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## PREFACE.

TiIs present volume, though carefully fitted, like each of its predecessors, to the place which it holds in the Series, forms; also, in itself, like each of them, a complete progressive Reader. It is not, therefore, merely a set of promiscnous extracts: claiming no other than the merit of exhibiting diversity of style and elegance of sentiment.
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The Firss Part of the work, embracing some thirty-five pages, is devoted to the statement and illustration of principles and precepts for Rhetorical Reading. The instructions in this part will be found, it is hoped, comprehensive without being prolix, and, withal so simple and so direct as to admit of the most ready and accurate application. In this part, the diligent student will find every necessary aid in his endeavors to attain a graceful and effective delivery; while the teacher, anxions to secure to his pupils the delivery; while the teacher, anxions to secure to his pupils the
benefit of ample and judicious practice, will have no reason to complain of the pancity of examples.
The Srcond Part, occupying the remaindor of the volume, comprises more than two hundred Fxercises in reading. Here each prises more than two hundred Exercises in reading. Here each
Lesson is preceded by a list of words taken from it, and duly defined; the Proper Names are explained in brief, but often comprehensive Notes; frequent References are made to the instructions in the First Part; and the whole is concluded with a series of questions designed to awaken interest, prolong attention, and so make the deeper impression. These notes, references, definitions, and the deper impression. These notes, reerences, definitions, and questions, all have a common aim, - that of securing a better reading
its meaning. They direct attention to the precise import of given words in given places, fix firmly in the mind noted events, persons, and localities, and foster the habit of tracing minutely the several shades and relations of thought in a connected discourse.

- Such, in general terms, is the New Fourtil Beadzr. It is commended to all who regard good Reading, as a valuable accomplishment; - to all who, in teaching this subject, have respect to the laws of meutal growth; -to all who, in school, would duly combine the entertaining with the instructive;-and, especially, to those who sympathize with the sentiment of the poet:-

> How empty learning, and how vain is art, But as it mends the life, and guides the heart.

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1. Knowledge Better than Wealth,
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## SCHOOLREADER.

F O U R T H B OOK.

## PART FIRST.

## ELOCUTION.

Elocution is the art of delivering written or extemporaneous composition with force, propriety, and ease.
It deals, therefore, with words, not only as individuals, but as members of a sentence, and parts of a connected discourse : including every thing necessary to the just expression of the sense. Accordingly, it demands, in a special manner, attention to the following partieulars; viz., Articulation, Acoent, Emphasis, Inflection, Modulation, and Pauses.

## SECTION I. articulation.

Articulation is the art of uttering distinctly an justly the letters and syllables constituting a word.
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Questions.-What is Elocution? To what subjects does it re quire particular attention? What is Articulation?
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Questions.-What is Elocution? To what subjects does it re quire particular attention? What is Articulation?
presses the meaning of the author. It is the basis of all good reading, and should be carefully practiced by the learner. The following Directions and Examples are given as guides:
I.-Produce, aceording to the following Table, all the Elementary Sounds of the Language:
elementary sounds of the letters.


* Sot $G$ is equivilent to $J$; soft $C$ to $S$, and hard $C$ and $Q$, to $K$. $X$ is equivalent to K and S , as in boos, or to G and Z , as in exall,
† WH is pronounced as if the H preceded W, otherwise it would be pronounced W-hen, R should be slighitly trilled before a vowel. For further instructions, see Sanders and Merrill's Elementary and Elocutionary Clarts
Questross.-How many Flementary Sounds are there? How many vowel sounds? What are they? Utter the consonant sounds,


## SUBSTITUTES FOR THE VOWEL ELEMEVTS.

1st. For Long ${ }^{2} \mathrm{~A}$, we have $a i$, as in sail; au in gauge ; ay in lay; ea in great; ei in deign; ey in they.
2d. For Flat ${ }^{2} \mathrm{~A}$, $a u$ in daunt; $u a$ in guard; ea in heart.
3d. For Broad ${ }^{~} \mathrm{~A}$, au in pause; $a w$ in law ; $\omega$ in George; oa in groat; o in horn; ou in sought.
4th. For Short ' $A$, $a i$ in plaid; $u a$ in guaranty.
5th. For ${ }^{8} \mathrm{~A}$ before $\mathrm{r}, a i$ in hair; $e a$ in bear; $c i$ in their; $e$ in where.
6th. For Long ' ${ }^{1}$, ea in weak; ei in seize; io in brief; eo in people; $i$ in pique ; ey in key.
7th. For Short ${ }^{2} \mathrm{E}, a$ in any ; ai in said ; ay in says; ea in dead; ei in heifer ; $e$ in leopard; $i$ in friend; $u$ in guess; $u$ in bury.
8th. For Long 'I, $a i$ in aisle; $e i$ in sleight; ey in eye; $i e$ in die; ui in guide; $u y$ in buy ; $y$ in try.
9th. For Short ${ }^{2}$, e in English ; ee in been; io in sieve; o in women ; $u$ in busy ; $u$ in build; $y$ in symbot,
10th. For Long ${ }^{10}$, au in hautboy; eau in beau ; eo in yeoman; eno in sew; oa in boat; oe in hoe; ou in sout; ow in flow.
11th. For Long Slender ${ }^{2} 0$, oe in shoe ; ou in soup.
12th. For Short ' $\mathrm{O}, \mathrm{a}$ in was; ou in hough; ow in Enowledge.
13th. For Long ${ }^{1} \mathrm{U}$, eau in beauty ; eu in feuld ; ew in dew ; we in cue; ou in your ; ui in suit; ou in your.
14th. For Short ${ }^{2} \mathrm{U}$, e in her ; $i$ in sir; oe in does; $;$ in love; $y$ in myrrh.
15th. For Short Slender sU, o in wolf; ou in would.
16th. For OI, oy in joy.
17th. For OU, ow in now.

## - A substitutes for the consonavt elements.

For F , we have $g h$, as in laugh; $p h$ in sphere.
For $\mathrm{J}, g$ in gem, gin, gyre.
For $\mathrm{K}, \mathrm{c}$ in can ; ch in chord; $g h$ in hough; $q$ in quit.
For S, c in cent, cion, cygnet.
For T, $d$ in faced; pith in phthisio.
For $\mathrm{V}, f$ in of; $p h$ in Stephen.
For $\mathrm{Y}, i$ in oniom, valiant.
For Z , $c$ in suffice; $s$ in is; $x$ in Xerres.
For ${ }^{2} Z, s$ in treasure; $z$ in azure; si in fusion; $z i$ in glazier.
Ques.-How many substitutes has long A? What are they? \&o.

For NG, $n$ in lanquid, linguist.
For SH, $c i$ in social; ch in chaise; si in pension ; $s$ in sure; ss in issue; $t i$ in notion.
For CH, $t i$ in fustian, mixtion.
B, D, G, H, L, M, N, P, and R, have no substitutes.
II.-Avoid the suppression of a syllable; as,
V.-Produce the sounds denoted by the following combinations of consonants:-

Let the pupil first produce the sounds of the letters, and then the word or words in which they occur. Be careful to give a clear and distinet enunciation to every letter.

| n | for | cab-in. | mem'ry | for mem-ory. |
| :---: | :---: | :---: | :---: | :---: |
| cap'n | 硡 | cap-tain. | jub-l | " ju |
| barr'l | 4 | bar-rel. | trav | " trav-el-er. |
| ev'ry | \% | eve-e- |  | " |
| hist'ry | " | his-to-ry. | vent'late | " ven-ti-late. |
| reg'lar | " | reg-u-hin. | des'late | de |
| ral | 4 | sev-er-al. | prob'ble | " pros |
| rhet'rio | " | rhet-o-ric. | par-tic |  |

III.-Avoid the omission of any sound properly belonging to a word; as,

$1 B d$, as in rob'd; bdst, prob'dst ; bl, bland, able; bld, humbld $d$; $l d d s t$, troull d dst ; $l l s t$, troubl st ; blz, crumbles ; br, $b$ rand; $\quad \mathrm{zz}$, ribs.
$2 . C h$, as in church; cht, fetch'd.
$3 D j$, as in e.lge ; djd, hedg'd; dl, bridlo ; dld, riddld ; dlst, handllst, dlz, bundles ; dn, hard'n ; dr, drove; dth, width; thhs, breadths; dz, odds.
4. $F l$, as in $f$ lame ; $f d$, riff $d$; flst, stif $f^{\prime} s t$; $f z$, rifles ; $f r$, from; $f s$, quaff, laughs ; fst, laugh'st, quaff ${ }^{\prime} s t ; f t$, raft ; $f t s$, wafts; ftst, graft'st.
5. $G d$, as in begq'd; gdst, bragg'dst ; $g l, g$ lide ; $g l d$, strug$g l d$; $g l d s t$, hag $g l d s t$; $g l s t$, stranglst ; glz, mingles ; gr, grove ; gst, begg'st ; gz, figs.
6. $K l$, as in uncle, ankle; lild, trickld d; kildst, truckl dst; klst, chuckldst ; hilz, wrinkles; len, black'n ; kend, reck'n'd; kndst, reck'n'dst ; knst, black'n'st; lenz, reel'ns; kr, crank; $k s$, checks; $k t$, act.
7. $L b$, as in bulb; lod, bulb'd; lls, bulbs; lch, filch; lcht, belcle'd; ld, hold; lust, folddst; ldz, holds; lf, self; ${ }_{l f s}$, gulfs; lj, bulge; lk; elle; llks, sillss; llkt, mille d; lldst, mulcts; lm, elm; lmd, whelm'd; lmz, films; ln, fall' $n$; $l p$, help; $l p s$, scalps ; lpst, help'st ; ls, false ; lst, call'st; lt, melt ; lth, health; lthss, stealths; $l t s$, colts; $l v$, delve; lvd, shelv'd; loz, elves; l $k$, halls.
४ $M d$, as in doom'd; $m f$, triumph; $m p$, hemp; mpt, tempt; $m p t s$, attempts; mst, entomb'st; mz, tombs.
D 9 Nch, as in bench; ncht, pinch'd; nd, and; ndst, end'st; $n d z$, ends; ng, sung; ngd, bang'd; ngth, length; ngz, sorgs; $n j$, range; njd, rang'd; nk, ink; nlss, ranks; ${ }_{n l i s t,}$ thank'st; nst, winc'd; nt, sent; nts, rents; ntst, went'st; nz, runs.
10. $P l$, as in $p$ lume ; $p l d$, rippl $l^{?}$; $p l s t$, rippl ${ }^{l} t$; $p l z$, apples;

[^0]fear-luss " fear-less. sep-e-rate "sep-a-rate. prod-ux $\quad$ " prod-ucts. tem-per-it ${ }^{\text {chem-per-ate. }}$ judg-munt « judg-ment. | jub-ac-cur | croc-er-dile |
| :--- | :--- |
| to-bac-co. |  | chil-drin $"$ chil-dren. com-prum-ise " com-pro-mise

IV.-Avoid the substitution of one sound for another; as,

| ufford | for afford. | mod-ist | for mod-est. |
| :---: | :---: | :---: | :---: |
| will-er | " wil-to. | up-prove | " ap-prove. |
| sock-it | sock-et. | win-e-gar | " vin-e-gar. |
| fear-luss | fear-less. | sep-e-rate | " sep |
| -ter | cul | tem-per-it | " tep-a-per-ate. |
| prod-ux | prod-uct | croc-er-dile |  |
| judg-munt | judg-ment. | tub-a |  |
| chil-drin | chil-dren. | com-pr | " com-pro |

$p r, p$ rince ; $p s$, sips; $p s t$, rapp'st.
11. $R b$, as in herb; rch, search; rchl, church'd; $r b d$, orb'd; rbdst, barb'dst; rbst, disturb'st; rbz, orbs; rd, hard; $r d s t$, heard'st; rdz, Words; rf, turf; rft, scarf'd; rg, burg; rgz, burgs; rj, dirge; rid, urgd d; rk, ark; rls, arlks; rkst, work'st; rkt, dirk'd; rktst, embarl'dst; rl, girl; rld, world; rlldst, hurld'st; rlst, whirlst; rlz, harls; $r m$, arm; rmil, arm'd; rmdst, harm'dst; rmst, arm'st; rme, charms; rn, turn; rnd, turn'd; rndst, earn'dst; rnst, learn'st; ruz, urns; rp, carp; rps, harps; rpt, wasp' $d ; 1$ rs, verse; rsh, harsh; rst, first; rsts, bursts; irt, dart; rth, earth; rths, births; rts, marts; $r t s t$, dart'st; rv, curve; rod, nerv'd; rodst, curv'dst; rvst, swerv'st; roz, nerves; rz, errs.
12. Sh, as in ship; sht, hush'd; sle, scan, slip; sks, tusks; slast, frist'st; skt, risle dd; sl, slow; sld, nestld d; slz, wrestles; sm, smile; sn, snag; sp, sport; sps, lisps; spt, clasp'd $d$; st, stag; str, strike; sts, rests; sw, swing.
13. Th, as in thine, thin; thd, breath'd; thr, three; thst, breath'st; thuv, thexack; thz, writhes; tu, title; ttd, settl' $d$; $t$ ldst, sett $l^{d} d s t$; $t s t$, settl' $s t$; t $t z$, netlles; $t r$, trunk; ts, fiss; tuo, tuirl.
14. Vd, as in eurv'd; vdst, liv'dst; vl, driv'l; vld, grov'Td; vlast, grov'T dst; vlst, driv' ${ }^{\prime} s t$; vn, driv'n; vst, liv'st; $v z$, lives.
15. Wh, as in when, where.
16. $Z d$, as in mus'd; zl, dazzle; zld, muzzl $d$; zldst, daz${ }^{2} l^{\prime}$ dst ; zlst, dazzl'st; zlz, muzzles; zm, spasm; zmz, chasms; zn, ris'n; znd, reas'n'd; znz, pris'nz; zndst, impris'n'dst.
VI.-Avoid blending the termination of one word with the beginning of another, or suppressing the final letter or letters of one word, when the next word com mences with a similar sound. mees with a similar sound.

## EXAMPLES.

False sighs sicken In peril's darkest hour
instead of Fal' sigh' sicken.
" In peril's darkest tower

Songs of praises
We are apt to shut our eyes
It strikes with an awe
A reader made easy
A reader made easy $\quad$ " A redermadezy.
Dry the orphan's tears
" Song sof praises.
" We are rapt to shut tour rise.
"It strikes with a naw.
" A redermadezy.
" Dry the orphan stears.
" Percival sacks sand dextracks.
Note - By an indistinet Articulation the sense of a passage is often liable to be perverted.

## EXAMPLES.

1. He built him an ice house.

He built him a nice house.
2. My heart is awed within me. My heart is sawed within me.
3. A great error often exists. A great terror often exists.
4. He is content in either situation. He is content in neither situation.
5. Whom ocean feels through all her countless waves. Who motion feels through all her countless waves.
6. My brothers ought to owe nothing. My brothers sought to own nothing.
7. He was called by his father's name. He was scalled by his father's name.
8. We traveled o'er fields of ice and snow. We traveled $o^{\prime}$ er fields of vice sand snow.
9. He was trained in the religion of his fathers.

He was strained in the religion of his fathers.

## hiscellaneous examples.

1. The kights, depths, lengths, and breadths of the subject.
2. The flag of freedom floats once more aloft.

3 It was decidedly the severest storm of the season.
4 She sought shelter from the sunshine in the shade.
5. His shriveled limbs were shivering with the cold.

Qubstron.-How is the sense of a passage liable to be perverted? Give examples.

6 A big black bug bit a big black bear.
7. Round the rough and rugged rocks the ragged rascal ran.
8. He sawed six long, slim, sleek, slender saplings.
9. Slowly and sadly we laid him down,

From the field of his fame fresh and gory.
10. From thy throne in the sky, thou look'st and laugh'st at the storm, and guid'st the bolts of Jore.
11. The unceremoniousness of their communicability is wholly inexplicable.
12. The best of all governments in this badly governed world, is a republican government.
13. When the world is dark with tempests, when thunders roll. and lightnings fly, thon lookest in thy beauty from the clouds, and laughest at the storm.
14. The hidden ocean showed itself anew,

> And barren wastes still stole upon the view.
15. He spoke disinterestedly, reasonably, philosophically, particularly, peremptorily, authoritatively, unhesitatingly, and extemporaneously.
16. His falchion flashed along the Nile; $H$ is hosts he led through Alpine snows; O'er Moscow's towers that blazed the while, His eagle flag unrolled and froze.

