

ANALYSIS OF LITERATURE

STUDENT TEXTBOOK

Compiled and edited by J. Parnell McCarter

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ANALYSIS OF LITERATURE
TABLE OF CONTENTS

INTRODUCTION.....p. 4

CHAPTER 1 : POETRYp. 9

CHAPTER 2 : SHORT STORYp. 11

CHAPTER 3 : POETRYp. 15

CHAPTER 4 : SHORT STORYp. 19

CHAPTER 5 : POETRYp. 25

CHAPTER 6 : NOVELp. 30

CHAPTER 7 : POETRYp. 44

CHAPTER 8 : SHORT STORYp. 52

CHAPTER 9 : SPEECH.....p. 59

CHAPTER 10 : SHORT STORYp. 67

CHAPTER 11 : ESSAYp. 87

CHAPTER 12 : DRAMAp. 103

INTRODUCTION

Everyday we read many things, from newspaper articles to billboard advertisements to books and magazines. Like other activities in life, our reading should be performed to the glory of God. As we read in I Corinthians 10:31, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” So recognizing our duty to glorify God in our reading, we should next ask: how do we glorify God in our reading?

As a start, we can glorify God by prioritizing what we read. “See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” (Ephesians 5:15-16) Highest priority should be given to reading and meditating upon the Word of God. As we read in Psalm 119:97-99, “O how love I thy law! it [is] my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they [are] ever with me. I have more understanding than all my teachers: for thy testimonies [are] my meditation.” In addition, there is much literature which is in conformity to God’s word, and helps us to understand and appreciate God and His creation. Such literature is worthy of our consideration. As we read, “brethren, whatsoever things are true, whatsoever things [are] honest, 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.” (Philippians 4:8) And writings of others can stir up ideas in us that we might not otherwise think of on our own. Literature can offer wise counsel, and “in the multitude of counsellors [there is] safety.” (Proverbs 11:14) There is literature which can especially help us in our various labors and occupations. But then there are some things we should absolutely seek to avoid reading. An example of this is pornography.

We can also glorify God by responding rightly to what we read. We should be discerning in our reading. “Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive...” (Ephesians 4:14) We should perceive when something is written from an anti-Biblical perspective, and we should recognize the nature of its error. We must not take delight in wickedness, including wicked ideas. It is a sin to take delight in such, as even Romans 1:26-32 warns us, saying, “For this cause God gave them up unto vile affections... And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” But we should take pleasure in truth and righteousness, even as we read in Philippians 4:8.

What we read and how we respond to what we read will inevitably determine how we think. And how we think will inevitably influence how we act. Beliefs issue in words and actions. “Keep thy heart with all diligence; for out of it [are] the issues of life.” (Proverbs 4:23).

This course is intended to give you practice in analyzing literature. Analysis entails identifying the messages an author is seeking to convey and the literary devices employed to communicate that message. All of the literature we shall read in this course was written by authors that excelled in the craft of writing. We can appreciate and learn from their craft, even if we must deplore the promotion of heresies and falsehoods, when that is present. Sadly, many have dissipated their extraordinary literary gift to promote ideas and agendas contrary to the word of God.

Analysis consists of various elements. Studying a work's author can be a crucial element in the analysis of his work. What was his biography? What were his views? What was his historical context? Invariably biography and philosophy will manifest itself in the literary work, and we should seek to learn that relation. Another element of analysis is identifying the genre chosen for the literary work. Genre is "a category of artistic composition, as in music or literature, marked by a distinctive style, form, or content" (*The American Heritage® Dictionary of the English Language, Fourth Edition*). This textbook contains literature from a variety of genres. Other elements of analysis include identification of the literary devices employed, the character development, the plot, the tone, the point of view, and the themes.

Training in the skill of literary analysis is required as part of secondary and college education. For instance, consider the following description of the College-Level Examination Program® or CLEP of the national College Board at http://www.collegeboard.com/student/testing/clep/ex_ail.html :

The Analyzing and Interpreting Literature examination covers material usually taught in a general two-semester undergraduate course in literature. Although the examination does not require familiarity with specific works, it does assume that candidates have read widely and perceptively in poetry, drama, fiction, and nonfiction. The questions are based on passages supplied in the test. These passages have been selected so that no previous experience with them is required to answer the questions. The passages are taken primarily from American and British literature.

The examination contains approximately 80 multiple-choice questions to be answered in 90 minutes. Some of these are pretest questions that will not be scored. Any time candidates spend taking tutorials and providing personal information is additional to actual testing time.

An optional essay can be taken in addition to the multiple-choice test. The essay section is graded by the institution that requests it and is still administered in a paper-and-pencil format.

Knowledge and Skills Required

Questions on the Analyzing and Interpreting Literature examination require candidates to demonstrate the following abilities:

- Ability to read prose, poetry, and drama with understanding

- Ability to analyze the elements of a literary passage and to respond to nuances of meaning, tone, imagery, and style
- Ability to interpret metaphors, to recognize rhetorical and stylistic devices, to perceive relationships between parts and wholes, and to grasp a speaker's or author's attitudes
- Knowledge of the means by which literary effects are achieved
- Familiarity with the basic terminology used to discuss literary texts

The examination emphasizes comprehension, interpretation, and analysis of literary works. A specific knowledge of historical context (authors and movements) is not required, but a broad knowledge of literature gained through reading widely and a familiarity with basic literary terminology is assumed. The following outline indicates the relative emphasis given to the various types of literature and the periods from which the passages are taken. The approximate percentage of exam questions per classification is noted within each main category.

Genre

35-45%	Poetry
35-45%	Prose (fiction and nonfiction)
15-30%	Drama

National Tradition

50-65%	British literature
30-45%	American literature
5-15%	Works in translation

Period

3-7%	Classical and pre-Renaissance
20-30%	Renaissance and 17 th century
35-45%	18 th and 19 th centuries
25-35%	20 th century

Study Resources

The most relevant preparation for the Analyzing and Interpreting Literature exam is attentive and reflective reading of the various literary genres of poetry, drama, and prose. You can prepare for the test by:

1. Reading a variety of poetry, drama, fiction, and nonfiction
2. Reading critical analyses of various literary works
3. Writing analyses and interpretations of the works you read
4. Discussing with others the meaning of the literature you read

Textbooks and anthologies used for college courses in the analysis and interpretation of literature contain a sampling of literary works in a variety of genres. They also contain material that can help you comprehend the meanings of literary works and recognize the devices writers use to convey their sense and intent. To prepare for the exam, you should study the contents of at least one textbook or anthology, which you can find in most college bookstores. You would do well to consult two or three texts because they do vary somewhat in content, approach, and emphasis.

So literary analysis is a standard component of secondary and college level education.

This textbook will give students practice in analyzing various genres of literature. Let's now define the various genres found in the textbook.

Poetry is a written art form designed to convey experiences, ideas, or emotions in a vivid and imaginative way, characterized by the use of language chosen for its sound and suggestive power and by the use of literary techniques such as meter, metaphor, and rhyme. Poetry may use condensed form to convey an emotion or idea to the reader or listener, or it may use devices such as assonance, alliteration and repetition to achieve musical or incantatory effects. Furthermore, poems often make heavy use of imagery, word association, and musical qualities. Because of its reliance on "accidental" features of language and connotational meaning, poetry is very difficult to translate. Similarly, poetry's use of nuance and symbolism can make it more difficult to interpret than prose.

The short story is another genre students will read in this textbook. It is a form of short fictional narrative prose. Short stories tend to be more concise and to the point than longer works of fiction, such as novellas and novels. Because of their brevity, successful short stories rely on literary devices such as character, plot, theme, language, and insight to a greater extent than long form fiction. Short stories have their origins in the prose anecdote, a swiftly-sketched situation that comes rapidly to its point, with parallels in oral story-telling traditions. With the rise of the comparatively realistic novel, the short story evolved as a miniature, with some of its early examples in the tales of E.T.A. Hoffman and Edgar Allan Poe.

The novel is a fictional prose narrative of considerable length, typically having a plot that is unfolded by the actions, speech, and thoughts of the characters.

A speech is a formal spoken communication to an audience, often intended to persuade the audience to a certain point of view.

An essay is a short literary composition on a single subject. It treats a topic from an author's personal point of view, often taking into account subjective experiences and personal reflections upon them. Virtually anything may be the subject of an essay. Topics may include actual happenings, issues of human life, morality, ethics, religion and many others. An essay is, by definition, a work of non-fiction, and is often expository.

Drama is a prose or verse composition, especially one telling a serious story, that is intended for representation by actors impersonating the characters and performing the dialogue and action. Dramas can be performed in a variety of media: live performance, film, or television. The term 'drama' is a Greek word meaning 'action', drawn from the Greek verb dran, 'to do'. Greek tragedians applied it to the plays they wrote, and so it comes down to us this way.

As students read representative examples of each of these genres, they should ask why the author chose a particular genre to communicate his message. Identification and evaluation of the message and the means of communicating the message in a given literary work are at the heart of literary analysis. And literary analysis, performed in a manner so as to glorify God, conducts that enterprise in light of the principles of God's word.

CHAPTER 1 : POETRY

1. Psalm 23 –by King David, infallibly inspired by God

The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green [\[1\]](#) pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest [\[2\]](#) my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

(King James Version, from <http://www.christnotes.org/bible.php?q=Psalm+23&ver=kjv>)

2. When in disgrace with fortune and men's eyes - Sonnet 29 - by William Shakespeare

When, in disgrace with fortune and men's eyes,
I all alone bewep my outcast state,
And trouble deaf heaven with my bootless cries,
And look upon myself, and curse my fate,
Wishing me like to one more rich in hope,
Featured like him, like him with friends possessed,
Desiring this man's art and that man's scope,
With what I most enjoy contented least;
Yet in these thoughts myself almost despising,
Haply I think on thee—and then my state,
Like to the lark at break of day arising
From sullen earth, sings hymns at heaven's gate;
For thy sweet love rememb'ed such wealth brings
That then I scorn to change my state with kings.

(From http://www.poetry-online.org/shakespeare_sonnet_29_when_in_disgrace.htm .)

3. When I consider how my light is spent - Sonnet 19 - by John Milton

When I consider how my light is spent,
Ere half my days, in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask; But patience, to prevent
That murmur, soon replies "God doth not need
Either man's work or his own gifts. Who best

Bear His mild yoke, they serve Him best. His state
Is kingly: thousands at His bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait."

(From http://www.poetry-online.org/milton_when_i_consider_how_my_light_is_spent.htm .)

4. Faith's Review and Expectation (better known as Amazing Grace) –by John Newton

Amazing grace! (how sweet the sound)
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.

The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the vail,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be for ever mine.

(From <http://www.mkheritage.co.uk/cnm/htmlpages/amazing.html> .)

CHAPTER 2 : SHORT STORY

The Tell-Tale Heart by Edgar Allan Poe

TRUE! nervous, very, very dreadfully nervous I had been and am; but why WILL you say that I am mad? The disease had sharpened my senses, not destroyed, not dulled them. Above all was the sense of hearing acute. I heard all things in the heaven and in the earth. I heard many things in hell. How then am I mad? Hearken! and observe how healthily, how calmly, I can tell you the whole story.

It is impossible to say how first the idea entered my brain, but, once conceived, it haunted me day and night. Object there was none. Passion there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! Yes, it was this! One of his eyes resembled that of a vulture -- a pale blue eye with a film over it. Whenever it fell upon me my blood ran cold, and so by degrees, very gradually, I made up my mind to take the life of the old man, and thus rid myself of the eye for ever.

Now this is the point. You fancy me mad. Madmen know nothing. But you should have seen me. You should have seen how wisely I proceeded -- with what caution -- with what foresight, with what dissimulation, I went to work! I was never kinder to the old man than during the whole week before I killed him. And every night about midnight I turned the latch of his door and opened it oh, so gently! And then, when I had made an opening sufficient for my head, I put in a dark lantern all closed, closed so that no light shone out, and then I thrust in my head. Oh, you would have laughed to see how cunningly I thrust it in! I moved it slowly, very, very slowly, so that I might not disturb the old man's sleep. It took me an hour to place my whole head within the opening so far that I could see him as he lay upon his bed. Ha! would a madman have been so wise as this? And then when my head was well in the room I undid the lantern cautiously -- oh, so cautiously -- cautiously (for the hinges creaked), I undid it just so much that a single thin ray fell upon the vulture eye. And this I did for seven long nights, every night just at midnight, but I found the eye always closed, and so it was impossible to do the work, for it was not the old man who vexed me but his Evil Eye. And every morning, when the day broke, I went boldly into the chamber and spoke courageously to him, calling him by name in a hearty tone, and inquiring how he had passed the night. So you see he would have been a very profound old man, indeed, to suspect that every night, just at twelve, I looked in upon him while he slept.

Upon the eighth night I was more than usually cautious in opening the door. A watch's minute hand moves more quickly than did mine. Never before that night had I felt the extent of my own powers, of my sagacity. I could scarcely contain my feelings of triumph. To think that there I was opening the door little by little, and he not even to dream of my secret deeds or thoughts. I fairly chuckled at the idea, and perhaps he heard me, for he moved on the bed suddenly as if startled. Now you may think that I drew back -- but no. His room was as black as pitch with the thick darkness (for the shutters were close fastened through fear of robbers), and so I knew that he could not see the opening of the door, and I kept pushing it on steadily, steadily.

I had my head in, and was about to open the lantern, when my thumb slipped upon the tin fastening, and the old man sprang up in the bed, crying out, "Who's there?"

I kept quite still and said nothing. For a whole hour I did not move a muscle, and in the meantime I did not hear him lie down. He was still sitting up in the bed, listening; just as I have done night after night hearkening to the death watches in the wall.

Presently, I heard a slight groan, and I knew it was the groan of mortal terror. It was not a groan of pain or of grief -- oh, no! It was the low stifled sound that arises from the bottom of the soul when overcharged with awe. I knew the sound well. Many a night, just at midnight, when all the world slept, it has welled up from my own bosom, deepening, with its dreadful echo, the terrors that distracted me. I say I knew it well. I knew what the old man felt, and pitied him although I chuckled at heart. I knew that he had been lying awake ever since the first slight noise when he had turned in the bed. His fears had been ever since growing upon him. He had been trying to fancy them causeless, but could not. He had been saying to himself, "It is nothing but the wind in the chimney, it is only a mouse crossing the floor," or, "It is merely a cricket which has made a single chirp." Yes he has been trying to comfort himself with these suppositions; but he had found all in vain. ALL IN VAIN, because Death in approaching him had stalked with his black shadow before him and enveloped the victim. And it was the mournful influence of the unperceived shadow that caused him to feel, although he neither saw nor heard, to feel the presence of my head within the room.

When I had waited a long time very patiently without hearing him lie down, I resolved to open a little -- a very, very little crevice in the lantern. So I opened it -- you cannot imagine how stealthily, stealthily -- until at length a single dim ray like the thread of the spider shot out from the crevice and fell upon the vulture eye.

It was open, wide, wide open, and I grew furious as I gazed upon it. I saw it with perfect distinctness -- all a dull blue with a hideous veil over it that chilled the very marrow in my bones, but I could see nothing else of the old man's face or person, for I had directed the ray as if by instinct precisely upon the damned spot.

And now have I not told you that what you mistake for madness is but over-acuteness of the senses? now, I say, there came to my ears a low, dull, quick sound, such as a watch makes when enveloped in cotton. I knew that sound well too. It was the beating of the old man's heart. It increased my fury as the beating of a drum stimulates the soldier into courage.

But even yet I refrained and kept still. I scarcely breathed. I held the lantern motionless. I tried how steadily I could maintain the ray upon the eye. Meantime the hellish tattoo of the heart increased. It grew quicker and quicker, and louder and louder, every instant. The old man's terror must have been extreme! It grew louder, I say, louder every moment! -- do you mark me well? I have told you that I am nervous: so I am. And now at the dead hour of the night, amid the dreadful silence of that old house, so strange a noise as this excited me to uncontrollable terror. Yet, for some minutes longer I refrained and stood still. But the beating grew louder, louder! I thought the heart must burst. And now a new anxiety seized me -- the sound would be heard by a neighbour! The old man's hour had

come! With a loud yell, I threw open the lantern and leaped into the room. He shrieked once -- once only. In an instant I dragged him to the floor, and pulled the heavy bed over him. I then smiled gaily, to find the deed so far done. But for many minutes the heart beat on with a muffled sound. This, however, did not vex me; it would not be heard through the wall. At length it ceased. The old man was dead. I removed the bed and examined the corpse. Yes, he was stone, stone dead. I placed my hand upon the heart and held it there many minutes. There was no pulsation. He was stone dead. His eye would trouble me no more.

If still you think me mad, you will think so no longer when I describe the wise precautions I took for the concealment of the body. The night waned, and I worked hastily, but in silence.

I took up three planks from the flooring of the chamber, and deposited all between the scantlings. I then replaced the boards so cleverly so cunningly, that no human eye -- not even his -- could have detected anything wrong. There was nothing to wash out -- no stain of any kind -- no blood-spot whatever. I had been too wary for that.

When I had made an end of these labours, it was four o'clock -- still dark as midnight. As the bell sounded the hour, there came a knocking at the street door. I went down to open it with a light heart, -- for what had I now to fear? There entered three men, who introduced themselves, with perfect suavity, as officers of the police. A shriek had been heard by a neighbour during the night; suspicion of foul play had been aroused; information had been lodged at the police office, and they (the officers) had been deputed to search the premises.

I smiled, -- for what had I to fear? I bade the gentlemen welcome. The shriek, I said, was my own in a dream. The old man, I mentioned, was absent in the country. I took my visitors all over the house. I bade them search -- search well. I led them, at length, to his chamber. I showed them his treasures, secure, undisturbed. In the enthusiasm of my confidence, I brought chairs into the room, and desired them here to rest from their fatigues, while I myself, in the wild audacity of my perfect triumph, placed my own seat upon the very spot beneath which reposed the corpse of the victim.

The officers were satisfied. My MANNER had convinced them. I was singularly at ease. They sat and while I answered cheerily, they chatted of familiar things. But, ere long, I felt myself getting pale and wished them gone. My head ached, and I fancied a ringing in my ears; but still they sat, and still chatted. The ringing became more distinct : I talked more freely to get rid of the feeling: but it continued and gained definitiveness -- until, at length, I found that the noise was NOT within my ears.

No doubt I now grew VERY pale; but I talked more fluently, and with a heightened voice. Yet the sound increased -- and what could I do? It was A LOW, DULL, QUICK SOUND -- MUCH SUCH A SOUND AS A WATCH MAKES WHEN ENVELOPED IN COTTON. I gasped for breath, and yet the officers heard it not. I talked more quickly, more vehemently but the noise steadily increased. I arose and argued about trifles, in a high key and with violent gesticulations; but the noise steadily increased. Why WOULD they not be gone? I paced the floor to and fro with heavy strides, as if excited to fury by

the observations of the men, but the noise steadily increased. O God! what COULD I do? I foamed -- I raved -- I swore! I swung the chair upon which I had been sitting, and grated it upon the boards, but the noise arose over all and continually increased. It grew louder -- louder -- louder! And still the men chatted pleasantly, and smiled. Was it possible they heard not? Almighty God! -- no, no? They heard! -- they suspected! -- they KNEW! -- they were making a mockery of my horror! -- this I thought, and this I think. But anything was better than this agony! Anything was more tolerable than this derision! I could bear those hypocritical smiles no longer! I felt that I must scream or die! -- and now -- again -- hark! louder! louder! louder! LOUDER! --

"Villains!" I shrieked, "dissemble no more! I admit the deed! -- tear up the planks! -- here, here! -- it is the beating of his hideous heart!"

(from <http://www.literature.org/authors/poe-edgar-allan/tell-tale-heart.html>)

CHAPTER 3 : POETRY

1. Daffodils - by William Wordsworth

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Out-did the sparkling leaves in glee;
A poet could not be but gay,
In such a jocund company!
I gazed—and gazed—but little thought
What wealth the show to me had brought:

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

(From http://www.poetry-online.org/wordsworth_daffodils.htm .)

2. Ode To The West Wind - by Percy Bysshe Shelley

O wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,

Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes: O thou,
Who chariotest to their dark wintry bed

The wingèd seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the Spring shall blow

Her clarion o'er the dreaming earth, and fill
(Driving sweet buds like flocks to feed in air)
With living hues and odours plain and hill:

Wild Spirit, which art moving everywhere;
Destroyer and Preserver; hear, O hear!

II

Thou on whose stream, 'mid the steep sky's commotion,
Loose clouds like Earth's decaying leaves are shed,
Shook from the tangled boughs of Heaven and Ocean,

Angels of rain and lightning: there are spread
On the blue surface of thine airy surge,
Like the bright hair uplifted from the head

Of some fierce Maenad, even from the dim verge
Of the horizon to the zenith's height,
The locks of the approaching storm. Thou dirge

Of the dying year, to which this closing night
Will be the dome of a vast sepulchre
Vaulted with all thy congregated might

Of vapours, from whose solid atmosphere
Black rain, and fire, and hail will burst: O hear!

III

Thou who didst waken from his summer dreams
The blue Mediterranean, where he lay,
Lulled by the coil of his crystalline streams,

Beside a pumice isle in Baiae's bay,
And saw in sleep old palaces and towers
Quivering within the wave's intenser day,

All overgrown with azure moss and flowers
So sweet, the sense faints picturing them! Thou
For whose path the Atlantic's level powers

Cleave themselves into chasms, while far below
The sea-blooms and the oozy woods which wear
The sapless foliage of the ocean, know

Thy voice, and suddenly grow grey with fear,
And tremble and despoil themselves: O hear!

IV

If I were a dead leaf thou mightest bear;
If I were a swift cloud to fly with thee;
A wave to pant beneath thy power, and share

The impulse of thy strength, only less free
Than thou, O Uncontrollable! If even
I were as in my boyhood, and could be

The comrade of thy wanderings over Heaven,
As then, when to outstrip thy skiey speed
Scarce seemed a vision; I would ne'er have striven

As thus with thee in prayer in my sore need.
Oh! lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!

A heavy weight of hours has chained and bowed
One too like thee: tameless, and swift, and proud.

V

Make me thy lyre, even as the forest is:
What if my leaves are falling like its own!
The tumult of thy mighty harmonies

Will take from both a deep, autumnal tone,
Sweet though in sadness. Be thou, Spirit fierce,
My spirit! Be thou me, impetuous one!

Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth!
And, by the incantation of this verse,

Scatter, as from an unextinguished hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawakened Earth

The trumpet of a prophecy! O Wind,
If Winter comes, can Spring be far behind?
(From http://www.poetry-online.org/shelley_ode_west_wind.htm .)

3. She Walks In Beauty like the night - by Lord Byron

She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that's best of dark and bright
Meet in her aspect and her eyes:
Thus mellowed to that tender light
Which heaven to gaudy day denies.

One shade the more, one ray the less,
Had half impaired the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face;
Where thoughts serenely sweet express
How pure, how dear their dwelling place.

And on that cheek, and o'er that brow,
So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent!

(From http://www.poetry-online.org/byron_she_walks_in_beauty.htm .)

4. Sonnets from the Portuguese - 14 - by Elizabeth Barrett Browning

If thou must love me, let it be for nought
Except for love's sake only. Do not say
'I love her for her smile her look her way
Of speaking gently, for a trick of thought
That falls in well with mine, and certes brought
A sense of pleasant ease on such a day'
For these things in themselves, Belovèd, may
Be changed, or change for thee, and love, so wrought,
May be unwrought so. Neither love me for
Thine own dear pity's wiping my cheeks dry,
A creature might forget to weep, who bore
Thy comfort long, and lose thy love thereby!
But love me for love's sake, that evermore
Thou mayst love on, through love's eternity.

(From http://www.poetry-online.org/barrett_browning_sonnets_from_the_portuguese_14.htm .)

5. A Red Red Rose - by Robert Burns

O my Luve's like a red, red rose
That's newly sprung in June;
O my Luve's like the melodie
That's sweetly played in tune.

As fair art thou, my bonnie lass,
So deep in luve am I;
And I will luve thee still, my dear,
Till a' the seas gang dry:

Till a' the seas gang dry, my dear,
And the rocks melt wi' the sun;
I will luve thee still, my dear,
While the sands o' life shall run.

And fare thee weel, my only Luve,
And fare thee weel awhile!
And I will come again, my Luve,
Tho' it ware ten thousand mile.

(From http://www.poetry-online.org/burns_a_red_red_rose.htm .)

CHAPTER 4 : SHORT STORY

The Gift of the Magi –by O. Henry (William Sydney Porter)

One dollar and eighty-seven cents. That was all. And sixty cents of it was in pennies. Pennies saved one and two at a time by bulldozing the grocer and the vegetable man and the butcher until one's cheeks burned with the silent imputation of parsimony that such close dealing implied. Three times Della counted it. One dollar and eighty- seven cents. And the next day would be Christmas.

There was clearly nothing to do but flop down on the shabby little couch and howl. So Della did it. Which instigates the moral reflection that life is made up of sobs, sniffles, and smiles, with sniffles predominating.

While the mistress of the home is gradually subsiding from the first stage to the second, take a look at the home. A furnished flat at \$8 per week. It did not exactly beggar description, but it certainly had that word on the lookout for the mendicancy squad.

In the vestibule below was a letter-box into which no letter would go, and an electric button from which no mortal finger could coax a ring. Also appertaining thereunto was a card bearing the name "Mr. James Dillingham Young."

The "Dillingham" had been flung to the breeze during a former period of prosperity when its possessor was being paid \$30 per week. Now, when the income was shrunk to \$20, though, they were thinking seriously of contracting to a modest and unassuming D. But whenever Mr. James Dillingham Young came home and reached his flat above he was called "Jim" and greatly hugged by Mrs. James Dillingham Young, already introduced to you as Della. Which is all very good.

