

the sea was strewn with fragments of vessels and human corpses, until at the close of the day, the whole of the numerous and apparently all powerful fleet of the monarch was scattered, dispersed and annihilated, and the tyrant himself was compelled to take his flight in haste, to regain his own dominions, and to learn from the result of the battle of Salamis the folly and danger of meddling with free countries, where every citizen had an interest in the preservation of their name, fame, rights and liberties.

If our young men of to-day do not apply themselves to the acquisition of ancient languages, and are not set to construe lessons in the Greek tongue, at least let them learn something of Grecian literature, politics, and nobility of soul: it will do their hearts good, and benefit their minds: it will be a wholesome portion of their training: for the history of Athens is the glory of democracy: and however much and justly we may boast of our advance in physical science, and whatever we may claim on the ground of a more simple and exalted form of religion, still there has been a neutralising power in modern Europe which has acted in antagonism to those benefits, they have been despoiled of some of their best results by the influence of monarchy and aristocracy. If we look through all the world's history, and ask where did state-policy most amply develop human intelligence, producing a nobility of mind which has commanded reverence through all succeeding generations? Where did it inspire the grandest deeds of heroism and the most unflinching devotion to the country's cause, until the warriors stood and fell at the place where they were posted, because they were resolved to do their duty to the state of which they were members, even at the sacrifice of their lives? For all these qualities we must go back to antiquity, point to Greece, and there learn in letters of unfading light, that for a nation to repel with its utmost energy, foreign invasion and conquest, it is necessary that its people should be enlightened and free. And then let foes come, "the four quarters of the world in arms," a power exists in that nation to meet, and

most likely overthrow, their enemies—the power of men who know that they fight for whatever is most dear to them, and who feel how much it depends upon their exertions to secure its continuance, and hand the blessings they possess down to posterity, as they received them from their ancestors. Animated by this feeling, their strong arms will crush any foe, or their hearts' blood will enrich the soil upon which they stand.

Thus far, then, there is an identity in the lesson which these two events, occurring in such different ages and countries, are calculated to teach.

Let us pursue our almanac suggestions a little further. It was in this same month, (25th) in the year 1415, that England having returned the compliment of invasion to her neighbours across the channel, after being reduced to great straits, Henry V. and his worn and wasted army achieved the memorable victory of the battle of Agincourt. Upon that occasion all the chivalry of France were put to the rout by a few fainting, hungry, worn-out men. What was the strength of Henry's army in that battle? What was the main cause of that and of numerous other victories won by English arms about that period? It was the archers of England,—the "bow-men," who were the "yeomen." A new power had arisen in the country. The Crusades, having broken down the great baronial properties, had produced in the nation a class of independent *Englishmen*, who possessed their own little holdings—the "freeholders" of that time,—men who were trained to the use of the bow from infancy, around the graves of whose fathers' yew-trees were planted, furnishing the arms with which they were ready to defend those graves from insult. These men did good execution at Agincourt, and on other battlefields against knightly antagonists. The cloth-yard arrow was the pledge of victory: that humble weapon rattled against breast-plate and helmet, pierced them both, and sent down to the dust those encased knights, who had sought in every way to load themselves with defensive armour. These men, more than any others, in