## SECTION II

 ACCENT AND EMPHASTS.Accent and Emphasis both indicate some special stress of voice.
ACCENT is that stress of voice by which one syllalle of a word is made more prominent than others; Eappiasis is that stress of voice by which one or more words of a sentence are distinguished above the rest.

Questions.-What do Accent and Emphasis indicate? What is Accent? What is Emphasis?

The accented syllable is sometimes designated thus: (/); as com-mand'-ment.

Note I.-Words of more than two syllables generally have two or more of them accented.

The more forcible stress of voice, is called the Primary Accent; and the less foreible, the Secondary Accent.

## EXAMPLES OF ACCENT.

Farm'-er, hon'-or, pat'-tern, rem'-nant, a-bide', con-clude', af. fect', ex-pand', a-tone'-ment, be-hav'-ior, con-tent'-ment, un-grate'ful, in-tens'-ive, trans-ac'-tion.

> EXAMPLES OF PRIMARY AND SECONDARY ACCENT.

In the following examples the Primary Accent is designated by double accentual marks, thus:
 sat '"-is-fy', sat'-is-fac ${ }^{\prime \prime}$-tion, com'-pre-hend ${ }^{\prime \prime \prime}$, com'-pre-hen ${ }^{\prime \prime}$-sion, rec'om-mend ${ }^{\prime \prime}$, rec'om-mend-a' ${ }^{\prime \prime}$-tion, mo ${ }^{\prime \prime}$-ment- $a^{\prime}-r y$, com-mu $u^{\prime \prime}$, ni-caté, com'-pli-ment ${ }^{\prime \prime}$-al, in-dem'-ni-fi-ca'少-tion, ex'-tem-po-ra $a^{\prime \prime}$ -ne-ous, coun'-ter-reo'-a-lu 'lition-a-ry.
Note II.-The change of accent on the same word, often changes its meaning.

N col-league, a partner.
con'-duct, behavior.
des'-cant, a song or tune. ob'-ject, ultimate purpose.
ref'use, vorthless remains. proj'-ect, a plan; a scheme. X(in'-ter-dict, a prohibition. $0^{\prime}$-ver-throw, ruin; defeat.

Exampies.
col-league', to wnite with. con-duct', to lead. des-cant', to comment. ob-ject', to oppose. re-fuse', to deny: rejeci: pro-ject', to jut out. in-ter-diet', to forbid. o-ver-throw', to throw down.

Questions.- Which accent has the more forcible stress of voice, the primary or secondary? What effect does the cbange of accent on the same word produce? Give examples.

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Questions.- Which accent has the more forcible stress of voice, the primary or secondary? What effect does the cbange of accent on the same word produce? Give examples.

Note III--Emphatic words are often printed in Italics. When, however, different degrees of emphasis are to be denoted, the higher degrees are designated by the use of Capitals LARGER or sMALLER, according to the degree of intensity.

## EXAMPLES.

1. To arms ! to ARys ! to ARMS! they cry.
2. ERE FLAMMAM Avoake, my heart, awake!

Green vales and icy cliffs, Alu join my hymn.
3. And Agrippas said unto Paul: Almost thou persuadest me to be a Christian. And Paul said: I would to God that not only thou, but also all that hear me this day, were both almost, and alfogetier such as $I \mathrm{am}$, except these bonds.
4. The thing that hath been, it is that which shull be, and that which is done, is that which shall be done, and there is no new thing under the sun.

Note IV.-Emphasis, as before intimated, varies in degrees of intensity.

## examples of intensive mapiasis.

1. ARM, warriors, ARM for the conflict!
2. The war is inevitable-and let if come! I repeat it, Sir,LET IT COME! Patrick Henry.
3. I know not what course others may take; but as for me, give me LIBERTY, or give me DEATH! Idem.
4. The conflict deepens ! 0 N , ye brave, Who rush to glory or the grave!
5. If I were an American, as I am an Englishman, while a foreign troop remained in my country, I never would lay down my arms-NEVER, never, never. Pitt.
Note V.-Emphasis sometimes changes the seat of accent from its ordinary position.

Qubstions.-How are emphatic words often denoted? How are those denoted which are very emphatic? How is Emphasis varied ? Repeat the examples of intensive emphasis. What effect has Emphasis sometimes on accent? Give examples.

## ExAMPLES.

1. He must in'crease, but I must dé crease.
2. Joseph attends schools reg' ularly; but William, ir'regularly.
3. Did he perform his part grace'fully, or $u n^{\prime}$ gracefully?
4. There is a difference between pos'sibility and prob' ability,
5. We are not to inquire into the just' 'ice or in'justice, the hon'or or dis'honor of the deed; nor whether it was law'ful or $u n$ 'lawful, wise or $u n^{\prime}$ wise.
Note VI.-There are two kinds of Emphasis :-Absolute and Antifhetic. Absolutb Emphasis is used to designate the important words of a sentence, without any direct reference to other words.

## EXAMPLES OF ABSOLUTE EMPHASIS.

1. Be we men,

And suffer such dishonor? Mes, and wash not The stain away in BLood?
To-morron, didst thou say? To-morrow 1
It is a period nowhere to be found
In all the hoary registers of time. Cotton.
3. I shall know but one country. The ends $I$ aim at, shall be
"My Country's, my God's, and Trutris." Webster.
4. I was born an American ; I live an American; I shall die an American. Id.
5. Serak out, my friends; would you exchange it for the DEMON's DRINK, ALcorol? A shout, like the roar of a tempest, answered, "NO" "
6. You, noble Americans, we bless in the name of the God of tiberty. Kossuth.
7. He paused a moment, and with an enchanting smile, whispered softly the name, "England"" Louder he eried, "Esalasd!" He wared his handkerchief and shouted, "ENGLAND" "
8. 0 sicred rorms! how proud you look !
. How high you lift your heads into the sky;
How huge you are! how mighty and how free! Knoules.
9. "How!" Tyranny cries; but their resolute breath

Sends back the reply, "INDEPENDENCE or DEATH!"
Qunstions.-How many kinds of Emphasis are there? What is Absolute Effphasis? Give examples.

Note VII-Antithetic Emphasis is that which is founded on the contrast of one word or clause with another.

## EXAMPLES OF ANTITHETIC EYPIIASIS.

1. If we have no regard for our own character, we ought, at least, to regard the characters of others.
2. The wicked flee when no man pursueth; but the righteous are bold as a lion, Bible.
3. Living I shall assert it, dying, I shall assert it. Webster.
4. You were paid to fight Aloxander, not to rail at him.
5. He is the propitiation for our sins; and not for ours only, but for the sins of the whole world. Bible.
6. Te worship ye know not what: we know what we worship.

Note VIII. - The following examples contain two or more sets of Antitheses.

1. I will make the stars of the west the suns of the east. Kossuth.
2. We must hold them as we hold the rest of mankind-enemies in war, in peace, friends. Jefferson.
3. The wise man is happy when he gains his own approbation, the fool, when he gains that of others.
4. Without were fightings, with in were fears. Bible.
5. Whien the righteous are in authority, the people rejoice; but when the noicked beareth rule, the people mourn. Ioid.
6. Failh fill are the wounds of a friend; but the kisess of an enemy are deceitful. Ibid.
7. Set honor in one eye, and death in the other, And I will look on bath indifferently.
8. A man's first care should be to avoid the reproaches of his own heart; his nexd, to escape the censure of the world.
9. Religion raises men aboove themselves; irreligion sinks them beneath the brutes.
10. It is my living sentiment, and, by the blessing of God, it shall be my dying sentiment; independence Now, and independence moreyza. Webster.
Note IX. -The sense of a passage is varied by changing the place of the emphasis.
Qusstions.-What is Antithetic Emphasis? Give examples. What effect has a change of Emphasis on the sense of a passage ? Examples.
11. Has James seen his brother to-day? No; but Charles has. 2. Has James seen his brother to-day? No; but he has heard from him.
12. Has James seen his brother to-day? No; but be saw yours.
13. Ilas James seen his brother to-day? No; but he has seen his sister.
14. Has James seen his brother to-day? No; but he saw him yesterday

Remark.-To determine the emphatic words of a sentence, as well as the degree and lind of emphasis to be employed, the reader must be governed wholly by the sentiment to be expressed. The idea is sometimes entertained that emphasis consists merely in loudness of tone. But it should be borne in mind, that the most intense emphasis may often be effectively expressed, even by a whisper.


Inflections are turns or slides of the voice, made in reading or speaking; as, Will you go to


All the various sounds of the human voice may be comprehended under the general appellation of tones. The principal modifications of these tones are the Monotone, the Rising Inflection, the Falling Inflection, and the Circumflex.

Questions.-How are the emphatic words of a sentence determined? What are Inflections? What are the principal modifies tions of the human voice?


The Horizontal Line ( - ) denotes the Monotone.
The Rising Slide (/) denotes the Rising Inflection. The Falling Slide ( 1 ) denotes the Falling Inflection. The Curve
( ) denotes the Circumflex.
The Monotone is that sameness of sound, which arises from repeating the several words or syllables of a passage in one and the same general tone.

Remark.-The Monotone is employed with admirable effect in the delivery of a passage that is solemn or sublime.

## examples.

1. Män thāt is bōrn ōf ā wōmān, is ơf fēw daỳs, ănd full of trouble. Hē comeeth fôrth like à flower, ãnd is cãt dōwn: hē flēēth âlsō às ã shādōw, ānd cōntīnūēth nōt.
2. Mãn dièth, and wästēth ãwãy: yeã, mãn givēth ūp thē ghōst, ānd whêre is hē? As thé witters fail frōm thē sēa, ãnd thé flō̄d dêcayyēth ānd driêth âp, sō mãn liēth dōwn, ānd risēth nōt; till thẽ hēavèns bē nō mōre, thēy shāll nōt ãwãke, nōr bē raīsed ōat ôf thēir slēēp.
3. Fōr thūs säith thē high ãnd lō̃ty ōne, thāt inhäbitēth êtēr-
nitỹ, whōse natme is Hōly̆, I dwêll in thẽ hīgh ãnd hōly plãce.
4. Lōrd, thỡă hăst bēèn ouar dwêllingg-plāce, in âll gēnērätiōns. Bēföre thê mōantains wēre brought förth, ōr ēvēr thōa hădst förmed thē ēarth änd thê wơrld, êvēn fröm ēvērlăsting tô êvêrlăsting, Thōa ãrt Gōd. Bible.
5. 0 thō̃a thăt röllēst abbōve, rō̃nd ãs thē shièld ōf $m \bar{y}$ fãthc̄rs! whënce äre thy bēams, Osûn ! thy̆ ēvêllasting light? Ossian.
6. High ōn à thrōne of rōyali stãte, which fär

Oūtshōne thê, wēalth of Ormas ōr ōf Ind,
Or whēre thē gōrgēōus ēast, wïth richēst hānd,
Shōwērs ōn hēr kings bārbāric peaarl ând göld,
DTD Satãn êxăltēd sât! Milton.
Remark.-But the inappropriate use of the monotone,-
a fault into which young people naturally fall,-is a very
Questions.-How are they sometimes denoted? What is the Monotone? What passages should be read with the monotone? Give examples.
grave and obstinate error. It is always tedious, and often even ridiculous. It should be studiously avoided.
The Rising Inflection is an upward turn, or slide of the voice, used in reading or speaking; as, Are you prepared to recite your

The Falling Inflection is a downward turn, or slide of the voice, used in reading or speaking; as, What are you ${ }^{\circ} /{ }^{\circ}$ ?

In the falling inflection, the voice should not sink below the general pitch; but in the rising inflection, it is raised above it.

The two inflections may be illustrated by the following diagrams :


3. If the fight of Dryden is the $\frac{5}{3}$. If the blaze of Dryden's fire is briboter. the heat of

Questross.-What is the Rising Inflection? What is the Falling Inflection? In the falling inflection should the voice sink below the general pitch? Is it raised above the general pitch in the Rising Inflection?
4. And hath man the power, with lis pride and will, To arouse all nature with storms at will? Hath he power to color the summer cloud? ToAnlay the tempest, when hills are bówed? Can he waken the spring with her festal wréath? Can the sun grow dim by his latest breath? Will he come agnin, when death's vale is trod? Who then shall dare murmur, "There is no Gdd?"

Remark.-The same degree of inflection is not, at all times, used, or indicated by the notation. The due degree to be employed, depends on the nature of what is to be expressed. For example; if a person, under great excitement,
asks another: are you in \& the degree of inflection would be much greater, than if playfully asks: Are you


The former inflection may be called intensive, the latter, common.

RULES FOR TIE USE OF INFLECTIONS. RULE I.
Direct questions, or those which may be answered by yes or no, usually take the rising inflection; but their answers, generally, the falling.

## EXAMPLES.

1 Will you send me those fifwers? Yes; or, I will.
2. Did you give me séren? Nó; I gave you six.
3. Are we better than théy? Noे; in no wise.
4. Is he the God of the Jews only? is he nct also of the Géntiles? Yès; of the Gèntiles also.

Qursmions.-Is the same degree of inflection to be used at all times? Repeat Rule I. Give examples.
5. Do we then make void the law through faith? God forbld: we establish the law. Bible.
6. Will he plead against me with his great pówer? No; but he will put strèngth in me. Id.
7. Was it ambition that induced Regulus to return to Cárthage? Nò; but a love of country and respect for trùth-an act of moral sublimity, arising out of the firmest integrity.
8. Hark! comes there from the pyramids

And from Siberinn wastes of snow?
And Europe's hills; a voice that bids The world be awed to mourn him? No. Pierpont.

Note I.- When the direct question becomes an appeal, and the reply to it is anticipated, it takes the intense falling inflection.
exayples.

1. William, did we not recite our lessons correctly?
2. Can a more inconsistent argument be urged in its favor?
3. Did he not perform his part most admirably?
4. Was the Crystal Palace in New York, equal in size to that in Lòndon?

## RULE II.

Indirect questions, or those which can not be answered by yes or no, usually take the falling inflection, and their answers the same.

## Exayples.

1. How many lessons have you learned? Thrèe.
2. Which has the most credit marks to-day? Jolia.
3. Where did your father go, last wèek ? To Bòston.
4. When do you expect him to retùrn? Next weèk.
5. Who first discovered Amèrica? Christopher Columbus.

Note I. When the indirect question is one asking a repetition of what was not, at first, understood, it takes the rising inflection.

Questrions. - Does the direct question ever require the failing inflection? Give examples. Repeat Rule II. Give examples. Does the indirect question ever require the rising inflection?

## EXAMPLES.

1. Where did you find those flowers? In the lawn. Where did you sáy? In the lawn.
2. When did you say congress adjoúrned? Last week.

Note II.-Answers to questions, whether direct or indirect, when expressive of indifference, take the rising inflection, or the circumflex.

## ALERE FLAMMAM zxumples.

1. Where shall we go? I am not particular.
2. Shall William go with us? If he chơoses.
3. Which do you prefer? I have no chbice.
4. Did you care for his friendship? Not múch.

Note III.-In some instances, direct questions become indirent by a change of the inflcction from the rising to the falling.

## EXAMPIEs.

1. Will you come to-mfrrow or néxt day? Yes.
2. Will you come to-morrow, or nèxt day? I will come tomorrow.

Remark.-The first question asked if the person addressed will come within the two days, and may be answered by yes or no; but the second asks on which of the two days he will come, and it can not be thus answered.

When questions are connected by the conjunction or, the first requires the rising, and the second, the falling inflection.

1 Does Napoleon merit prai ise, or cènsure?
2. Was it an act of moral coárage, or cowardice, for Cato to fall on his sword?

Repeat Note II. How do direct questions become indirect? What is Rule III? Give examples.
3. Is it lawful to do good on the Sabbath dáys, or to do évil? to sáve life, or to kill? Buble.
4. Art thou he that should cóme, or do we look for andther ?

## RULE IV

Antithetic terms or clauses usually take opposite inflections; generally, the former has the rising, and the latter the falling inflection.

## EXAMPLES.

1. It appears more like a dréam than real life; more like a romance than a dreadful reality.
2. By hónor and dishonor, by evil report and good repirt ; as decéivers, and yet trie; as onknown, and yet well known; as dying, and behold, we live; as chástened, and not killed; as sórrowful, yet always rejoicing; as phor, yet making many rich; as having nóthing, yet possessing all things. Bible.
Note I.- When one of the antithetic clauses is a negative, and the other an affirmative, generally the negative has the rising, and the affirmative the falling inflection.