Della finished her cry and attended to her cheeks with the powder rag. She stood by the window and looked out dully at a gray cat walking a gray fence in a gray backyard. Tomorrow would be Christmas Day, and she had only \$1.87 with which to buy Jim a present. She had been saving every penny she could for months, with this result. Twenty dollars a week doesn't go far. Expenses had been greater than she had calculated. They always are. Only \$1.87 to buy a present for Jim. Her Jim. Many a happy hour she had spent planning for something nice for him. Something fine and rare and sterling-- something just a little bit near to being worthy of the honor of being owned by Jim.

There was a pier-glass between the windows of the room. Perhaps you have seen a pier-glass in an \$8 flat. A very thin and very agile person may, by observing his reflection in a rapid sequence of longitudinal strips, obtain a fairly accurate conception of his looks. Della, being slender, had mastered the art.

Suddenly she whirled from the window and stood before the glass. her eyes were shining brilliantly, but her face had lost its color within twenty seconds. Rapidly she pulled down her hair and let it fall to its full length.

Now, there were two possessions of the James Dillingham Youngs in which they both took a mighty pride. One was Jim's gold watch that had been his father's and his grandfather's. The other was Della's hair. Had the queen of Sheba lived in the flat across the airshaft, Della would have let her hair hang out the window some day to dry just to depreciate Her Majesty's jewels and gifts. Had King Solomon been the janitor, with all his treasures piled up in the basement, Jim would have pulled out his watch every time he passed, just to see him pluck at his beard from envy.

So now Della's beautiful hair fell about her rippling and shining like a cascade of brown waters. It reached below her knee and made itself almost a garment for her. And then she did it up again nervously and quickly. Once she faltered for a minute and stood still while a tear or two splashed on the worn red carpet.

On went her old brown jacket; on went her old brown hat. With a whirl of skirts and with the brilliant sparkle still in her eyes, she fluttered out the door and down the stairs to the street.

Where she stopped the sign read: "Mne. Sofronie. Hair Goods of All Kinds." One flight up Della ran, and collected herself, panting. Madame, large, too white, chilly, hardly looked the "Sofronie."

"Will you buy my hair?" asked Della.

"I buy hair," said Madame. "Take yer hat off and let's have a sight at the looks of it."

Down rippled the brown cascade.

"Twenty dollars," said Madame, lifting the mass with a practised hand.

"Give it to me quick," said Della.

Oh, and the next two hours tripped by on rosy wings. Forget the hashed metaphor. She was ransacking the stores for Jim's present.

She found it at last. It surely had been made for Jim and no one else. There was no other like it in any of the stores, and she had turned all of them inside out. It was a platinum fob chain simple and chaste in design, properly proclaiming its value by substance alone and not by meretricious ornamentation--as all good things should do. It was even worthy of The Watch. As soon as she saw it she knew that it must be Jim's. It was like him. Quietness and value--the description applied to both. Twenty-one dollars they took from her for it, and she hurried home with the 87 cents. With that chain on his watch Jim might be properly anxious about the time in any company. Grand as the watch was, he sometimes looked at it on the sly on account of the old leather strap that he used in place of a chain.

When Della reached home her intoxication gave way a little to prudence and reason. She got out her curling irons and lighted the gas and went to work repairing the ravages made by generosity added to love. Which is always a tremendous task, dear friends--a mammoth task.

Within forty minutes her head was covered with tiny, close-lying curls that made her look wonderfully like a truant schoolboy. She looked at her reflection in the mirror long, carefully, and critically.

"If Jim doesn't kill me," she said to herself, "before he takes a second look at me, he'll say I look like a Coney Island chorus girl. But what could I do--oh! what could I do with a dollar and eighty-seven cents?"

At 7 o'clock the coffee was made and the frying-pan was on the back of the stove hot and ready to cook the chops.

Jim was never late. Della doubled the fob chain in her hand and sat on the corner of the table near the door that he always entered. Then she heard his step on the stair away down on the first flight, and she turned white for just a moment. She had a habit for saying little silent prayer about the simplest everyday things, and now she whispered: "Please God, make him think I am still pretty."

The door opened and Jim stepped in and closed it. He looked thin and very serious. Poor fellow, he was only twenty-two--and to be burdened with a family! He needed a new overcoat and he was without gloves.

Jim stopped inside the door, as immovable as a setter at the scent of quail. His eyes were fixed upon Della, and there was an expression in them that she could not read, and it terrified her. It was not anger, nor surprise, nor disapproval, nor horror, nor any of the sentiments that she had been prepared for. He simply stared at her fixedly with that peculiar expression on his face.

Della wriggled off the table and went for him.

"Jim, darling," she cried, "don't look at me that way. I had my hair cut off and sold because I couldn't have lived through Christmas without giving you a present. It'll grow out again--you won't mind, will you? I just had to do it. My hair grows awfully fast. Say 'Merry Christmas!' Jim, and let's be happy. You don't know what a nice-- what a beautiful, nice gift I've got for you."

"You've cut off your hair?" asked Jim, laboriously, as if he had not arrived at that patent fact yet even after the hardest mental labor.

"Cut it off and sold it," said Della. "Don't you like me just as well, anyhow? I'm me without my hair, ain't I?"

Jim looked about the room curiously.

"You say your hair is gone?" he said, with an air almost of idiocy.

"You needn't look for it," said Della. "It's sold, I tell you--sold and gone, too. It's Christmas Eve, boy. Be good to me, for it went for you. Maybe the hairs of my head were numbered," she went on with sudden serious sweetness, "but nobody could ever count my love for you. Shall I put the chops on, Jim?"

Out of his trance Jim seemed quickly to wake. He enfolded his Della. For ten seconds let us regard with discreet scrutiny some inconsequential object in the other direction. Eight dollars a week or a million a year--what is the difference? A mathematician or a wit would give you the wrong answer. The magi brought valuable gifts, but that was not among them. This dark assertion will be illuminated later on.

Jim drew a package from his overcoat pocket and threw it upon the table.

"Don't make any mistake, Dell," he said, "about me. I don't think there's anything in the way of a haircut or a shave or a shampoo that could make me like my girl any less. But if you'll unwrap that package you may see why you had me going a while at first."

White fingers and nimble tore at the string and paper. And then an ecstatic scream of joy; and then, alas! a quick feminine change to hysterical tears and wails, necessitating the immediate employment of all the comforting powers of the lord of the flat.

For there lay The Combs--the set of combs, side and back, that Della had worshipped long in a Broadway window. Beautiful combs, pure tortoise shell, with jewelled rims--just the shade to wear in the beautiful vanished hair. They were expensive combs, she knew, and her heart had simply craved and yearned over them without the least hope of possession. And now, they were hers, but the tresses that should have adorned the coveted adornments were gone.

But she hugged them to her bosom, and at length she was able to look up with dim eyes and a smile and say: "My hair grows so fast, Jim!"

And then Della leaped up like a little singed cat and cried, "Oh, oh!"

Jim had not yet seen his beautiful present. She held it out to him eagerly upon her open palm. The dull precious metal seemed to flash with a reflection of her bright and ardent spirit.

"Isn't it a dandy, Jim? I hunted all over town to find it. You'll have to look at the time a hundred times a day now. Give me your watch. I want to see how it looks on it."

Instead of obeying, Jim tumbled down on the couch and put his hands under the back of his head and smiled.

"Dell," said he, "let's put our Christmas presents away and keep 'em a while. They're too nice to use just at present. I sold the watch to get the money to buy your combs. And now suppose you put the chops on."

The magi, as you know, were wise men--wonderfully wise men--who brought gifts to the Babe in the manger. They invented the art of giving Christmas presents. Being wise, their gifts were no doubt wise ones, possibly bearing the privilege of exchange in case of duplication. And here I have lamely related to you the uneventful chronicle of two foolish children in a flat who most unwisely sacrificed for each other the greatest treasures of their house. But in a last word to the wise of these days let it be said that of all who give

gifts these two were the wisest. O all who give and receive gifts, such as they are wisest.
Everywhere they are wisest. They are the magi.

(From http://www.auburn.edu/~vestmon/Gift_of_the_Magi.html .)

CHAPTER 5 : POETRY

1. Hiawatha's Departure from The Song of Hiawatha - by Henry Wadsworth Longfellow

By the shore of Gitchie Gumee,
By the shining Big-Sea-Water,
At the doorway of his wigwam,
In the pleasant Summer morning,
Hiawatha stood and waited.
All the air was full of freshness,
All the earth was bright and joyous,
And before him through the sunshine,
Westward toward the neighboring forest
Passed in golden swarms the Ahmo,
Passed the bees, the honey-makers,
Burning, singing in the sunshine.
Bright above him shown the heavens,
Level spread the lake before him;
From its bosom leaped the sturgeon,
Sparkling, flashing in the sunshine;
On its margin the great forest
Stood reflected in the water,
Every tree-top had its shadow,
Motionless beneath the water.
From the brow of Hiawatha
Gone was every trace of sorrow,
As the fog from off the water,
And the mist from off the meadow.
With a smile of joy and triumph,
With a look of exultation,
As of one who in a vision
Sees what is to be, but is not,
Stood and waited Hiawatha.

(From http://www.poetry-online.org/longfellow_the_song_of_hiawatha.htm .)

2. O Captain My Captain - a poem by Walt Whitman

O Captain my Captain! our fearful trip is done,
The ship has weathered every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up--for you the flag is flung for you the bugle trills,
For you bouquets and ribboned wreaths for you the shores a-crowding,
For you they call, the swaying mass, their eager faces turning;
Here Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still;
My father does not feel my arm, he has no pulse nor will;
The ship is anchored safe and sound, its voyage closed and done;
From fearful trip the victor ship comes in with object won;
Exult O shores, and ring O bells!
But I, with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

(From http://www.poetry-online.org/whitman_o_captain_my_captain.htm .)

3. Charge of the Light Brigade – by Alfred Lord Tennyson

Half a league, half a league,
Half a league onward,
All in the valley of Death
Rode the six hundred.
`Forward, the Light Brigade!
Charge for the guns!' he said:
Into the valley of Death
Rode the six hundred.

`Forward, the Light Brigade!
Was there a man dismay'd?
Not tho' the soldier knew
ome one had blunder'd:
Their's not to make reply,
Their's not to reason why,
Their's but to do and die:
Into the valley of Death
Rode the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon in front of them

Volley'd and thunder'd;
Storm'd at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

Flash'd all their sabres bare,
Flash'd as they turn'd in air
Sabring the gunners there,
Charging an army, while
All the world wonder'd:
Plunged in the battery-smoke
Right thro' the line they broke;
Cossack and Russian
Reel'd from the sabre-stroke
Shatter'd and sunder'd.
Then they rode back, but not
Not the six hundred.

Cannon to right of them,
Cannon to left of them,
Cannon behind them
Volley'd and thunder'd;
Storm'd at with shot and shell,
While horse and hero fell,
They that had fought so well
Came thro' the jaws of Death,
Back from the mouth of Hell,
All that was left of them,
Left of six hundred.

When can their glory fade?
O the wild charge they made!
All the world wonder'd.
Honour the charge they made!
Honour the Light Brigade,
Noble six hundred!

(From http://www.poetry-online.org/tennyson_the_charge_of_the_light_brigade.htm .)

4. Heart, we will forget him - by Emily Dickinson

Heart, we will forget him,
You and I, tonight!
You must forget the warmth he gave,
I will forget the light.

When you have done pray tell me,
Then I, my thoughts, will dim.
Haste! 'lest while you're lagging
I may remember him!

(From http://www.poetry-online.org/dickinson_heart_we_will_forget_him.htm .)



5. If –by Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:
If you can dream - and not make dreams your master,
If you can think - and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:
If you can make one heap of all your winnings
And risk it all on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"
If you can talk with crowds and keep your virtue,
Or walk with kings - nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And - which is more - you'll be a Man, my son!

(From http://www.poetseers.org/the_great_poets/british_poets/kipling_poems/if/)

CHAPTER 6 : NOVEL

The Adventures of Huckleberry Finn – by Mark Twain (Samuel L. Clemens)



Chapter 1

YOU don't know about me without you have read a book by the name of *The Adventures of Tom Sawyer*; but that ain't no matter. That book was made by Mr. Mark Twain, and he told the truth, mainly. There was things which he stretched, but mainly he told the truth. That is nothing. I never seen anybody but lied one time or another, without it was Aunt Polly, or the widow, or maybe Mary. Aunt Polly -- Tom's Aunt Polly, she is -- and Mary, and the Widow Douglas is all told about in that book, which is mostly a true book, with some stretchers, as I said before.

Now the way that the book winds up is this: Tom and me found the money that the robbers hid in the cave, and it made us rich. We got six thousand dollars apiece -- all gold. It was an awful sight of money when it was piled up. Well, Judge Thatcher he took it and put it out at interest, and it fetched us a dollar a day apiece all the year round -- more than a body could tell what to do with. The Widow Douglas she took me for her son, and allowed she would sivilize me; but it was rough living in the house all the time, considering how dismal regular and decent the widow was in all her ways; and so when I couldn't stand it no longer I lit out. I got into my old rags and my sugar-hogshead again, and was free and satisfied. But Tom Sawyer he hunted me up and said he was going to start a band of robbers, and I might join if I would go back to the widow and be respectable. So I went back.

The widow she cried over me, and called me a poor lost lamb, and she called me a lot of other names, too, but she never meant no harm by it. She put me in them new clothes again, and I couldn't do nothing but sweat and sweat, and feel all cramped up. Well, then, the old thing commenced again. The widow rung a bell for supper, and you had to come

to time. When you got to the table you couldn't go right to eating, but you had to wait for the widow to tuck down her head and grumble a little over the victuals, though there warn't really anything the matter with them, -- that is, nothing only everything was cooked by itself. In a barrel of odds and ends it is different; things get mixed up, and the juice kind of swaps around, and the things go better.

After supper she got out her book and learned me about Moses and the Bulrushers, and I was in a sweat to find out all about him; but by and by she let it out that Moses had been dead a considerable long time; so then I didn't care no more about him, because I don't take no stock in dead people.

Pretty soon I wanted to smoke, and asked the widow to let me. But she wouldn't. She said it was a mean practice and wasn't clean, and I must try to not do it any more. That is just the way with some people. They get down on a thing when they don't know nothing about it. Here she was a-bothering about Moses, which was no kin to her, and no use to anybody, being gone, you see, yet finding a power of fault with me for doing a thing that had some good in it. And she took snuff, too; of course that was all right, because she done it herself.

Her sister, Miss Watson, a tolerable slim old maid, with goggles on, had just come to live with her, and took a set at me now with a spelling-book. She worked me middling hard for about an hour, and then the widow made her ease up. I couldn't stood it much longer. Then for an hour it was deadly dull, and I was fidgety. Miss Watson would say, "Don't put your feet up there, Huckleberry;" and "Don't scrunch up like that, Huckleberry -- set up straight;" and pretty soon she would say, "Don't gap and stretch like that, Huckleberry -- why don't you try to behave?" Then she told me all about the bad place, and I said I wished I was there. She got mad then, but I didn't mean no harm. All I wanted was to go somewheres; all I wanted was a change, I warn't particular. She said it was wicked to say what I said; said she wouldn't say it for the whole world; she was going to live so as to go to the good place. Well, I couldn't see no advantage in going where she was going, so I made up my mind I wouldn't try for it. But I never said so, because it would only make trouble, and wouldn't do no good.

Now she had got a start, and she went on and told me all about the good place. She said all a body would have to do there was to go around all day long with a harp and sing, forever and ever. So I didn't think much of it. But I never said so. I asked her if she reckoned Tom Sawyer would go there, and she said not by a considerable sight. I was glad about that, because I wanted him and me to be together.

Miss Watson she kept pecking at me, and it got tiresome and lonesome. By and by they fetched the niggers in and had prayers, and then everybody was off to bed. I went up to my room with a piece of candle, and put it on the table. Then I set down in a chair by the window and tried to think of something cheerful, but it warn't no use. I felt so lonesome I most wished I was dead. The stars were shining, and the leaves rustled in the woods ever so mournful; and I heard an owl, away off, who-whooping about somebody that was dead, and a whippowill and a dog crying about somebody that was going to die; and the wind was trying to whisper something to me, and I couldn't make out what it was, and so it made the cold shivers run over me. Then away out in the woods I heard that kind of a

sound that a ghost makes when it wants to tell about something that's on its mind and can't make itself understood, and so can't rest easy in its grave, and has to go about that way every night grieving. I got so down-hearted and scared I did wish I had some company. Pretty soon a spider went crawling up my shoulder, and I flipped it off and it lit in the candle; and before I could budge it was all shriveled up. I didn't need anybody to tell me that that was an awful bad sign and would fetch me some bad luck, so I was scared and most shook the clothes off of me. I got up and turned around in my tracks three times and crossed my breast every time; and then I tied up a little lock of my hair with a thread to keep witches away. But I hadn't no confidence. You do that when you've lost a horseshoe that you've found, instead of nailing it up over the door, but I hadn't ever heard anybody say it was any way to keep off bad luck when you'd killed a spider.

I set down again, a-shaking all over, and got out my pipe for a smoke; for the house was all as still as death now, and so the widow wouldn't know. Well, after a long time I heard the clock away off in the town go boom -- boom -- boom -- twelve licks; and all still again -- stiller than ever. Pretty soon I heard a twig snap down in the dark amongst the trees -- something was a stirring. I set still and listened. Directly I could just barely hear a "me-yow! me-yow!" down there. That was good! Says I, "me-yow! me-yow!" as soft as I could, and then I put out the light and scrambled out of the window on to the shed. Then I slipped down to the ground and crawled in among the trees, and, sure enough, there was Tom Sawyer waiting for me.

Chapter 2

WE went tiptoeing along a path amongst the trees back towards the end of the widow's garden, stooping down so as the branches wouldn't scrape our heads. When we was passing by the kitchen I fell over a root and made a noise. We scrouched down and laid still. Miss Watson's big nigger, named Jim, was setting in the kitchen door; we could see him pretty clear, because there was a light behind him. He got up and stretched his neck out about a minute, listening. Then he says:

"Who dah?"

He listened some more; then he come tiptoeing down and stood right between us; we could a touched him, nearly. Well, likely it was minutes and minutes that there warn't a sound, and we all there so close together. There was a place on my ankle that got to itching, but I dasn't scratch it; and then my ear begun to itch; and next my back, right between my shoulders. Seemed like I'd die if I couldn't scratch. Well, I've noticed that thing plenty times since. If you are with the quality, or at a funeral, or trying to go to sleep when you ain't sleepy -- if you are anywheres where it won't do for you to scratch, why you will itch all over in upwards of a thousand places. Pretty soon Jim says:

"Say, who is you? Whar is you? Dog my cats ef I didn' hear sumf'n. Well, I know what I's gwyne to do: I's gwyne to set down here and listen tell I hears it agin."

So he set down on the ground betwixt me and Tom. He leaned his back up against a tree, and stretched his legs out till one of them most touched one of mine. My nose begun to

itch. It itched till the tears come into my eyes. But I dasn't scratch. Then it begun to itch on the inside. Next I got to itching underneath. I didn't know how I was going to set still. This miserableness went on as much as six or seven minutes; but it seemed a sight longer than that. I was itching in eleven different places now. I reckoned I couldn't stand it more'n a minute longer, but I set my teeth hard and got ready to try. Just then Jim begun to breathe heavy; next he begun to snore -- and then I was pretty soon comfortable again.

Tom he made a sign to me -- kind of a little noise with his mouth -- and we went creeping away on our hands and knees. When we was ten foot off Tom whispered to me, and wanted to tie Jim to the tree for fun. But I said no; he might wake and make a disturbance, and then they'd find out I warn't in. Then Tom said he hadn't got candles enough, and he would slip in the kitchen and get some more. I didn't want him to try. I said Jim might wake up and come. But Tom wanted to resk it; so we slid in there and got three candles, and Tom laid five cents on the table for pay. Then we got out, and I was in a sweat to get away; but nothing would do Tom but he must crawl to where Jim was, on his hands and knees, and play something on him. I waited, and it seemed a good while, everything was so still and lonesome.

As soon as Tom was back we cut along the path, around the garden fence, and by and by fetched up on the steep top of the hill the other side of the house. Tom said he slipped Jim's hat off of his head and hung it on a limb right over him, and Jim stirred a little, but he didn't wake. Afterwards Jim said the witches bewitched him and put him in a trance, and rode him all over the State, and then set him under the trees again, and hung his hat on a limb to show who done it. And next time Jim told it he said they rode him down to New Orleans; and, after that, every time he told it he spread it more and more, till by and by he said they rode him all over the world, and tired him most to death, and his back was all over saddle-boils. Jim was monstrous proud about it, and he got so he wouldn't hardly notice the other niggers. Niggers would come miles to hear Jim tell about it, and he was more looked up to than any nigger in that country. Strange niggers would stand with their mouths open and look him all over, same as if he was a wonder. Niggers is always talking about witches in the dark by the kitchen fire; but whenever one was talking and letting on to know all about such things, Jim would happen in and say, "Hm! What you know 'bout witches?" and that nigger was corked up and had to take a back seat. Jim always kept that five-center piece round his neck with a string, and said it was a charm the devil give to him with his own hands, and told him he could cure anybody with it and fetch witches whenever he wanted to just by saying something to it; but he never told what it was he said to it. Niggers would come from all around there and give Jim anything they had, just for a sight of that fivecenter piece; but they wouldn't touch it, because the devil had had his hands on it. Jim was most ruined for a servant, because he got stuck up on account of having seen the devil and been rode by witches. ...

[In the remainder of the chapter, Tom and Huck meet Joe Harper, Ben Rogers, and a couple of other friends. They sail down the river for a couple of miles and go ashore. Tom leads them to a dark and damp cave and says that they will now start a band of robbers and call it "Tom Sawyer's Gang." They spend the remainder of the afternoon organizing their gang, which will play at being robbers.]

Chapter 3

WELL, I got a good going-over in the morning from old Miss Watson on account of my clothes; but the widow she didn't scold, but only cleaned off the grease and clay, and looked so sorry that I thought I would behave awhile if I could. Then Miss Watson she took me in the closet and prayed, but nothing come of it. She told me to pray every day, and whatever I asked for I would get it. But it warn't so. I tried it. Once I got a fish-line, but no hooks. It warn't any good to me without hooks. I tried for the hooks three or four times, but somehow I couldn't make it work. By and by, one day, I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way.

I set down one time back in the woods, and had a long think about it. I says to myself, if a body can get anything they pray for, why don't Deacon Winn get back the money he lost on pork? Why can't the widow get back her silver snuffbox that was stole? Why can't Miss Watson fat up? No, says I to my self, there ain't nothing in it. I went and told the widow about it, and she said the thing a body could get by praying for it was "spiritual gifts." This was too many for me, but she told me what she meant -- I must help other people, and do everything I could for other people, and look out for them all the time, and never think about myself. This was including Miss Watson, as I took it. I went out in the woods and turned it over in my mind a long time, but I couldn't see no advantage about it -- except for the other people; so at last I reckoned I wouldn't worry about it any more, but just let it go. Sometimes the widow would take me one side and talk about Providence in a way to make a body's mouth water; but maybe next day Miss Watson would take hold and knock it all down again. I judged I could see that there was two Providences, and a poor chap would stand considerable show with the widow's Providence, but if Miss Watson's got him there warn't no help for him any more. I thought it all out, and reckoned I would belong to the widow's if he wanted me, though I couldn't make out how he was a-going to be any better off then than what he was before, seeing I was so ignorant, and so kind of low-down and ornery.

Pap he hadn't been seen for more than a year, and that was comfortable for me; I didn't want to see him no more. He used to always whale me when he was sober and could get his hands on me; though I used to take to the woods most of the time when he was around. Well, about this time he was found in the river drowned, about twelve mile above town, so people said. They judged it was him, anyway; said this drowned man was just his size, and was ragged, and had uncommon long hair, which was all like pap; but they couldn't make nothing out of the face, because it had been in the water so long it warn't much like a face at all. They said he was floating on his back in the water. They took him and buried him on the bank. But I warn't comfortable long, because I happened to think of something. I knowed mighty well that a drowned man don't float on his back, but on his face. So I knowed, then, that this warn't pap, but a woman dressed up in a man's clothes. So I was uncomfortable again. I judged the old man would turn up again by and by, though I wished he wouldn't.

[Huckleberry Finn's father did indeed later return, and pursued Huck for his money. Huck and Tom had earlier found a hidden treasure, which they were allowed to keep for themselves. Huck's father had learned of his son's prosperity and returned to St. Petersburg. He wanted to take away Huck's money, for he feels that it is rightfully his. He tries to catch Huck a number of times, but Huck eludes him. One day, the father waits for him, catches him, and takes him away after a short brawl. He locks Huck in a cabin in the woods three miles down the river and regularly beats him.

A couple of months passed. When the beatings got unbearable, Huck decided to run away from the cabin. He planned the escape and waited for an opportunity. He sawed off a piece of the back wall, escaped through the hole, and left traces of pig blood to deceive his father into thinking that he is dead. He took the canoe and went to Jackson's Island, where he spent three idyllic days. He met Jim, the Widow's slave, on one of his explorations of the island. Jim ran away from the widow when he overheard her intention of selling him down the river for eight hundred dollars.

Huck wanted to know the reaction of the people to his disappearance. He dressed up like a girl and went to the mainland. He there learned that the people were convinced that Jim has killed Huck, since he had escaped the same day that Huck disappeared. Upset by the revelation, Huck rushed back to the island and told Jim. The two of them boarded a raft and headed down the river to New Orleans. They met with many adventures in their travels, such as the one described below in Chapter 16.]

