and rest at Gaza. Gaza stands on a narrow brim that separates two seas,—the Levant or Eastern Mediterranean, and that great sea of sand in the midst of which our Lesson finds the traveller. With his camel,—that "Ship of the Desert,"—he is steering his course for the Egyptian city of Cairo, where he will find the plague raging. He will make an excursion to the Pyramids and to the Sphinx. Back to Cairo ; thence due east to Suez, with a dromedary as his only companion and escort ; from Suez to Gaza ; from Gaza northwards along the Sea of Galilee, and so onward to Damascus ; then across the chain of Mount Lebanon to the ruins of Baalbec,—whence our traveller returned homeward by way of Asia Minor, taking ship for England at Smyrna.

122. **Walk, march, stride, stalk** : conjugate these verbs, and distinguish their meanings. **Canvas** : distinguish from *canvass*. Form nouns from **still, lonely, martyr**. Write in the plural : **valley, genius, journey, portmanteau, oratory** (place of prayer), **blush**.

Moore's Sacred Lyric was set to music by Sir John Stevenson. Observe the poet's development of his theme :—

The shrine :—the fragrant turf.

The temple :—the over-arching sky.

The incense :—the mountain airs.

The prayers :—silent thoughts.

The choir :—moonlit waves with their musical murmur, or with their yet more expressive stillness.