## EXAMPLES.

1. Aim not to show knowledge, but to acquire it.
2. Let another man praise thee, and not thine own mbuth; a stratnger, and not thine own lips.
3. You should not say government, but gòvernment.
4. Show your courage by your deeds, not by your words.

RULE $V$.
The Pause of Suspension, denoting that the sense is incomplete, usually has the rising inflection.

- Bl B U U


## EXAMPLES.

1. Sir, I implore gentlemen, I adjure them by all they hold dear in this world, by all their love of liberty, by all their ven-

Repeat Rule IV. Give examples. Repeat Note I., and examples Repeat Rule V., and examples.
eration for their áncestors, by all their regard for postérity, by all their gratitude to Him who has bestowed on them such unnumbered and countless bléssings, by all the duties whieh they owe to mankind, and by all the duties which they owe to thémselves, to pause, solemnly pause at the edge of the prècipice, before the fearful and dangerous leap is taken into the yawning alyss below, from which none who ever take it, shall return in salfety.
Note I.-The ordinary direct address, not accompanied with strong emphasis, takes the rising inflection, on the principle of the pause of suspension.

## EXAMPLES.

1. Ye men of Judéa, and all ye that dwell in Jerisalem, be this koown unto you, and hearken to my words. Bible.
2. Fight, gentlemen of E'ngland! fight, bold yeóman! Draw, árchers, draw your arrows to the head.
Note II. - in some instances of a pause of suspension, the sense requires an intense falling inflection.

## EXAMPLE.

1. The prodigal, if he does not become a pàuper, will at least, have but little to bestow on others.

Remark.-If the rising inflection is given on pauper, the sense would be perverted, and the passage made to mean, that, in order to be able to bestow on others, it is necessary that he should become a pauper. Lis

RULE VI.
Expressions of tenderness, as of grief, or kindness, commonly incline the voice to the rising inflection. omure in the EXAMPLES.

1. 0 my son $\mathrm{Ab}^{\prime}$ salom ! my són, my son Ab 'salom ! Would God I had died for theé, Ab'salom, my són, my son! Bible.
Note I., and examples. Repeat Note IL., and example. Rule VI., and example.

FOURTH READER.

RULE VII.
The Penultimate Pause, or the last but one, of a russage, is usually preceded by the rising inflection.

## examples.

1. The changing seasons declare the kndwledge, potwer, wisdom, and goddness of God.
2. When the savage provides himself with a hut or a wigwam fur shelter, or that he may store up his provisions, he does no more than is done by the rabbit, the beaver, the beé, and birds of every species.
Remark.-The rising inflection is employed at the penultimate pause in order to promote variety, since the voice generally falls at the end of a sentence.

## RULE VIII.

Expressions of strong emotion, as of anger or surprise, and also the language of authority and reproach, are expressed with the falling inflection.

## exayples.

1. Strike for your homes and therty,

And the Hèarens you worship n'ur you!
2. 0 Foòs! and slow of heiert to believe all that the prophets have written concerning mè! Bible.
Hüsh! breathe it not aloùd, $\begin{aligned} & \text { 3. } \\ & \text { The wild winds must not heär it! Yet, again, }\end{aligned}$ I tell thee-wE ARE fRĖE !
4. Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. Bible.
DIB BIBJ O RULE IX. AS
An emphatic succession of particulars, and emphatio repetition, require the falling inflection.

Rule VII., and examples. Rule VIII., and examples. Repeat Rule IX.

## FOURTH READER.

Remark.-The rising inflection and circumflex are so

1. Hail, holy llght! dffspring of Heaven first-born, Or of the eternal, co-eternal bèam.
2. 

$$
\begin{aligned}
& \text { The tèar, } \\
& \text { The gròan, the knell, the pall, the }
\end{aligned}
$$

and, the pall, the bier, And ait we kndw, or drèam, or fear Of agony, are thine.
Pemark. - The stress of voice on each successive particular, or repetition, should gradually be increased as the subject airances.

The Cracumplex is a union of the two inflections on the same word, beginning either with the falling and ending with the rising, or with the rising and ending with the falling; as, If he goes to $\delta$ sev I shall go to $\mathrm{P}^{\circ} \mathrm{zo}$

The Cireumflex is mainly enployed in the language of irony, and in expressing ideas implying some condition, either expressed or understood.

## EXAyples.

1. Nero was a virtuous priace.
2. 0, excellent interpreter of the laws
3. Ac I a drg, that thou comest to me with staves?
4. If youn do thât, wê will do thîs.
5. Thěy said, too, as you say: "It is our dêstiny."
6. That power is used, not to běnefit mandkind, but to crûsh them.
7. It has been said that this law is a measure of peacel Yes; such peace as the worlf gives to the lâmb-the kite to the dove! 8. They follow an adventurer, whom they fear, and obey a power which they hate; we serve a monarch whom we love, a God whom we adore.

Questions.-What is the Circumflex? When is the circumflex mainly employed? Give examples.
nearly allied, that, in many instances, it may be difficult to determine which should receive the preference in the reading of a passage. This is particularly the case where intense inflection is not required. But the difference between the circumflex and the falling inflection, is so obvious that no one would be liable to mistake which should be employed.

## SECTION IV. modulation.

Modulation implies those variations of the voice, heard in reading or speaking, which are prompted by the feelings and emotions that the subject inspires.
Expresive of courage and chivalrous excitement.
Full \{ Once more unto the breach, dear friends, once more,
Tose. $\left\{\begin{array}{l}\text { Or close the wall up with our English dead ! }\end{array}\right.$
Midder $\{$ In peace, there is nothing so becomes a man,
Tons. $\{$ As modest stillness and humility:
Short - But when the blast of war blows in our ears,
AND Then imitate the action of the tiger;
Quice. Stiffen the sinews, summon up the blood, Disguise fair nature with hard-favored rage.

HIGH Whose blood is fetched from fathers of war-proof!
AND $\left\{\begin{array}{l}\text { Fathers, that, like so many Alexanders, }\end{array}\right.$
Lotd. Have, in these parts, from morn till even fought,
And sheathed their swords for lack of argument
Quick (I see you stand like greybounds in the slips,
AND Straining upon the start. The game's afoot;
very Follow your spirits, and, upon this charge,
Loud. Cry- IEayen for Harry! England! andSt. Georget
Shakspeare.
Qugstion.-What is Modulation? Give an example.

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Qugstion.-What is Modulation? Give an example.

Remark.-To read the foregoing example in one dull, monotonous tone of voice, without regard to the sentiment expressed, would render the passage extremely insipid and lifeless. But by a proper modulation of the voice, it infuses into the mind of the reader or hearer the most animating and exciting emotions.
A correct modulation of the voice is one of the most important requisites in the speaker. For if the voice is kept for a considerable length of time on one continuous key or pitch, he will not enly fail to present that variety and foree which the subject contains, but he will weary both himself and his hearers.

The voice is modulated in three different ways. First, it is raried in Pitcre; that is, from high to low tones, and the reverse. Secondly, it is varied in QUASTITY, or in toudness or volume of sound. Thirdly, it is varied in Quality, or in the kind of sound expressed.

## PITCII OF VOICE.

Pitci of Voice has reference to its degree of elevation.

Every person, in reading or speaking, assumes a certain pitch, which may be either ligh or lov, according to circumstances, and which has a governing influence on the variar tions of the voice, above and below it. This degree of elevation is usually called the Key Note.
As an exereise in varying the voice in pitch, the practice of uttering a sentence on the several degrees of eleration, as represented in the following seale, will be found beneficial. First, utter the musical syllables, then the vowel sound, and - lastly, the proposed sentence,-ascending and descending.

> Questions. - In how many ways is the voice modulated? What is meant by Pitch of voice? Wbat practice is recommended for varying the pitch of voice?
.-do-o-e-in-me.-Virtue alone survives.-
7. si $i$ in die. Virtue alone survives.
-6. $-\mathrm{ln}-0-\mathrm{O}$-in-d o . - Virtue alone survive
5. 0 in na. Virtue alone survives.
3. $\mathrm{mi}-\mathrm{fn}-\mathrm{O}-\mathrm{a}$-in a -at. - Virtue alone sursive
-2. $-\mathrm{re}-\mathrm{O}$ - $a$-in-far.- Virtue alone survives.

1. do $0 a$ in all. Virtue alone survires.

Although the roice is capable of as many rariations in speaking, as are marked on the musical scale, yet for all the purposes of ordinary elocution, it will be sufficiently exact if we make but three degrees of variation, viz., the Low, the Midulle, and the Migh.

1. Tie Low Prtch is that which falls below the usual speaking key, and is employed in expressing cmotions of sullimity, awe, and reverence.
examples.
2. It thunders! Sons of dust in reverence bow ! Ancient of Days! thou speakest from above; Almighty! Trembling like a timid child! I hear thy awful voice! Alarmed-afraidI see the flashes of thy lightning wild, And in the very grave would hide my head!
3. The Middle Pitci is that usually emplojed in common conversation, and in expressing unimpassioned thought and moderate emotion.
4. When the sun rises or sets in the heavens, when spring paints the earth, when summer shines in its glory, when autumn pours forth its fruits, or winter returns in its awful forms, wo view the Creator manifesting himself in his works.
5. The rerdant lawn, the shady grove, the yariegated landscape, the boundless ocean, and the starry heavens, are contemplated with pleasure by every beholder.
Questioss.-What is the Low Pitch, and when is it emploged t Give examples. For what is the Niddle Pilch employed? Examples.

The High Pitch is that which rises above the usual speaking key, and is used in expressing joyous, and elevated feelings.

## EXAMPLES.

1. Ye crags and peaks, I'm with you once again ! I bold to you the hands you first beheld,
To show they still are free! Methinks I hear A spirit in your echoes answer me,
And bid your tenant welcome to his home Again!

William Tell. QUANTITY.

QUANTITY has reference to fullness and duration of sound.

Quantity is two-fold;-consisting in FULLNESS or VOLUME of sound, as soft or loud; and in TIME, as slow or quick. The former has reference to stress; the latter, to Movement.
The degrees of variation in quantity are numerous, varying from a slight, soft whisper to a vehement shout. But for all practical purposes, they may be considered as three, the same as in pitch; -the soft, the middle, and the loud.
For exercise in quantity, let the pupil read any sentence, as,
first in a slight, seft tone, and then repeat it, gradually increasing the quantity to the full extent of the voice. Also, let him read it first very slowly, and then repeat it gralualiy increasing the movement. In doing this, he should be careful not to vary the pitch. $\cup$
In like manner, let him repeat any vowel sound, or all of them, and also inversely. Thus:

Quesmoss, -What-is the High Pitch, and for what is it used : Examples. What is meant by Quantity ?

0

$$
000 \quad 0 \quad 0 \quad 0 \quad 0 \begin{array}{lllllll}
0 & 0 & 0 & 0 & 0
\end{array}
$$

Remark.-Quantity is often mistaken for Pitch. But it should be borne in mind that quantity has reference to loudness or volume of sound, and pitch to the elevation or cepression of a tone. The difference may be distinguished by the slight and heavy strokes on a bell :-both of which produce sounds alike in pitch; but they differ in quantity or loudness, in proportion as the strokes are light or heavy.

## RULES FOR QUANTITY.

1. Soft, or Subdued Tones, are those which range from a whisper to a complete vocality, and are used to express fear, caution, secrecy, solemnity, and all tender emotions.

## EXAYPLES

1. The loud wind dwindled to a whisper low, And sighed for pity as it answered,- "No." Tread softly-bow the head,In reverent silence bow,No passing bell doth toll,Yet an immortal soul Is passing now.
2. A Middee Tone, or medium loudness of voice, is employed in reading narrative, descriptive, or didactic sentences.
3. Viee is a monster of so frightful mien As, to be hated, needs but to be seen ; But, seen too oft, familiar with her face, We first endure, then pity, then embrace.
4. There is as much eloquence in the tone of voice, in the look and in the gesture of a speaker, as in the choice of his words.
Questrons.-What is the difference between Quantity and Pitch: What are soft, or subdued Tones, used to express? Give examples. For what is the Middle Tone employed? Give examples.
5. A Lnud Tone, or fullness and stress of voice, is used in expressing violent passions and vehement emotions.

## exampies.

1. 

And once again -
Hear me, ye walls, that echoed to the tread Of either Brutus - once again I swear, Tue etermal citr shatil be free!
2. On whom do the maledictions fall usually pronounced in our assemblies? Is it rot on this man? Can you point to a more enormous instance of iniquity in any speaker, than this inconsistency betireen his words and actions?
QUALITY.

QUaLITI has reference to the kind of sound uttered.
Two sounds may be alike in quantity and pitch, yet differ in quality. The sounds produced on the elarinet and flute, may agree in pitch and quantity, yet be very unlike in quality. The same is often true in regard to the tenes of the voice of two individuals. This difference is ocessioned mainly by the different positions of the yocal organs.

The qualities of voice mostly used in reading or speaking, and which should receive the highest degree of culture, are the Pure Tone, the Orotund, the Aspirated, and the Guttural.

> RULES FOR QUALITY.

1. The Pure Tone is a clear, smooth, sonorous flow of sound, usually aecompanied with the middle pitch of voice, and is adapted to express emotions of joy, cheerfutliness, love, and tranquillity.

## examples.

1. There is joy in the mountain-the bright waves leap Like a bounding stag when he breaks from sleep; Mirthfuily, wildly they flash alongLet the heavens ring with song!
Questioss.-For what is the Loud Tone used? Give examples. What is meant by Quality? What qualities of voice should receive the highest degree of culture? What is said of the Pure Tone?
2. Tie Orotund is a full, deep, round, and pure tone of voice, peculiarly adapted in expressing sublime and pathetic emotions.

## exayples.

1. 'Tis midnight's holy hour-anie silence now Is brooding like a gentle spirit o'er
The still and pulseless world. Hark! on the winds The bell's deep tones are swelling,-'tis the knell Of the departed year!
2. Tire Aspirated Tone of voice is not a pure, vocal sound, but rather a forcible breathing utterance, and is used to express amazement, fear, terror, anger, revenge, remorse, and fervent emotions.

## EXAMPLES.

1. Oh, coward conscience, how dost thou affright me! The lights burn blue. It is now dead midnight; Cold, fearful drops stand on my trembling flesh.
2. For this, of all their wrongs the worst, Great Spirit, let them be accursed.
3. The Guttural Quaitity is a deep, aspirated tone of voice, used to express aversion, hatred, loathing, and contempt.

> EXAMPLES.

1. Thou worm! thou viper! to thy native earth Return! Away! Thiou art too base for man To tread upon! Thou seam! Thou reptile!
2. 

Tell me I hate the bowl ? Hate is a feeble word:
I loathe, abhor, my very soul
With strong disgust is stirred, Whene'er I see, or hear, or tell, Of the dark beyerage of hell!

> Qusstions.-Of the Orotund roice? Give an example of the Orotund voice. Describe the Aspirated Tone of voice? What is it used to express? Give examples. What is said of the Guttural Quality ! Give examples.

FOURTH READER
$\left({ }^{\infty}\right) \quad$ Strike-till the last armed foe expires !
Strike-for your altars and your fires! Strike-for the green graves of your sires !

God, and your native land ! Halleck:
(sl.) Long years have passed,-and I behold My father's elms and mansions old,The brook's bright wave;
(pl.) But ah! the scenes which fancy drew, Deceived my heart,-the friends I knew, Are sleeping now beneath the yew,-

Low in the grave.
Hesp.
( $<$ ) Shall man, the possessor of so many noble faculties, with all the benefits of learning and experience, have less memory, less gratitude, less sensilility to danger than the beasts? $(<)$ Shall man, bearing the image of his Creator, sink thus low?
EXAMILES FOR EXERCISE IN MODELATION.
(p.) Soft is the strain when zephyr gently blows, And the smouth strean in smoother numbers flows;
(f.) But when loud surges lash the sousding shore, The hoarse rough verse should like the torrent roar.
(sl.) When Ajax strives some rock's vast weight to throw, The line, too, labors, and the words move slow;
$(\Rightarrow$ Not so, when swift Camilla seours the plain,
Flies o'er the unbending corn, and skims along the main
(ii) Quick! Man the boat! Away they spring
The stranger ship to aid, The stranger ship to aid,
As rapid speed they made.
(d)

All dead and silent was the earth, In deepest night it lay; ; Eternal spoke Creation's word, And called to being-Day!
$(\Rightarrow)$
It streazned from on high,
All reddening and bright,
And angel's songs welcomed
The new-born light.