Chapter 16

WE slept most all day, and started out at night, a little ways behind a monstrous long raft that was as long going by as a procession. She had four long sweeps at each end, so we judged she carried as many as thirty men, likely. She had five big wigwams aboard, wide apart, and an open camp fire in the middle, and a tall flag-pole at each end. There was a power of style about her. It AMOUNTED to something being a raftsman on such a craft as that.

We went drifting down into a big bend, and the night clouded up and got hot. The river was very wide, and was walled with solid timber on both sides; you couldn't see a break in it hardly ever, or a light. We talked about Cairo, and wondered whether we would know it when we got to it. I said likely we wouldn't, because I had heard say there warn't but about a dozen houses there, and if they didn't happen to have them lit up, how was we going to know we was passing a town? Jim said if the two big rivers joined together there, that would show. But I said maybe we might think we was passing the foot of an island and coming into the same old river again. That disturbed Jim -- and me too. So the question was, what to do? I said, paddle ashore the first time a light showed, and tell them pap was behind, coming along with a trading-scow, and was a green hand at the business, and wanted to know how far it was to Cairo. Jim thought it was a good idea, so we took a smoke on it and waited.

There warn't nothing to do now but to look out sharp for the town, and not pass it without seeing it. He said he'd be mighty sure to see it, because he'd be a free man the minute he

seen it, but if he missed it he'd be in a slave country again and no more show for freedom. Every little while he jumps up and says:

"Dah she is?"

But it warn't. It was Jack-o'-lanterns, or lightning bugs; so he set down again, and went to watching, same as before. Jim said it made him all over trembly and feverish to be so close to freedom. Well, I can tell you it made me all over trembly and feverish, too, to hear him, because I begun to get it through my head that he WAS most free -- and who was to blame for it? Why, ME. I couldn't get that out of my conscience, no how nor no way. It got to troubling me so I couldn't rest; I couldn't stay still in one place. It hadn't ever come home to me before, what this thing was that I was doing. But now it did; and it stayed with me, and scorched me more and more. I tried to make out to myself that I warn't to blame, because I didn't run Jim off from his rightful owner; but it warn't no use, conscience up and says, every time, "But you knowed he was running for his freedom, and you could a paddled ashore and told somebody." That was so -- I couldn't get around that noway. That was where it pinched. Conscience says to me, "What had poor Miss Watson done to you that you could see her nigger go off right under your eyes and never say one single word? What did that poor old woman do to you that you could treat her so mean? Why, she tried to learn you your book, she tried to learn you your manners, she tried to be good to you every way she knowed how. THAT'S what she done."

I got to feeling so mean and so miserable I most wished I was dead. I fidgeted up and down the raft, abusing myself to myself, and Jim was fidgeting up and down past me. We neither of us could keep still. Every time he danced around and says, "Dah's Cairo!" it went through me like a shot, and I thought if it WAS Cairo I reckoned I would die of miserableness.

Jim talked out loud all the time while I was talking to myself. He was saying how the first thing he would do when he got to a free State he would go to saving up money and never spend a single cent, and when he got enough he would buy his wife, which was owned on a farm close to where Miss Watson lived; and then they would both work to buy the two children, and if their master wouldn't sell them, they'd get an Ab'litionist to go and steal them.

It most froze me to hear such talk. He wouldn't ever dared to talk such talk in his life before. Just see what a difference it made in him the minute he judged he was about free. It was according to the old saying, "Give a nigger an inch and he'll take an ell." Thinks I, this is what comes of my not thinking. Here was this nigger, which I had as good as helped to run away, coming right out flat-footed and saying he would steal his children -- children that belonged to a man I didn't even know; a man that hadn't ever done me no harm.

I was sorry to hear Jim say that, it was such a lowering of him. My conscience got to stirring me up hotter than ever, until at last I says to it, "Let up on me -- it ain't too late yet -- I'll paddle ashore at the first light and tell." I felt easy and happy and light as a feather right off. All my troubles was gone. I went to looking out sharp for a light, and sort of singing to myself. By and by one showed. Jim sings out:

"We's safe, Huck, we's safe! Jump up and crack yo' heels! Dat's de good ole Cairo at las', I jis knows it!"

I says:

"I'll take the canoe and go and see, Jim. It mightn't be, you know."

He jumped and got the canoe ready, and put his old coat in the bottom for me to set on, and give me the paddle; and as I shoved off, he says:

"Pooty soon I'll be a-shout'n' for joy, en I'll say, it's all on accounts o' Huck; I's a free man, en I couldn't ever ben free ef it hadn' ben for Huck; Huck done it. Jim won't ever forgit you, Huck; you's de bes' fren' Jim's ever had; en you's de ONLY fren' ole Jim's got now."

I was paddling off, all in a sweat to tell on him; but when he says this, it seemed to kind of take the tuck all out of me. I went along slow then, and I warn't right down certain whether I was glad I started or whether I warn't. When I was fifty yards off, Jim says: "Dah you goes, de ole true Huck; de on'y white genlman dat ever kep' his promise to ole Jim."

Well, I just felt sick. But I says, I GOT to do it -- I can't get OUT of it. Right then along comes a skiff with two men in it with guns, and they stopped and I stopped. One of them says:

"What's that yonder?"

"A piece of a raft," I says.

"Do you belong on it?"

"Yes, sir."

"Any men on it?"

"Only one, sir."

"Well, there's five niggers run off to-night up yonder, above the head of the bend. Is your man white or black?"

I didn't answer up prompt. I tried to, but the words wouldn't come. I tried for a second or two to brace up and out with it, but I warn't man enough -- hadn't the spunk of a rabbit. I see I was weakening; so I just give up trying, and up and says:

"He's white."

"I reckon we'll go and see for ourselves."

"I wish you would," says I, "because it's pap that's there, and maybe you'd help me tow the raft ashore where the light is. He's sick -- and so is mam and Mary Ann."

"Oh, the devil! we're in a hurry, boy. But I s'pose we've got to. Come, buckle to your paddle, and let's get along."

I buckled to my paddle and they laid to their oars. When we had made a stroke or two, I says:

"Pap'll be mighty much obleeged to you, I can tell you. Everybody goes away when I want them to help me tow the raft ashore, and I can't do it by myself."

"Well, that's infernal mean. Odd, too. Say, boy, what's the matter with your father?"

"It's the -- a -- the -- well, it ain't anything much."

They stopped pulling. It warn't but a mighty little ways to the raft now. One says:

"Boy, that's a lie. What IS the matter with your pap? Answer up square now, and it'll be the better for you."

"I will, sir, I will, honest -- but don't leave us, please. It's the -- the -- Gentlemen, if you'll only pull ahead, and let me heave you the headline, you won't have to come a-near the raft -- please do."

"Set her back, John, set her back!" says one. They backed water. "Keep away, boy -- keep to looard. Confound it, I just expect the wind has blowed it to us. Your pap's got the

small-pox, and you know it precious well. Why didn't you come out and say so? Do you want to spread it all over?"

"Well," says I, a-blubbering, "I've told everybody before, and they just went away and left us."

"Poor devil, there's something in that. We are right down sorry for you, but we -- well, hang it, we don't want the small-pox, you see. Look here, I'll tell you what to do. Don't you try to land by yourself, or you'll smash everything to pieces. You float along down about twenty miles, and you'll come to a town on the left-hand side of the river. It will be long after sun-up then, and when you ask for help you tell them your folks are all down with chills and fever. Don't be a fool again, and let people guess what is the matter. Now we're trying to do you a kindness; so you just put twenty miles between us, that's a good boy. It wouldn't do any good to land yonder where the light is -- it's only a wood-yard. Say, I reckon your father's poor, and I'm bound to say he's in pretty hard luck. Here, I'll put a twenty-dollar gold piece on this board, and you get it when it floats by. I feel mighty mean to leave you; but my kingdom! it won't do to fool with small-pox, don't you see?"

"Hold on, Parker," says the other man, "here's a twenty to put on the board for me. Good-bye, boy; you do as Mr. Parker told you, and you'll be all right."

"That's so, my boy -- good-bye, good-bye. If you see any runaway niggers you get help and nab them, and you can make some money by it."

"Good-bye, sir," says I; "I won't let no runaway niggers get by me if I can help it."

They went off and I got aboard the raft, feeling bad and low, because I knowed very well I had done wrong, and I see it warn't no use for me to try to learn to do right; a body that don't get STARTED right when he's little ain't got no show -- when the pinch comes there ain't nothing to back him up and keep him to his work, and so he gets beat. Then I thought a minute, and says to myself, hold on; s'pose you'd a done right and give Jim up, would you felt better than what you do now? No, says I, I'd feel bad -- I'd feel just the same way I do now. Well, then, says I, what's the use you learning to do right when it's troublesome to do right and ain't no trouble to do wrong, and the wages is just the same? I was stuck. I couldn't answer that. So I reckoned I wouldn't bother no more about it, but after this always do whichever come handiest at the time.

I went into the wigwag; Jim warn't there. I looked all around; he warn't anywhere. I says: "Jim!"

"Here I is, Huck. Is dey out o' sight yit? Don't talk loud."

He was in the river under the stern oar, with just his nose out. I told him they were out of sight, so he come aboard. He says:

"I was a-listenin' to all de talk, en I slips into de river en was gwyne to shove for sho' if dey come aboard. Den I was gwyne to swim to de raf' agin when dey was gone. But lawsy, how you did fool 'em, Huck! Dat WUZ de smartes' dodge! I tell you, chile, I'spec it save' ole Jim -- ole Jim ain't going to forgit you for dat, honey."

Then we talked about the money. It was a pretty good raise -- twenty dollars apiece. Jim said we could take deck passage on a steamboat now, and the money would last us as far as we wanted to go in the free States. He said twenty mile more warn't far for the raft to go, but he wished we was already there.

Towards daybreak we tied up, and Jim was mighty particular about hiding the raft good. Then he worked all day fixing things in bundles, and getting all ready to quit rafting.

That night about ten we hove in sight of the lights of a town away down in a left-hand bend.

I went off in the canoe to ask about it. Pretty soon I found a man out in the river with a skiff, setting a trotline. I ranged up and says:

"Mister, is that town Cairo?"

"Cairo? no. You must be a blame' fool."

"What town is it, mister?"

"If you want to know, go and find out. If you stay here botherin' around me for about a half a minute longer you'll get something you won't want."

I paddled to the raft. Jim was awful disappointed, but I said never mind, Cairo would be the next place, I reckoned.

We passed another town before daylight, and I was going out again; but it was high ground, so I didn't go. No high ground about Cairo, Jim said. I had forgot it. We laid up for the day on a towhead tolerable close to the left-hand bank. I begun to suspicion something. So did Jim. I says:

"Maybe we went by Cairo in the fog that night."

He says:

"Doan' le's talk about it, Huck. Po' niggers can't have no luck. I awluz 'spected dat rattlesnake-skin warn't done wid its work."

"I wish I'd never seen that snake-skin, Jim -- I do wish I'd never laid eyes on it."

"It ain't yo' fault, Huck; you didn' know. Don't you blame yo'self 'bout it."

When it was daylight, here was the clear Ohio water inshore, sure enough, and outside was the old regular Muddy! So it was all up with Cairo.

We talked it all over. It wouldn't do to take to the shore; we couldn't take the raft up the stream, of course. There warn't no way but to wait for dark, and start back in the canoe and take the chances. So we slept all day amongst the cottonwood thicket, so as to be fresh for the work, and when we went back to the raft about dark the canoe was gone! We didn't say a word for a good while. There warn't anything to say. We both knowed well enough it was some more work of the rattlesnake-skin; so what was the use to talk about it? It would only look like we was finding fault, and that would be bound to fetch more bad luck -- and keep on fetching it, too, till we knowed enough to keep still.

By and by we talked about what we better do, and found there warn't no way but just to go along down with the raft till we got a chance to buy a canoe to go back in. We warn't going to borrow it when there warn't anybody around, the way pap would do, for that might set people after us.

So we shoved out after dark on the raft.

Anybody that don't believe yet that it's foolishness to handle a snake-skin, after all that that snake-skin done for us, will believe it now if they read on and see what more it done for us.

The place to buy canoes is off of rafts laying up at shore. But we didn't see no rafts laying up; so we went along during three hours and more. Well, the night got gray and ruther thick, which is the next meanest thing to fog. You can't tell the shape of the river, and you can't see no distance. It got to be very late and still, and then along comes a steamboat up the river. We lit the lantern, and judged she would see it. Up-stream boats didn't generly come close to us; they go out and follow the bars and hunt for easy water under the reefs; but nights like this they bull right up the channel against the whole river.

We could hear her pounding along, but we didn't see her good till she was close. She aimed right for us. Often they do that and try to see how close they can come without touching; sometimes the wheel bites off a sweep, and then the pilot sticks his head out and laughs, and thinks he's mighty smart. Well, here she comes, and we said she was going to try and shave us; but she didn't seem to be sheering off a bit. She was a big one, and she was coming in a hurry, too, looking like a black cloud with rows of glow-worms around it; but all of a sudden she bulged out, big and scary, with a long row of wide-open furnace doors shining like red-hot teeth, and her monstrous bows and guards hanging right over us. There was a yell at us, and a jingling of bells to stop the engines, a powwow of cussing, and whistling of steam -- and as Jim went overboard on one side and I on the other, she come smashing straight through the raft.

I dived -- and I aimed to find the bottom, too, for a thirty-foot wheel had got to go over me, and I wanted it to have plenty of room. I could always stay under water a minute; this time I reckon I stayed under a minute and a half. Then I bounced for the top in a hurry, for I was nearly busting. I popped out to my armpits and blowed the water out of my nose, and puffed a bit. Of course there was a booming current; and of course that boat started her engines again ten seconds after she stopped them, for they never cared much for raftsmen; so now she was churning along up the river, out of sight in the thick weather, though I could hear her.

I sung out for Jim about a dozen times, but I didn't get any answer; so I grabbed a plank that touched me while I was "treading water," and struck out for shore, shoving it ahead of me. But I made out to see that the drift of the current was towards the lefthand shore, which meant that I was in a crossing; so I changed off and went that way.

It was one of these long, slanting, two-mile crossings; so I was a good long time in getting over. I made a safe landing, and clumb up the bank. I couldn't see but a little ways, but I went poking along over rough ground for a quarter of a mile or more, and then I run across a big old-fashioned double log-house before I noticed it. I was going to rush by and get away, but a lot of dogs jumped out and went to howling and barking at me, and I knowed better than to move another peg.

[Hearing the commotion outside, someone calls out of the window asking who is there. Huck replies that his name is George Jackson and that he has fallen off a steamboat. He states that he wants to be on his way, but the dogs are holding him up. Huck is next questioned if he has anybody with him and if he knows the Shephardsons. To both these questions, Huck answers in the negative. He is then asked to come inside, where he is inspected closely to make sure he is not one of the Shephardsons. He is there treated hospitably by the Grangerford family. Colonel Grangerford is introduced as the head of the family. He is a tall, skinny man who does not tolerate any frivolity. He and his wife demand respect from their children, Bob, Tom, Charlotte, Sophie, and Buck.

Another plantation family, the Shephardsons, are equal to the Grangerfords in every respect, and there is a long standing feud between them. One day when Huck and Buck are out in the woods hunting, they encounter Harvey Shephardson. Buck shoots at him, misses his mark, and hits his hat. Harvey comes after them; although he fires at them, Huck and Buck manage to escape unharmed and reach home safely. Huck is confused at

this unnecessary exchange of fire and asks Buck the reason he fired the first shot. Buck replies that they have been involved in a feud with the Shephardsons for almost thirty years, but he does not know the reason it started. Many people have died on both sides of the feud, with the most recent killings taking place a few months earlier.

The next Sunday, the Shephardson and Grangerford families attend church with their guns. The sermon ironically is about brotherly love, and Huck thinks that it is one of the craziest Sundays of his life. After dinner, when everybody is resting, Sophie comes to Huck and asks him if he will go back to church and retrieve the Bible that she has forgotten. Huck agrees to go and find it. He wonders why she is so particular about finding it and decides to shake the Bible. He finds a piece of paper which has half past two written on it. He is not able to make any sense of this message and gives the Bible back to Sophie without saying a word. She asks him if he has opened the Bible. To protect himself, Huck replies no and says that he cannot read properly.

Huck goes towards the river and his servant accompanies him. The servant leads him to a flat piece of land covered with trees and bushes and directs Huck to go further inside. He is surprised to find Jim fast asleep there. When Jim wakes up, he tells Huck that their raft is safe and that he has been getting food and news about Huck from the servant. He has not shown himself earlier, for he does not want to be taken back into slavery.

During the night, Sophie runs away with Harvey Shephardson, triggering another round of fighting between the families. In the ensuing battle, Buck and most of the Grangerfords die. Huck wishes that he had alerted the Grangerfords to the letter he found in the Bible and prevented the senseless killing. Huck goes and finds Jim, and they leave on the raft, happy to be away from the scene of this terrible feud.

Huck and Jim successfully escape from them, only to find that two con men have come on their raft. The Duke and the Dauphin fool people out of money at every stop they make; they always manage to get away just in the nick of time. When Huck thinks that he has finally gotten rid of the pair, he discovers that Jim has been sold by the Duke and Dauphin to Silas Phelps for forty dollars.

Huck, in an attempt to rescue Jim, makes his way to the Phelps farm. To his joy, he discovers that Mrs. Phelps is Tom's aunt, and she is expecting Tom to come visiting anytime. She mistakes Huck to be Tom and welcomes him. Meanwhile, Tom also comes to the Phelps farm, but Huck meets him and narrates all that has happened. He tells him that Jim is being held a prisoner by Mr. Phelps, and he intends to rescue him. Tom immediately jumps at the opportunity of having some excitement. All that they have to do is steal the keys and free Jim, but Tom sets up an elaborate plan for adventure.

In the process of freeing Jim, Tom gets injured and falls sick. Later on, Huck realizes that Jim was a free man all the while, for Widow Douglas had set him free in her will. He also comes to know that Aunt Sally is thinking of adopting him so that she can civilize him further. The last chapter, Chapter 43, concludes this story of Huck Finn.]

Chapter 43

THE first time I caught Tom private I asked him what was his idea, time of the evasion? -- what it was he'd planned to do if the evasion worked all right and he managed to set a nigger free that was already free before? And he said, what he had planned in his head from the start, if we got Jim out all safe, was for us to run him down the river on the raft, and have adventures plumb to the mouth of the river, and then tell him about his being free, and take him back up home on a steamboat, in style, and pay him for his lost time, and write word ahead and get out all the niggers around, and have them waltz him into town with a torchlight procession and a brass-band, and then he would be a hero, and so would we. But I reckoned it was about as well the way it was.

We had Jim out of the chains in no time, and when Aunt Polly and Uncle Silas and Aunt Sally found out how good he helped the doctor nurse Tom, they made a heap of fuss over him, and fixed him up prime, and give him all he wanted to eat, and a good time, and nothing to do. And we had him up to the sick-room, and had a high talk; and Tom give Jim forty dollars for being prisoner for us so patient, and doing it up so good, and Jim was pleased most to death, and busted out, and says:

"DAH, now, Huck, what I tell you? -- what I tell you up dah on Jackson islan'? I TOLE you I got a hairy breas', en what's de sign un it; en I TOLE you I ben rich wunst, en gwineter to be rich AGIN; en it's come true; en heah she is! DAH, now! doan' talk to ME -- signs is SIGNS, mine I tell you; en I knowed jis' 's well 'at I 'uz gwineter be rich agin as I's astannin' heah dis minute!"

And then Tom he talked along and talked along, and says, le's all three slide out of here one of these nights and get an outfit, and go for howling adventures amongst the Injuns, over in the Territory, for a couple of weeks or two; and I says, all right, that suits me, but I ain't got no money for to buy the outfit, and I reckon I couldn't get none from home, because it's likely pap's been back before now, and got it all away from Judge Thatcher and drunk it up.

"No, he hain't," Tom says; "it's all there yet -- six thousand dollars and more; and your pap hain't ever been back since. Hadn't when I come away, anyhow."

Jim says, kind of solemn:

"He ain't a-comin' back no mo', Huck."

I says:

"Why, Jim?"

"Nemmine why, Huck -- but he ain't comin' back no mo'."

But I kept at him; so at last he says:

"Doan' you 'member de house dat was float'n down de river, en dey wuz a man in dah, kivered up, en I went in en unkivered him and didn' let you come in? Well, den, you kin git yo' money when you wants it, kase dat wuz him."

Tom's most well now, and got his bullet around his neck on a watch-guard for a watch, and is always seeing what time it is, and so there ain't nothing more to write about, and I am rotten glad of it, because if I'd a knowed what a trouble it was to make a book I wouldn't a tackled it, and ain't a-going to no more. But I reckon I got to light out for the Territory ahead of the rest, because Aunt Sally she's going to adopt me and sivilize me, and I can't stand it. I been there before.

The End

(From <http://www.literature.org/authors/twain-mark/huckleberry/> and <http://pinkmonkey.com/booknotes/monkeynotes/pmHuckFinn02.asp> .)

CHAPTER 7 : POETRY

1. The Raven - by Edgar Allan Poe



Once upon a midnight dreary, while I pondered weak and weary,
Over many a quaint and curious volume of forgotten lore,
While I nodded, nearly napping, suddenly there came a tapping,
As of some one gently rapping, rapping at my chamber door.
"Tis some visitor," I muttered, "tapping at my chamber door
Only this, and nothing more."

Ah, distinctly I remember it was in the bleak December,
And each separate dying ember wrought its ghost upon the floor.
Eagerly I wished the morrow; vainly I had sought to borrow
From my books surcease of sorrow sorrow for the lost Lenore
For the rare and radiant maiden whom the angels named Lenore
Nameless here for evermore.

And the silken sad uncertain rustling of each purple curtain
Thrilled me filled me with fantastic terrors never felt before;
So that now, to still the beating of my heart, I stood repeating
"Tis some visitor entreating entrance at my chamber door
Some late visitor entreating entrance at my chamber door;
This it is, and nothing more,"

Presently my heart grew stronger; hesitating then no longer,
"Sir," said I, "or Madam, truly your forgiveness I implore;
But the fact is I was napping, and so gently you came rapping,
And so faintly you came tapping, tapping at my chamber door,
That I scarce was sure I heard you" -- here I opened wide the door;
Darkness there, and nothing more.

Deep into that darkness peering, long I stood there wondering, fearing,
Doubting, dreaming dreams no mortal ever dared to dream before;
But the silence was unbroken, and the darkness gave no token,
And the only word there spoken was the whispered word, "Lenore!"
This I whispered, and an echo murmured back the word "Lenore!"
Merely this and nothing more.

Back into the chamber turning, all my soul within me burning,

Soon again I heard a tapping somewhat louder than before.
"Surely," said I, "surely that is something at my window lattice;
Let me see then, what thereat is, and this mystery explore
Let my heart be still a moment and this mystery explore;
'Tis the wind and nothing more!"

Open here I flung the shutter, when, with many a flirt and flutter,
In there stepped a stately raven of the saintly days of yore.
Not the least obeisance made he; not an instant stopped or stayed he;
But, with mien of lord or lady, perched above my chamber door
Perched upon a bust of Pallas just above my chamber door
Perched, and sat, and nothing more.

Then this ebony bird beguiling my sad fancy into smiling,
By the grave and stern decorum of the countenance it wore,
"Though thy crest be shorn and shaven, thou," I said, "art sure no craven.
Ghastly grim and ancient raven wandering from the Nightly shore
Tell me what thy lordly name is on the Night's Plutonian shore!"
Quoth the raven, "Nevermore."

Much I marvelled this ungainly fowl to hear discourse so plainly,
Though its answer little meaning little relevancy bore;
For we cannot help agreeing that no living human being
Ever yet was blessed with seeing bird above his chamber door
Bird or beast above the sculptured bust above his chamber door,
With such name as "Nevermore."

But the raven, sitting lonely on the placid bust, spoke only
That one word, as if his soul in that one word he did outpour.
Nothing further then he uttered not a feather then he fluttered
Till I scarcely more than muttered "Other friends have flown before
On the morrow will he leave me, as my hopes have flown before."
Then the bird said, "Nevermore."

Startled at the stillness broken by reply so aptly spoken,
"Doubtless," said I, "what it utters is its only stock and store,
Caught from some unhappy master whom unmerciful Disaster
Followed fast and followed faster till his songs one burden bore
Till the dirges of his Hope that melancholy burden bore
Of 'Never-nevermore.'"

But the Raven still beguiling all my sad soul into smiling,
Straight I wheeled a cushioned seat in front of bird and bust and door;
Then, upon the velvet sinking, I betook myself to linking
Fancy unto fancy, thinking what this ominous bird of yore
What this grim, ungainly, gaunt, and ominous bird of yore

Meant in croaking "Nevermore."

This I sat engaged in guessing, but no syllable expressing
To the fowl whose fiery eyes now burned into my bosom's core;
This and more I sat divining, with my head at ease reclining
On the cushion's velvet violet lining that the lamp-light gloated o'er,
But whose velvet violet lining with the lamp-light gloating o'er,
She shall press, ah, nevermore!

Then, methought the air grew denser, perfumed from an unseen censer
Swung by angels whose faint foot-falls tinkled on the tufted floor.
"Wretch," I cried, "thy God hath lent thee - by these angels he has sent thee
Respite - respite and nepenthe from the memories of Lenore!
Quaff, oh quaff this kind nepenthe, and forget this lost Lenore!"
Quoth the raven, "Nevermore."

"Prophet!" said I, "thing of evil! prophet still, if bird or devil!
Whether Tempter sent, or whether tempest tossed thee here ashore,
Desolate yet all undaunted, on this desert land enchanted
On this home by Horror haunted tell me truly, I implore
Is there is there balm in Gilead? tell me tell me, I implore!"
Quoth the raven, "Nevermore."

