

1. What is the difference, if any, between "had proposed" and "had purposed," "to rise on its rum" and "to rise on its ruins," "malevolence" and "malignity," "cupidity" and "avarice," "envied" and "coveted," "implacably" and "relentlessly," "ardently" and "zealously," "abolished" and "destroyed," "hatred" and "animosity," "vindictive" and "spiteful," "desperate" and "deadly"?

2. Describe Nuncomar's character. What is meant by calling him "a Brahmin of the Brahmins"? Who was the object of "his malevolence"? What situation had he "ardently desired"?

3. What favorite artifice of the story-writer does Macaulay employ in the last sentence of the extract? Describe the "struggle."

B.

"It was said that their chiefs, when united by common peril, could bring eighty thousand men into the field. Sujah Dowlah had himself seen them fight, and wisely shrank from a conflict with them. There was in India one army, and only one, against which even those proud Caucasian tribes could not stand. It had been abundantly proved that neither tenfold odds, nor the martial ardour of the boldest Asiatic nations, could avail aught against English science and resolution. Was it possible to induce the Governor of Bengal to let out to hire the irresistible energies of the imperial people, the skill against which the ablest chiefs of Hindostan were helpless as infants, the discipline which had so often triumphed over the frantic struggles of fanaticism and despair, the unconquerable British courage which is never so sedate and stubborn as towards the close of a doubtful and murderous day."

1. What *graces of diction* are here exhibited?
2. What constitutes the magnetism of the passage?
3. Give synonymes for "peril," "abundantly," "martial," "ardour," "boldest," "resolution," "induce," "frantic," "fanaticism," "courage," "sedate," "close," "murderous."
4. "Eighty thousand." Could Arabic numerals be used? We find in a subsequent passage the expression, "the nineteenth of January, 1773." Why not "the 19th of January"?
5. Why are the English called "the imperial people"?
6. "The ablest chiefs of Hindostan," etc. Give a signal example.

C

"We hasten to the end of this sad and disgraceful story. The war ceased. The finest population in India was subjected to a greedy, cowardly, cruel tyrant. Commerce and agriculture languished. The rich province which had tempted the cupidity of Sujah Dowlah became the most miserable part even of his miserable dominions. Yet is the injured nation not extinct. At long intervals gleams of its ancient spirit have flashed forth; and even at this day, valour, and self-respect, and a chivalrous feeling rare among Asiatics, and a bitter remembrance of the great crime of England, distinguish that noble Afghan race."

1. What characteristics of style are here displayed? Point out all the rhetorical figures. What is the usual effect of a *syndeton*? What of *polysyndeton*?
2. Why is the story "disgraceful"?
3. "The rich province"—"the injured nation." Name.
4. "Yet is the injured nation," etc. Why are words of this sentence in the present order?
5. What does Macaulay say of the nation's "valour"? What of its "chivalry"?

D.

"It is scarcely possible to mention this eminent man without adverting for a moment to the question which his name at once suggests to every mind. Was he the author of the 'Letters of

Junius"? Our own firm belief is that he was. The evidence is, we think, such as would support a verdict in a civil, nay, in a criminal proceeding."

"This eminent man." Who? In what connection does Macaulay have occasion to mention him?

2. Summarize the "evidence" that the essayist adduces.

3. What is the difference between a civil and a criminal proceeding?

4. "Nay." How is it that the substitution of "yea" for "nay" will not affect the general sense?

E.

"These strong words can refer only to the case of 'Nuncomar'; and they must mean that Impoy hanged Nuncomar in order to support Hastings."

1. What are the "strong words." Can you show that Macaulay has misinterpreted them?

2. What attempts have been made to rehabilitate Impoy? (See "The Week" of August 13th, 1885, page 579.)

OUR COUNTRY SCHOOLS.

Read before the Darke County Teachers' Association, at Versailles, Ohio, Nov. 20, 1885, by J. H. W. SCHMIDT.—Cont'd.

Man's education would be very one-sided if his moral nature were left undeveloped, and the school must do its share in this development. It may be argued that it is not the part of the school and the teacher in it to give instruction in morals, but that this devolves upon the church and the home. Very true, it may not be the teacher's duty to give formal instruction in morals, but it is his duty, his imperative duty, to speak a word for the Master, to implant moral truths whenever an opportunity presents itself. In the city, this can and should be done. But the teacher cannot lead the child through nature up to nature's God as well in the city as where he can illustrate the love and justice of the Creator by pointing to his works. Grand old Bryant says that "the groves were God's first temple," and though the devoted follower of the Prince of Peace can find his Lord and Master in the noise and bustle of the crowded city, it is only in the quiet country, while holding communion with nature, that he finds "God is Love" written upon every leaf and flower. What grand texts, then, can be found here from which to teach childhood some of those moral truths that are essential to its future well-being, texts of which every country teacher should take advantage.

We thus see that the country school is not without its advantages as compared with its contemporary in the city. But, it has also not a few disadvantages—disadvantages that are a hindrance to its efficiency, and that like the ball and chain upon the limbs of a prisoner, prevent its keeping step in the march of progress.

One of the disadvantages under which the country school labors is that there is, with but very few exceptions, no course of study. When a teacher steps into a school-room to direct the education of the pupils, he is at a loss where to begin. In a well graded city school, just as soon as an instructor takes charge of a grade, she knows just where the pupils stand and where her work begins. In the country all this is different. There is nothing to guide the teacher in his work. He cannot begin where his predecessor left off because he does not know where that is, consequently, much valuable time is lost in taking the pupil over the same ground which he has passed.

As a natural consequence, where there is no plan of work mapped out, there can be no system in the manner in which the work is done and without a systematized manner of doing things but very little can be done effectually. For lack of system much of the learning done in our country schools is done in a hap-hazard manner. The minds of the pupils are used as lumber rooms in which the acquired knowledge is not put in its proper place, but is a confused, disordered mass of, one might almost say, rubbish. If a system of imparting knowledge were adhered to, there would be much less fruitless teaching than there is, and our country pupils would rank higher than they do.