The tremblin The thanders hushed, -
The foam-capt surges sunk to quiet rest, The raging winds grew still,-

## (i')

Hark ! a brazen voice
Swells from the valley, like the clarion
$(\Rightarrow$ ) Speeds the blithe tone, and wakes an answer up
In rock and forest, till the vale hath talked With all its tongues, and in the fastnesses Of the far dingle, (p.) faint and (pp.) fainter heard,
( $>$ ) Dies the last sullen echo.
He said, and on the rampart hights arrayed
Ilis trusty warriors, few, but undismayed;
(82.) Firm-paced and slow, a horrid front they form,
( $p p$.) Still as the breeze, $\left({ }_{00}\right)$ but dreadful as the storm !
( $p_{\circ}$.) Low, murmuring sounds along their banners fly,
(ff.) Revenge, or death!-the watchword and reply:
$\left.{ }^{\infty}\right)$ Then pealed the notes, omnipotent to charm,
(f.) And the loud točin tolled their last alarm! Campbell.
(i,) Ho! sound the toesin from the tower,And fire the culverin,-
Bid each retainer arm with speed,Call every rassal in.
( - ) Up with my banner on the wall,The banquet board prepare,-
Throw wide the portatiof my hall, Ahd bring my armor there! A. G. Greene.
( ${ }^{\infty}$ ) The combat deepens! On! ye brave ! Who rush to clori, or the graye!
Wave, Minich, all thy banners wave!
And charge with all thy Cinivalry !
( $p l$.
Ah! few shall part where many meet!
The snow shall be their winding sheet,
And every tarf beneath their feet
Shall be a soldier's sepulcher ! Campbell.
SECTION V.

## the rietorical pause.

Rhetorical Pauses are those which are frequently required by the voice in reading and speaking, although the construction of the passage admits of no gramma. tieal pause.

These pauses are as manifest to the ear, as those which are made by the comma, semicolon, or other grammatical pauses, though not commonly denoted in like manner by any visible sign. In the following examples they are denoted thus, (II)

1. And there lay the steed|| with his nostril all wide,

But through them there rolled\|| not the breath of his pride; And the foam of his gasping|l lay white on the turf,
And cold as the sprayll of the rock-beaten surf.
This pause is generally made before or after the utterance of some important word or clause, on which it is especially desired to fix the attention. In such cases it is usually denoted by the use of the dash $(-)$.


1. Earth's highest station ends in - "Here he hes !"
2. And lo! the rose, in crimson dressed, Leaned sweetly on the lily's breast,
QT And blushing, murmured-"LiaIt !"
3. The path of wisdom is-THE whL of God.
4. There, in his dark, earved oaken chair Old Rudiger sat-DEspl A. G. Greene.

Questross.-What are Rhetorical Pauses? What is said of this pause ? Give an example. When is the Rhetorical Pause generally made? Give examples.

SCHOOL READER.

## FOURTH BOOK.

## PART SECOND.

LESSON I.

## words yor spelling and deyining.

Ap pul OA $^{\prime}$ tion, close attention. \{Com pre hen' sive, eapacious. SOL' ${ }^{\prime}$ Ita By , lonely; retired. Re flec' tios, meditation. Is Lit' ${ }^{\prime}$ ER ATE, ignorant.
Con'strues, explain, or translate. Mor' $^{\prime}$ то, sentence, or inscription. Con ve' nien ces, accommodations.
Dis tuL' ${ }^{\text {ED, }}$, extracted.
knowledge better than wealth.
mers, barbajld.

1. Is knowledge the pearl of price? That, too, may be purchased by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise. "But," says the man of letters, "what a hardship is it, that many an illiferate person, whe can not cofistrue the motto of the arms on his coach, shall raise a fortune, and make a display in the world, while I have little more than the common ennveniences of life."
2. Was it in order to raise a fortune, that you consumed the sprightly hours of youth in study and retirement? Was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman springs? You have, then, mistaken your path, and ill employed your industry. "What reward have I, then, for all my labors?"
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SCHOOL READER.

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(45)
3. What rewárd? A large, comprehensive soul, well purged from vulgar fears and perturbations, and prejudices; able to comprehend and interpret the works of man-of God; a rich, flourishing, cultivated mind, preghaut with inexhaustible stores of entertainment and reflection; a perpetual spring of fresh ideas, and the conseious dignity of superior intelligence. What reward can you ask beside?
4. "But is it not some reproach upon, the economy of Providence, that such a one should have antassed wealth enough to buy a nation? ? Not in the least. He, perhaps, abased himself for that very end. He has paid his health, his conscience, his liberty for it; and will you envy him his bärgain? Will you hang your head, and blush in his presence, because he outshines you in equipage and shów?
5. Lift up your brow with a noble confidence, and say to yourself: "I have not these things, it is true; but it is because I have not sought, and I have not desired them. It is because I have something better. I have chosen my lot. I am content and satisfied."
Questross.-1. How may knowledge be obtained? 2. What are the rewards of knowledge? 3. What is often sacrificed to obtain weakth? 4. What is meant by "Greek and Roman springs ?"
Genebal Questions, - What inflection on price, first paragraph? What is the rising inflection? See Part I., page 25 . Why the rising inflection on retirement and springs, secend par.? See p. 26, Rule I. Why the rising inflection on reward, third par.? See p. 27, Rule II., Note 1.


## WORDS FOR BPELLING AND DEFINISG.

Con mu' ni ties, societies. So' cial, familiar. SPE' eexs, sort, or kind. Es pe' otal ly, particularly. $\mathrm{FA}_{\mathrm{A}} \mathrm{az}^{\prime}$ tious ly, humorously. Hu' Mor ous, playful, or facetious. Is VAD' ED , attacked; assaulted. RANG' ERS, roving troops. Con Fu' sion, disorder; uproar. Whim' bi cal, droll; odd.

A tro' coovs, extremely cruel.
SSks' 71 xels, guards. Soy' en ser, leap heels over head. Trav'ers ko, ran over. Burgh' er, inhabitant; citizen. E merge', rise or come out of. Gos' sip ixa, tattling; prattling. So Lic $^{\prime}$ ir ous, anxious ; careful

PRAIRIE D0GS.

## w. inving.

1. The prairie dog is of the cony kind, and but little larger than the rabbit. They burrow in the ground, and often live in communities, where, for several acres in extent, the little heaps of dirt may be seen marking the entrances to their under-ground dwellings. Between these entrances there are hard, beaten paths running from one to another in differont directions, showing that they are both social and neighborl:-
2. It is said there is a species of owl, which sometimes make their abode in the cells of the prairie dogs; especially, when, for some cause, the dogs have left. Rattlesnakes, also, often get in among them. You know how difficult it is to keep all bad company out of any society-city, village, school, or family.
3. Washington Irving calls these communities of prairie dogs, little Republics, and facetiously compares them with the Republics of men. A visit to one of them, which he says covered a space of thirty acres, he describes in the following humorous manner :
4. "It was toward evening that I set out with a companion, to visit the village in question. Unluckily, it had been invaded, in the course of the day, by some of the rangers, who had shot two or three of its inhabitants, and thrown the whole sensitive community in confusion. As we approached, we could pereeive numbers of the inhabitints seated at the entrances of their cells, while sentimels seemed to have been posted on the outskirts, to keep a look-out.
5. "At sight of us, the picket guards scampered in, and gave the alarm; whereupon every inhabitant gave a short yclp, or bark, and dived into his hole; his heels twinkling in the air as if he had thrown a somerset. We traversed the whole village; but not a whisker of an inhabitant was to be seen. We prôbed their cells as far as the raxirods of our riffes would reach, but could unearth neither dog, nor owl, nor rattlesnake.
6. "Moving quietly to a little distance, we lay down upon
the ground, and watched, for a long time, silent and motionless. By and by, a cautious old burgher would slowly put forth the end of his nose, but instantly draw it in again. Another, at a greater distance, would emerge entirely ; but, eatching a glance of us, would throw a somerset, and plunge back again into his hole.
7. "At length, some that resided on the opposite side of the village, taking courage from the continued stillness, would steal forth and hurry off to a distant hole, the residence possibly of some family connection, or gossiping friend, about whose safety they were solieitous, or with whom they wished to compare notes about the late necurrences.
8. "Others, still more bold, assembled in little knots, in the streets and public places, as if to discuss the recent outrages offered to the commonwealth, and the atrocious murders of their fellow burghers. We rose from the ground, and moved forward, to take a nearer view of these public proceedings, when, yelp! yelp : yelp!-there was a shrill alarm passed from month to mouth; the meetings suddenly dispersed; feet twinkled in the air in every direction, and, in an instant, all had vanished into the earth.
9. 4The dusk of the evening put an end to our observations, but the train of whimsical comparisons produced in my brain, still continued after my return to camp; and, late in the night, as I lay awake after all the camp was asleep, and heard in the stillness of the hour, a faint clamor of shrill voices from the distant village, I could not help pietaring to myself the inhabitants gathered together in misy assemblage, and windy debate, to devise plans for the public safety, and to vindicate the invaded rights and insulted dignity of the Republic."

Questrovs.-1. What is said of the prairie dog? 2. What sometimos intrude into their toms? 8. To what does Wastington Irving compare these conmmilice of prairie doge? 4. Give a desoription of the one he vieited. 5. After his return to the camp, what did he fancy they were doing? 6. Is this piece descriptive, didactic, or narrative?

FOURTH READER.
LESSON III.
words for speliting and deyinina.
Ma tUR' ed, ripened; perfected. Trag' ic al, cruel; mournful. Re tro spect ' IVe, looking back. Ex PEND' I TUBE, what is spent, ANX I' ETY, solicitude. $\mathrm{AG}^{\prime}$ I taths, disturbs; disquiets. Im $\mathrm{AG}^{\prime}$ Ines, fancies.
Cos tempt' 1 ble, despicable.
In TE ${ }^{\prime}$ RIt TY, honesty.
in ted at TY, honesty.
Ral' LY ING, gathering.
RaL LY iNg, gathering.
Con' fi dast, trusty friend.
DEF 1 CIT, want; deficiency.
SOV' ER EIGN, supreme; chief.

EX PEND' 1 TURE, what is spent.
LAs'
II TUDE, great weariness.
Hes' i tate, stop; pause.
Prop o si' thos, proposal.
Ap pRo' pRI ATE, set apart. Ex tray' A Gant, excessive. Se due' tive, leading astray.
Al lURE' MENT, enticement.
Re Pose', confide; intrust.
Coun thr ACt', act against.

A MOTHER'S ADVICE TO HER SON.
hadar campax.

1. You are now, my dear Henry, removed from my fond care and instruction; and, young as you are, you have entered upon the vast theater of the world. Some years hence, when time shall have matured your ideas, and enabled you to take a clear, retrospective view of your steps in life, you will be able to enter into my feelings, and to judge of the anxiety, which, at this moment, agitates my heart.
2. When first a beloved child, releasing itself from its nurse's arms, ventures its little tottering steps on the soft carpet, or the smoothest grass-plot, the poor mother scarcely breathes; she imagines that these first efforts of nature are attended with every danger to the object most dear to her. Fond mother, calm your anxious fears! Your infant son can, at the worst, only receive a slight hurt, which, under your tender care, will speedily be healed.
3. Reserve your alarms, your heart-beatings, your prayers to Providence, for the moment when your son enters upon the scene of the world, to select a character, which, if sustained with dignity, judgment, and feeling, will render him universally esteemed and approved; or to degrade himself by filling one of those low, contemptible parts, fit only for the vilest actors in the drama of life.
4. Tremble at the moment when your child has to choose 3
between the rugged road of industry and integrity, leading straight to honor and happiness; and the smooth and fiowery path which descends, through indolence and pleasure, to the gulf of vice and misery. It is then that the voice of a parent, or of some faithful friend, must direct the right course.
5. Surrounded, as you doubtless are, by thoughtless and trifling companions, let your mother be the rallying point of jour mind and heart, the confidant of all your plans.
6. Learn to know the value of money. This is a most essential point. The want of economy leads to the decay of powerful empires, as well as private families. Louis XVI. perished on the scaffold for a deficit of fifty millions. There would have been no debt, no assemblies of the people, no revolution, no loss of the sovereign authority, no tragical death, but for this fatal deficit. States are ruined through the mismanagement of millions, and private persons become bankrupts, and end their lives in misery, through the mismanagement of crowns worth six livres.
7. It is very important, my dear son, that I lay down to you these first principles of right conduct, and impress upon your mind the necessity of adhering to them. Render me an account of the expenditure of your money, not viewing me in the light of a rigid preceptress, but as a friend who wishes to accustom you to the habit of accounting to yourself.
8. Let me impress upon you the importance of attentive application to business; for that affords certain consolation, and is a security against lassitude, and the vices which idleLess creates.
9. Be cautious how you form connections; and hesitate sot to break them off on the first proposition to adopt any course, which your affectionate mother warns you to avoid, as fatal to your real happiness, and to the attainment of that respect and esteem, which it should be your ambition to enjoy.
10. Never neglect to appropriate a certain portion of your time to useful reading; and do not imagine that even half
an hour a day, devoted to that object, will be unprofitable. The best way of arranging and employing one's time, is by calculation; and I have often reflected that half an hour's reading every day, will be one handred and eighty hours reading in the course of the year. Great fortunes are amassed by little savings; and poverty, as well as ignorance, is oe asioned by the extravagant waste of money and time.
11. My affection for you, my dear Henry, is still as actively alive as when, in your infancy, I removed patien.ly every little stone from a certain space in my garden, lest, when you first ran alone, you might fall, and hurt yourself on the pebbles. But the snares now spread beneath your steps, are far more dangerous. They are strengthened by seductive appearances; and the ardor of youth would hurry you forward to the allurement, but that my watchful care, and the confidence you repose in me, serve to counteract the influence of this twofold pewer.
Qrestions.-1. What is meant by "the vast theater of the world?" 2. When is the mother's anxiety for the welfare of her child the greatest? 3. When ought she to be most anxious? 4. What was the first advice which this mother gave to her son? 5. What was the second? 6. To what does the want of economy often lead? 7. What instance is given? 8. What was the next advice? 9. What advice as to forming connections? 10. What as to useful reading? 11. How are poverty and ignorance occasioned? 12. What assurance did this mother give to her son? 13. How did she hope to counteract the evil influence to which he was exposed?


LESSON IV.

## $\square$ Words for speling and depising.

## Fham, rove, wander. $\mathrm{SHIF}^{\prime} \mathrm{ER}$ ed, dashed to pieces.

$\mathrm{Mr}^{\prime} \mathrm{TE}$ OR, luminous body float- RUD' DER, instrument by which ing in the atmospliere.
$\mathrm{Ves}^{\prime}$ tal, pure; chaste. Pxaz, funeral pile. Am Bi' tion, desire to excel. VAs' 1 Isu, disappear.
a ship is steered.
$\mathrm{BEA}^{\prime}$ cos, light-house.
Suroud, winding-sheet.
Qunsch' ED , extinguished.
WAN' DER 3R, rover; rambler

## THE LIGHT OF HOME.

MRS. HALE

1. My boy, thou wilt dream the world is fair, And thy spirit will sigh to roam;
And thou must go ; but never, when there, Forget the light of home.
2. Though pleasure may smile with a ray more bright, It dazzles to lead astray ;
Like the meteor's flash, 'twill deepen the night, When thou treadest the lonely way.

3 But the hearth of home has a constant flame, And pure as vestal fire;
Twill burn, 'twill burn forever the same, For nature feeds the pyre.
4. The sea of ambition is tempest-tost,

And thy hopes may vanish like faam;
But, when sails are shivered, and rudder lost, Then look to the light of home.
5. And there, like a star through the midnight eloud, Thou shalt see the beaton bright;
For never, till shining on thy shroud, Can be quenched its holy light.
6. The sun of fame, 'twill gild the name, But the heart ne'er feels its ray;
And fashion's smiles, that rich ones claim, Are but beams of a wint'ry day.
7. And how cold and dim those beams must be, Should life's wretehed wanderer come! But, my boy, when the world is dark to thee, Then turn to the light of home.

Questross.-1. What is said of pleasure? 2. What, of the hearth of home? 3. What, of ambition? 4. What, of fame? 5. What is meant by "the sea of ambition ?" 6. What, by "the sun of fame?"