"Prophet!" said I, "thing of evil! prophet still, if bird or devil!
By that Heaven that bends above us by that God we both adore
Tell this soul with sorrow laden if, within the distant Aidenn,
It shall clasp a sainted maiden whom the angels named Lenore
Clasp a rare and radiant maiden, whom the angels named Lenore?"
Quoth the raven, "Nevermore."

"Be that word our sign of parting, bird or fiend!" I shrieked upstarting
"Get thee back into the tempest and the Night's Plutonian shore!
Leave no black plume as a token of that lie thy soul hath spoken!
Leave my loneliness unbroken! quit the bust above my door!
Take thy beak from out my heart, and take thy form from off my door!"
Quoth the raven, "Nevermore."

And the raven, never flitting, still is sitting, still is sitting
On the pallid bust of Pallas just above my chamber door;
And his eyes have all the seeming of a demon's that is dreaming,
And the lamp-light o'er him streaming throws his shadow on the floor;
And my soul from out that shadow that lies floating on the floor
Shall be lifted nevermore.

2. Winter Nightfall - by Robert Bridges

The day begins to droop,--
Its course is done:
But nothing tells the place
Of the setting sun.

The hazy darkness deepens,
And up the lane
You may hear, but cannot see,
The homing wain.

An engine pants and hums
In the farm hard by:
Its lowering smoke is lost
In the lowering sky.

The soaking branches drip,
And all night through
The dropping will not cease
In the avenue.

A tall man there in the house
Must keep his chair:
He knows he will never again
Breathe the spring air:

His heart is worn with work;
He is giddy and sick
If he rise to go as far
As the nearest rick:

He thinks of his morn of life,
His hale, strong years;
And braves as he may the night
Of darkness and tears.

(From <http://www.angelfire.com/poetry/yourpage/2bridges.html> .)

3. Simples - by James Joyce

O bella bionda,
Sei come l'onda!

Of cool sweet dew and radiance mild
The moon a web of silence weaves

In the still garden where a child
Gathers the simple salad leaves.

A moon dew stars her hanging hair
And moonlight kisses her young brow
And, gathering, she sings an air:
Fair as the wave is, fair, art thou!

Be mine, I pray, a waxen ear
To shield me from her childish croon
And mine a shielded heart for her
Who gathers simples of the moon.

(From http://www.poetry-online.org/joyce_james_simples.htm .)

4. Madonna of the Evening Flowers - by Amy Lowell

All day long I have been working,
Now I am tired.
I call: "Where are you?"
But there is only the oak tree rustling in the wind.
The house is very quiet,
The sun shines in on your books,
On your scissors and thimble just put down,
But you are not there.
Suddenly I am lonely:
Where are you?
I go about searching.

Then I see you,
Standing under a spire of pale blue larkspur,
With a basket of roses on your arm.
You are cool, like silver,
And you smile.
I think the Canterbury bells are playing little tunes.

You tell me that the peonies need spraying,
That the columbines have overrun all bounds,
That the pyrus japonica should be cut back and rounded.
You tell me these things.
But I look at you, heart of silver,
White heart-flame of polished silver,
Burning beneath the blue steeples of the larkspur,
And I long to kneel instantly at your feet,
While all about us peal the loud,
sweet Te Deums of the Canterbury bells.

(From http://www.poetry-online.org/lowell_madonna_of_the_evening_flowers.htm.)

5. Macavity - The Mystery Cat - by T. S. Eliot

Macavity's a Mystery Cat: he's called the Hidden Paw--
For he's the master criminal who can defy the Law.
He's the bafflement of Scotland Yard, the Flying Squad's despair:
For when they reach the scene of crime--Macavity's not there!

Macavity, Macavity, there's no one like Macavity,
He's broken every human law, he breaks the law of gravity.
His powers of levitation would make a fakir stare,
And when you reach the scene of crime--Macavity's not there!
You may seek him in the basement, you may look up in the air--
But I tell you once and once again, Macavity's not there!

Macavity's a ginger cat, he's very tall and thin;
You would know him if you saw him, for his eyes are sunken in.
His brow is deeply lined with thought, his head is highly doomed;
His coat is dusty from neglect, his whiskers are uncombed.
He sways his head from side to side, with movements like a snake;
And when you think he's half asleep, he's always wide awake.

Macavity, Macavity, there's no one like Macavity,
For he's a fiend in feline shape, a monster of depravity.
You may meet him in a by-street, you may see him in the square--
But when a crime's discovered, then Macavity's not there!

He's outwardly respectable. (They say he cheats at cards.)
And his footprints are not found in any file of Scotland Yard's.
And when the larder's looted, or the jewel-case is rifled,
Or when the milk is missing, or another Peke's been stifled,
Or the greenhouse glass is broken, and the trellis past repair--
Ay, there's the wonder of the thing! Macavity's not there!

And when the Foreign Office finds a Treaty's gone astray,
Or the Admiralty lose some plans and drawings by the way,
There may be a scap of paper in the hall or on the stair--
But it's useless to investigate--Macavity's not there!
And when the loss has been disclosed, the Secret Service say:
"It must have been Macavity!"--but he's a mile away.
You'll be sure to find him resting, or a-licking of his thumbs,
Or engaged in doing complicated long division sums.

Macavity, Macavity, there's no one like Macavity,
There never was a Cat of such deceitfulness and suavity.
He always has an alibi, or one or two to spare:
And whatever time the deed took place--MACAVITY WASN'T THERE!
And they say that all the Cats whose wicked deeds are widely known
(I might mention Mungojerrie, I might mention Griddlebone)
Are nothing more than agents for the Cat who all the time
Just controls their operations: the Napoleon of Crime!

(From http://www.poetry-online.org/eliot_macavity_the_mystery_cat.htm.)

6. Mending Wall - by Robert Frost

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
'Stay where you are until our backs are turned!'
We wear our fingers rough with handling them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:
There where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbors'.
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
'Why do they make good neighbors? Isn't it
Where there are cows?
But here there are no cows.

Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense.
Something there is that doesn't love a wall,
That wants it down.' I could say 'Elves' to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good neighbors."

(From http://www.poetry-online.org/frost_mending_wall.htm .)

7. The Road not Taken - by Robert Frost

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I-
I took the one less traveled by,
And that has made all the difference.

(From http://www.poetry-online.org/frost_the_road_not_taken.htm .)

CHAPTER 8 : SHORT STORY

A Rose for Emily - by William Faulkner

WHEN Miss Emily Grierson died, our whole town went to her funeral: the men through a sort of respectful affection for a fallen monument, the women mostly out of curiosity to see the inside of her house, which no one save an old man-servant--a combined gardener and cook--had seen in at least ten years.

It was a big, squarish frame house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightsome style of the seventies, set on what had once been our most select street. But garages and cotton gins had encroached and obliterated even the august names of that neighborhood; only Miss Emily's house was left, lifting its stubborn and coquettish decay above the cotton wagons and the gasoline pumps--an eyesore among eyesores. And now Miss Emily had gone to join the representatives of those august names where they lay in the cedar-bemused cemetery among the ranked and anonymous graves of Union and Confederate soldiers who fell at the battle of Jefferson.

Alive, Miss Emily had been a tradition, a duty, and a care; a sort of hereditary obligation upon the town, dating from that day in 1894 when Colonel Sartoris, the mayor--he who fathered the edict that no Negro woman should appear on the streets without an apron--remitted her taxes, the dispensation dating from the death of her father on into perpetuity. Not that Miss Emily would have accepted charity. Colonel Sartoris invented an involved tale to the effect that Miss Emily's father had loaned money to the town, which the town, as a matter of business, preferred this way of repaying. Only a man of Colonel Sartoris' generation and thought could have invented it, and only a woman could have believed it.

When the next generation, with its more modern ideas, became mayors and aldermen, this arrangement created some little dissatisfaction. On the first of the year they mailed her a tax notice. February came, and there was no reply. They wrote her a formal letter, asking her to call at the sheriff's office at her convenience. A week later the mayor wrote her himself, offering to call or to send his car for her, and received in reply a note on paper of an archaic shape, in a thin, flowing calligraphy in faded ink, to the effect that she no longer went out at all. The tax notice was also enclosed, without comment.

They called a special meeting of the Board of Aldermen. A deputation waited upon her, knocked at the door through which no visitor had passed since she ceased giving china-painting lessons eight or ten years earlier. They were admitted by the old Negro into a dim hall from which a stairway mounted into still more shadow. It smelled of dust and disuse--a close, dank smell. The Negro led them into the parlor. It was furnished in heavy, leather-covered furniture. When the Negro opened the blinds of one window, they could see that the leather was cracked; and when they sat down, a faint dust rose sluggishly about their thighs, spinning with slow motes in the single sun-ray. On a tarnished gilt easel before the fireplace stood a crayon portrait of Miss Emily's father.

They rose when she entered--a small, fat woman in black, with a thin gold chain descending to her waist and vanishing into her belt, leaning on an ebony cane with a tarnished gold head. Her skeleton was small and spare; perhaps that was why what would have been merely plumpness in another was obesity in her. She looked bloated, like a body long submerged in motionless water, and of that pallid hue. Her eyes, lost in the fatty ridges of her face, looked like two small pieces of coal pressed into a lump of dough as they moved from one face to another while the visitors stated their errand.

She did not ask them to sit. She just stood in the door and listened quietly until the spokesman came to a stumbling halt. Then they could hear the invisible watch ticking at the end of the gold chain.

Her voice was dry and cold. "I have no taxes in Jefferson. Colonel Sartoris explained it to me. Perhaps one of you can gain access to the city records and satisfy yourselves."

"But we have. We are the city authorities, Miss Emily. Didn't you get a notice from the sheriff, signed by him?"

"I received a paper, yes," Miss Emily said. "Perhaps he considers himself the sheriff . . . I have no taxes in Jefferson."

"But there is nothing on the books to show that, you see We must go by the--"

"See Colonel Sartoris. I have no taxes in Jefferson."

"But, Miss Emily--"

"See Colonel Sartoris." (Colonel Sartoris had been dead almost ten years.) "I have no taxes in Jefferson. Tobe!" The Negro appeared. "Show these gentlemen out."

II

So SHE vanquished them, horse and foot, just as she had vanquished their fathers thirty years before about the smell.

That was two years after her father's death and a short time after her sweetheart--the one we believed would marry her --had deserted her. After her father's death she went out very little; after her sweetheart went away, people hardly saw her at all. A few of the ladies had the temerity to call, but were not received, and the only sign of life about the place was the Negro man--a young man then--going in and out with a market basket.

"Just as if a man--any man--could keep a kitchen properly," the ladies said; so they were not surprised when the smell developed. It was another link between the gross, teeming world and the high and mighty Griersons.

A neighbor, a woman, complained to the mayor, Judge Stevens, eighty years old.

"But what will you have me do about it, madam?" he said.

"Why, send her word to stop it," the woman said. "Isn't there a law? "

"I'm sure that won't be necessary," Judge Stevens said. "It's probably just a snake or a rat that nigger of hers killed in the yard. I'll speak to him about it."

The next day he received two more complaints, one from a man who came in diffident deprecation. "We really must do something about it, Judge. I'd be the last one in the world to bother Miss Emily, but we've got to do something." That night the Board of Aldermen met--three graybeards and one younger man, a member of the rising generation.

"It's simple enough," he said. "Send her word to have her place cleaned up. Give her a certain time to do it in, and if she don't. .."

"Dammit, sir," Judge Stevens said, "will you accuse a lady to her face of smelling bad?"

So the next night, after midnight, four men crossed Miss Emily's lawn and slunk about the house like burglars, sniffing along the base of the brickwork and at the cellar openings while one of them performed a regular sowing motion with his hand out of a sack slung from his shoulder. They broke open the cellar door and sprinkled lime there, and in all the outbuildings. As they recrossed the lawn, a window that had been dark was lighted and Miss Emily sat in it, the light behind her, and her upright torso motionless as that of an idol. They crept quietly across the lawn and into the shadow of the locusts that lined the street. After a week or two the smell went away.

That was when people had begun to feel really sorry for her. People in our town, remembering how old lady Wyatt, her great-aunt, had gone completely crazy at last, believed that the Griersons held themselves a little too high for what they really were. None of the young men were quite good enough for Miss Emily and such. We had long thought of them as a tableau, Miss Emily a slender figure in white in the background, her father a spraddled silhouette in the foreground, his back to her and clutching a horsewhip, the two of them framed by the back-flung front door. So when she got to be thirty and was still single, we were not pleased exactly, but vindicated; even with insanity in the family she wouldn't have turned down all of her chances if they had really materialized.

When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she had become humanized. Now she too would know the old thrill and the old despair of a penny more or less.

The day after his death all the ladies prepared to call at the house and offer condolence and aid, as is our custom Miss Emily met them at the door, dressed as usual and with no trace of grief on her face. She told them that her father was not dead. She did that for three days, with the ministers calling on her, and the doctors, trying to persuade her to let them dispose of the body. Just as they were about to resort to law and force, she broke down, and they buried her father quickly.

We did not say she was crazy then. We believed she had to do that. We remembered all the young men her father had driven away, and we knew that with nothing left, she would have to cling to that which had robbed her, as people will.

III

SHE WAS SICK for a long time. When we saw her again, her hair was cut short, making her look like a girl, with a vague resemblance to those angels in colored church windows--sort of tragic and serene.

The town had just let the contracts for paving the sidewalks, and in the summer after her father's death they began the work. The construction company came with riggers and mules and machinery, and a foreman named Homer Barron, a Yankee--a big, dark, ready man, with a big voice and eyes lighter than his face. The little boys would follow in groups to hear him cuss the riggers, and the riggers singing in time to the rise and fall of picks. Pretty soon he knew everybody in town. Whenever you heard a lot of laughing anywhere about the square, Homer Barron would be in the center of the group. Presently we began to see him and Miss Emily on Sunday afternoons driving in the yellow-wheeled buggy and the matched team of bays from the livery stable.

At first we were glad that Miss Emily would have an interest, because the ladies all said, "Of course a Grierson would not think seriously of a Northerner, a day laborer." But there were still others, older people, who said that even grief could not cause a real lady to forget *noblesse oblige*--

without calling it *noblesse oblige*. They just said, "Poor Emily. Her kinsfolk should come to her." She had some kin in Alabama; but years ago her father had fallen out with them over the estate of old lady Wyatt, the crazy woman, and there was no communication between the two families. They had not even been represented at the funeral. And as soon as the old people said, "Poor Emily," the whispering began. "Do you suppose it's really so?" they said to one another. "Of course it is. What else could . . ." This behind their hands; rustling of craned silk and satin behind jalousies closed upon the sun of Sunday afternoon as the thin, swift clop-clop-clop of the matched team passed: "Poor Emily."

She carried her head high enough--even when we believed that she was fallen. It was as if she demanded more than ever the recognition of her dignity as the last Grierson; as if it had wanted that touch of earthiness to reaffirm her imperviousness. Like when she bought the rat poison, the arsenic. That was over a year after they had begun to say "Poor Emily," and while the two female cousins were visiting her.

"I want some poison," she said to the druggist. She was over thirty then, still a slight woman, though thinner than usual, with cold, haughty black eyes in a face the flesh of which was strained across the temples and about the eyesockets as you imagine a lighthouse-keeper's face ought to look. "I want some poison," she said.

"Yes, Miss Emily. What kind? For rats and such? I'd recom--"

"I want the best you have. I don't care what kind."

The druggist named several. "They'll kill anything up to an elephant. But what you want is--"

"Arsenic," Miss Emily said. "Is that a good one?"

"Is . . . arsenic? Yes, ma'am. But what you want--"

"I want arsenic."

The druggist looked down at her. She looked back at him, erect, her face like a strained flag. "Why, of course," the druggist said. "If that's what you want. But the law requires you to tell what you are going to use it for."

Miss Emily just stared at him, her head tilted back in order to look him eye for eye, until he looked away and went and got the arsenic and wrapped it up. The Negro delivery boy brought her the package; the druggist didn't come back. When she opened the package at home there was written on the box, under the skull and bones: "For rats."

IV

So THE NEXT day we all said, "She will kill herself"; and we said it would be the best thing. When she had first begun to be seen with Homer Barron, we had said, "She will marry him." Then we said, "She will persuade him yet," because Homer himself had remarked--he liked men, and it was known that he drank with the younger men in the Elks' Club--that he was not a marrying man. Later we said, "Poor Emily" behind the jealousies as they passed on Sunday afternoon in the glittering buggy, Miss Emily with her head high and Homer Barron with his hat cocked and a cigar in his teeth, reins and whip in a yellow glove.

Then some of the ladies began to say that it was a disgrace to the town and a bad example to the young people. The men did not want to interfere, but at last the ladies forced the Baptist minister--Miss Emily's people were Episcopal-- to call upon her. He would never divulge what happened during that interview, but he refused to go back again. The next Sunday they again drove about the streets, and the following day the minister's wife wrote to Miss Emily's relations in Alabama.

So she had blood-kin under her roof again and we sat back to watch developments. At first nothing happened. Then we were sure that they were to be married. We learned that Miss Emily had been to the jeweler's and ordered a man's toilet set in silver, with the letters H. B. on each piece. Two days later we learned that she had bought a complete outfit of men's clothing, including a nightshirt, and we said, "They are married." We were really glad. We were glad because the two female cousins were even more Grierson than Miss Emily had ever been.

So we were not surprised when Homer Barron--the streets had been finished some time since--was gone. We were a little disappointed that there was not a public blowing-off, but we believed that he had gone on to prepare for Miss Emily's coming, or to give her a chance to get rid of the cousins. (By that time it was a cabal, and we were all Miss Emily's allies to help circumvent the cousins.) Sure enough, after another week they departed. And, as we had expected all along, within three days Homer Barron was back

in town. A neighbor saw the Negro man admit him at the kitchen door at dusk one evening.

And that was the last we saw of Homer Barron. And of Miss Emily for some time. The Negro man went in and out with the market basket, but the front door remained closed. Now and then we would see her at a window for a moment, as the men did that night when they sprinkled the lime, but for almost six months she did not appear on the streets. Then we knew that this was to be expected too; as if that quality of her father which had thwarted her woman's life so many times had been too virulent and too furious to die.

When we next saw Miss Emily, she had grown fat and her hair was turning gray. During the next few years it grew grayer and grayer until it attained an even pepper-and-salt iron-gray, when it ceased turning. Up to the day of her death at seventy-four it was still that vigorous iron-gray, like the hair of an active man.

From that time on her front door remained closed, save for a period of six or seven years, when she was about forty, during which she gave lessons in china-painting. She fitted up a studio in one of the downstairs rooms, where the daughters and granddaughters of Colonel Sartoris' contemporaries were sent to her with the same regularity and in the same spirit that they were sent to church on Sundays with a twenty-five-cent piece for the collection plate. Meanwhile her taxes had been remitted.

Then the newer generation became the backbone and the spirit of the town, and the painting pupils grew up and fell away and did not send their children to her with boxes of color and tedious brushes and pictures cut from the ladies' magazines. The front door closed upon the last one and remained closed for good. When the town got free postal delivery, Miss Emily alone refused to let them fasten the metal numbers above her door and attach a mailbox to it. She would not listen to them.

Daily, monthly, yearly we watched the Negro grow grayer and more stooped, going in and out with the market basket. Each December we sent her a tax notice, which would be returned by the post office a week later, unclaimed. Now and then we would see her in one of the downstairs windows--she had evidently shut up the top floor of the house--like the carven torso of an idol in a niche, looking or not looking at us, we could never tell which. Thus she passed from generation to generation--dear, inescapable, impervious, tranquil, and perverse.

And so she died. Fell ill in the house filled with dust and shadows, with only a doddering Negro man to wait on her. We did not even know she was sick; we had long since given up trying to get any information from the Negro

He talked to no one, probably not even to her, for his voice had grown harsh and rusty, as if from disuse.

She died in one of the downstairs rooms, in a heavy walnut bed with a curtain, her gray head propped on a pillow yellow and moldy with age and lack of sunlight.

THE NEGRO met the first of the ladies at the front door and let them in, with their hushed, sibilant voices and their quick, curious glances, and then he disappeared. He walked right through the house and out the back and was not seen again.

The two female cousins came at once. They held the funeral on the second day, with the town coming to look at Miss Emily beneath a mass of bought flowers, with the crayon face of her father musing profoundly above the bier and the ladies sibilant and macabre; and the very old men --some in their brushed Confederate uniforms--on the porch and the lawn, talking of Miss Emily as if she had been a contemporary of theirs, believing that they had danced with her and courted her perhaps, confusing time with its mathematical progression, as the old do, to whom all the past is not a diminishing road but, instead, a huge meadow which no winter ever quite touches, divided from them now by the narrow bottle-neck of the most recent decade of years.

Already we knew that there was one room in that region above stairs which no one had seen in forty years, and which would have to be forced. They waited until Miss Emily was decently in the ground before they opened it.

The violence of breaking down the door seemed to fill this room with pervading dust. A thin, acrid pall as of the tomb seemed to lie everywhere upon this room decked and furnished as for a bridal: upon the valance curtains of faded rose color, upon the rose-shaded lights, upon the dressing table, upon the delicate array of crystal and the man's toilet things backed with tarnished silver, silver so tarnished that the monogram was obscured. Among them lay a collar and tie, as if they had just been removed, which, lifted, left upon the surface a pale crescent in the dust. Upon a chair hung the suit, carefully folded; beneath it the two mute shoes and the discarded socks.

The man himself lay in the bed.

For a long while we just stood there, looking down at the profound and fleshless grin. The body had apparently once lain in the attitude of an embrace, but now the long sleep that outlasts love, that conquers even the grimace of love, had cuckolded him. What was left of him, rotted beneath what was left of the nightshirt, had become inextricable from the bed in which he lay; and upon him and upon the pillow beside him lay that even coating of the patient and biding dust.

Then we noticed that in the second pillow was the indentation of a head. One of us lifted something from it, and leaning forward, that faint and invisible dust dry and acrid in the nostrils, we saw a long strand of iron-gray hair.

(From http://xroads.virginia.edu/~drbr/wf_rose.html .)

CHAPTER 9 : SPEECH

1. Mark Antony's "Friends, Romans, Countrymen" speech in William Shakespeare's play *Julius Caesar*

Friends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him;
The evil that men do lives after them,
The good is oft interréd with their bones,
So let it be with Caesar.... The noble Brutus
Hath told you Caesar was ambitious:
If it were so, it was a grievous fault,
And grievously hath Caesar answered it....
Here, under leave of Brutus and the rest,
(For Brutus is an honourable man;
So are they all; all honourable men)
Come I to speak in Caesar's funeral....
He was my friend, faithful and just to me:
But Brutus says he was ambitious;
And Brutus is an honourable man....
He hath brought many captives home to Rome,
Whose ransoms did the general coffers fill:
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept:
Ambition should be made of sterner stuff:
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown,
Which he did thrice refuse: was this ambition?
Yet Brutus says he was ambitious;
And, sure, he is an honourable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause:
What cause withholds you then to mourn for him?
O judgement! thou art fled to brutish beasts,
And men have lost their reason.... Bear with me;
My heart is in the coffin there with Caesar,
And I must pause till it come back to me.

(From
http://www.presentationhelper.co.uk/caesar_friends_romans_countrymen_speech.htm.)

2. A Speech to the Athenians – by the Apostle Paul, infallibly inspired by God

²²Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

²³For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

²⁴God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

²⁷That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

²⁸For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

²⁹Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

³⁰And the times of this ignorance God winked at; but now commandeth all men every where to repent:

³¹Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(From <http://bible.gospelcom.net/passage/?search=Acts%2017:22-31&version=9;> .)

3. Excerpts from a speech of John Winthrop, leader of the Puritan colony in New England, entitled "A Model of Christian Charity"

...It rests now to make some application of this discourse, by the present design, which gave the occasion of writing of it. Herein are four things to be propounded; first the persons, secondly, the work, thirdly the end, fourthly the means.

First, for the persons. We are a company professing ourselves fellow members of Christ...

Secondly for the work we have in hand. It is by a mutual consent, through a special overvaluing providence and a more than an ordinary approbation of the churches of Christ, to seek out a place of cohabitation and consortship under a due form of government both civil and ecclesiastical...

Thirdly, the end is to improve our lives to do more service to the Lord; the comfort and increase of the body of Christ, whereof we are members, that ourselves and posterity may be the better preserved from the common corruptions of this evil world, to serve the Lord and work out our salvation under the power and purity of his holy ordinances.

Fourthly, for the means whereby this must be effected. They are twofold, a conformity with the work and end we aim at...

Thus stands the cause between God and us. We are entered into covenant with Him for this work. We have taken out a commission. The Lord hath given us leave to draw our own articles. We have professed to enterprise these and those accounts, upon these and those ends. We have hereupon besought Him of favor and blessing. Now if the Lord shall please to hear us, and bring us in peace to the place we desire, then hath He ratified this covenant and sealed our commission, and will expect a strict performance of the articles contained in it; but if we shall neglect the observation of these articles which are the ends we have propounded, and, dissembling with our God, shall fall to embrace this present world and prosecute our carnal intentions, seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, and be revenged of such a people, and make us know the price of the breach of such a covenant.

Now the only way to avoid this shipwreck, and to provide for our posterity, is to follow the counsel of Micah, to do justly, to love mercy, to walk humbly with our God. For this end, we must be knit together, in this work, as one man. We must entertain each other in brotherly affection. We must be willing to abridge ourselves of our superfluities, for the supply of others' necessities. We must uphold a familiar commerce together in all meekness, gentleness, patience and liberality. We must delight in each other; make others' conditions our own; rejoice together, mourn together, labor and suffer together, always having before our eyes our commission and community in the work, as members of the same body. So shall we keep the unity of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as His own people, and will command a blessing upon us in all our ways, so that we shall see much more of His wisdom, power, goodness and truth, than formerly we have been acquainted with. We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; when He shall make us a praise and glory that men shall say of succeeding plantations, "may the Lord make it like that of New England." For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us. So that if we shall deal falsely with our God in this work we have undertaken, and so cause Him to withdraw His present help from us, we shall be made a story and a by-word through the world. We shall open the mouths of enemies to speak evil of the ways of God, and all professors for God's sake. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till we be consumed out of the good land whither we are going.

