

attention because we see the stages so often. There is, perhaps, scarcely a single physical characteristic in which the lord of creation is not inferior to some one or more of our poor relations.

The bird, like the batrachians, is provided with double means of locomotion, and would seem to have been for long a source of extreme envy to gushing young poets and love-sick swains, whom we hear praying that they might be enabled to soar away on the pinions of the eagle, or, lamenting their base pedomotive powers, sighing, "Oh! that I were a dove."

It is not intended for a moment to insinuate that it would be well for us to be owners of the ten thousand

physical advantages of the lower animals; in place of these our brain serves us in much better stead. There are, perhaps, not more than half-a-dozen young ladies who would be willing to exchange their own noses, even though they were pugs (which is very improbable), for a yard of elephant's trunk, notwithstanding the enormous additional weight it would give them in the eyes of the opposite sex. Neither is there any *nice* young man who, to save himself the trouble of having to turn his head, would give away, if he could, his own ears for the more capacious ones of a certain animal that shall be nameless.

(To be continued.)

A BOY'S BOOKS, THEN AND NOW—VIII.

BY HENRY SCADDING, D.D., TORONTO.

(Continued from page 268.)

(2) *Juvenal-Persius-Després.*

I MUST be brief in my notice of the Delphin Juvenal. In this case the annotator was Louis Després, or as the name is Latinized, Ludovicus Præteus; further described on the title page as Emeritus Professor of Rhetoric. As usual, Persius is the companion of Juvenal in the same volume. Like Frederick Leonard, Després is fulsome in his Dedictory Epistle to the most serene Dauphin; offering incense to the father over the shoulder of the son. He begins quite abruptly, as if in continuation of Leonard's harangue: "Neither let it be a matter of regret to you," he says, "that you once made yourself acquainted with the satirists, most serene prince! The more fully you have been trained to all good by the example afforded you in your own home

and by your natural inclination, the more pleasure will you have in seeing the vices of the Romans, which are our own too, everywhere placed under a ban, and virtue everywhere held up to view as an object of love and subject of praise. Perchance it will be even agreeable to you to compare together the diverse style and genius of two of them, both employed, nevertheless, in the same business of satire. Not without delight will you contrast the flowing ease of a poet who so keenly yet eloquently attacks wickedness, with the morose, straightlaced, pungent sarcasm of Persius, incessantly puffing the wares of the stoic school. You will not despise in him, however, his numerous pronouncements of wisdom. But in the other, how many things you will observe and peruse with delight, which are applicable