LESSSON V.
words for spelling and defining.

GAL' LANt, brave; daring \{SEA' man, sailor; mariner. As sali' ed, attacked. PaL' LID, pale; wan. Dis tract' ing, perplexing. Pre vail'sd, gained power over Stead' fast, steadily. Com pos' ure, calmness Thrbat en ing, menacing.
$\left\{\begin{array}{l}\text { Sea' man, sailor; mariner } \\ 0 \text { wer whelm', overcome. }\end{array}\right.$
Reft, taken away.
$\mathrm{An}^{\prime}$ chor, instrument for morr
ing vessels.
Pangs, extreme pains.
Re libf', ease; release.
TOA' tUR ing, tormenting.

MY FATHER'S AT THE HELM.

1. ( $\frac{2}{0}$ ) The curling waves with awful roar, A gallant bark assailed,
And pallid fear's distracting power, O'er all on board preváiled,-
2. Save òne, the captain's darling child, Who steadfast viewed the storm, And fearless, with composure, smiled At danger's threat'ning form.
3. "And fear'st thou not," a seaman cried, "While terrors overwhélm ?"
"Why should I fear ?" the boy replied; "My father's at the helm."
4. Thus, when our worldly hopes are feft, Our earthly confforts gone,
We still have one sure anchor left, God helps, and He alone.
5. He to our cries will lend an ear, He gives our pangs relief; He turns to smiles each trembling tear, To joy each torturing grief.
6. Then turn to Him, 'mid terrors wild, When sorrows overwhelm; Remembering, like the fearless child, Our Father's at the helm.

Questions.-1. What is the subject of this poetry? 2. Why was not the enptain's child afraid? 3. To whom should we look for aid in every time of trouble?

Which lines of this poetry rhyme? Can you give a reason for the different inflections marked in this piece?

Re ten' tion, act of retaining or \{ In per fed tion, defect.
keeping. $Z($ MI NOR' LTY, state of being unkeeping.
Fee, reward for services.
$\mathrm{Ju}^{\prime} \mathrm{Ey}$, number of persons sworn der age.
to declare truth on evidence. SU8 PECT' ED, mistrusted. der age.

Op por Turnty
Sim PLz, merely. $\quad$ DE PBXD', rely.
In reading or speaking dislogues, the tenes of voice should be varied so as to personate the different individuals.

THE HONEST YOUNG LAWYER AND HIS CLIENT.
"Are you the lawyer?" said a young man, hastily taking off his hat.
"Yès, sir; that's my business. What can I do for you?"
"Why, something of a job, I reckon. The fact is I have got into a little trouble, and want a bit of help." And he took out a five-dollar bill, and laid it on the table.
The young lawyer made no motion toward taking it.
Client. Why don't you take it? I don't call it pay, but to begin with,-a kind of wedge,-what do you call it?
Laryyer. Rotention-fee, I presume you mean.
Client. Just so; and, by your taking it, you are my lawyer. So take it.
Laverer. Not quite so fasst, if you please. State your ease, and then I will tell you whether or not I take the retention-fec.

Client. Why, mister, the case is simply this. Last spring

I was doing a little business by way of selling meat. So I bought a yoke of oxen of old Major Farnsworth. I was to have them for one hundred dollars.
Lavyer. Very well; what became of the oxen?
Client. Butchered and sold out, to be sure.
Lavyer. By yoú?
Client. Yess.
Lavoyer. Well, where's the trouble?
Client. Why, they say that, as I only gave my note for them, I need not pay it; and I want you to help me to get clear of it
Lavyer. How do you expect me to do it?
Client. Plain as day, man ; just say, Gentlemen of the jury, this young man was not of age, when he gave Major Farnsworth the note, and, therefore, in law, the note is good for nothing,-that's all!
Laveyer. And was it really so?
Client. Exactly.
Laroyer. How came Major Farnsworth to let you have the oxen?
Client. Oh! the godly old man never suspected that I was under age.
Laveyer. What did you get for the oxen in selling them out?

Client. Why, sometwhere between one hundred and thirty and one hundred and forty dollars, -they were noble fellows!
Laroyer. And so you want me to help you cheat that honest old man out of those oxen, simply because the law, this human imperfection, gives you the opportunity to do it! No, sir; put up your retention-fee. I promised my dying mother never to do such a thing, and I will starve first. And, as for you, if I wanted to help you to go to the State's prison, I could take no course so sure as to do what you offer to pay me for doing. And, depend upon it, the lawyer who docs help you, will be your worst enemy. Plead minórity! No; go, sir, and pay for your oxen honestly, and live and act on the principle, that, let what will come, you vill be an honest man!

Questross.-1. Why the rising inflection on tavyer and minority, first and last paragraphs? 2. Why the falling inflection on yes and no, second and last paragraphs? Rule I., p. 26.

words por bpelling and pefining.

In' PoRt, meaning.
Mo ment' ous, important.
Ay viram $^{\prime} \mathrm{ED}$, dechared; asserted.
Pro cras ti na' thos, delay.
Post pos' ing, puting off.
In messe', very great; infinite.
$\mathrm{SuB}^{\prime}$ 'sTI TU TED, put instead.
Pó tex cx, power; energy.
Explanatory Notes.-1. De yo ces tric, errailo orator, who, rather than to fall into the hands of his enemies, destroyed himself by taking poison.

## SOURCES OR SUCCESS IN BUSINESS.

Johy axgell jayes.

1. Weigh well, young man, the import of that momentous word Diligenoe. You remember the anecdote of ${ }^{1}$ Demosthenes, who, on being asked the first grace of elocution, replied, "Action!" The second? "Action!" The third? "Acrion"" So, if asked, what is the first qualification of a successful tradesman? I answer, "Diligence!" The second? "Diligence!" The third? "Dimaence?"
2. Write it upon your hearts. Keep it ever before your eyes. Let it be ever sounding in your ears. Let it be said of you, as was affirmed of that admirable and holy missionary, Henry Martyn, when he was at college, "that he was known as the man who never lost an hour."
3. Method and system have much to do with failare or success. In this I include promptness as opposed to procrastination. No liabit can be more fatal to success than
that wretched disposition of postponing till another time, that which ought to be done at once.
4. Procrastination has ruined millions. There is a class of adverbs, which some men appear never to have studied, but which are of immense importance in all the affairs, both of time and eternity. I mean the words "instantly;" "immediately;" "at once;" "now;" and for which they have unhappily substituted, "presently;" "by and by;" "tomorrove;" "at some future time."
5. Young men! catch the inspiration of that weighty monosyllable-"Now." Yield to the potency of that word -"instantly." Bat, to use a still more business-like term, aequire a habit of "dispatch." And, in order to do this, do not only something immediately, but do immediately the thing that ought to be done next.
6. Punctuality is of immense consequence. It has been rather ludicrously said, "some people seem to have been born half an hour after their time, and they never fetch it up all their lives." In the present busy age, when business is so extended and complicated, and when, of course, one man is so dependent upon another, and often many upon one, a want of punctuality is not only a fault, but a vice, and a vice which infliets an injury, not only upon the transgressor himself, but upon others who have been waiting for him.
7. "You have caused us to lose an hour," said a gentleman to another, for whose appearance twelve persons had been waiting. "Oh, that is impossible," replied the laggard; "for it is only five minutes after the time!" "V Very true," was the rejoinder; "but here are twelve of us, each of whom has lost five minutes." He who keeps servants, eustomers, or creditors waiting, through his want of punetuality, can never prosper. This is as irreligious as it is injurious, inasmuch as the apostle has commanded us to "redeem the time."
8. Order is no less essential to system and success than promptness and punctuality. Order, it is said, is heaven's first law ; an aphorism as true of earth as it is of heaven, and as applicable to the movements of trade as of the stars. A
place and a time for everything, and everything in its place and time, is the rule of every successful tradesman.
9. A disorderly and irregular man may be diligent, that is, may be ever in a bustle, a very different thing from a well-regulated activity; but his want of order defeats everything. The machimery of his habits may have velocity and power, but its movements are irregular and eccentric, and, therefore, unproductive, or productive only of uncertain incomplete, and sometimes mischievous results.
10. A disorderly man wastes not only his own time, but that of others who are dependent upon, and waiting for him; nor does the waste stop here; for what a useless expenditure of energy and a painful reduction of comfort are going on.
Questions.-1. What are some of the qualifications essential to success in business? 2. What is said of procrastipation? 3. What, of punctuality? 4. What, of order ? 5. What, of a disorderly and irregular man?
Why are some words in this piece printed in italics and capitals ? What is emphasis? See p. 18 .

## LESSON VII.

WORDS FOR SPELIING AND DEPINING.
$\mathrm{Mu}^{\prime}$ tu at, recíprocal. De fend' ence, relinnce. Dis $\mathrm{POs}^{\prime} \mathrm{ED}$, inclined. NUM' ber less, innumerable. Ben' e girs, advantages.
Fault ${ }^{\prime} \mathrm{x}$, wrong ; erroneous.
Is' mo lest, lazy ; listless.
HU MIL' i tx, lowliness; modesty. DIs TRESS' ED, afflicted.
D ALL OAN DO GOOD. cathanive taibot.

1. Every one of us may, in something or other, assist or instruct some of his fellow creatures; for the best of the human race is poor and needy, and all have a mutual dependence on one another; there is nobody that can not do some good; and every one is bound to do diligently all the
good that he can. It is, by no means, enough to be rightly disposed, to be serious, and religious in our closets; we must be useful, too, and take care that, as we all reap numberless benefits from society, society may be the better for every one of us.
2. It is a false, a faulty, and an indolent humility, that makes people sit still and do nothing, because they will not beliere that they are capable of doing much; for every body ean do something. Every body can set a good example, be it to many or to, few. Every body can, in some dêgree, encourage virtue and religion, and discountenance vice and folly. Every body has some one or other whom he can advise, or instruct, or, in some way, help to guide through life.
3. Those who are too poor to give alms, ean yet give their time, their trouble, their assistance in preparing or forwarding the gifts of others; in considering and representing distressed cases to those who can relieve them; in visiting and comforting the sick and afflicted. Every one can offer up his prayers for those who need them; which, if they do reverently and sincerely, they will never be wanting in giving them every other assistance that it should please God to put in their power.
Questions.-1. What are all under obligations to do? 2. How mny those who are too poor to give alms, assist their fellow-creatures? 3. What is said of those who do good, Luke vi. 35th verse ?


## WORDS FOR SPELLING AND DEPINING.



## WHO IS MY NEIGHBOR ?

1. Thy néighbor? It is he whom thou Hast power to aid and bless,
Whose aching heart, or burning brow Thy soothing hand may press.
2. Thy néighbor? 'Tis the fainting poor Whose eye with want is dim,
Whom hunger sends from door to door-- ALE Go thou, and succor him.
3. Thy nefighbor? Tis that weary man, Whose years are at their brim, Bent low with sickness, cares and painGo thon, and comfort him.
4. Thy nefighbor? Tis the heart bereft Of every earthly gem;
Widow and orphan, helpless leftGo thou, and shelter them.
5. Whene'er thou meet'st a human form Less favored than thine own,
Remember'tis thy neighbor worm, Thy brother or thy son.
6. Oh! pass net, pass not heedless by; Perhaps, thou canst redeem
The breaking heart from miseryGo, share thy lot with him.
Qurstioxs.-1. Is the sentiment contained in this piece, simplay to that in the previous lesson? 2. Did the conduct of the good Samaritan illustrate this principle? Luke, x. chap. 30-37th verses

Why the rising inflection on neighbor? p. 27 , Rule II. Note 1.


WORDS FOR BPELLING AND DEFINING.

Lat, song.
Wair der ed, roved; rambled.
As' PLe, broad; spacious.

Twith' ER , to that place. Re clin' ${ }^{2 d}$, lay; leaned brek. Con cray'sd, hid.

1. It was a blessed summer's day; The flowers bloomed, the air was mild; The little birds poured forth their lay, And every thing in nature smiled.
2. In pleasant thought $I$ wandered on Beneath the deep wood's'ample shade, Till, suddenly, I came upon
Two children who had thither strayed.
3. Just at an aged birch-tree's foot, A little boy and girl reclined;
His hand in hers she gently put,And then I saw the boy was blind.

4 The children knew not I was near;
A tree concealed me from their view;
But all they said I well could hear,
And I could see all they might do.
b. "Dear Mary," said the poor blind boy,
"That little bird sings very long:
So do you see him in his joy,
And is he pretty as his song?"
6. "Yès, Edward, yès;" replied the maid,
"I see the bird on yonder tree."
The poor boy sighed, and gently said:
"Sister, I wish that I could see.
7. "The flowers, you say, are very fair, And bright green leaves are on the trees,
And pretty birds are singing there;
How beautiful for one who sees!
8. "Yet I the fragrant flowers ean smell,

And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.
9. "So, sister, GoD to me is kind, Though sight, alas! He has not given;
But tell me, are there any blind Among the children up in Heáven?"
10. No; dearest Edward, there all see;

But why ask me a thing so odd?"
"Oh, Mary, He's so good to me,
I thought I'd like to look at GoD !"
11. (pl.) Ere long, Disease his hand had laid, On that dear boy so meek and mild;
His widowed mother wept and prayed That GOD would spare her sightless child.
12. He felt her warm tears on his face, And said: "Oh, never weep for me;
I'm going to a bright, bright place, Where Mary says, I God shall see!
13. "And you'll come there, dear Mary, too; But, mother, dear, when you come there,
Tell Edward, mother, that tis youYou know I never saw you here!"
14. He spoke no more, but sweetly smiled, Until the final blow was given;
When GoD took up the poor blind child, And opened first his eyes-in Heaven.
Questross.-1. Why the rising inflection on song and heaven, last words of the 5th and 9th verses? 2. Why the falling on yes and no, first words of the 6 th and 10 th verses? See Rule I. p. 26.

words for spelling and defising.

## THE TEACHER'S FABLE.

arrs. Emili c. judson.

1. "I will give you a fable," said Mr. Dawson to his pupils, "which, although it may not be so interesting as our Indian story, may afford some amusement."
2. "A fable! why, that is a story, Mr. Dawson."
3. "Right, Lewis; now, can you tell me how it differs from the stories I have told you before?"
4. "Why fables are big stories."
5. "They are vorong stories," said little Abby Stillman.
6. "They are fish stories," added Lewis.
7. "No; animal stories," said Julia May; "for Esop's fables are all about wolves, and lambs, and foxes, and other animals. Fables are stories that are not true."
8. "Are all stories that are not true, fables?" inquired Mr. Dawson.
9. "No, sir; not the kind of fable that you mean," said Allen Lucas.
10. "All stories that are not true, may, in one sense, be considered fables," said a soft roice in low, measured tones; "but a true fable always conveys a hidden moral." Mr. Dawson smiled on the last speaker, and then proceeded with his Fable.
11. Down by a river's side, a careful goose had made her nest among the sedges and ferns; and there, one sunny day in spring, she left her helpless family in their bright yellow livery, and went away in search of food. On her return, she found a stranger nestled among her little ones, which were all stretching out their long neeks toward him, and joining their shrill voices in a concert of sounds, that nothing, not belonging to the goose family, ever conjured up.

12 As soon as the mother goose had an opportunity for making observations, she found this stranger had wings and
4. a head and feet not altogether unlike her own offspring, and was elothed in a natural coat of feathers, which proved him, beyond the shadow of a doubt, to belong to the extensive
9. "So, sister, GoD to me is kind, Though sight, alas! He has not given;
But tell me, are there any blind Among the children up in Heáven?"
10. No; dearest Edward, there all see;

But why ask me a thing so odd?"
"Oh, Mary, He's so good to me,
I thought I'd like to look at GoD !"
11. (pl.) Ere long, Disease his hand had laid, On that dear boy so meek and mild;
His widowed mother wept and prayed That GOD would spare her sightless child.
12. He felt her warm tears on his face, And said: "Oh, never weep for me;
I'm going to a bright, bright place, Where Mary says, I God shall see!
13. "And you'll come there, dear Mary, too; But, mother, dear, when you come there,
Tell Edward, mother, that tis youYou know I never saw you here!"
14. He spoke no more, but sweetly smiled, Until the final blow was given;
When GoD took up the poor blind child, And opened first his eyes-in Heaven.
Questross.-1. Why the rising inflection on song and heaven, last words of the 5th and 9th verses? 2. Why the falling on yes and no, first words of the 6 th and 10 th verses? See Rule I. p. 26.

words for spelling and defising.