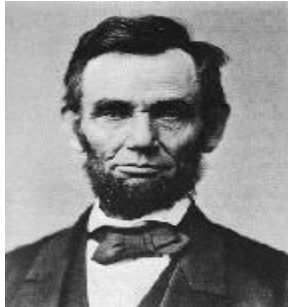
And to shut this discourse with that exhortation of Moses, that faithful servant of the Lord, in his last farewell to Israel, Deut. 30. "Beloved, there is now set before us life and death, good and evil," in that we are commanded this day to love the Lord our God, and

to love one another, to walk in his ways and to keep his Commandments and his ordinance and his laws, and the articles of our Covenant with Him, that we may live and be multiplied, and that the Lord our God may bless us in the land whither we go to possess it. But if our hearts shall turn away, so that we will not obey, but shall be seduced, and worship other Gods, our pleasure and profits, and serve them; it is propounded unto us this day, we shall surely perish out of the good land whither we pass over this vast sea to possess it.

Therefore let us choose life,
that we and our seed may live,
by obeying His voice and cleaving to Him,
for He is our life and our prosperity.

(From <http://kosmicki.com/234/cityhill.htm> .)

4. The Gettysburg Address –by Abraham Lincoln



Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

(From <http://showcase.netins.net/web/creative/lincoln/speeches/gettysburg.htm> .)

5. "I have a dream" – a speech by Martin Luther King



Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity. But one hundred years later, we must face the tragic fact that the Negro is still not free.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned.

Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check - a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind

America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you

today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

(From http://www.presentationhelper.co.uk/martin_luther_king_speech.htm .)

5. "We shall fight them on the beaches" speech by Winston Churchill

"I have, myself, full confidence that if all do their duty, if nothing is neglected, and if the best arrangements are made, as they are being made, we shall prove ourselves once again able to defend our Island home, to ride out the storm of war, and to outlive the menace of tyranny, if necessary for years, if necessary alone.

At any rate, that is what we are going to try to do. That is the resolve of His Majesty's Government—every man of them. That is the will of Parliament and the nation.

The British Empire and the French Republic, linked together in their cause and in their need, will defend to the death their native soil, aiding each other like good comrades to the utmost of their strength.

Even though large tracts of Europe and many old and famous States have fallen or may fall into the grip of the Gestapo and all the odious apparatus of Nazi rule, we shall not flag or fail.

We shall go on to the end, we shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our Island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender, and even if, which I do not for a moment believe, this Island or a large part of it were subjugated and starving, then our Empire beyond the seas, armed and guarded by the British Fleet, would carry on the struggle, until, in God's good time, the New World, with all its power and might, steps forth to the rescue and the liberation of the old."

CHAPTER 10 : SHORT STORY

The Snows of Kilimanjaro by Ernest Hemingway

THE MARVELLOUS THING IS THAT IT'S painless," he said. "That's how you know when it starts."

"Is it really?"

"Absolutely. I'm awfully sorry about the odor though. That must bother you."

"Don't! Please don't."

"Look at them," he said. "Now is it sight or is it scent that brings them like that?"

The cot the man lay on was in the wide shade of a mimosa tree and as he looked out past the shade onto the glare of the plain there were three of the big birds squatted obscenely, while in the sky a dozen more sailed, making quick-moving shadows as they passed.

"They've been there since the day the truck broke down," he said. "Today's the first time any have lit on the ground. I watched the way they sailed very carefully at first in case I ever wanted to use them in a story. That's funny now." "I wish you wouldn't," she said.

"I'm only talking," he said. "It's much easier if I talk. But I don't want to bother you."

"You know it doesn't bother me," she said. "It's that I've gotten so very nervous not being able to do anything. I think we might make it as easy as we can until the plane comes."

"Or until the plane doesn't come."

"Please tell me what I can do. There must be something I can do."

"You can take the leg off and that might stop it, though I doubt it. Or you can shoot me. You're a good shot now. I taught you to shoot, didn't I?"

"Please don't talk that way. Couldn't I read to you?"

"Read what?"

"Anything in the book that we haven't read."

"I can't listen to it," he said. "Talking is the easiest. We quarrel and that makes the time pass."

"I don't quarrel. I never want to quarrel. Let's not quarrel any more. No matter how nervous we get. Maybe they will be back with another truck today. Maybe the plane will come."

"I don't want to move," the man said. "There is no sense in moving now except to make it easier for you."

"That's cowardly."

"Can't you let a man die as comfortably as he can without calling him names? What's the use of clanging me?"

"You're not going to die."

"Don't be silly. I'm dying now. Ask those bastards." He looked over to where the huge, filthy birds sat, their naked heads sunk in the hunched feathers. A fourth plane down, to run quick-legged and then waddle slowly toward the others.

"They are around every camp. You never notice them. You can't die if you don't give up."

"Where did you read that? You're such a bloody fool."

"You might think about some one else."

"For Christ's sake," he said, "that's been my trade."

He lay then and was quiet for a while and looked across the heat shimmer of the plain to the edge of the bush. There were a few Tommies that showed minute and white against the yellow and, far off, he saw a herd of zebra, white against the green of the bush. This was a pleasant camp under big trees against a hill, with good water, and close by, a nearly dry water hole where sand grouse flighted in the mornings.

"Wouldn't you like me to read?" she asked. She was sitting on a canvas chair beside his cot. "There's a breeze coming up."

"No thanks."

"Maybe the truck will come."

"I don't give a damn about the truck."

"I do."

"You give a damn about so many things that I don't."

"Not so many, Harry."

"What about a drink?"

"It's supposed to be bad for you. It said in Black's to avoid all alcohol.

You shouldn't drink."

"Molo!" he shouted.

"Yes Bwana."

"Bring whiskey-soda."

"Yes Bwana."

"You shouldn't," she said. "That's what I mean by giving up. It says it's bad for you. I know it's bad for you."

"No," he said. "It's good for me."

So now it was all over, he thought. So now he would never have a chance to finish it. So this was the way it ended, in a bickering over a drink. Since the gangrene started in his right leg he had no pain and with the pain the

horror had gone and all he felt now was a great tiredness and anger that this was the end of it. For this, that now was coming, he had very little curiosity.

For years it had obsessed him; but now it meant nothing in itself. It was strange how easy being tired enough made it.

Now he would never write the things that he had saved to write until he knew enough to write them well. Well, he would not have to fail at trying to write them either. Maybe you could never write them, and that was why you put them off and delayed the starting. Well he would never know, now.

"I wish we'd never come," the woman said. She was looking at him holding the glass and biting her lip. "You never would have gotten anything like this in Paris. You always said you loved Paris. We could have stayed in Paris or gone anywhere. I'd have gone anywhere. I said I'd go anywhere you wanted. If you wanted to shoot we could have gone shooting in Hungary and been comfortable."

"Your bloody money," he said.

"That's not fair," she said. "It was always yours as much as mine. I left everything and I went wherever you wanted to go and I've done what you wanted to do But I wish we'd never come here."

"You said you loved it."

"I did when you were all right. But now I hate it. I don't see why that had to happen to your leg. What have we done to have that happen to us?"

"I suppose what I did was to forget to put iodine on it when I first scratched it. Then I didn't pay any attention to it because I never infect. Then, later, when it got bad, it was probably using that weak carbolic solution when the other antiseptics ran out that paralyzed the minute blood vessels and started the gangrene." He looked at her, "What else?"

"I don't mean that."

"If we would have hired a good mechanic instead of a half-baked Kikuyu driver, he would have checked the oil and never burned out that bearing in the truck."

"I don't mean that."

"If you hadn't left your own people, your goddamned Old Westbury Saratoga, Palm Beach people to take me on " *'Why, I loved you. That's not fair. I love you now. I'll always love you Don't you love me?"

"No," said the man. "I don't think so. I never have."

"Harry, what are you saying? You're out of your head."

"No. I haven't any head to go out of."

"Don't drink that," she said. "Darling, please don't drink that. We have to do everything we can."

"You do it," he said. "I'm tired."

Now in his mind he saw a railway station at Karagatch and he was standing with his pack and that was the headlight of the Simplon-Offent cutting the dark now and he was leaving Thrace then after the retreat. That was one of the things he had saved to write, with, in the morning at breakfast, looking out the window and seeing snow on the mountains in Bulgaffa and Nansen's Secretary asking the old man if it were snow and the old man looking at it and saying, No, that's not snow. It's too early for snow. And the Secretary repeating to the other girls, No, you see. It's not snow and them all saying, It's not snow we were mistaken. But it was the snow all right and he sent them on into it when

he evolved exchange of populations. And it was snow they tramped along in until they died that winter.

It was snow too that fell all Christmas week that year up in the Gauertal, that year they lived in the woodcutter's house with the big square porcelain stove that filled half the room, and they slept on mattresses filled with beech leaves, the time the deserter came with his feet bloody in the snow. He said the police were right behind him and they gave him woolen socks and held the gendarmes talking until the tracks had drifted over.

In Schrunz, on Christmas day, the snow was so bright it hurt your eyes when you looked out from the Weinstube and saw every one coming home from church. That was where they walked up the sleigh-smoothed urine-yellowed road along the river with the steep pine hills, skis heavy on the shoulder, and where they ran down the glacier above the Madlenerhaus, the snow as smooth to see as cake frosting and as light as powder and he remembered the noiseless rush the speed made as you dropped down like a bird.

They were snow-bound a week in the Madlenerhaus that time in the blizzard playing cards in the smoke by the lantern light and the stakes were higher all the time as Herr Lent lost more. Finally he lost it all. Everything, the Skischule money and all the season's profit and then his capital. He could see him with his long nose, picking up the cards and then opening, "Sans Voir." There was always gambling then. When there was no snow you gambled and when there was too much you gambled. He thought of all the time in his life he had spent gambling.

But he had never written a line of that, nor of that cold, bright Christmas day with the mountains showing across the plain that Barker had flown across the lines to bomb the Austrian officers' leave train, machine-gunning them as they scattered and ran. He remembered Barker afterwards coming into the mess and starting to tell about it. And how quiet it got and then somebody saying, "You bloody murderous bastard."

Those were the same Austrians they killed then that he skied with later. No not the same. Hans, that he skied with all that year, had been in the Kaiser Jagers and when they went hunting hares together up the little valley above the saw-mill they had talked of the fighting on Pasubio and of the attack on Perticara and Asalone and he had never written a word of that. Nor of Monte Corona, nor the Sette Comuni, nor of Arsiero.

How many winters had he lived in the Vorarlberg and the Arlberg? It was four and then he remembered the man who had the fox to sell when they had walked into Bludenz, that time to buy presents, and the cherry-pit taste of good kirsch, the fast-slipping rush of running powder-snow on crust, singing "Hi! Ho! said Rolly!" ' as you ran down the last stretch to the steep drop, taking it straight, then running the orchard in three turns and out across the ditch and onto the icy road behind the inn. Knocking your bindings loose, kicking the skis free and leaning them up against the wooden wall of the inn, the lamplight coming from the window, where inside, in the smoky, new-wine smelling warmth, they were playing the accordion.

"Where did we stay in Paris?" he asked the woman who was sitting by him in a canvas chair, now, in Africa.

"At the Crillon. You know that."

"Why do I know that?"

"That's where we always stayed."

"No. Not always."

"There and at the Pavillion Henri-Quatre in St. Germain. You said you loved it there."

"Love is a dunghill," said Harry. "And I'm the cock that gets on it to crow."

"If you have to go away," she said, "is it absolutely necessary to kill off everything you leave behind? I mean do you have to take away everything? Do you have to kill your horse, and your wife and burn your saddle and your armour?"

"Yes," he said. "Your damned money was my armour. My Sword and my Armour."

"Don't."

"All right. I'll stop that. I don't want to hurt you.'

"It's a little bit late now."

"All right then. I'll go on hurting you. It's more amusing. The only thing I ever really liked to do with you I can't do now."

"No, that's not true. You liked to do many things and everything you wanted to do I did."

"Oh, for Christ sake stop bragging, will you?"

He looked at her and saw her crying.

"Listen," he said. "Do you think that it is fun to do this? I don't know why I'm doing it. It's trying to kill to keep yourself alive, I imagine. I was all right when we started talking. I didn't mean to start this, and now I'm crazy as a coot and being as cruel to you as I can be. Don't pay any attention, darling, to what I say. I love you, really. You know I love you. I've never loved any one else the way I love you."

He slipped into the familiar lie he made his bread and butter by.

"You're sweet to me."

"You bitch," he said. "You rich bitch. That's poetry. I'm full of poetry now. Rot and poetry. Rotten poetry."

"Stop it. Harry, why do you have to turn into a devil now?"

"I don't like to leave anything," the man said. "I don't like to leave things behind."

* * *

It was evening now and he had been asleep. The sun was gone behind the hill and there was a shadow all across the plain and the small animals were feeding close to camp; quick dropping heads and switching tails, he watched them keeping well out away from the bush now. The birds no longer waited on the ground. They were all perched heavily in a tree. There were many more of them. His personal boy was sitting by the bed.

"Memsahib's gone to shoot," the boy said. "Does Bwana want?"

"Nothing."

She had gone to kill a piece of meat and, knowing how he liked to watch the game, she had gone well away so she would not disturb this little pocket of the plain that he could see. She was always thoughtful, he thought. On anything she knew about, or had read, or that she had ever heard.

It was not her fault that when he went to her he was already over. How could a woman know that you meant nothing that you said; that you spoke only from habit and to be comfortable? After he no longer meant what he said, his lies were more successful with women than when he had told them the truth.

It was not so much that he lied as that there was no truth to tell. He had had his life and it was over and then he went on living it again with different people and more money, with the best of the same places, and some new ones.

You kept from thinking and it was all marvellous. You were equipped with good insides so that you did not go to pieces that way, the way most of them had, and you made an attitude that you cared nothing for the work you used to do, now that you could no longer do it. But, in yourself, you said that you would write about these people; about the very rich; that you were really not of them but a spy in their country; that you would leave it and write of it and for once it would be written by some one who knew what he was writing of. But he would never do it, because each day of not writing, of comfort, of being that which he despised, dulled his ability and softened his will to work so that, finally, he did no work at all. The people he knew now were all much more comfortable when he did not work. Africa was where he had been happiest in the good time of his life, so he had come out here to start again. They had made this safari with the minimum of comfort. There was no hardship; but there was no luxury and he had thought that he could get back into training that way. That in some way he could work the fat off his soul

the way a fighter went into the mountains to work and train in order to burn it out of his body.

She had liked it. She said she loved it. She loved anything that was exciting, that involved a change of scene, where there were new people and where things were pleasant. And he had felt the illusion of returning strength of will to work. Now if this was how it ended, and he knew it was, he must not turn like some snake biting itself because its back was broken. It wasn't this woman's fault. If it had not been she it would have been another. If he lived by a lie he should try to die by it. He heard a shot beyond the hill.

She shot very well this good, this rich bitch, this kindly caretaker and destroyer of his talent. Nonsense. He had destroyed his talent himself. Why should he blame this woman because she kept him well? He had destroyed his talent by not using it, by betrayals of himself and what he believed in, by drinking so much that he blunted the edge of his perceptions, by laziness, by sloth, and by snobbery, by pride and by prejudice, by hook and by crook. What was this? A catalogue of old books? What was his talent anyway? It was a talent all right but instead of using it, he had traded on it. It was never what he had done, but always what he could do. And he had chosen to make his living with something else instead of a pen or a pencil. It was strange, too, wasn't it, that when he fell in love with another woman, that woman should always have more money than the last one? But when he no longer was in love, when he was only lying, as to this woman, now, who had the most money of all, who had all the money there was, who had had a husband and children, who had taken lovers and been dissatisfied with them, and who loved him dearly as a writer, as a man, as a companion and as a proud possession; it was strange that when he did not love her at all and was lying, that he should be able to give her more for her money than when he had really loved.

We must all be cut out for what we do, he thought. However you make your living is where your talent lies. He had sold vitality, in one form or another, all his life and when your affections are not too involved you give much better value for the money. He had found that out but he would never write that, now, either. No, he would not write that, although it was well worth writing.

Now she came in sight, walking across the open toward the camp. She was wearing jodphurs and carrying her rifle. The two boys had a Tommie slung and they were coming along behind her. She was still a good-looking woman, he thought, and she had a pleasant body. She had a great talent and appreciation for the bed, she was not pretty, but he liked her face, she read enormously, liked to ride and shoot and, certainly, she drank too much. Her husband had died when she was still a comparatively young woman and for a while she had devoted herself to her two just-grown children, who did not need her and were embarrassed at having her about, to her stable of horses, to books, and to bottles. She liked to read in the evening before dinner and she drank Scotch and soda while she read. By dinner she was fairly drunk and after a bottle of wine at dinner she was usually drunk enough to sleep.

That was before the lovers. After she had the lovers she did not drink so much because she did not have to be drunk to sleep. But the lovers bored her. She had been married to a man who had never bored her and these people bored her very much.

Then one of her two children was killed in a plane crash and after that was over she did not want the lovers, and drink being no anaesthetic she had to make another life. Suddenly, she had been acutely frightened of being alone. But she wanted some one that she respected with her.

It had begun very simply. She liked what he wrote and she had always envied the life he led. She thought he did exactly what he wanted to. The steps by which she had acquired him and the way in which she had finally fallen in love with him were all part of a regular progression in which she had built herself a new life and he had traded away what remained of his old life.

He had traded it for security, for comfort too, there was no denying that, and for what else? He did not know. She would have bought him anything he wanted. He knew that. She was a damned nice woman too. He would as soon be in bed with her as any one; rather with her, because she was richer, because she was very pleasant and appreciative and because she never made scenes. And now this life that she had built again was coming to a term because he had not used iodine two weeks ago when a thorn had scratched his knee as they moved forward trying to photograph a herd of waterbuck standing, their heads up, peering while their nostrils searched the air, their ears spread wide to hear the first noise that would send them rushing into the bush. They had bolted, too, before he got the picture.

Here she came now. He turned his head on the cot to look toward her. "Hello," he said.

"I shot a Tommy ram," she told him. "He'll make you good broth and I'll have them mash some potatoes with the Klim. How do you feel?"

"Much better."

"Isn't that lovely? You know I thought perhaps you would. You were sleeping when I left."

"I had a good sleep. Did you walk far?"

"No. Just around behind the hill. I made quite a good shot on the Tommy."

"You shoot marvellously, you know."

"I love it. I've loved Africa. Really. If you're all right it's the most fun that I've ever had. You don't know the fun it's been to shoot with you. I've loved the country."

"I love it too."

"Darling, you don't know how marvellous it is to see you feeling better. I couldn't stand it when you felt that way. You won't talk to me like that again, will you? Promise me?"

"No," he said. "I don't remember what I said."

"You don't have to destroy me. Do you? I'm only a middle-aged woman who loves you and wants to do what you want to do. I've been destroyed two or three times already. You wouldn't want to destroy me again, would you?"

"I'd like to destroy you a few times in bed," he said.

"Yes. That's the good destruction. That's the way we're made to be destroyed. The plane will be here tomorrow."

"How do you know?"

"I'm sure. It's bound to come. The boys have the wood all ready and the grass to make the smudge. I went down and looked at it again today. There's plenty of room to land and we have the smudges ready at both ends."

"What makes you think it will come tomorrow?"

"I'm sure it will. It's overdue now. Then, in town, they will fix up your leg and then we will have some good destruction. Not that dreadful talking kind."

"Should we have a drink? The sun is down."

"Do you think you should?"

"I'm having one."

"We'll have one together. Molo, *letti* dui whiskey-soda!" she called.

"You'd better put on your mosquito boots," he told her.

"I'll wait till I bathe . . ."

While it grew dark they drank and just before it was dark and there was no longer enough light to shoot, a hyena crossed the open on his way around the hill.

"That bastard crosses there every night," the man said. "Every night for two weeks."

"He's the one makes the noise at night. I don't mind it. They're a filthy animal though."

Drinking together, with no pain now except the discomfort of lying in the one position, the boys lighting a fire, its shadow jumping on the tents, he could feel the return of

acquiescence in this life of pleasant surrender. She was very good to him. He had been cruel and unjust in the afternoon. She was a fine woman, marvellous really. And just then it occurred to him that he was going to die.

It came with a rush; not as a rush of water nor of wind; but of a sudden, evil-smelling emptiness and the odd thing was that the hyena slipped lightly along the edge of it.

"What is it, Harry?" she asked him.

"Nothing," he said. "You had better move over to the other side. To windward."

"Did Molo change the dressing?"

"Yes. I'm just using the boric now."

"How do you feel?"

"A little wobbly."

"I'm going in to bathe," she said. "I'll be right out. I'll eat with you and then we'll put the cot in."

So, he said to himself, we did well to stop the quarrelling. He had never quarrelled much with this woman, while with the women that he loved he had quarrelled so much they had finally, always, with the corrosion of the quarrelling, killed what they had together. He had loved too much, demanded too much, and he wore it all out.

He thought about alone in Constantinople that time, having quarrelled in Paris before he had gone out. He had whored the whole time and then, when that was over, and he had failed to kill his loneliness, but only made it worse, he had written her, the first one, the one who left him, a letter telling her how he had never been able to kill it ... How when he thought he saw her outside the Regence one time it made him go all faint and sick inside, and that he would follow a woman who looked like her in some way, along the Boulevard, afraid to see it was not she, afraid to lose the feeling it gave him. How every one he had slept with had only made him miss her more. How what she had done could never matter since he knew he could not cure himself of loving her. He wrote this letter at the Club, cold sober, and mailed it to New York asking her to write him at the office in Paris. That seemed safe. And that night missing her so much it made him feel hollow sick inside, he wandered up past Maxim's, picked a girl up and took her out to supper. He had gone to a place to dance with her afterward, she danced badly, and left her for a hot Armenian slut, that swung her belly against him so it almost scalded. He took her away from a British gunner subaltern after a row. The gunner asked him outside and they fought in the street on the cobbles in the dark. He'd hit him twice, hard, on the side of the jaw and when he didn't go down he knew he was in for a fight. The gunner hit him in the body, then beside his eye. He swung with his left again and landed and the gunner fell on him and grabbed his coat and tore the sleeve off and he clubbed him twice behind the ear

and then smashed him with his right as he pushed him away. When the gunner went down his head hit first and he ran with the girl because they heard the M.P. 's coming. They got into a taxi and drove out to Rimmily Hissa along the Bosphorus, and around, and back in the cool night and went to bed and she felt as over-ripe as she looked but smooth, rose-petal, syrupy, smooth-bellied, big-breasted and needed no pillow under her buttocks, and he left her before she was awake looking blousy enough in the first daylight and turned up at the Pera Palace with a black eye, carrying his coat because one sleeve was missing.

That same night he left for Anatolia and he remembered, later on that trip, riding all day through fields of the poppies that they raised for opium and how strange it made you feel, finally, and all the distances seemed wrong, to where they had made the attack with the newly arrived Constantine officers, that did not know a god-damned thing, and the artillery had fired into the troops and the British observer had cried like a child.

That was the day he'd first seen dead men wearing white ballet skirts and upturned shoes with pompons on them. The Turks had come steadily and lumpily and he had seen the skirted men running and the officers shooting into them and running then themselves and he and the British observer had run too until his lungs ached and his mouth was full of the taste of pennies and they stopped behind some rocks and there were the Turks coming as lumpily as ever. Later he had seen the things that he could never think of and later still he had seen much worse. So when he got back to Paris that time he could not talk about it or stand to have it mentioned. And there in the cafe as he passed was that American poet with a pile of saucers in front of him and a stupid look on his potato face talking about the Dada movement with a Roumanian who said his name was Tristan Tzara, who always wore a monocle and had a headache, and, back at the apartment with his wife that now he loved again, the quarrel all over, the madness all over, glad to be home, the office sent his mail up to the flat. So then the letter in answer to the one he'd written came in on a platter one morning and when he saw the hand writing he went cold all over and tried to slip the letter underneath another. But his wife said, "Who is that letter from, dear?" and that was the end of the beginning of that.

He remembered the good times with them all, and the quarrels. They always picked the finest places to have the quarrels. And why had they always quarrelled when he was feeling best? He had never written any of that because, at first, he never wanted to hurt any one and then it seemed as though there was enough to write without it. But he had always thought that he would write it finally. There was so much to write. He had seen the world change; not just the events; although he had seen many of them and had watched the people, but he had seen the subtler change and he could remember how the people were at different times. He had been in it and he had watched it and it was his duty to write of it; but now he never would.

"How do you feel?" she said. She had come out from the tent now after her bath.

"All right."

"Could you eat now?" He saw Molo behind her with the folding table and the other boy with the dishes.

"I want to write," he said.

"You ought to take some broth to keep your strength up."

"I'm going to die tonight," he said. "I don't need my strength up."

"Don't be melodramatic, Harry, please," she said.

"Why don't you use your nose? I'm rotted half way up my thigh now. What the hell should I fool with broth for? Molo bring whiskey-soda."

"Please take the broth," she said gently.

"All right."

The broth was too hot. He had to hold it in the cup until it cooled enough to take it and then he just got it down without gagging.

"You're a fine woman," he said. "Don't pay any attention to me."

She looked at him with her well-known, well-loved face from *Spur* and *Town & Country*, only a little the worse for drink, only a little the worse for bed, but *Town & Country* never showed those good breasts and those useful thighs and those lightly small-of-back-caressing hands, and as he looked and saw her well-known pleasant smile, he felt death come again.

in.