## THE TEACHER'S FABLE.

arrs. Emili c. judson.

1. "I will give you a fable," said Mr. Dawson to his pupils, "which, although it may not be so interesting as our Indian story, may afford some amusement."
2. "A fable! why, that is a story, Mr. Dawson."
3. "Right, Lewis; now, can you tell me how it differs from the stories I have told you before?"
4. "Why fables are big stories."
5. "They are vorong stories," said little Abby Stillman.
6. "They are fish stories," added Lewis.
7. "No; animal stories," said Julia May; "for Esop's fables are all about wolves, and lambs, and foxes, and other animals. Fables are stories that are not true."
8. "Are all stories that are not true, fables?" inquired Mr. Dawson.
9. "No, sir; not the kind of fable that you mean," said Allen Lucas.
10. "All stories that are not true, may, in one sense, be considered fables," said a soft roice in low, measured tones; "but a true fable always conveys a hidden moral." Mr. Dawson smiled on the last speaker, and then proceeded with his Fable.
11. Down by a river's side, a careful goose had made her nest among the sedges and ferns; and there, one sunny day in spring, she left her helpless family in their bright yellow livery, and went away in search of food. On her return, she found a stranger nestled among her little ones, which were all stretching out their long neeks toward him, and joining their shrill voices in a concert of sounds, that nothing, not belonging to the goose family, ever conjured up.

12 As soon as the mother goose had an opportunity for making observations, she found this stranger had wings and
4. a head and feet not altogether unlike her own offspring, and was elothed in a natural coat of feathers, which proved him, beyond the shadow of a doubt, to belong to the extensive

22. Poor bird! he had been content to fold his pinicn, because his associates did not fly, and now it was too weak to bear him up; and, though his eagle nature was so awakened that he loathed the earth, and longed to track out his way among the clouds, he knew that he was doomed to crawl about like a creeping reptile.
23. "I should think that he might learn to fly, yet," interrupted one of the listeners. "Perhaps, he might," said Mr. Dawson; " being a young bird; very likely he might." "But an eagle coulhn't be so kept down," said another; " you couldn't tame an eagle and make such a goose of him." 24. "Is man, then, inferior to a bírd?" said Mr. Dawson, with one of his peculiar smiles, "that his high spirits can be kept down, his aspirations tamed, his whole nature degraded, and he made the slave of circumstances?"
Questross.-1. What application can you make of this fable? 2. Who may be compared to this young eagle?
LESSON XII.
earth, where few more hopeless beings than himself now moved toward their certain goal,-the tomb.
2. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of somfort.
3. The days of his youth rose up, in a vision, before him, and he recalled the solemn moment, when his father had placed him at the entrance of two roads,-one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conJucted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed, instead of water, and where serpents hissed and crawled.
4. He looked toward the sky, and eried out in his agony: "O youth, return! 0 my father, place me once more at the entrance to life, that I may choose the better way !" But the days of his youth and his father had both passed away.
5. He saw wandering lights floating away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrows of unavailing remorse struck home to his heart. Then he remembered his early companions, who entered on life with him, but whe, having trod the paths of virtue and of labor, were now honored and happy on this New Year's night.
6. The clock, in the high church-tower, struck, and the sound, falling on his ear, recalled his parents' early 'ove for him, their erring son,- the lessons they had taught him,the prayers they bad offered up on his bchalf: Overwhelmed with shame and grief, he dared no longer look toward that Heaven, where his father dwelt ; his darkened eyes dropped tears, and, with one despairing effort, he cried aloud: "Come back, my early days! come back !"
7. And his youth did return; for all this was but a dream
which visited his slumbers on New Year's night. He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep, dark cavern; but that he was free to tread the road leading to the peaceful land, where sunny harvests wave,
8. Ye who still linger on the threshold of life, doulting which path to choose, remember that, when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: "O youTi, RETURN! O, GIVE ME BACK MY EARLY DAYS !"
Questross.-1. What is meant by the phrase, "he had passed sixty of the stages," \&o., 2d paragraph? 2. Describe these two roads. 3. Where did he desire to be again placed? 4. What reminded him of "the days of his wasted life?"

What pause after goal, 1st paragraph? See p. 43. What kind of emphasis on one and other, 3d par.? See note VII. p. 22. What kind of emphasis on "Come back," 6th par.? Note VI. p. 21.

## LESSON XIII.

words foz spelling and defining.
Vor' $A$ abr, one who travels by Spall, charm.
water. Low' Er , threaten; frown. BARK, boat, or vessel.
Stray' isg, wandering; roving. Dim' pline, forming dimples. $\mathrm{U}_{\mathrm{N} \text { con's scious, not conscious. }}$ ZEPH' YRs, soff gentle winds. BE GULI' 1 IN, , deluding; deceive RHP PLes, litule curling waves. Navgit, nothing.
the youthrul voyager.

1. A boat lay on the summer sea, J. t. heatlar.
2. A boat lay on the summer sea,
The light waves round it-leaping; Whe light waves round it-leaping;

Played o'er sunbeams, bright and free,
And far away, that bart sleeping;
Wh far away, that bark, in glee,
Was o'er the bright deep strayin
While all around the dimpling sea ;
With zephyrs soft was playing.
2. 0 ! it was sweet, around that child, To see the ripples dancing,
And o'er its brow, so soft and mild The sunbeams brightly glancing; And then I prayed that naught might break The angel-spell that bound it,
O from its dreams the spirit wake, That played so oft around it.
3. But, when far-off upon the sky, ( $p l$. ) I saw the tempest lower,
A mournful tear bedimmed mine eye For that unconscious flower;
For still that bark rocked gay and light, The rosy hours beguiling, And still within, as fair and bright, That infant form lay smiling.
4. I turned away; for who could see
( $p l$ l. That child awake to sorrow? The brightest smile so swiftly flee, That Earth from Heaven may borrow? For well I knew the angry wave Would soon in wrath surround it, And make its wild and lonely grave 'Mid ocean weeds that bound it.
5. Ah! thus methought, on life's bright tide We make our youthful pillow, And gayly o'er the waters glide,
From billow on to billow;
(pl.) But, oh ! too soon the angry storm Blots out each vision brightest; And oft, alas! it wraps the form,
D $D$ In which the heart beats lightest.
Questions.-1. Where is the scene laid in this piece? 2. Can you describe the condition of the boat and the child? 8. What is meant by calling the infant an "unconseious flower"? 4. What prayer dil the observer of the scene offer for the safety of the child? 5. Why did he turn away from the sight ? 6. What reflections follow on the events described in this piece?

## LESSON XIV.

WORD FOR SPELLING aND DEFINING.
Mis'ston, errand; business. TTrai' tors, betrayers. Wrgathe, entwine. Lau' ress, flowers for garlands. Ars, purpose; intention. Scorn ${ }^{\prime}$ ED, despised; disdained CHER' wese, $\left\{\begin{array}{l}\text { FAME, renown; glory. }\end{array}\right.$ Scas, examine critically.

## TALERE FLAMMAM $\quad \cdots$.

LET VIRTUE BE YOUR AIM.

1. Whatever be thy lot on earth,

Thy misision here below,
Thoigh Fame may wreathe her laurels fair, Around your youthful brow,-
If you would rise from earthly things, And win a deattless náme,
Let all your ways be just and rightLet virtue be your aim.
2. Though cherished friends may traitors prove, Their kindness all depart,
And leave a mournful spell around Thy sad and bleeding heárt;
Though you may oft be scorned by men, Or those who bear the náme,
Let all your ways be just and rightLet virtue be your aim.
UN1V 3. Oh! ye who dwell in stately halls, Where wealth and fame are known, Remember you may yet be poor, Neglected and aione
(o) But, oh $/$ remember this broad truth, Ere others' faults you scan,
Your wealth may make a thousand fools-But virtue makes the man.

Qubstrons.-1. What principles are inculcated in this piece of poetry? 2. Why does the word Fame begin with a capital? Ans, Because Fame is here personified.

## LESSON XV.

## WORD F FOR sphiling AND DEFINING.

Dis CI' rles, learners; scholars. Loath' some, disgusting. Grigy' ED, pained; afflieted. VI $\mathrm{CIN}^{\prime} 1$ TX, neighborhood. Re form', change for the better. Wholi' soms, healthy. Con duex' ed, led; guided. Nest' le, harbor; lie close. Stag' nant. still; motionless. \{Red og niza, perceive; discover. $\mathrm{RE}^{\mathrm{a}^{\prime}}$ tries, ereeping animals. $\mathrm{In}^{\prime} \mathrm{AGR}$, likeness.
$V_{E E}^{\prime}$ min, small noxious animals. \{ Me AN' den inge, windings. I' DLEER, lazy person; sluggard. $\left\{\begin{array}{l}\text { UN }\end{array}\right.$

TIE VOIOE OF NATURE. mbubacher.

1. Among the disciples of Hillel, the wise teacher of the sons of Israel, was one named Saboth, whom every kind of labor disploased, so that he gave himself up to idleness and sloth. Hillel was grieved for the youth, and resolved to reform him. To this end he conducted him out one day to the valley of Hinnon, near Jerusalem.
2. Here there was a large pool of stagnant water, full of reptiles and vermin, and covered with slimy weeds. When they reached the valley, Hillel laid aside his staff, and said: "Here we will rest from our journey." But the youth was astonished, and said: "What ! master; by this loathsome swamp? Do you not perceive what a poisonous odor arises from it?"
3. "Thou art right, my son," answered the teacher. "This swamp is. like the soul of the idler. Who would remain in its vicinity?" Thereupon Hillel conducted the youth to a desolate field, in which grew only thorns and this'les, which choked the corn, and the wholesome plants.
4 Then Hillel Ieaned upon his staff and said: "Behold, this field has a fruitful soil, to bring forth all things agreeable and useful! But it has been forgotten and neglected. So it now produces stinging thistles, and thorns, and poisonous plants; and among them riestle snakes and moles. Before thou sawest the soul; now recogn'ze the life of the idler."
4. Then Saboth was filled with shame and repentance, and he said: "Master, why hast thou brought me to such a desolate and dreary region? This is the painful image of my soul and my life." Hillel, however, answered: "As thou wouldst not believe my words, I have tried whether the Voice of Nature would reach thy heart."
5. Saboth pressed the hand of his teacher, and said: "Thy attempt has not failed; a new life, thou shalt see, has begun within me." Thus it was, Saboth became an industrious youth.
6. Then Hillel conducted him into a fruitful valley, on the shore of a clear brook which streamed forth in lovely meanderings among fruitful trees, blooming meadows, and dark underwood. "See bere," said the sage to the astonished youth, "the image of thy new, active life! Nature, which has warned thee, may now, also, reward thee. Her grace and beauty can delight those only, who, in her, gaze upon their own life."
Questions.- 1 . Why did Hillel conduct his pupil to a pool of stag. nant water ! 2. Whither next did he conduet him? 3. What effeet did the Voice of Nature produce in his papil's future conduct ? 4. Whither next was he conducted? 5 . Of what was it an image?
With what inflection should the latter part of the 2d paragraph be read?

## LESSON XVI.

$\int \sqrt{\text { words yot spllifo and defintag. }}$ VA OA' mon, cessation of school Is cLis $A^{\prime}$ tios, propensity. duties.
Es' say, literary composition. $\mathrm{Crev}^{\prime} \mathrm{Br}$, smart; intelligent. Ac QuIT TED, discharged duty In pres' stox, effeet.
AUd' it or, hearer; listener. De them in á thos, resolution. Mon' al ize, make moral reflections.
Gks' ius, natural talent. Dis cuss', debate ; argue.

Droll' ER Y , comicainess.
For lors', wretched.
Step press' kd, restrained. DIS PATCH' ED, finished. Com PLA' CEN CX, satisfaction. Suc cebd' ed, been successful. E XU' meE a TING, recounting. Re flec' xioxs, meditations. $\mathrm{S}^{\prime}{ }^{\prime} \mathrm{Ne}$ curr, office with revenue, but without labor. Re skRv' ${ }^{\text {gD, retained; }}$ kept.

## THEORY AND PRACTICE.

## JANE TAYLOR.

1. One evening during the vacation, Frank amused his younger brother Henry, by reading an eskay which had gained him the first prize at school. The subject was SelfDenial. Frank was a clever lad, and had acquitted himself very well. He represented his subject in so striking a light, that it made a considerable impression on the mind of his young auditor; who, as soon as it was finished, thanked his brother for his good advice, and expressed a determination to endeavo to profit by it.
2. "I am afraid," said he, "I have never learned to deny myself as I ought; but I hope, brother Frank, that I shall not forget this lesson of yours. I wish now you would be so kind as to give me some more good hints on the subject."
3. Frank, not considering this the best possible compliment that could be paid to his composition, felt disappointed that, instead of commenting upon the force of his arguments, or the graces of his style, he should begin gravely to moralize about it, and it confirmed him in a favorite opinion of his, that his brother Henry, had not a spark of genius, nor ever would have.
4. Henry repeated his request; but, finding his brother more inclined to discuss the merits, and relate the success of his essay, than to draw a pracical improvement from it, he contented himself with his own private resolutions. "Tomorrow," said he to himself, "to-morrow morning I will begin." "But why not begin to-night?" said Henry.
5 The clock had just struck, and Henry recollected that his nother had desired them not to sit un a minute after the clock had struck nine. He reminded his brother of this order. "Never mind," said Frank; "here's a famens fire, and I shall stay and enjoy it." "Yes," said Henry; "here's a famous fire, and $I$ should like to stay and enjoy it; but that would not be self-denial; would it, Frank?"
5. "Nonsense !" said Frank,-"I shall not stir jet, I promise you." "Then good night to you," said Henry.
6. Whether his brother was correct in his opinion of Henry's want of genius, we shall not stay to inquire. Indeed, it is a question of yery little importance, either to ns or to firm; since it can not be denied, that his reflections, and his cenduct, on this occasion, displayed good sense, good prineifle, aind strength of charracter; and these are sterling qualities, for which the brightest sparks of genius would be but a poor exchange.
7. Six o'clock was the time, at which Henry was expected to rise; but not unfrequently, since the cold weather set in, he had indulged an hour longer. When it struck six, the next morning, he started up; but the air felt so frosty, that he had a strong inclination to lie down again. "But no!" thought he, "here is a fine opportunity for solf-denial ;" and up he jumped without further hesitation.
8. "Frank! Frank!" said he, to his sleeping brother; "past six o'cloek, and a fine star-light morning." "Let me alone," cried Frank, in a cross, drowsy voice. "Very well, then; a pleasant nap to you," said Henry, and down he ran, as gay as a lark. After finishing his Latin exercise, he had time to take a pleasant walk before breakfast; so that he came in fresh and rosy, with a good appetite, and, what was still better, in a good humor.
9. But poor Frank, who had just tumbled out of bed, whien the bell rang, came down stairs looking pale, and cross, and cold, and discontented. Henry, who, if he had no genius, had some sly drollery peculiar to himself, was just beginuing to fally him on his forlorn appearance, when to recollected his resolution. "Frank does not like to be laughed at, especially, when he is cross," thought he; so he suppressed his joke ; and it requires some little self-denial, even to suppress a joke.
10. "I should like another half, I think, mother," said

FOURTH READER.
Frank, that day at dinner, just as he had dispatehed a large hemisphere of mince pie. "Any more for you, Hénry?" said his mother. "If you please-nò ; thank you," said Henry, withdrawing his plate; "for," thought he, "I have had enough, and more than enough to satisfy my bunger and now is the time for self-denial."
12. "Brother Henry," said his little sister, after dinncr, "when will you show me how to do that pretty puzzle? You said you would a long time ago." "I am busy nori, child," said Henry, "don't tease me,--there's a good girl." She said no more, bet looked disappointed, and still hung up 8 n her brother's chair. "Come, then," said he, suddenly recollecting himself; "bring me your puzzle;" and, laying down his book, he very good-naturedly showed his little sister how to place it.

* 13. That night, when the two boys were going to bed, Henry called to mind, with some complacency, the several instances, in the course of the day, in which he bad succeeded in exercising self-denial; and he was on the very point of enumerating them to his brother Frank. "But no," thought he; " here is another opportunity still of denying myself; I will not say a word about it; beside, to boast of it would spoil all."