This time there was no rush. It was a puff, as of a wind that makes a candle flicker and the flame go tall.

"They can bring my net out later and hang it from the tree and build the fire up. I'm not going in the tent tonight. It's not worth moving. It's a clear night. There won't be any rain."

So this was how you died, in whispers that you did not hear. Well, there would be no more quarrelling. He could promise that. The one experience that he had never had he was not going to spoil now. He probably would. You spoiled everything. But perhaps he wouldn't.

"You can't take dictation, can you?"

"I never learned," she told him.

"That's all right."

There wasn't time, of course, although it seemed as though it telescoped so that you might put it all into one paragraph if you could get it right.

There was a log house, chinked white with mortar, on a hill above the lake. There was a bell on a pole by the door to call the people in to meals. Behind the house were fields and behind the fields was the timber. A line of lombardy poplars ran from the house to the dock. Other poplars ran along the point. A road went up to the hills along the edge of the timber and along that road he picked blackberries. Then that log house was burned down and all the guns that had been on deer foot racks above the open fire place were burned and afterwards their barrels, with the lead melted in the magazines, and the stocks burned away, lay out on the heap of ashes that were used to make lye for the big iron soap kettles, and you asked Grandfather if you could have them to play with, and he said, no. You see they were his guns still and he never bought any others. Nor did he hunt any more. The house was rebuilt in the same place out of lumber now and painted white and from its porch you saw the poplars and the lake beyond; but there were never any more guns. The barrels of the guns that had hung on the deer feet on the wall of the log house lay out there on the heap of ashes and no one ever touched them.

In the Black Forest, after the war, we rented a trout stream and there were two ways to walk to it. One was down the valley from Triberg and around the valley road in the shade of the trees that bordered the white road, and then up a side road that went up through the hills past many small farms, with the big Schwarzwald houses, until that road crossed the stream. That was where our fishing began.

The other way was to climb steeply up to the edge of the woods and then go across the top of the hills through the pine woods, and then out to the edge of a meadow and down across this meadow to the bridge. There were birches along the stream and it was not big, but narrow, clear and fast, with pools where it had cut under the roots of the birches. At the Hotel in Triberg the proprietor had a fine season. It was very pleasant and we were all great friends. The next year came the inflation and the money he had made the year before was not enough to buy supplies to open the hotel and he hanged himself. You could dictate that, but you could not dictate the Place Contrescarpe where the flower sellers dyed their flowers in the street and the dye ran over the paving where the autobus started and the old men and the women, always drunk on wine and bad mare; and the children with their noses running in the cold; the smell of dirty sweat and poverty and drunkenness at the Cafe' des Amateurs and the whores at the Bal Musette they lived above. The concierge who entertained the trooper of the Garde Republicaine in her loge, his horse-hair-plumed helmet on a chair. The locataire across the hall whose husband was a bicycle racer and her joy that morning at the cremerie when she had opened L'Auto and seen where he placed third in Paris-Tours, his first big race. She had blushed and laughed and then gone upstairs crying with the yellow sporting paper in her hand. The husband of the woman who ran the Bal Musette drove a taxi and when he, Harry, had to take an early plane the husband knocked upon the door to wake him and they each

drank a glass of white wine at the zinc of the bar before they started. He knew his neighbors in that quarter then because they all were poor.

Around that Place there were two kinds; the drunkards and the sportifs. The drunkards killed their poverty that way; the sportifs took it out in exercise. They were the descendants of the Communards and it was no struggle for them to know their politics. They knew who had shot their fathers, their relatives, their brothers, and their friends when the Versailles troops came in and took the town after the Commune and executed any one they could catch with calloused hands, or who wore a cap, or carried any other sign he was a working man. And in that poverty, and in that quarter across the street from a Boucherie Chevaline and a wine cooperative he had written the start of all he was to do. There never was another part of Paris that he loved like that, the sprawling trees, the old white plastered houses painted brown below, the long green of the autobus in that round square, the purple flower dye upon the paving, the sudden drop down the hill of the rue Cardinal Lemoine to the River, and the other way the narrow crowded world of the rue Mouffetard. The street that ran up toward the Pantheon and the other that he always took with the bicycle, the only asphalted street in all that quarter, smooth under the tires, with the high narrow houses and the cheap tall hotel where Paul Verlaine had died. There were only two rooms in the apartments where they lived and he had a room on the top floor of that hotel that cost him sixty francs a month where he did his writing, and from it he could see the roofs and chimney pots and all the hills of Paris.

From the apartment you could only see the wood and coal man's place. He sold wine too, bad wine. The golden horse's head outside the Boucherie Chevaline where the carcasses hung yellow gold and red in the open window, and the green painted co-operative where they bought their wine; good wine and cheap. The rest was plaster walls and the windows of the neighbors. The neighbors who, at night, when some one lay drunk in the street, moaning and groaning in that typical French ivresse that you were propaganded to believe did not exist, would open their windows and then the murmur of talk.

"Where is the policeman? When you don't want him the bugger is always there. He's sleeping with some concierge. Get the Agent. " Till some one threw a bucket of water from a window and the moaning stopped. "What's that? Water. Ah, that's intelligent." And the windows shutting. Marie, his femme de menage, protesting against the eight-hour day saying, "If a husband works until six he gets only a raffle drunk on the way home and does not waste too much. If he works only until five he is drunk every night and one has no money. It is the wife of the working man who suffers from this shortening of hours. "

"Wouldn't you like some more broth?" the woman asked him now.

"No, thank you very much. It is awfully good."

"Try just a little."

"I would like a whiskey-soda."

"It's not good for you."

"No. It's bad for me. Cole Porter wrote the words and the music. This knowledge that you're going mad for me."

"You know I like you to drink."

"Oh yes. Only it's bad for me."

When she goes, he thought, I'll have all I want. Not all I want but all there is. Ayee he was tired. Too tired. He was going to sleep a little while. He lay still and death was not there. It must have gone around another street. It went in pairs, on bicycles, and moved absolutely silently on the pavements.

No, he had never written about Paris. Not the Paris that he cared about. But what about the rest that he had never written?

What about the ranch and the silvered gray of the sage brush, the quick, clear water in the irrigation ditches, and the heavy green of the alfalfa. The trail went up into the hills and the cattle in the summer were shy as deer. The bawling and the steady noise and slow moving mass raising a dust as you brought them down in the fall. And behind the mountains, the clear sharpness of the peak in the evening light and, riding down along the trail in the moonlight, bright across the valley. Now he remembered coming down through the timber in the dark holding the horse's tail when you could not see and all the stories that he meant to write.

About the half-wit chore boy who was left at the ranch that time and told not to let any one get any hay, and that old bastard from the Forks who had beaten the boy when he had worked for him stopping to get some feed. The boy refusing and the old man saying he would beat him again. The boy got the rifle from the kitchen and shot him when he tried to come into the barn and when they came back to the ranch he'd been dead a week, frozen in the corral, and the dogs had eaten part of him. But what was left you packed on a sled wrapped in a blanket and roped on and you got the boy to help you haul it, and the two of you took it out over the road on skis, and sixty miles down to town to turn the boy over. He having no idea that he would be arrested. Thinking he had done his duty and that you were his friend and he would be rewarded. He'd helped to haul the old man in so everybody could know how bad the old man had been and how he'd tried to steal some feed that didn't belong to him, and when the sheriff put the handcuffs on the boy he couldn't believe it. Then he'd started to cry. That was one story he had saved to write. He knew at least twenty good stories from out there and he had never written one. Why?

"You tell them why," he said.

"Why what, dear?"

"Why nothing."

She didn't drink so much, now, since she had him. But if he lived he would never write about her, he knew that now. Nor about any of them. The rich were dull and they drank too much, or they played too much backgammon. They were dull and they were repetitious. He remembered poor Julian and his romantic awe of them and how he had started a story once that began, "The very rich are different from you and me." And how some one had said to Julian, Yes, they have more money. But that was not humorous to Julian. He thought they were a special glamorous race and when he found they weren't it wrecked him just as much as any other thing that wrecked him.

He had been contemptuous of those who wrecked. You did not have to like it because you understood it. He could beat anything, he thought, because no thing could hurt him if he did not care.

All right. Now he would not care for death. One thing he had always dreaded was the pain. He could stand pain as well as any man, until it went on too long, and wore him out, but here he had something that had hurt frightfully and just when he had felt it breaking him, the pain had stopped.

He remembered long ago when Williamson, the bombing officer, had been hit by a stick bomb some one in a German patrol had thrown as he was coming in through the wire that night and, screaming, had begged every one to kill him. He was a fat man, very brave, and a good officer, although addicted to fantastic shows. But that night he was caught in the wire, with a flare lighting him up and his bowels spilled out into the wire, so when they brought him in, alive, they had to cut him loose. Shoot me, Harry. For Christ sake shoot me. They had had an argument one time about our Lord never sending you anything you could not bear and some one's theory had been that meant that at a certain time the pain passed you out automatically. But he had always remembered Williamson, that night. Nothing passed out Williamson until he gave him all his morphine tablets that he had always saved to use himself and then they did not work right away.

Still this now, that he had, was very easy; and if it was no worse as it went on there was nothing to worry about. Except that he would rather be in better company.

He thought a little about the company that he would like to have.

No, he thought, when everything you do, you do too long, and do too late, you can't expect to find the people still there. The people all are gone. The party's over and you are with your hostess now.

I'm getting as bored with dying as with everything else, he thought.

"It's a bore," he said out loud.

"What is, my dear?"

"Anything you do too bloody long."

He looked at her face between him and the fire. She was leaning back in the chair and the firelight shone on her pleasantly lined face and he could see that she was sleepy. He heard the hyena make a noise just outside the range of the fire.

"I've been writing," he said. "But I got tired."

"Do you think you will be able to sleep?"

"Pretty sure. Why don't you turn in?"

"I like to sit here with you."

"Do you feel anything strange?" he asked her.

"No. Just a little sleepy."

"I do," he said.

He had just felt death come by again.

"You know the only thing I've never lost is curiosity," he said to her.

"You've never lost anything. You're the most complete man I've ever known."

"Christ," he said. "How little a woman knows. What is that? Your intuition?"

Because, just then, death had come and rested its head on the foot of the cot and he could smell its breath.

"Never believe any of that about a scythe and a skull," he told her. "It can be two bicycle policemen as easily, or be a bird. Or it can have a wide snout like a hyena."

It had moved up on him now, but it had no shape any more. It simply occupied space.

"Tell it to go away."

It did not go away but moved a little closer.

"You've got a hell of a breath," he told it. "You stinking bastard."

It moved up closer to him still and now he could not speak to it, and when it saw he could not speak it came a little closer, and now he tried to send it away without speaking, but it moved in on him so its weight was all upon his chest, and while it crouched there and he could not move or speak, he heard the woman say, "Bwana is asleep now. Take the cot up very gently and carry it into the tent."

He could not speak to tell her to make it go away and it crouched now, heavier, so he could not breathe. And then, while they lifted the cot, suddenly it was all right and the weight went from his chest.

It was morning and had been morning for some time and he heard the plane. It showed very tiny and then made a wide circle and the boys ran out and lit the fires, using kerosene, and piled on grass so there were two big smudges at each end of the level place and the morning breeze blew them toward the camp and the plane circled twice more, low this time, and then glided down and levelled off and landed smoothly and, coming walking toward him, was old Compton in slacks, a tweed jacket and a brown felt hat.

"What's the matter, old cock?" Compton said.

"Bad leg," he told him. "Will you have some breakfast?"

"Thanks. I'll just have some tea. It's the Puss Moth you know. I won't be able to take the Memsahib. There's only room for one. Your lorry is on the way."

Helen had taken Compton aside and was speaking to him. Compton came back more cheery than ever.

"We'll get you right in," he said. "I'll be back for the Mem. Now I'm afraid I'll have to stop at Arusha to refuel. We'd better get going."

"What about the tea?"

"I don't really care about it, you know."

The boys had picked up the cot and carried it around the green tents and down along the rock and out onto the plain and along past the smudges that were burning brightly now, the grass all consumed, and the wind fanning the fire, to the little plane. It was difficult getting him in, but once in he lay back in the leather seat, and the leg was stuck straight out to one side of the seat where Compton sat. Compton started the motor and got in. He waved to Helen and to the boys and, as the clatter moved into the old familiar roar, they swung around with Compie watching for warthog holes and roared, bumping, along the stretch between the fires and with the last bump rose and he saw them all standing below, waving, and the camp beside the hill, flattening now, and the plain spreading, clumps of trees, and the bush flattening, while the game trails ran now smoothly to the dry waterholes, and there was a new water that he had never known of. The zebra, small rounded backs now, and the wildebeeste, big-headed dots seeming to climb as they moved in long fingers across the plain, now scattering as the shadow came toward them, they were tiny now, and the movement had no gallop, and the plain as far as you could see, gray-yellow now and ahead old Compie's tweed back and the brown felt hat. Then they were over the first hills and the wildebeeste were trailing up them, and then they were over mountains with sudden depths of green-rising forest and the solid bamboo slopes, and then the heavy forest again, sculptured into peaks and hollows until they

crossed, and hills sloped down and then another plain, hot now, and purple brown, bumpy with heat and Compie looking back to see how he was riding. Then there were other mountains dark ahead.

And then instead of going on to Arusha they turned left, he evidently figured that they had the gas, and looking down he saw a pink sifting cloud, moving over the ground, and in the air, like the first snow in a blizzard, that comes from nowhere, and he knew the locusts were coming, up from the South. Then they began to climb and they were going to the East it seemed, and then it darkened and they were in a storm, the rain so thick it seemed like flying through a waterfall, and then they were out and Compie turned his head and grinned and pointed and there, ahead, all he could see, as wide as all the world, great, high, and unbelievably white in the sun, was the square top of Kilimanjaro. And then he knew that there was where he was going.

Just then the hyena stopped whimpering in the night and started to make a strange, human, almost crying sound. The woman heard it and, stirred uneasily. She did not wake. In her dream she was at the house on Long Island and it was the night before her daughter's debut. Somehow her father was there and he had been very rude. Then the noise the hyena made was so loud she woke and for a moment she did not know where she was and she was very afraid. Then she took the flashlight and shone it on the other cot that they had carried in after Harry had gone to sleep. She could see his bulk under the mosquito bar but somehow he had gotten his leg out and it hung down alongside the cot. The dressings had all come down and she could not look at it.

"Molo," she called, "Molo! Molo!"

Then she said, "Harry, Harry!" Then her voice rising, "Harry! Please. Oh Harry!"

There was no answer and she could not hear him breathing.

Outside the tent the hyena made the same strange noise that had awakened her. But she did not hear him for the beating of her heart.

(From <http://xroads.virginia.edu/~DRBR/heming.html> .)

CHAPTER 11 : ESSAY

1. "Of Youth and Age" – by Francis Bacon

A MAN that is young in years, may be old in hours, if he have lost no time. But that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second. For there is a youth in thoughts, as well as in ages. And yet the invention of young men, is more lively than that of old; and imaginations stream into their minds better, and, as it were, more divinely. Natures that have much heat, and great and violent desires and perturbations, are not ripe for action, till they have passed the meridian of their years; as it was with Julius Caesar and Septimius Severus. Of the latter, of whom it is said, *Juventutem egit erroribus, imo furoribus, plenam*. And yet he was the ablest emperor, almost, of all the list. But reposed natures may do well in youth. As it is seen in Augustus Caesar, Cosmus Duke of Florence, Gaston de Foix, and others. On the other side, heat and vivacity in age, is an excellent composition for business. Young men are fitter to invent, than to judge; fitter for execution, than for counsel; and fitter for new projects, than for settled business. For the experience of age, in things that fall within the compass of it, directeth them; but in new things, abuseth them.

The errors of young men, are the ruin of business; but the errors of aged men, amount but to this, that more might have been done, or sooner. Young men, in the conduct and manage of actions, embrace more than they can hold; stir more than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles, which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniences; use extreme remedies at first; and, that which doubleth all errors, will not acknowledge or retract them; like an unready horse, that will neither stop nor turn. Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success. Certainly it is good to compound employments of both; for that will be good for the present, because the virtues of either age, may correct the defects of both; and good for succession, that young men may be learners, while men in age are actors; and, lastly, good for extern accidents, because authority followeth old men, and favor and popularity, youth. But for the moral part, perhaps youth will have the pre-eminence, as age hath for the politic. A certain rabbin, upon the text, *Your young men shall see visions, and your old men shall dream dreams*, inferreth that young men, are admitted nearer to God than old, because vision, is a clearer revelation, than a dream. And certainly, the more a man drinketh of the world, the more it intoxicateth; and age doth profit rather in the powers of understanding, than in the virtues of the will and affections. There be some, have an over-early ripeness in their years, which fadeth betimes. These are, first, such as have brittle wits, the edge whereof is soon turned; such as was Hermogenes the rhetorician, whose books are exceeding subtle; who afterwards waxed stupid. A second sort, is of those that have some natural dispositions which have better grace in youth, than in age; such as is a fluent and luxuriant speech; which becomes youth well, but not age: so Tully saith of Hortensius, *Idem manebat, neque idem decebat*. The third is of such, as take too high a strain at the first, and are magnanimous, more than tract of years can uphold. As was Scipio Africanus, of whom Livy saith in effect, *Ultima primis cedebant*.

(From <http://www.literaturepage.com/read/francis-bacon-essays-86.html> .)

2. "Self-Reliance" from [Essays: First Series](#) (1841) - by Ralph Waldo Emerson

"Ne te quaesiveris extra."

"Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Epilogue to Beaumont and Fletcher's Honest Man's Fortune

Cast the bantling on the rocks,
Suckle him with the she-wolf's teat;
Wintered with the hawk and fox,
Power and speed be hands and feet.

I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an admonition in such lines, let the subject be what it may. The sentiment they instil is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men, — that is genius. Speak your latent conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost,—— and our first thought is rendered back to us by the trumpets of the Last Judgment. Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton is, that they set at naught books and traditions, and spoke not what men but what they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without preestablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and

are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

What pretty oracles nature yields us on this text, in the face and behaviour of children, babes, and even brutes! That divided and rebel mind, that distrust of a sentiment because our arithmetic has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are disconcerted. Infancy conforms to nobody: all conform to it, so that one babe commonly makes four or five out of the adults who prattle and play to it. So God has armed youth and puberty and manhood no less with its own piquancy and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! in the next room his voice is sufficiently clear and emphatic. It seems he knows how to speak to his contemporaries. Bashful or bold, then, he will know how to make us seniors very unnecessary.

The nonchalance of boys who are sure of a dinner, and would disdain as much as a lord to do or say aught to conciliate one, is the healthy attitude of human nature. A boy is in the parlour what the pit is in the playhouse; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent, troublesome. He cumbers himself never about consequences, about interests: he gives an independent, genuine verdict. You must court him: he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with éclat, he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no Lethe for this. Ah, that he could pass again into his neutrality! Who can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable. He would utter opinions on all passing affairs, which being seen to be not private, but necessary, would sink like darts into the ear of men, and put them in fear.

These are the voices which we hear in solitude, but they grow faint and inaudible as we enter into the world. Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of

the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world. I remember an answer which when quite young I was prompted to make to a valued adviser, who was wont to importune me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested, — "But these impulses may be from below, not from above." I replied, "They do not seem to me to be such; but if I am the Devil's child, I will live then from the Devil." No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if every thing were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of philanthropy, shall that pass? If an angry bigot assumes this bountiful cause of Abolition, and comes to me with his last news from Barbadoes, why should I not say to him, 'Go love thy infant; love thy wood-chopper: be good-natured and modest: have that grace; and never varnish your hard, uncharitable ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home.' Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it, — else it is none. The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the door-post, *Whim*. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain end to which many now stand; alms to sots; and the thousandfold Relief Societies; — though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.

Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in expiation of daily non-appearance on parade. Their works are done as an apology or extenuation of their living in the world, — as invalids and the insane pay a high board. Their virtues are penances. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence

that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have intrinsic right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. The objection to conforming to usages that have become dead to you is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible-society, vote with a great party either for the government or against it, spread your table like base housekeepers, — under all these screens I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life. But do your work, and I shall know you. Do your work, and you shall reinforce yourself. A man must consider what a blindman's-buff is this game of conformity. If I know your sect, I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side, — the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation. Well, most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars. Their every truth is not quite true. Their two is not the real two, their four not the real four; so that every word they say chagrins us, and we know not where to begin to set them right. Meantime nature is not slow to equip us in the prison-uniform of the party to which we adhere. We come to wear one cut of face and figure, and acquire by degrees the gentlest asinine expression. There is a mortifying experience in particular, which does not fail to wreak itself also in the general history; I mean "the foolish face of praise," the forced smile which we put on in company where we do not feel at ease in answer to conversation which does not interest us. The muscles, not spontaneously moved, but moved by a low usurping wilfulness, grow tight about the outline of the face with the most disagreeable sensation.

For nonconformity the world whips you with its displeasure. And therefore a man must know how to estimate a sour face. The by-standers look askance on him in the public street or in the friend's parlour. If this aversation had its origin in contempt and resistance like his own, he might well go home with a sad countenance; but the sour faces of the multitude, like their sweet faces, have no deep cause, but are put on and off as the wind blows and a newspaper directs. Yet is the discontent of the multitude more formidable than that of the senate and the college. It is easy enough for a firm man who knows the world to brook the rage of the cultivated classes. Their rage is decorous and prudent, for they are timid as being very vulnerable themselves. But when to their feminine rage the

indignation of the people is added, when the ignorant and the poor are aroused, when the unintelligent brute force that lies at the bottom of society is made to growl and mow, it needs the habit of magnanimity and religion to treat it godlike as a trifle of no concernment.

The other terror that scares us from self-trust is our consistency; a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

But why should you keep your head over your shoulder? Why drag about this corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself; what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed present, and live ever in a new day. In your metaphysics you have denied personality to the Deity: yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph his coat in the hand of the harlot, and flee.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said to-day. — 'Ah, so you shall be sure to be misunderstood.' — Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

I suppose no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are insignificant in the curve of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza; — read it forward, backward, or across, it still spells the same thing. In this pleasing, contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not, and see it not. My book should smell of pines and resound with the hum of insects. The swallow over my window should interweave that thread or straw he carries in his bill into my web also. We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment. There will be an agreement in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself, and will explain your other genuine actions. Your conformity explains nothing. Act singly, and what you have already done singly will justify you now. Greatness appeals to the future. If I can be firm enough to-day to do right, and scorn eyes, I must have done so much right before as to defend me now. Be it how it will, do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this. What makes the majesty of the heroes of the senate and the field, which so fills the

imagination? The consciousness of a train of great days and victories behind. They shed an united light on the advancing actor. He is attended as by a visible escort of angels. That is it which throws thunder into Chatham's voice, and dignity into Washington's port, and America into Adams's eye. Honor is venerable to us because it is no ephemeris. It is always ancient virtue. We worship it to-day because it is not of to-day. We love it and pay it homage, because it is not a trap for our love and homage, but is self-dependent, self-derived, and therefore of an old immaculate pedigree, even if shown in a young person.

I hope in these days we have heard the last of conformity and consistency. Let the words be gazetted and ridiculous henceforward. Instead of the gong for dinner, let us hear a whistle from the Spartan fife. Let us never bow and apologize more. A great man is coming to eat at my house. I do not wish to please him; I wish that he should wish to please me. I will stand here for humanity, and though I would make it kind, I would make it true. Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact which is the upshot of all history, that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no other time or place, but is the centre of things. Where he is, there is nature. He measures you, and all men, and all events. Ordinarily, every body in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much, that he must make all circumstances indifferent. Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time fully to accomplish his design; — and posterity seem to follow his steps as a train of clients. A man Caesar is born, and for ages after we have a Roman Empire. Christ is born, and millions of minds so grow and cleave to his genius, that he is confounded with virtue and the possible of man. An institution is the lengthened shadow of one man; as, Monachism, of the Hermit Antony; the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called "the height of Rome"; and all history resolves itself very easily into the biography of a few stout and earnest persons. Let a man then know his worth, and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper, in the world which exists for him. But the man in the street, finding no worth in himself which corresponds to the force which built a tower or sculptured a marble god, feels poor when he looks on these. To him a palace, a statue, or a costly book have an alien and forbidding air, much like a gay equipage, and seem to say like that, 'Who are you, Sir?' Yet they all are his, suitors for his notice, petitioners to his faculties that they will come out and take possession. The picture waits for my verdict: it is not to command me, but I am to settle its claims to praise. That popular fable of the sot who was picked up dead drunk in the street, carried to the duke's house, washed and dressed and laid in the duke's bed, and, on his waking, treated with all obsequious ceremony like the duke, and assured that he had been insane, owes its popularity to the fact, that it symbolizes so well the state of man, who is in the world a sort of sot, but now and then wakes up, exercises his reason, and finds himself a true prince.

Our reading is mendicant and sycophantic. In history, our imagination plays us false. Kingdom and lordship, power and estate, are a gaudier vocabulary than private John and Edward in a small house and common day's work; but the things of life are the same to

both; the sum total of both is the same. Why all this deference to Alfred, and Scanderbeg, and Gustavus? Suppose they were virtuous; did they wear out virtue? As great a stake depends on your private act to-day, as followed their public and renowned steps. When private men shall act with original views, the lustre will be transferred from the actions of kings to those of gentlemen.

The world has been instructed by its kings, who have so magnetized the eyes of nations. It has been taught by this colossal symbol the mutual reverence that is due from man to man. The joyful loyalty with which men have everywhere suffered the king, the noble, or the great proprietor to walk among them by a law of his own, make his own scale of men and things, and reverse theirs, pay for benefits not with money but with honor, and represent the law in his person, was the hieroglyphic by which they obscurely signified their consciousness of their own right and comeliness, the right of every man.