14. Henry lay down quietly, making the following sage reflections: "This has been a pleasant day to me, although I have had several disappointments in it, and done several things against my will. 1 find that self-denial is painful for a moment, but very agreeable in the end. If I go on this plan every day, I shall stând a good chance of having a liappy life; for life is made up of days and hours, and it will be just as pleasant and as easy." AN
15. But here Henry's thoughts began to wander, and soon became quite indistinet. In fact, he was sound asleep, before he had half finished his reflections; the remainder must be supplied by the reader. One of them will, doubtless, be this,--that self-denial is no sintecure virtue; nor one
which may be reserved for a few great occasions in life; but one that is wanted every day, and every hour ; or, at least, as often as we are tempted to SELiz-INDULGENCE.
Questions.-1. What was the subject of Frank's essay? 2. Did he practice it himself? 3. What opinion did he entertain of his brother Henry? 4. What qualities did Henry possess? 5. In what instances did Henry practice self-denial? 6. What effect did it produce on lifs mind? 7. When should we exercise self-denial? What rute for the rising inflection on Heary, ith par.? What, for the falling on no\% What kind of emphasis on self-denial and self-indulgence?


## words yor brallina axd deyisivg.

## De ceiv' ER, deluder.

Un im prov' ed, neglected.
Crorce, selection.
Faise, deceifful; treacherous.
Fous DN' rion, basis; groumdwork.
work.
Let the following lines be read very slow, and be careful to emphasize properiy the words printed in Italics and capitals.
4. To-morrow! Let the man of heart sincere The present time improve, his God revere ; Who wisely lives to-day, has naught to fear

Questross.-1. To what is to-morrow compared in the 1st verse ? 3 To what, in the 2d? 3. To what, in the 3d! 4. Who has naught to fear to-morrow ? 5. Are we likely to improve to-morrow, if we misimprove to-day?

## LESSON XVIII.

WORDS FOR SPELLING AND DEFLSING.
Pro cras ti $\mathrm{NA}^{\prime}$ thon, delay. $\quad$ Sthua' ole, strive; labor hard. Grieve, mourn ; sorrow. $\quad$ Debt' or, one that owes.
Stern, severe; rigid. Uras, press; impel.
Rebuki', reproof; reprehension. Cifde, blame; reproach. Thor' ovair, complete; perfect. Breach, non-fulfillment; violax
tion.
Vir' TU ous, morally good.
HARM' ED, injured; damaged. \{ Re EENT' ment, retaliation.

## PROCRASTINATION.

1. If Fortune with a smiling face,

CHARLES MACEAT Strew roses on our way,
When shall we stoop to piek them up? To-day, my friend, to-day.

1. To-morrow ! grand dsceiver of our race! For thee, still unimproved, to-day gives place,The heart's bad choice, and hence the tongue still says To-morrow.
2. To-morrow! false foundation, broken reed! Who ever prospered, that to thee gave heed? Who madly wastes to-day, will never speed

To-morrozo.
3 To-mornow ! phantom of the idler's brain ! To-day, as yesterday, has come in vain To him who, trifling, wisdom hopes to gain

To-morrowo

But should she frown with face of care And talk of coming sorrow,
When shall we grieve, if grieve we must? To-morrow, friend, to-morrow.
2. If those who've wronged us, own their fault, And kindly pity pray,
When shall! we listen, and forgive? To-dry, my friend, to-day.
But, if stern Justice urge rebuke, And wirmth from Memory borrow,
When shall we chide, if chide we dare? To-morrove, friend, to-morrow. one that is wanted every day, and every hour ; or, at least,
NDEISO NEW OETH

Which may be reserved for a few great occasions in life; but as often as we are tempted to SELF-INDULGENCE.
Questioss.-1. What was the subject of Frank's essay ? 2. Did he preotice it himself? 3. What opivion did he entertain of his brother Henry? 4. What qualities did Henry possess? 5. In what instances did Henry practice self-denial? 6. What effect did it produce on lis mind! 7 . When should we exercise self-denial?
What rule for the rising inflection on Henry, 7th par.? What, for the falling on roo? What kind of emphasis on self-denial and self-indulgence?

## LESSON XVIL.

words for spmlling and deyining.
$\mathrm{De} \mathrm{Criv}^{\prime} \mathrm{ER}$, deluder.
Us IM PRov' ED , negleoted.
Caorce, selection.
Fazse, deceitfol, treacherous. Founk da' Yion, basis; ground-

Pros ${ }^{\prime}$ phe mb, succeeded.
Hsed, attention. Sperd make haste. Phan' tox, vision; fancy Siy cerre', true; candid. ( Re vere', reverence.
Let the following lines be read very slow, and be careful to emphasize properig the kords printed in Italics and capitals.
4. To-morrow! Let the man of heart sincere The present time improve, his God revere; Who wisely lives to-day, has naught to fear

Quesstions.-1. To what is to-morrow compared in the 1st verse ${ }^{\text {, }}$ 3 To what, in the 2d? 3. To what, in the 3d: 4. Who has naught to fear to-morrow? 5. Are we likely to improve to-morrow, if we misimprove to-day?

## LESSON XVIII.

WORDS FOR SPELLISG AND DEFINING.
Pro cras ti NA tion, delay. $\quad$ Strua' ole, strive; labor hard. Gribve, mourn ; sorrow. $\quad$ Dsax or, one that owes. Sthrn, severe; rigid. Unas, press; impel. Rebuke', reproof; reprehension. Cride, blame; reproach Haba' $^{\text {ed, injured; damaged. }}$ THOR' OUGI, complete; perfect. Breach, non-fulfilment; violation.
Vir' тU ous, morally good.
RE sENT' MENT, retaliation.
PROCRASTINATION.

1. If Fortune with a smiling face,

CHARLES MACKAT Strew rases on our way,
When shall we stoop to pick them up? Tu-day, my friond, to-dry.

1. To-morrow ! grand deceiver of our race! For thee, still unimproved, to-day gives place,The heart's bad choice, and hence the tomyue still says To-morrow.
2. To-morrow! false foundation, broken reed! Who ever prospered, that to thee gave heed? Who madly wastes to-day, will never speed
To-morrow.

3 To-morrow ! phantom of the idler's brain !
To-day, as yesterday, has come in vain To him who, trifling, wisdom hopes to gain

To-morrove

But should she frown with face of care, And talk of coming sortow,
When shall we grieve, if grieve we must? To-morrov, friend, to-morrovo.
2. If these whe've wrenged us, own their fault, And kindly pity pray,
When shall we listen, and forgive? To-day, my friend, to-doy.
But, if stern Justice urge rebnke, And warmth from Memory borrow,
When shall we chide, if ehide we dare? To-morrox, friend, to-morrow.
3. If those to whom we owe a debt, Are harmed unless we pay,
When shall we struggle to be just? To-day, my friend to-day.
But, if our debtor fail our hope, And plead his ruin thorough, When shall we weigh his breach of faith? To-morrow, friend, to-morrozo.
4. For virtuous aets, and harmless joys, Thie minutes will not stay;
We've always time to welcome them, To-day, my friend, to-day.
But care, resentment, angry words, And unavailing sorrow,
Come far too soom, if they appear To-marrow, friend, to-morrow.
QuEstions.-1. What is the subject of this poetry? 2. What virthes does it inculeate? 3. Why do Fortune, Justice, and Memory, begin with capital letters? 4. What is meant by who've and we've?

Lesson xix.
words for brelung and defisisa.

EA' aer sess, ardent desire. $\mathrm{Wa}^{\prime}$ RI Ly, cautiously.
Is su $\mathrm{DI}^{\prime}$ coous, indiscreet.
Dis cov' ER Ies, disclosures.
$\mathrm{VA}_{\mathrm{A}} \mathrm{R} / \mathrm{E}=\mathrm{x}$, different kinds. Tran'sivex, short; hasty. Da serrer tion, account. Mo rass', low, wet ground. So rass', low, wet ground.
Sa vas' NAS, plains destitute of
trees.

SUPER yi cial, not profound. Con tem plí tros, meditation. Mrs tar' iss, hidden things. Truv' 1 al, trifling. Sché rle, doubt. OB' vi ous EEss, plainness. TEN' DEN Cx, driti; direction. In sia NIF' 1 CANT, unimportant. Rides post, rides in haste. Buckle to, apply with vigor. nnjudicious haste in study.

Jonx Locks.

1. The eagerness and strong bent of the mind after knowledge, if not warily regulated, is often a hinderance to it. It still presses into farther discoveries and new objects, and eatches at the variety of knowledge, and, therefore, often
stays not long enough on what is before it, to look into it as it should, for haste to pursue what is yet out of sight.
2. He that rides post through a country, may be able, from the transient viesv, to tell, in general, how the parts lie, and may be able to give some loose descrintion of here a mountain, and there a plain; here a morass, and there a river; woodland in one part, and savannas in another.
\& Such superficial ideas and observations as these, he may collect in galloping over it; but the more useful observations of the soil, plants, animals, and inhalitants, with their several sorts and properties, must necessarily escape him; and it is seldom men ever discover the rich mines without some digging.
3. Nature commonly lodges her treasures and jewels in rocky ground. If the matter be knotty, and the sense lies deep, the mind must stop and buckle to it, and stick upon it with labor and thought, and close contemplation, and not leave it until it has mastered the difficulty, and got possession of trath.
4. But, here, eare must be taken to avoid the other extreme ; a man must not stick at every useless nicety, and expect mysteries of science in every trivial question or scruple that he may raise. He that will stand to pick up, and examine every pebble that comes in his way, is as unlikely to return enriched and laden with jewels, as the other that traveled foll speed.
5. Truths are not the better nor the worse for their obviousness or difficulty; but their value is to be measured by their usefulness and tendency. Insignificant observations should not take up any of our minutes; and those that enlarge our view, and give light toward further and useful discoreries, should not be neglected, though they stop our course, and spend some of our time in fixed attention.
Questions.-1. What often proves a hinderance to the acquirement of knowledge? 2. What proof of this? 3. Where are the richest treasures to be found, and how are they to be obtained? 4. What must be done when the sense lies deep? 5. In doing this what should be avoided? 6 . By what is the value of truth to be measured?
6. If those to whom we owe a debt, Are harmed unless we pay,
When shall we struggle to be just? To-day, my friend to-day.
But, if our debtor fail our hope, And plead his ruin thorough, When shall we weigh his breach of faith? To-morrow, friend, to-morrozo.
7. For virtuous aets, and harmless joys, Thie minutes will not stay;
We've always time to welcome them, To-day, my friend, to-day.
But care, resentment, angry words, And unavailing sorrow,
Come far too soom, if they appear To-marrow, friend, to-morrow.
QuEstions.-1. What is the subject of this poetry? 2. What virthes does it inculeate? 3. Why do Fortune, Justice, and Memory, begin with capital letters? 4. What is meant by who've and we've?

Lesson xix.
words for brelung and defisisa.

EA' aer sess, ardent desire. $\mathrm{Wa}^{\prime}$ RI Ly, cautiously.
Is su $\mathrm{DI}^{\prime}$ coous, indiscreet.
Dis cov' ER Ies, disclosures.
$\mathrm{VA}_{\mathrm{A}} \mathrm{R} / \mathrm{E}=\mathrm{x}$, different kinds. Tran'sivex, short; hasty. Da serrer tion, account. Mo rass', low, wet ground. So rass', low, wet ground.
Sa vas' NAS, plains destitute of
trees.

SUPER yi cial, not profound. Con tem plí tros, meditation. Mrs tar' iss, hidden things. Truv' 1 al, trifling. Sché rle, doubt. OB' vi ous EEss, plainness. TEN' DEN Cx, driti; direction. In sia NIF' 1 CANT, unimportant. Rides post, rides in haste. Buckle to, apply with vigor. nnjudicious haste in study.

Jonx Locks.

1. The eagerness and strong bent of the mind after knowledge, if not warily regulated, is often a hinderance to it. It still presses into farther discoveries and new objects, and eatches at the variety of knowledge, and, therefore, often
stays not long enough on what is before it, to look into it as it should, for haste to pursue what is yet out of sight.
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## LESSON XX.

WORDS FOR sphlling AND detining.
Ac cess, admittance; near ap- $\{$ Prey' a leskt, general. proach. Ex HiB' 1 Ts , presents to view. De part' ments, parts ; portions. \{ Rev o lu' tions, changes. MA TE' maLs, subjects. A PRIV' 1 LEGE, peculiar benefit. Dis $\operatorname{Tis}^{\prime}$ Guisir ED, eminent,
Tr eine' yent, polish of man ners. IERE FLMMMMM
Civ in $1 \mathrm{za} / 110 \mathrm{~s}$, state of being
civilized.
AO QUI S1 ${ }^{\prime}$ HIOS, act of acquiring. Coun' szl ons, advisers. Ris fheot', consider attentively R\& flect', consider attentively
Con vERSE', talk familiarly. Coy yerse', talk famil Soas' DAh, what is slanderous. VOJ' पMEs, books.

BENEFITS OF READING.

1. Reading may be considered as the key which commands our entrance, and gives us access to the varions departments of science and literature. It enlarges the sphere of observation, and affords abundant materials for exercising the faculties of the mind. Among all people distinguished for their refinement and civilization, the most prevalent and important art is that of reading. The improvement of the mind, the cultivation of taste, and the acquisition of knowledge, are the advantages derived from this art.
2. From reading we are made acquainted with the passing events and occurrences in various parts of the world, and are enabled to repeat the sentiments of those who have existed in former times. It brings to yiew the seenes of departed years, and exhibits the rise and fall, and the revolutions of the ancient communities of mankind; and offers to.our reflection all the most important circumstances conneeted with the improvement of human society.
3. To have good books, and to be able to read them well, is a great privilege. They make us both wiser and better; they instruet us in our duty, and teach us how to belhave curselves. They comfort us in our distresses and afflictions. They pûs away our leisure hours pleasantly and usefully; and the amusement which they afford, is cheaper than almost

## FOURTH READER.

any other. They are true friends, excellent counselors, and agretable companions.
4. Be careful to read with attention. When you are reading, do not be thinking of any thing else. People who read without thinking what they are reading about, lose their time; and they can not be the wiser, or the better for what they read. Reflect upon what you have read, or heard other people read; and, if you have a proper opportunity, converse upon it. To relate what you have read, or heard, is the best way to help you to remember it.
5. It may afford many useful and pleasant subjects of conversation; and it may often prevent quarreling, telling idle tales, silly joking, and talking scandal. In order to remember any particular passages in a book, read them over several times. If it instructed you in any particular duty, consider whether you have done your best to practice it.
6. A little in this way is more improving than many volumes, however excellent in themselves, read over in a hasty, careless manner. Let nothing tempt you to read a bad book of any kind. It is better not to read at all, than to read bad books. A bad book is the worst of thieves; it robs us of time, money, and principles.
Questions.-1. What are some of the benefits derived from reading? 2. How should we read? 3. What will assist us to remember what we read? 4. What is said of bad books? 5. To what are they compared? 6. Of what do they rob us?

words for spelitso and defining.
Uw der stand' inas, minds. \{ Re lax', become remiss Ex hanst' ed, nsed; espended. Ar tempt/sm, tried; endeavored. Crir 1 crsm, act of judging in literary matters.
IN ove' BD , led; caused.
Sus pect', doubt ; mistrust Ac cos' ${ }^{\prime}$ ton ed, habituated. Dis sat' is fi md, discontented. Con rros', sway; government.

A bats', lessen: diminish
Ad mir ma' tion, high regard. $\mathrm{Rav}^{\prime} \mathrm{er}$ exce, deep respect.
Pro pens' 1 tirs, inclinutions. De rií' kD , corrupted ; polluted Im Ag in $A^{\prime}$ tion, fancy. Mos'strous, shooking; hateful.
$\qquad$

## THE TRUE TEST OF A BOOK.

## souther.

1. Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither cxhausted nor incrusted by the world, take from me a better rule than any professor of criticism will teach you. Would you know whether the tendency of a book is good of erii, examine in what state of mind you lay it down.
2. Has it induced you to suspect that what you have been accustomed to think unlawful, may, after all, be ínnocent; and that that may be harmless, which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others, and disposed you to relax in that self-government, without which both the laws of God and man tell us there can be no virtue, and, consequently, no háppiness?
3. Has it attempted to ababte your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-créatures? Has it addressed itself to your pride, your vanity, your selfshness, or any other of your evil propénsities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous?
4. Has it disturbed the sense of right and wrong, which the Creator has implanted in the human sóul? If so, if you have felt that such were the effects that it was intended to produce, throw the book into the fire, whatever name it may bear on the title-page. Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood book-case.
Questions,-1. By what test may we know whether a book has a good or evil tendency? 2. Mention some of the effects by which you may know a bad book. 3. What is recommended to be done with such books?
Are the questions at the end of the 2 d and 3d paragraphs direct or indirect? What inflections do indirect questions usually require?