The magnetism which all original action exerts is explained when we inquire the reason of self-trust. Who is the Trustee? What is the aboriginal Self, on which a universal reliance may be grounded? What is the nature and power of that science-baffling star, without parallax, without calculable elements, which shoots a ray of beauty even into trivial and impure actions, if the least mark of independence appear? The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, which we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuition. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For, the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceed. We first share the life by which things exist, and afterwards see them as appearances in nature, and forget that we have shared their cause. Here is the fountain of action and of thought. Here are the lungs of that inspiration which giveth man wisdom, and which cannot be denied without impiety and atheism. We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes, all philosophy is at fault. Its presence or its absence is all we can affirm. Every man discriminates between the voluntary acts of his mind, and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed. My wilful actions and acquisitions are but roving; — the idlest reverie, the faintest native emotion, command my curiosity and respect. Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for, they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, but fatal. If I see a trait, my children will see it after me, and in course of time, all mankind, — although it may chance that no one has seen it before me. For my perception of it is as much a fact as the sun.

The relations of the soul to the divine spirit are so pure, that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the centre of the present thought; and new date and new create the

whole. Whenever a mind is simple, and receives a divine wisdom, old things pass away, — means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. All things are made sacred by relation to it, — one as much as another. All things are dissolved to their centre by their cause, and, in the universal miracle, petty and particular miracles disappear. If, therefore, a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion? Is the parent better than the child into whom he has cast his ripened being? Whence, then, this worship of the past? The centuries are conspirators against the sanity and authority of the soul. Time and space are but physiological colors which the eye makes, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be any thing more than a cheerful apologue or parable of my being and becoming.

Man is timid and apologetic; he is no longer upright; he dares not say 'I think,' 'I am,' but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose. These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature, in all moments alike. But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

This should be plain enough. Yet see what strong intellects dare not yet hear God himself, unless he speak the phraseology of I know not what David, or Jeremiah, or Paul. We shall not always set so great a price on a few texts, on a few lives. We are like children who repeat by rote the sentences of grandames and tutors, and, as they grow older, of the men of talents and character they chance to see, — painfully recollecting the exact words they spoke; afterwards, when they come into the point of view which those had who uttered these sayings, they understand them, and are willing to let the words go; for, at any time, they can use words as good when occasion comes. If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburden the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

And now at last the highest truth on this subject remains unsaid; probably cannot be said; for all that we say is the far-off remembering of the intuition. That thought, by what I can now nearest approach to say it, is this. When good is near you, when you have life in yourself, it is not by any known or accustomed way; you shall not discern the foot-prints of any other; you shall not see the face of man; you shall not hear any name;— the way, the thought, the good, shall be wholly strange and new. It shall exclude example and experience. You take the way from man, not to man. All persons that ever existed are its forgotten ministers. Fear and hope are alike beneath it. There is somewhat low even in hope. In the hour of vision, there is nothing that can be called gratitude, nor properly joy. The soul raised over passion beholds identity and eternal causation, perceives the self-

existence of Truth and Right, and calms itself with knowing that all things go well. Vast spaces of nature, the Atlantic Ocean, the South Sea, — long intervals of time, years, centuries, — are of no account. This which I think and feel underlay every former state of life and circumstances, as it does underlie my present, and what is called life, and what is called death.

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past to a new state, in the shooting of the gulf, in the darting to an aim. This one fact the world hates, that the soul *becomes*; for that for ever degrades the past, turns all riches to poverty, all reputation to a shame, confounds the saint with the rogue, shoves Jesus and Judas equally aside. Why, then, do we prate of self-reliance? Inasmuch as the soul is present, there will be power not confident but agent. To talk of reliance is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more obedience than I masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits. We fancy it rhetoric, when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men, plastic and permeable to principles, by the law of nature must overpower and ride all cities, nations, kings, rich men, poets, who are not.

This is the ultimate fact which we so quickly reach on this, as on every topic, the resolution of all into the ever-blessed ONE. Self-existence is the attribute of the Supreme Cause, and it constitutes the measure of good by the degree in which it enters into all lower forms. All things real are so by so much virtue as they contain. Commerce, husbandry, hunting, whaling, war, eloquence, personal weight, are somewhat, and engage my respect as examples of its presence and impure action. I see the same law working in nature for conservation and growth. Power is in nature the essential measure of right. Nature suffers nothing to remain in her kingdoms which cannot help itself. The genesis and maturation of a planet, its poise and orbit, the bended tree recovering itself from the strong wind, the vital resources of every animal and vegetable, are demonstrations of the self-sufficing, and therefore self-relying soul.

Thus all concentrates: let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions, by a simple declaration of the divine fact. Bid the invaders take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of nature and fortune beside our native riches.

But now we are a mob. Man does not stand in awe of man, nor is his genius admonished to stay at home, to put itself in communication with the internal ocean, but it goes abroad to beg a cup of water of the urns of other men. We must go alone. I like the silent church before the service begins, better than any preaching. How far off, how cool, how chaste the persons look, begirt each one with a precinct or sanctuary! So let us always sit. Why should we assume the faults of our friend, or wife, or father, or child, because they sit around our hearth, or are said to have the same blood? All men have my blood, and I have all men's. Not for that will I adopt their petulance or folly, even to the extent of being ashamed of it. But your isolation must not be mechanical, but spiritual, that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door, and say, — 'Come out unto us.' But keep thy state; come not into their

confusion. The power men possess to annoy me, I give them by a weak curiosity. No man can come near me but through my act. "What we love that we have, but by desire we bereave ourselves of the love."

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations; let us enter into the state of war, and wake Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavour to nourish my parents, to support my family, to be the chaste husband of one wife, — but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me, and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh to-day? You will soon love what is dictated by your nature as well as mine, and, if we follow the truth, it will bring us out safe at last. — But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility. Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then will they justify me, and do the same thing.

The populace think that your rejection of popular standards is a rejection of all standard, and mere antinomianism; and the bold sensualist will use the name of philosophy to gild his crimes. But the law of consciousness abides. There are two confessionals, in one or the other of which we must be shriven. You may fulfil your round of duties by clearing yourself in the *direct*, or in the *reflex* way. Consider whether you have satisfied your relations to father, mother, cousin, neighbour, town, cat, and dog; whether any of these can upbraid you. But I may also neglect this reflex standard, and absolve me to myself. I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts, it enables me to dispense with the popular code. If any one imagines that this law is lax, let him keep its commandment one day.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others!

If any man consider the present aspects of what is called by distinction *society*, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers. We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We

want men and women who shall renovate life and our social state, but we see that most natures are insolvent, cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion, we have not chosen, but society has chosen for us. We are parlour soldiers. We shun the rugged battle of fate, where strength is born.

If our young men miscarry in their first enterprises, they lose all heart. If the young merchant fails, men say he is *ruined*. If the finest genius studies at one of our colleges, and is not installed in an office within one year afterwards in the cities or suburbs of Boston or New York, it seems to his friends and to himself that he is right in being disheartened, and in complaining the rest of his life. A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who *teams it, farms it, peddles*, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always, like a cat, falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days, and feels no shame in not 'studying a profession,' for he does not postpone his life, but lives already. He has not one chance, but a hundred chances. Let a Stoic open the resources of man, and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations, that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries, and customs out of the window, we pity him no more, but thank and revere him, — and that teacher shall restore the life of man to splendor, and make his name dear to all history.

It is easy to see that a greater self-reliance must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; their modes of living; their association; in their property; in their speculative views.

1. In what prayers do men allow themselves! That which they call a holy office is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous. Prayer that craves a particular commodity, — any thing less than all good, — is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature, though for cheap ends. Caratach, in Fletcher's *Bonduca*, when admonished to inquire the mind of the god Audate, replies, —

"His hidden meaning lies in our endeavours;
Our valors are our best gods."

Another sort of false prayers are our regrets. Discontent is the want of self-reliance: it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in

communication with their own reason. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide: him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him, because he did not need it. We solicitously and apologetically caress and celebrate him, because he held on his way and scorned our disapprobation. The gods love him because men hated him. "To the persevering mortal," said Zoroaster, "the blessed Immortals are swift."

As men's prayers are a disease of the will, so are their creeds a disease of the intellect. They say with those foolish Israelites, 'Let not God speak to us, lest we die. Speak thou, speak any man with us, and we will obey.' Everywhere I am hindered of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's, or his brother's brother's God. Every new mind is a new classification. If it prove a mind of uncommon activity and power, a Locke, a Lavoisier, a Hutton, a Bentham, a Fourier, it imposes its classification on other men, and lo! a new system. In proportion to the depth of the thought, and so to the number of the objects it touches and brings within reach of the pupil, is his complacency. But chiefly is this apparent in creeds and churches, which are also classifications of some powerful mind acting on the elemental thought of duty, and man's relation to the Highest. Such is Calvinism, Quakerism, Swedenborgism. The pupil takes the same delight in subordinating every thing to the new terminology, as a girl who has just learned botany in seeing a new earth and new seasons thereby. It will happen for a time, that the pupil will find his intellectual power has grown by the study of his master's mind. But in all unbalanced minds, the classification is idolized, passes for the end, and not for a speedily exhaustible means, so that the walls of the system blend to their eye in the remote horizon with the walls of the universe; the luminaries of heaven seem to them hung on the arch their master built. They cannot imagine how you aliens have any right to see, — how you can see; 'It must be somehow that you stole the light from us.' They do not yet perceive, that light, unsystematic, indomitable, will break into any cabin, even into theirs. Let them chirp awhile and call it their own. If they are honest and do well, presently their neat new pinfold will be too strait and low, will crack, will lean, will rot and vanish, and the immortal light, all young and joyful, million-orbed, million-colored, will beam over the universe as on the first morning.

2. It is for want of self-culture that the superstition of Travelling, whose idols are Italy, England, Egypt, retains its fascination for all educated Americans. They who made England, Italy, or Greece venerable in the imagination did so by sticking fast where they were, like an axis of the earth. In manly hours, we feel that duty is our place. The soul is no traveller; the wise man stays at home, and when his necessities, his duties, on any occasion call him from his house, or into foreign lands, he is at home still, and shall make men sensible by the expression of his countenance, that he goes the missionary of wisdom and virtue, and visits cities and men like a sovereign, and not like an interloper or a valet.

I have no churlish objection to the circumnavigation of the globe, for the purposes of art, of study, and benevolence, so that the man is first domesticated, or does not go abroad with the hope of finding somewhat greater than he knows. He who travels to be amused, or to get somewhat which he does not carry, travels away from himself, and grows old

even in youth among old things. In Thebes, in Palmyra, his will and mind have become old and dilapidated as they. He carries ruins to ruins.

Travelling is a fool's paradise. Our first journeys discover to us the indifference of places. At home I dream that at Naples, at Rome, I can be intoxicated with beauty, and lose my sadness. I pack my trunk, embrace my friends, embark on the sea, and at last wake up in Naples, and there beside me is the stern fact, the sad self, unrelenting, identical, that I fled from. I seek the Vatican, and the palaces. I affect to be intoxicated with sights and suggestions, but I am not intoxicated. My giant goes with me wherever I go.

3. But the rage of travelling is a symptom of a deeper unsoundness affecting the whole intellectual action. The intellect is vagabond, and our system of education fosters restlessness. Our minds travel when our bodies are forced to stay at home. We imitate; and what is imitation but the travelling of the mind? Our houses are built with foreign taste; our shelves are garnished with foreign ornaments; our opinions, our tastes, our faculties, lean, and follow the Past and the Distant. The soul created the arts wherever they have flourished. It was in his own mind that the artist sought his model. It was an application of his own thought to the thing to be done and the conditions to be observed. And why need we copy the Doric or the Gothic model? Beauty, convenience, grandeur of thought, and quaint expression are as near to us as to any, and if the American artist will study with hope and love the precise thing to be done by him, considering the climate, the soil, the length of the day, the wants of the people, the habit and form of the government, he will create a house in which all these will find themselves fitted, and taste and sentiment will be satisfied also.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakspeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique. The Scipionism of Scipio is precisely that part he could not borrow. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned you, and you cannot hope too much or dare too much. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses, or Dante, but different from all these. Not possibly will the soul all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice; for the ear and the tongue are two organs of one nature. Abide in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.

4. As our Religion, our Education, our Art look abroad, so does our spirit of society. All men plume themselves on the improvement of society, and no man improves. Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For every thing that is given, something is taken. Society acquires new arts, and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of the

two men, and you shall see that the white man has lost his aboriginal strength. If the traveller tell us truly, strike the savage with a broad axe, and in a day or two the flesh shall unite and heal as if you struck the blow into soft pitch, and the same blow shall send the white to his grave.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has a fine Geneva watch, but he fails of the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory; his libraries overload his wit; the insurance-office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue. For every Stoic was a Stoic; but in Christendom where is the Christian?

There is no more deviation in the moral standard than in the standard of height or bulk. No greater men are now than ever were. A singular equality may be observed between the great men of the first and of the last ages; nor can all the science, art, religion, and philosophy of the nineteenth century avail to educate greater men than Plutarch's heroes, three or four and twenty centuries ago. Not in time is the race progressive. Phocion, Socrates, Anaxagoras, Diogenes, are great men, but they leave no class. He who is really of their class will not be called by their name, but will be his own man, and, in his turn, the founder of a sect. The arts and inventions of each period are only its costume, and do not invigorate men. The harm of the improved machinery may compensate its good. Hudson and Behring accomplished so much in their fishing-boats, as to astonish Parry and Franklin, whose equipment exhausted the resources of science and art. Galileo, with an opera-glass, discovered a more splendid series of celestial phenomena than any one since. Columbus found the New World in an undecked boat. It is curious to see the periodical disuse and perishing of means and machinery, which were introduced with loud laudation a few years or centuries before. The great genius returns to essential man. We reckoned the improvements of the art of war among the triumphs of science, and yet Napoleon conquered Europe by the bivouac, which consisted of falling back on naked valor, and disencumbering it of all aids. The Emperor held it impossible to make a perfect army, says Las Casas, "without abolishing our arms, magazines, commissaries, and carriages, until, in imitation of the Roman custom, the soldier should receive his supply of corn, grind it in his hand-mill, and bake his bread himself."

Society is a wave. The wave moves onward, but the water of which it is composed does not. The same particle does not rise from the valley to the ridge. Its unity is only phenomenal. The persons who make up a nation to-day, next year die, and their experience with them.

And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long, that they have come to esteem the religious, learned, and civil institutions as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, out of new respect for his

nature. Especially he hates what he has, if he see that it is accidental, — came to him by inheritance, or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him, and merely lies there, because no revolution or no robber takes it away. But that which a man is does always by necessity acquire, and what the man acquires is living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man breathes. "Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it." Our dependence on these foreign goods leads us to our slavish respect for numbers. The political parties meet in numerous conventions; the greater the concourse, and with each new uproar of announcement, The delegation from Essex! The Democrats from New Hampshire! The Whigs of Maine! the young patriot feels himself stronger than before by a new thousand of eyes and arms. In like manner the reformers summon conventions, and vote and resolve in multitude. Not so, O friends! will the God deign to enter and inhabit you, but by a method precisely the reverse. It is only as a man puts off all foreign support, and stands alone, that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.

So use all that is called Fortune. Most men gamble with her, and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt sit hereafter out of fear from her rotations. A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other favorable event, raises your spirits, and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

(from <http://www.emersoncentral.com/selfreliance.htm> .)

CHAPTER 12 : DRAMA

The Merchant of Venice by William Shakespeare



Act 1, Scene 1

SCENE I. Venice. A street.

Enter ANTONIO, SALARINO, and SALANIO

ANTONIO

In sooth, I know not why I am so sad:
It wearies me; you say it wearies you;
But how I caught it, found it, or came by it,
What stuff 'tis made of, whereof it is born,
I am to learn;
And such a want-wit sadness makes of me,
That I have much ado to know myself.

SALARINO

Your mind is tossing on the ocean;
There, where your argosies with portly sail,
Like signiors and rich burghers on the flood,
Or, as it were, the pageants of the sea,
Do overpeer the petty traffickers,
That curtsy to them, do them reverence,

As they fly by them with their woven wings.

SALANIO

Believe me, sir, had I such venture forth,
The better part of my affections would
Be with my hopes abroad. I should be still
Plucking the grass, to know where sits the wind,
Peering in maps for ports and piers and roads;
And every object that might make me fear
Misfortune to my ventures, out of doubt
Would make me sad.

SALARINO

My wind cooling my broth
Would blow me to an ague, when I thought
What harm a wind too great at sea might do.
I should not see the sandy hour-glass run,
But I should think of shallows and of flats,
And see my wealthy Andrew dock'd in sand,
Vailing her high-top lower than her ribs
To kiss her burial. Should I go to church
And see the holy edifice of stone,
And not bethink me straight of dangerous rocks,
Which touching but my gentle vessel's side,
Would scatter all her spices on the stream,
Enrobe the roaring waters with my silks,
And, in a word, but even now worth this,
And now worth nothing? Shall I have the thought
To think on this, and shall I lack the thought
That such a thing bechanced would make me sad?
But tell not me; I know, Antonio
Is sad to think upon his merchandise.

ANTONIO

Believe me, no: I thank my fortune for it,
My ventures are not in one bottom trusted,
Nor to one place; nor is my whole estate
Upon the fortune of this present year:
Therefore my merchandise makes me not sad.

SALARINO

Why, then you are in love.

ANTONIO

Fie, fie!

SALARINO

Not in love neither? Then let us say you are sad,
Because you are not merry: and 'twere as easy
For you to laugh and leap and say you are merry,
Because you are not sad. Now, by two-headed Janus,
Nature hath framed strange fellows in her time:
Some that will evermore peep through their eyes
And laugh like parrots at a bag-piper,
And other of such vinegar aspect
That they'll not show their teeth in way of smile,
Though Nestor swear the jest be laughable.

Enter BASSANIO, LORENZO, and GRATIANO

SALANIO

Here comes Bassanio, your most noble kinsman,
Gratiano and Lorenzo. Fare ye well:
We leave you now with better company.

SALARINO

I would have stay'd till I had made you merry,
If worthier friends had not prevented me.

ANTONIO

Your worth is very dear in my regard.
I take it, your own business calls on you
And you embrace the occasion to depart.

SALARINO

Good morrow, my good lords.

BASSANIO

Good signiors both, when shall we laugh? say, when?
You grow exceeding strange: must it be so?

SALARINO

We'll make our leisures to attend on yours.

Exeunt Salarino and Salanio

LORENZO

My Lord Bassanio, since you have found Antonio,
We two will leave you: but at dinner-time,
I pray you, have in mind where we must meet.

BASSANIO

I will not fail you.

GRATIANO

You look not well, Signior Antonio;
You have too much respect upon the world:
They lose it that do buy it with much care:
Believe me, you are marvellously changed.

ANTONIO

I hold the world but as the world, Gratiano;
A stage where every man must play a part,
And mine a sad one.

GRATIANO

Let me play the fool:
With mirth and laughter let old wrinkles come,
And let my liver rather heat with wine
Than my heart cool with mortifying groans.
Why should a man, whose blood is warm within,
Sit like his grandsire cut in alabaster?
Sleep when he wakes and creep into the jaundice
By being peevish? I tell thee what, Antonio--
I love thee, and it is my love that speaks--
There are a sort of men whose visages
Do cream and mantle like a standing pond,
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit,
As who should say 'I am Sir Oracle,

And when I ope my lips let no dog bark!
O my Antonio, I do know of these
That therefore only are reputed wise
For saying nothing; when, I am very sure,
If they should speak, would almost damn those ears,
Which, hearing them, would call their brothers fools.
I'll tell thee more of this another time:
But fish not, with this melancholy bait,
For this fool gudgeon, this opinion.
Come, good Lorenzo. Fare ye well awhile:
I'll end my exhortation after dinner.

LORENZO

Well, we will leave you then till dinner-time:
I must be one of these same dumb wise men,
For Gratiano never lets me speak.

GRATIANO

Well, keep me company but two years moe,
Thou shalt not know the sound of thine own tongue.

ANTONIO

Farewell: I'll grow a talker for this gear.

GRATIANO

Thanks, i' faith, for silence is only commendable
In a neat's tongue dried and a maid not vendible.

Exeunt GRATIANO and LORENZO

ANTONIO

Is that any thing now?

BASSANIO

Gratiano speaks an infinite deal of nothing, more
than any man in all Venice. His reasons are as two
grains of wheat hid in two bushels of chaff: you
shall seek all day ere you find them, and when you
have them, they are not worth the search.

ANTONIO

Well, tell me now what lady is the same
To whom you swore a secret pilgrimage,
That you to-day promised to tell me of?

BASSANIO

'Tis not unknown to you, Antonio,
How much I have disabled mine estate,
By something showing a more swelling port
Than my faint means would grant continuance:
Nor do I now make moan to be abridged
From such a noble rate; but my chief care
Is to come fairly off from the great debts
Wherein my time something too prodigal
Hath left me gaged. To you, Antonio,
I owe the most, in money and in love,
And from your love I have a warranty
To unburden all my plots and purposes
How to get clear of all the debts I owe.

ANTONIO

I pray you, good Bassanio, let me know it;
And if it stand, as you yourself still do,
Within the eye of honour, be assured,
My purse, my person, my extremest means,
Lie all unlock'd to your occasions.

BASSANIO

In my school-days, when I had lost one shaft,
I shot his fellow of the self-same flight
The self-same way with more advised watch,
To find the other forth, and by adventuring both
I oft found both: I urge this childhood proof,
Because what follows is pure innocence.
I owe you much, and, like a wilful youth,
That which I owe is lost; but if you please
To shoot another arrow that self way
Which you did shoot the first, I do not doubt,
As I will watch the aim, or to find both
Or bring your latter hazard back again
And thankfully rest debtor for the first.

ANTONIO

You know me well, and herein spend but time
To wind about my love with circumstance;
And out of doubt you do me now more wrong
In making question of my uttermost
Than if you had made waste of all I have:
Then do but say to me what I should do
That in your knowledge may by me be done,
And I am prest unto it: therefore, speak.

BASSANIO

In Belmont is a lady richly left;
And she is fair, and, fairer than that word,
Of wondrous virtues: sometimes from her eyes
I did receive fair speechless messages:
Her name is Portia, nothing undervalued
To Cato's daughter, Brutus' Portia:
Nor is the wide world ignorant of her worth,
For the four winds blow in from every coast
Renowned suitors, and her sunny locks
Hang on her temples like a golden fleece;
Which makes her seat of Belmont Colchos' strand,
And many Jasons come in quest of her.
O my Antonio, had I but the means
To hold a rival place with one of them,
I have a mind presages me such thrift,
That I should questionless be fortunate!

ANTONIO

Thou know'st that all my fortunes are at sea;
Neither have I money nor commodity
To raise a present sum: therefore go forth;
Try what my credit can in Venice do:
That shall be rack'd, even to the uttermost,
To furnish thee to Belmont, to fair Portia.
Go, presently inquire, and so will I,
Where money is, and I no question make
To have it of my trust or for my sake.

Exeunt

SCENE II: Belmont. A room in PORTIA'S house.

Enter PORTIA and NERISSA

PORTIA

By my troth, Nerissa, my little body is aweary of this great world.

NERISSA

You would be, sweet madam, if your miseries were in the same abundance as your good fortunes are: and yet, for aught I see, they are as sick that surfeit with too much as they that starve with nothing. It is no mean happiness therefore, to be seated in the mean: superfluity comes sooner by white hairs, but competency lives longer.

PORTIA

Good sentences and well pronounced.

NERISSA

They would be better, if well followed.

PORTIA

If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching. The brain may devise laws for the blood, but a hot temper leaps o'er a cold decree: such a hare is madness the youth, to skip o'er the meshes of good counsel the cripple. But this reasoning is not in the fashion to choose me a husband. O me, the word 'choose!' I may neither choose whom I would nor refuse whom I dislike; so is the will of a living daughter curbed by the will of a dead father. Is it not hard, Nerissa, that I cannot choose one nor refuse none?

NERISSA

Your father was ever virtuous; and holy men at their

death have good inspirations: therefore the lottery, that he hath devised in these three chests of gold, silver and lead, whereof who chooses his meaning chooses you, will, no doubt, never be chosen by any rightly but one who shall rightly love. But what warmth is there in your affection towards any of these princely suitors that are already come?

PORTIA

I pray thee, over-name them; and as thou namest them, I will describe them; and, according to my description, level at my affection.

NERISSA

First, there is the Neapolitan prince.

PORTIA

Ay, that's a colt indeed, for he doth nothing but talk of his horse; and he makes it a great appropriation to his own good parts, that he can shoe him himself. I am much afeard my lady his mother played false with a smith.

NERISSA

Then there is the County Palatine.

PORTIA

He doth nothing but frown, as who should say 'If you will not have me, choose:' he hears merry tales and smiles not: I fear he will prove the weeping philosopher when he grows old, being so full of unmannerly sadness in his youth. I had rather be married to a death's-head with a bone in his mouth than to either of these. God defend me from these two!

NERISSA

How say you by the French lord, Monsieur Le Bon?

PORTIA

God made him, and therefore let him pass for a man.
In truth, I know it is a sin to be a mocker: but,
he! why, he hath a horse better than the
Neapolitan's, a better bad habit of frowning than
the Count Palatine; he is every man in no man; if a
throstle sing, he falls straight a capering: he will
fence with his own shadow: if I should marry him, I
should marry twenty husbands. If he would despise me
I would forgive him, for if he love me to madness, I
shall never requite him.

NERISSA

What say you, then, to Falconbridge, the young baron
of England?

PORTIA

You know I say nothing to him, for he understands
not me, nor I him: he hath neither Latin, French,
nor Italian, and you will come into the court and
swear that I have a poor pennyworth in the English.
He is a proper man's picture, but, alas, who can
converse with a dumb-show? How oddly he is suited!
I think he bought his doublet in Italy, his round
hose in France, his bonnet in Germany and his
behavior every where.

NERISSA

What think you of the Scottish lord, his neighbour?

PORTIA

That he hath a neighbourly charity in him, for he
borrowed a box of the ear of the Englishman and
swore he would pay him again when he was able: I
think the Frenchman became his surety and sealed
under for another.

NERISSA

How like you the young German, the Duke of Saxony's nephew?

PORTIA

Very vilely in the morning, when he is sober, and most vilely in the afternoon, when he is drunk: when he is best, he is a little worse than a man, and when he is worst, he is little better than a beast: and the worst fall that ever fell, I hope I shall make shift to go without him.

NERISSA

If he should offer to choose, and choose the right casket, you should refuse to perform your father's will, if you should refuse to accept him.

PORTIA

Therefore, for fear of the worst, I pray thee, set a deep glass of rhenish wine on the contrary casket, for if the devil be within and that temptation without, I know he will choose it. I will do any thing, Nerissa, ere I'll be married to a sponge.

NERISSA

You need not fear, lady, the having any of these lords: they have acquainted me with their determinations; which is, indeed, to return to their home and to trouble you with no more suit, unless you may be won by some other sort than your father's imposition depending on the caskets.

PORTIA

If I live to be as old as Sibylla, I will die as chaste as Diana, unless I be obtained by the manner of my father's will. I am glad this parcel of wooers are so reasonable, for there is not one among them but I dote on his very absence, and I pray God grant them a fair departure.

NERISSA

Do you not remember, lady, in your father's time, a Venetian, a scholar and a soldier, that came hither in company of the Marquis of Montferrat?

PORTIA

Yes, yes, it was Bassanio; as I think, he was so called.

NERISSA

True, madam: he, of all the men that ever my foolish eyes looked upon, was the best deserving a fair lady.

PORTIA

I remember him well, and I remember him worthy of thy praise.

Enter a Serving-man
How now! what news?

Servant

The four strangers seek for you, madam, to take their leave: and there is a forerunner come from a fifth, the Prince of Morocco, who brings word the prince his master will be here to-night.

PORTIA

If I could bid the fifth welcome with so good a heart as I can bid the other four farewell, I should be glad of his approach: if he have the condition of a saint and the complexion of a devil, I had rather he should shrive me than wive me. Come, Nerissa. Sirrah, go before.
Whiles we shut the gates
upon one wooer, another knocks at the door.

Exeunt

[The plot of the intervening Acts until Act IV, Scene 1 below:

Back in Venice, after much begging, Bassanio convinces the merchant Shylock the Jew to lend him 3000 ducats, with Antonio putting up his property as the bond. Although Shylock hates Antonio, he lends the money anyway, hoping Antonio will default on the loan. Antonio, though, has confidence one of his ocean vessels will come to port one month before the three month deadline.

The Moroccan prince arrives at Belmont to woo Portia and learns that if he chooses the wrong chest, he must swear to never ask any woman to marry him.

Back in Venice, Launcelot Gobbo, a clown and Shylock's servant, tells his father, old Gobbo, that he wishes to leave Shylock and work for Bassanio. Bassanio agrees to it and instructs his servant Leonardo to prepare dinner for him and Shylock. Gratiano then arrives and tells Bassanio he'll help him win over Portia. Shylock's daughter, Jessica, gives a love letter to Launcelot to deliver to Antonio's Christian friend Lorenzo. In the letter, Lorenzo learns that Jessica will pretend to be a male torchbearer for him at the supper between Antonio and Shylock. Shylock, going to the supper, leaves his house keys with his daughter, Jessica, warning her not to take part in the evening's Christian activities. Later that night, Gratiano, Salerio, and Lorenzo meet outside Shylock's house to get Jessica. After Lorenzo and Jessica unite, they all head to meet Bassanio on Antonio's ship to sail to Portia's.

At Portia's house, the Moroccan prince chooses a chest to open. Each has an inscription, and only the correct one contains Portia's picture. He chooses incorrectly (the gold one), and leaves defeated.

Salerio assures Solanio that Lorenzo and Jessica were not on the ship with Bassanio and Gratiano, and they are thus missing. Shylock, of course, wants his money and his daughter back.

At Portia's house, the Prince of Aragon arrives and chooses the silver chest, also the wrong one. Again, he must swear to never woo any maid in marriage and to never tell a soul which chest he opened.

Solanio and Salerio confirm that Antonio's ship has sunk. They then make fun of Shylock for his predicament of losing his daughters. Shylock then laments of his monetary loss to another Jew, Tubal, yet rejoices that Antonio is sure to default on his loan.

At Portia's house, she begs Bassanio to wait in choosing so that she may spend time with him, in case he chooses wrong. He correctly chooses the lead casket, though, and wins Portia's hand in marriage. To seal the union, Portia gives Bassanio a ring, warning that he should never lose it or give it away, lest he risk losing her love for him. Gratiano then announces his intention to wed Nerissa. Next, Salerio, Lorenzo, and Jessica arrive, informing Bassanio that Antonio lost his ships, and, furthermore, that Shylock is viciously declaring forfeiture of the bond by Antonio. Bassanio leaves for Venice to repay the loan.

In Venice, Shylock has Antonio arrested for failure to repay the loan.

At Belmont, Portia tells Lorenzo and Jessica to manage her house while she and Nerissa go to a monastery until Bassanio returns. In fact, though, she and Nerissa will disguise themselves as young men and travel to Venice.

Act 4, Scene 1 below is set in a Venetian court. The Duke presides over the sentencing hearing of Antonio wherein Shylock intends to cut "a pound of flesh from Antonio's breast" since the due date has past and that was the terms of the bond, even though Bassanio offers him 6,000 ducats for repayment. Nerissa and Portia, disguised as a court clerk and doctor of civil law respectively, arrive at the court.]

Act 4, Scene 1

SCENE I. Venice. A court of justice.

Enter the DUKE, the Magnificoes, ANTONIO, BASSANIO, GRATIANO, SALERIO, and others

DUKE

What, is Antonio here?

ANTONIO

Ready, so please your grace.

DUKE

I am sorry for thee: thou art come to answer
A stony adversary, an inhuman wretch
uncapable of pity, void and empty
From any dram of mercy.

ANTONIO

I have heard
Your grace hath ta'en great pains to qualify
His rigorous course; but since he stands obdurate
And that no lawful means can carry me
Out of his envy's reach, I do oppose
My patience to his fury, and am arm'd
To suffer, with a quietness of spirit,
The very tyranny and rage of his.

DUKE

Go one, and call the Jew into the court.

SALERIO

He is ready at the door: he comes, my lord.

Enter SHYLOCK

DUKE

Make room, and let him stand before our face.
Shylock, the world thinks, and I think so too,
That thou but lead'st this fashion of thy malice
To the last hour of act; and then 'tis thought
Thou'lt show thy mercy and remorse more strange
Than is thy strange apparent cruelty;
And where thou now exact'st the penalty,
Which is a pound of this poor merchant's flesh,
Thou wilt not only loose the forfeiture,
But, touch'd with human gentleness and love,
Forgive a moiety of the principal;
Glancing an eye of pity on his losses,
That have of late so huddled on his back,
Enow to press a royal merchant down
And pluck commiseration of his state
From brassy bosoms and rough hearts of flint,
From stubborn Turks and Tartars, never train'd
To offices of tender courtesy.
We all expect a gentle answer, Jew.

SHYLOCK

I have possess'd your grace of what I purpose;
And by our holy Sabbath have I sworn
To have the due and forfeit of my bond:
If you deny it, let the danger light
Upon your charter and your city's freedom.
You'll ask me, why I rather choose to have
A weight of carrion flesh than to receive
Three thousand ducats: I'll not answer that:
But, say, it is my humour: is it answer'd?
What if my house be troubled with a rat
And I be pleased to give ten thousand ducats
To have it baned? What, are you answer'd yet?
Some men there are love not a gaping pig;
Some, that are mad if they behold a cat;
And others, when the bagpipe sings i' the nose,
Cannot contain their urine: for affection,
Mistress of passion, sways it to the mood
Of what it likes or loathes. Now, for your answer:
As there is no firm reason to be render'd,
Why he cannot abide a gaping pig;
Why he, a harmless necessary cat;
Why he, a woollen bagpipe; but of force

Must yield to such inevitable shame
As to offend, himself being offended;
So can I give no reason, nor I will not,
More than a lodged hate and a certain loathing
I bear Antonio, that I follow thus
A losing suit against him. Are you answer'd?

BASSANIO

This is no answer, thou unfeeling man,
To excuse the current of thy cruelty.

SHYLOCK

I am not bound to please thee with my answers.

BASSANIO

Do all men kill the things they do not love?

SHYLOCK

Hates any man the thing he would not kill?

BASSANIO

Every offence is not a hate at first.

SHYLOCK

What, wouldst thou have a serpent sting thee twice?

ANTONIO

I pray you, think you question with the Jew:
You may as well go stand upon the beach
And bid the main flood bate his usual height;
You may as well use question with the wolf
Why he hath made the ewe bleat for the lamb;
You may as well forbid the mountain pines
To wag their high tops and to make no noise,
When they are fretten with the gusts of heaven;
You may as well do anything most hard,
As seek to soften that--than which what's harder?--
His Jewish heart: therefore, I do beseech you,
Make no more offers, use no farther means,

But with all brief and plain conveniency
Let me have judgment and the Jew his will.

BASSANIO

For thy three thousand ducats here is six.

SHYLOCK

What judgment shall I dread, doing
Were in six parts and every part a ducat,
I would not draw them; I would have my bond.

DUKE

How shalt thou hope for mercy, rendering none?

SHYLOCK

What judgment shall I dread, doing no wrong?
You have among you many a purchased slave,
Which, like your asses and your dogs and mules,
You use in abject and in slavish parts,
Because you bought them: shall I say to you,
Let them be free, marry them to your heirs?
Why sweat they under burthens? let their beds
Be made as soft as yours and let their palates
Be season'd with such viands? You will answer
'The slaves are ours:' so do I answer you:
The pound of flesh, which I demand of him,
Is dearly bought; 'tis mine and I will have it.
If you deny me, fie upon your law!
There is no force in the decrees of Venice.
I stand for judgment: answer; shall I have it?

DUKE

Upon my power I may dismiss this court,
Unless Bellario, a learned doctor,
Whom I have sent for to determine this,
Come here to-day.

SALERIO

My lord, here stays without
A messenger with letters from the doctor,

New come from Padua.

DUKE

Bring us the letter; call the messenger.

BASSANIO

Good cheer, Antonio! What, man, courage yet!
The Jew shall have my flesh, blood, bones and all,
Ere thou shalt lose for me one drop of blood.

ANTONIO

I am a tainted wether of the flock,
Meetest for death: the weakest kind of fruit
Drops earliest to the ground; and so let me
You cannot better be employ'd, Bassanio,
Than to live still and write mine epitaph.

Enter NERISSA, dressed like a lawyer's clerk

DUKE

Came you from Padua, from Bellario?

NERISSA

From both, my lord. Bellario greets your grace.

Presenting a letter

BASSANIO

Why dost thou whet thy knife so earnestly?

SHYLOCK

To cut the forfeiture from that bankrupt there.

GRATIANO

Not on thy sole, but on thy soul, harsh Jew,
Thou makest thy knife keen; but no metal can,
No, not the hangman's axe, bear half the keenness
Of thy sharp envy. Can no prayers pierce thee?

SHYLOCK

No, none that thou hast wit enough to make.

GRATIANO

O, be thou damn'd, execrable dog!
And for thy life let justice be accused.
Thou almost makest me waver in my faith
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men: thy currish spirit
Govern'd a wolf, who, hang'd for human slaughter,
Even from the gallows did his fell soul fleet,
And, whilst thou lay'st in thy unhallow'd dam,
Infused itself in thee; for thy desires
Are wolfish, bloody, starved and ravenous.

SHYLOCK

Till thou canst rail the seal from off my bond,
Thou but offend'st thy lungs to speak so loud:
Repair thy wit, good youth, or it will fall
To cureless ruin. I stand here for law.

DUKE

This letter from Bellario doth commend
A young and learned doctor to our court.
Where is he?

NERISSA

He attendeth here hard by,
To know your answer, whether you'll admit him.

DUKE

With all my heart. Some three or four of you
Go give him courteous conduct to this place.
Meantime the court shall hear Bellario's letter.

Clerk

[Reads]

Your grace shall understand that at the receipt of your letter I am very sick: but in the instant that your messenger came, in loving visitation was with me a young doctor of Rome; his name is Balthasar. I acquainted him with the cause in controversy between the Jew and Antonio the merchant: we turned o'er many books together: he is furnished with my opinion; which, bettered with his own learning, the greatness whereof I cannot enough commend, comes with him, at my importunity, to fill up your grace's request in my stead. I beseech you, let his lack of years be no impediment to let him lack a reverend estimation; for I never knew so young a body with so old a head. I leave him to your gracious acceptance, whose trial shall better publish his commendation.

DUKE

You hear the learn'd Bellario, what he writes:
And here, I take it, is the doctor come.

Enter PORTIA, dressed like a doctor of laws
Give me your hand. Come you from old Bellario?

PORTIA

I did, my lord.

DUKE

You are welcome: take your place.
Are you acquainted with the difference
That holds this present question in the court?

PORTIA

I am informed thoroughly of the cause.
Which is the merchant here, and which the Jew?

DUKE

Antonio and old Shylock, both stand forth.

PORTIA

Is your name Shylock?

SHYLOCK

Shylock is my name.

PORTIA

Of a strange nature is the suit you follow;
Yet in such rule that the Venetian law
Cannot impugn you as you do proceed.
You stand within his danger, do you not?

ANTONIO

Ay, so he says.

PORTIA

Do you confess the bond?

ANTONIO

I do.

PORTIA

Then must the Jew be merciful.

SHYLOCK

On what compulsion must I? tell me that.

PORTIA

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,

It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy. I have spoke thus much
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence 'gainst the merchant there.

SHYLOCK

My deeds upon my head! I crave the law,
The penalty and forfeit of my bond.

PORTIA

Is he not able to discharge the money?

BASSANIO

Yes, here I tender it for him in the court;
Yea, twice the sum: if that will not suffice,
I will be bound to pay it ten times o'er,
On forfeit of my hands, my head, my heart:
If this will not suffice, it must appear
That malice bears down truth. And I beseech you,
Wrest once the law to your authority:
To do a great right, do a little wrong,
And curb this cruel devil of his will.

PORTIA

It must not be; there is no power in Venice
Can alter a decree established:
'Twill be recorded for a precedent,
And many an error by the same example
Will rush into the state: it cannot be.

SHYLOCK

A Daniel come to judgment! yea, a Daniel!
O wise young judge, how I do honour thee!

PORTIA

I pray you, let me look upon the bond.

SHYLOCK

Here 'tis, most reverend doctor, here it is.

PORTIA

Shylock, there's thrice thy money offer'd thee.

SHYLOCK

An oath, an oath, I have an oath in heaven:
Shall I lay perjury upon my soul?
No, not for Venice.

PORTIA

Why, this bond is forfeit;
And lawfully by this the Jew may claim
A pound of flesh, to be by him cut off
Nearest the merchant's heart. Be merciful:
Take thrice thy money; bid me tear the bond.

SHYLOCK

When it is paid according to the tenor.
It doth appear you are a worthy judge;
You know the law, your exposition
Hath been most sound: I charge you by the law,
Whereof you are a well-deserving pillar,
Proceed to judgment: by my soul I swear
There is no power in the tongue of man
To alter me: I stay here on my bond.

ANTONIO

Most heartily I do beseech the court
To give the judgment.

PORTIA

Why then, thus it is:
You must prepare your bosom for his knife.

SHYLOCK

O noble judge! O excellent young man!

PORTIA

For the intent and purpose of the law
Hath full relation to the penalty,
Which here appeareth due upon the bond.

SHYLOCK

'Tis very true: O wise and upright judge!
How much more elder art thou than thy looks!

PORTIA

Therefore lay bare your bosom.

SHYLOCK

Ay, his breast:
So says the bond: doth it not, noble judge?
'Nearest his heart:' those are the very words.

PORTIA

It is so. Are there balance here to weigh
The flesh?

SHYLOCK

I have them ready.

PORTIA

Have by some surgeon, Shylock, on your charge,
To stop his wounds, lest he do bleed to death.

SHYLOCK

Is it so nominated in the bond?

PORTIA

It is not so express'd: but what of that?
'Twere good you do so much for charity.

SHYLOCK

I cannot find it; 'tis not in the bond.

PORTIA

You, merchant, have you any thing to say?

ANTONIO

But little: I am arm'd and well prepared.
Give me your hand, Bassanio: fare you well!
Grieve not that I am fallen to this for you;
For herein Fortune shows herself more kind
Than is her custom: it is still her use
To let the wretched man outlive his wealth,
To view with hollow eye and wrinkled brow
An age of poverty; from which lingering penance
Of such misery doth she cut me off.
Commend me to your honourable wife:
Tell her the process of Antonio's end;
Say how I loved you, speak me fair in death;
And, when the tale is told, bid her be judge
Whether Bassanio had not once a love.
Repent but you that you shall lose your friend,
And he repents not that he pays your debt;
For if the Jew do cut but deep enough,
I'll pay it presently with all my heart.

BASSANIO

Antonio, I am married to a wife
Which is as dear to me as life itself;
But life itself, my wife, and all the world,
Are not with me esteem'd above thy life:
I would lose all, ay, sacrifice them all
Here to this devil, to deliver you.

PORTIA

Your wife would give you little thanks for that,
If she were by, to hear you make the offer.

GRATIANO

I have a wife, whom, I protest, I love:
I would she were in heaven, so she could
Entreat some power to change this currish Jew.

NERISSA

'Tis well you offer it behind her back;
The wish would make else an unquiet house.

SHYLOCK

These be the Christian husbands. I have a daughter;
Would any of the stock of Barrabas
Had been her husband rather than a Christian!

Aside
We trifle time: I pray thee, pursue sentence.

PORTIA

A pound of that same merchant's flesh is thine:
The court awards it, and the law doth give it.

SHYLOCK

Most rightful judge!

PORTIA

And you must cut this flesh from off his breast:
The law allows it, and the court awards it.

SHYLOCK

Most learned judge! A sentence! Come, prepare!

PORTIA

Tarry a little; there is something else.
This bond doth give thee here no jot of blood;
The words expressly are 'a pound of flesh:'
Take then thy bond, take thou thy pound of flesh;
But, in the cutting it, if thou dost shed
One drop of Christian blood, thy lands and goods

Are, by the laws of Venice, confiscate
Unto the state of Venice.

GRATIANO

O upright judge! Mark, Jew: O learned judge!

SHYLOCK

Is that the law?

PORTIA

Thyself shalt see the act:
For, as thou urgest justice, be assured
Thou shalt have justice, more than thou desirest.

GRATIANO

O learned judge! Mark, Jew: a learned judge!

SHYLOCK

I take this offer, then; pay the bond thrice
And let the Christian go.

BASSANIO

Here is the money.

PORTIA

Soft!
The Jew shall have all justice; soft! no haste:
He shall have nothing but the penalty.

GRATIANO

O Jew! an upright judge, a learned judge!

PORTIA

Therefore prepare thee to cut off the flesh.
Shed thou no blood, nor cut thou less nor more
But just a pound of flesh: if thou cut'st more
Or less than a just pound, be it but so much

As makes it light or heavy in the substance,
Or the division of the twentieth part
Of one poor scruple, nay, if the scale do turn
But in the estimation of a hair,
Thou diest and all thy goods are confiscate.

GRATIANO

A second Daniel, a Daniel, Jew!
Now, infidel, I have you on the hip.

PORTIA

Why doth the Jew pause? take thy forfeiture.

SHYLOCK

Give me my principal, and let me go.

BASSANIO

I have it ready for thee; here it is.

PORTIA

He hath refused it in the open court:
He shall have merely justice and his bond.

GRATIANO

A Daniel, still say I, a second Daniel!
I thank thee, Jew, for teaching me that word.

SHYLOCK

Shall I not have barely my principal?

PORTIA

Thou shalt have nothing but the forfeiture,
To be so taken at thy peril, Jew.

SHYLOCK

Why, then the devil give him good of it!
I'll stay no longer question.

PORTIA

Tarry, Jew:
The law hath yet another hold on you.
It is enacted in the laws of Venice,
If it be proved against an alien
That by direct or indirect attempts
He seek the life of any citizen,
The party 'gainst the which he doth contrive
Shall seize one half his goods; the other half
Comes to the privy coffer of the state;
And the offender's life lies in the mercy
Of the duke only, 'gainst all other voice.
In which predicament, I say, thou stand'st;
For it appears, by manifest proceeding,
That indirectly and directly too
Thou hast contrived against the very life
Of the defendant; and thou hast incurr'd
The danger formerly by me rehearsed.
Down therefore and beg mercy of the duke.

GRATIANO

Beg that thou mayst have leave to hang thyself:
And yet, thy wealth being forfeit to the state,
Thou hast not left the value of a cord;
Therefore thou must be hang'd at the state's charge.

DUKE

That thou shalt see the difference of our spirits,
I pardon thee thy life before thou ask it:
For half thy wealth, it is Antonio's;
The other half comes to the general state,
Which humbleness may drive unto a fine.

PORTIA

Ay, for the state, not for Antonio.

SHYLOCK

Nay, take my life and all; pardon not that:
You take my house when you do take the prop
That doth sustain my house; you take my life

When you do take the means whereby I live.

PORTIA

What mercy can you render him, Antonio?

GRATIANO

A halter gratis; nothing else, for God's sake.

ANTONIO

So please my lord the duke and all the court
To quit the fine for one half of his goods,
I am content; so he will let me have
The other half in use, to render it,
Upon his death, unto the gentleman
That lately stole his daughter:
Two things provided more, that, for this favour,
He presently become a Christian;
The other, that he do record a gift,
Here in the court, of all he dies possess'd,
Unto his son Lorenzo and his daughter.

DUKE

He shall do this, or else I do recant
The pardon that I late pronounced here.

PORTIA

Art thou contented, Jew? what dost thou say?

SHYLOCK

I am content.

PORTIA

Clerk, draw a deed of gift.

SHYLOCK

I pray you, give me leave to go from hence;
I am not well: send the deed after me,
And I will sign it.

DUKE

Get thee gone, but do it.

GRATIANO

In christening shalt thou have two god-fathers:
Had I been judge, thou shouldst have had ten more,
To bring thee to the gallows, not the font.

Exit SHYLOCK

DUKE

Sir, I entreat you home with me to dinner.

PORTIA

I humbly do desire your grace of pardon:
I must away this night toward Padua,
And it is meet I presently set forth.

DUKE

I am sorry that your leisure serves you not.
Antonio, gratify this gentleman,
For, in my mind, you are much bound to him.

Exeunt Duke and his train

BASSANIO

Most worthy gentleman, I and my friend
Have by your wisdom been this day acquitted
Of grievous penalties; in lieu whereof,
Three thousand ducats, due unto the Jew,
We freely cope your courteous pains withal.

ANTONIO

And stand indebted, over and above,
In love and service to you evermore.

PORTIA

He is well paid that is well satisfied;
And I, delivering you, am satisfied
And therein do account myself well paid:
My mind was never yet more mercenary.
I pray you, know me when we meet again:
I wish you well, and so I take my leave.

BASSANIO

Dear sir, of force I must attempt you further:
Take some remembrance of us, as a tribute,
Not as a fee: grant me two things, I pray you,
Not to deny me, and to pardon me.

PORTIA

You press me far, and therefore I will yield.

To ANTONIO
Give me your gloves, I'll wear them for your sake;

To BASSANIO
And, for your love, I'll take this ring from you:
Do not draw back your hand; I'll take no more;
And you in love shall not deny me this.

BASSANIO

This ring, good sir, alas, it is a trifle!
I will not shame myself to give you this.

PORTIA

I will have nothing else but only this;
And now methinks I have a mind to it.

BASSANIO

There's more depends on this than on the value.
The dearest ring in Venice will I give you,
And find it out by proclamation:
Only for this, I pray you, pardon me.

PORTIA

I see, sir, you are liberal in offers

You taught me first to beg; and now methinks
You teach me how a beggar should be answer'd.

BASSANIO

Good sir, this ring was given me by my wife;
And when she put it on, she made me vow
That I should neither sell nor give nor lose it.

PORTIA

That 'scuse serves many men to save their gifts.
An if your wife be not a mad-woman,
And know how well I have deserved the ring,
She would not hold out enemy for ever,
For giving it to me. Well, peace be with you!

Exeunt Portia and Nerissa

ANTONIO

My Lord Bassanio, let him have the ring:
Let his deservings and my love withal
Be valued against your wife's commandment.

BASSANIO

Go, Gratiano, run and overtake him;
Give him the ring, and bring him, if thou canst,
Unto Antonio's house: away! make haste.

Exit Gratiano
Come, you and I will thither presently;
And in the morning early will we both
Fly toward Belmont: come, Antonio.

Exeunt

[Plot of the remainder of the play: Portia was thus able to get Bassanio's ring, and later Nerissa (disguised as a court clerk) works to get her husband (Gratiano) to give her his wedding ring, in which he eventually acquiesces.

At Belmont, Lorenzo and Jessica share a peaceful night together. The next morning, Bassanio and Portia, and Gratiano and Nerissa reunite. After quarreling over the loss of rings, the women admit of their ruse and return the rings to their husbands. Further, they

inform Antonio that three of his ships have come to port full of merchandise. Finally, they give the deed to Jessica and Lorenzo promising to give them Shylock's money and possessions upon his death.]

(From http://www.shakespeare-literature.com/The_Merchant_of_Venice/.)