## WORDS FOR sPELLING AND DEFINING.

Tex ${ }^{\prime}$ DER, offer; present. Is thin' sto, true; real. Ran' est, most uncommon. E yó trov, feeling; sensation. De vo' tion, sacred regard.

Coul' ed, picked; selected.
Types, signs; emblems. To' ken, sign; memorial. CHER' 1 is月, foster; encourage. \{Ssv' ER, part; separate.

## the value of a gift.

1. 'Tis not the value of the gift, That Friendship's hand may tender;
'Tis not the thing's intrinsic worth,
(Though gems of rarest splendor,)
That calls the heart's best gratitude, Or wakes a deep emotion;
The simplest flower may be the gift, And claim a life's devotion
2. A bunch of violets, culled when first The showers of spring unfold them, May be of small intrinsic worth, And fade while yet we hold them;
Yet are they types of modest truth, And may become a token,
From friend to friend, of kind regard, That never shall be broken.
3. These fragrant flowers which thou hast given, And I so fondly cherish,
May, ere another morn shall rise, Before me fade and perish;
Yet they are sweet,-their grateful soul No time nor change can sefer;
So lives the memory of the gift;


It breathes of thee forever.
Questions.-1. In what does the real value of a gift consist? 2. Slight evch a violet or any little flower, if given with the proper snirit, awaken lasting gratitude? 3. Will not the affection indt cated by such a gift, last long after the gif itself has perished?
How should a passage, included within a parenthesis, be read? see Sanders' Spelling Book, p. 158.

## LESSON XXIII.

WORD YOR SPELEING AND DEFINING.
Tow' er ed, arose; soared. $\quad \mathrm{RE}$ BUK ${ }^{\prime} \mathrm{ED}$, reproved.
A lort', high in the air. $\quad\left\{\begin{array}{l}\text { VER TOP' PING, surpassing in }\end{array}\right.$ Ev' gr-grbss, perennial. $\quad\{$ hight.
En pus' AxOe, duration.
Riv'se, split; rent asunder.
Mor' Al, lesson or precept in-
culcated.
Prose, lyiug down; prostrate. Ex Awr' exn, lifts up; elevates. ALERE FLAMMAM) THE BLASTED PINE.

1 Far away, in the gloomy old forests of Maine,
Towered aloft, in his pride, a dark ever-green pine,
And he said, looking down on the lowlier trees,-
"None hath strength, or endurance, or beauty, like mine."
LESSON XXIV
WORDS FOR SPELLIMG AND DEFINING.
IN TEG' BI TY, honesty; upright- UN CLOG' GED, unimpeded. ness. FI DEL 1 TY, faithfulness.
De fraud', cheat; rob.
In teust ${ }^{\text {ED, put in trust. }}$
Per suad' mi, fully convinced.
AP PRO' PRI ATE, set apart.
$\mathrm{Nu}^{\prime}$ cha us, kernel; that around
which things are collected.
Un di min' ish en, not lessened. De ters', hinders; prevents.
HAz' ARD, risk ; peril.
De ted tion, diseovery.
Tempt A'tion, trial; allurement. \}Tempt' ress, female enticer.
2. Ere the boast was well spoken, the sunlight had fled, And the storm-cloud was bursting in wrath $0^{\prime}$ er his head;
From its bosom the bolt of Jehovah was thrown And the pride of the forest lay riven and prone.
3. "Why art thou here, my old friend?" said an oak, at whose foot,
The proud boaster, rebuked, was now helplessly laid;
Of his strength and endurance no traces remained;
Of his beauty-the wreck which the lightnings had made.
4. Thus the pine meek replied: "I forgot my loww birth, And rejoiced in o'ertopping my brothers of earth; Now all broken and weak, on her bosom I lie, Unavailing to mourn, and neglected to die."

## MORAL.

If the story be simple, the mofal is plain-
Who exalleth himself, shall be humbled again.
Questroxs.-1. What was the boast of the pine? 2. What happened to the pine during the thunder-storm? 3 . What said the onk to the prostrate pine-tree? 4 . What did the pine say in reply?
5. What is the moral of this piece? See Mat. 23d, 12 th verse.

Which lines of this poetry rhyme? Point out the accented and unaccented syllables of each line. What pause after beauty?

## THE TRUE TEST OF INTEGRITY.

w. H. VAN Dorex.

1. Suppose a clerk has it in his power to deffraud his employer, (as young men of necessity are intrusted with large sums of money or other property,) and he is persuaded that the opportunity is one which, if embraced, will put it forever out of the power of any human being to discover it, he might thus reảoon with himself:
2. Here is an occasion, in which I can appropriate to myself a sum of money, and no one but the All-seeing Eye will behold my deed of guilt. It may be a nucleus, around which I ean soon gather a fortune, and the wealth of my employer will remain undiminished. On the other hand, the act may be discovered, and my prospects blasted, and the possibility of my character being ruined, is a difficulty that deters me. I will not run the hazard.
3 That young man, being honest from the fear of teleco tion alone, is a distronest youth. When the time comes round, and brings with it a temptation unclogged by any danger of detection, that young man will prove himself false as the sea. He clings to fidelity, solely because by it he believes his interest will best be prömoted.
3. He has looked at fraud in the face, and calculated de
liberately the loss and gain of practicing it; but fear of detection, the prospect of rising in the firm, and a conscience that might destroy his peace, have decided him to act in such a manner as to exclude the only element of honesty in the act, riz., a regard to the law of Heaven?
4. When a certain young man in Egypt was tempted to violate the rights of his master's household, he did not stop to calculate the polioy of the fraud, or balunce the loss or gain which might result. His eyo flashed up to Heaven, and he asked the fair temptress: "How can I do this great wickedness, and sin against God?"
Questioss.-1. How might a dishonest elerk reason with himself, when the chance of defrauding his employer is offered? 2. Is a young man who refrains from fraud only from fear of detection, to be considered honest? 8. What alone is needed to make such a young man show his dishonesty in cets? 4. What alone makes him cling to fidelity? 5. What did a certain young man in Egypt say, when tempted to sin? 6. Who was this young man? See Genesis, 89th chap, 9th verse
LESSON xXy.

WORDS FOR SPELUSHG AND DEFNTIG.

Con' Fnes, borders; boundaries.
Is $A 0$ CESS' I BLE, inapproachable. Der' vise, Turkish priest or
monk.
Avs ter' 1 TT, rigor of life. Ster Me, barren; unfuiful. StAK ED, quenched.
Mag nif' i Cent, splendid. Mosque, Mohammedan temple. ScRD PU LOUS $L Y_{1}$ carefully;
cautiously. ${ }^{2}$, carelally; Cer' $^{2}$ aro nies, rites; forms. Dis Gust en, highly displeased. ( Mo mer, pertining to the religion of دohammed, a 2 . Se prophet, who was born about the year of our Lord 500 . ar., (Bcd ou ecn.). The Bedouins, that is, dwellers in are a numerons, wandering, Nohammedan race, dwelling in the deserts of Arabia, Egypt, and Northern Africa. They live at a distance from cities, occupying tonts, huts, caverns, and ruins
tie three heavy stones.
AxON.

1. It was on the confines of the desert, amid barren and almost inaccessible rocks, that Ben Achmet, the Dervise, led a life of austerity and devotion. A zave in the rock was his dwelling. Roots and fruits, the scanty products of the sterile region he inhabited, satisfied his hunger, and the fuurtain that bubbled up from the lower part of a neighboring cliff, slaked his thirst.
2. He had formerly been a priest in a magnificent mosque, and surupulously conducted the ceremonies of the ${ }^{1}$ Mohammedan faith; but, disgusted with the hypoerisy and injustice of those around him, he abandoned the mosque and his authority as a priest, betaking himself to the desert, to spend his days as an anchorite, in self-denial and devotion.
3. Years rolled over the head of Ben Achmet, and the fame of his sanctity spread abroad. He often supplied the travelen of the desert with water from his little well. In times of pestilence, he left his solitary abode to attend to the sick and comfort the dying in the villages that were scattered around, and often did he stanch the blond of the wounded Arab, and heal him of his wounds. His fame was spread abroad; his name inspired veneration, and the plundering ${ }^{2}$ Bedouin gave up his booty at the command of Ben Achmet, the Dervise.
4. Akaba was an Arabian robber; he had a band of lawless men under his command, ready to do his bidding. He had a treasure-honse stored with ill-gotten wealth, and a large number of prisoners. The sanctity of Ben Achmet arrested his attention; his conscience smote him on account of lis guilt, and he longed to be as famed for his devotion as he had been for his crimes.
5. He sought the abode of the Dervise, and told him his desires. "Ben Achmet," said he, "I have five hundred cimeters ready to obey me, numbers of slaves at my com.
mand, and a goodly treasure-house filled with riches; tell me how to add to these the hope of a happy immortality?"
6. Ben Achmet led him to a neighboring eliff that was steep, rugged, and high, and pointing to three large stones that lay near together, he told him to lift them from the ground, and to follow him up the cliff. Akaba, laden with the stones, could scarcely move; to ascend the cliff with them, was impossible. "I can not follow thee, Ben Achmet," said lie, "with these burdens." "Then cast down one of the stones," replied the Dervise, "and hasten after me." Akaba dropped one of the stones, but still found him. self too heavily encumbered to proceed.
7. "I tell thee it is impossible," eried the robber chieftain; "thon thyself couldst not proceed a step with such a load." "Let go another stone, then," said Ben Achmet.
8. Akaba readily dropped another stone, and, with great difficulty, clambered the cliff for awhile, till, exhausted with the effort, he again cried out that he could come no further. Ben Achmet directed bim to drop the last stone, and no sooner had he done this, than he mounted with ease, and soon stood with his conductor on the summit of the eliff.
9. "Son," said Ben Achmet, "thou hast three burdens which hinder thee in thy way to a better world. Disband thy troops of lawless plunderers, set thy prisoners at liberty, and restore thy ill-gotten wealth to its owners; it is easier for Akaba to ascend this cliff with the stones that lie at its foot, than for him to journey onward to a better world, with power, pleasure, and riches in his possession."

Questroxs.-1. Who was Ben Achmet? 2. Why did he abanden the Mohanmedan faith? 8. Where did he betake himself? 4. In what acts of kindness and charity did he spend much of his time? 5. How did the Bedouins regard him? 6. How was Akaba, the robber, affeeted by the character of Ben Achmet? 7. What advice did Ben Achmet give to Akaba? 8. How did he show the robber the difficulty of journeying to a better world with the burden of sin on his shoulders?

## LESSON XXVI

Words for spelling and derining.
$\mathrm{Es}^{\prime} \mathrm{VY}$, pain at another's success. $\left\{0 \mathrm{vER}\right.$ rat' ${ }^{\prime}$ iva, over-estimating. BaI' Asce, weigh ; compare. Con tra diet o ory, opposite. Con tems', despise; disdain. Cos sumes', absorbs; uses up. Re press', restrain; subdue. (loa Temp', disdain; scorn. Pbr fad' tions, excellencies. AD vas TA ${ }^{\prime}$ geous, profitable.
De fend', protect; advocate.
$\mathrm{Is}^{\prime}$ yo cesces, freedom from guilt.
VAI/ or, courage ; bravery.
Dis cours' isg, talking.

## THE CURE OF ENVY.

sir gzorge yackzazie.

1. We may cure envy in ourselves, either by considering how useless, or how ill those things are, for which we envy our neighbor; or else how we possess as many or as good things. If I envy his greatness, I eonsider that he wants my quiet ; as, also, I consider that he possibly envies me as much as I do him; and that, when I began to examine exactly his perfections, and to balance them with my own, I found myself as happy as he was.
2. And, though many envy others, yet very few would change their condition even with those whom they envy, all being considered. And I have often wondered why we have suffered ourselves to be so cheated by contradictory vices, as to contemn this day him whom we envied the last; or why we envy so many, since there are so few whom we think to deserve as much as we do.
3. Another great help against envy is, that we ought to consider how much the thing envied costs him whom we envy, and, if we would take it at the price. Thus, when I anvy a man for being learned, I consider how much of his health and time that learning consumes; if, for being great, how he must flatter and serve for it; and, if I would not pay his price, there is no reason why I ought to have what he possesses.
4. Sometimes, also, I consider that there is no reason for my envy; he whom I envy, deserves more than he has, and I less than I nossess. And, by thinking much of these, I
repress the envy which grows still from the contempt of our neighbor and the overrating of ourselves. As, also, I consider that the perfections envied by me, may be advantageous to me; and thus I check myself for envying a great pleader, but am rather glad that there is such a man, who may defend my innocence; or to envy a great soldier, because his valor may defend my estate or country.
5. And, when any of my countrymen begin to raise envy in me, I alter the seene, and begin to be glad that my own country can boast of so fine a man ; and I remember, that, though now I am angry at him, when I compare him with myself, yct, if I were diseoursing of my nation abroad, I would be glad of that merit in him, whieh now displeases me.
6. Nething is enxied but what appears beautiful and charming; and it is strange that I should be troubled at the sight of what is pleasant. I endeavor, also, to make such my friends as deserve my envy; and uo man is so base as to envy his friend. Thus, while others look on the angry side of merit, and thereby trouble themselves, I am pleased in admiring the beauties and charms which burn them as a fire, while they warm me as the sun.
Quzstross.-1. How may we cure envy in ourselves? 2. Can yon mention the different ways suggested by the author of this piece?
What sound has $z$ in examine, exactly? What difference in the sound of th in thinking and these? See p. 12.


## words ror spelinga and deyining.

So $\mathrm{min}^{\prime} \mathrm{o}$ Qur, a talking to one's PET ALs, flower leaves. self. Fo' ous, converging point whete SOL' 1 rode, loneliness. rays of light meet. De spare', give up hope. Frown, look stern; scowl. Dus' asos, close, dark prison. Peer, peep; come in sight.
Di verge', shoot out in different ways.

E merges, issue from. $\mathrm{Cro}^{\prime}$ evs, kind of flower. AR RAY' ED, decked; dressed. Se rexe', calm; placid. Dis' mal, gloomy ; sad. (PER HAPs', perchance.

## THE CROCUS' SOLILOQUY.

1. Down in my solitude under the snow,

Where nothing cheering ean reach me,-
Here, without light to see how to grow, I'll trust to nature to teach me.
2 I will not despair, nor be idle, nor frown, Locked in so gloomy a dwelling;
My leaves shall run up, and my roots shall run down, While the bud in my bosom is swelling.
3. Soon as the frost will get out of my bed, From this cold dungeon to free me,
Up will I peer with my little bright head; All will be joyful to see me.
4. Then from my heart will young petals diverge, As rays of the sun from their focus;
I from the darkness of earth will emerge, A happy and beautiful Crocus.
5. Gayly arrayed in my yellow and green, When to their view I have risen,
Will they not wonder how one so serene Came from so dismal a prison?
6. Many, perhaps, from so simple a flower This little lesson may borrow, -
Patient to-day, through its gloomiest hour, We come out the brighter to-morrow.
Questions.-1. What is the Crocus here supposed to say? 2 What lesson may many people learn from this little flower?

## 

Per suade', convince. Puls' es, beatings of the heart. Thrill', tingling sensation. Bide, wait; endure Re new', renovate; restore.

Prine, spring of life; youth. Whoop, call ; shout. Smoth' er ed, stifled. Wiles, deceires; beguiles. Drear' 1 Ness, gloominess

## YOUTHFUL AMUSEMENTS.

1. I love to look on a scene like this, Of wild and careless play,
And persuade myself that I am not old, And my locks are not yet gray:
$\Leftrightarrow$ ( For it stirs the blood in an old man's heart, And makes his pulses fly,
To eatch the thrill of a happy voice,
And the light of a pleasant eye.
2. (c) I have walked the world for fourscore years, And they say that I am old;
That my heart is ripe for the reaper-DEATH, And my years are well-nigh told.
It is very true-it is very true-
I'm old, and I "bide my time;"
But my heart will leap at a scene like this, And I half renew my prime.
3. (") Play on ! play on! I am with you there, In the midst of your merry ring;
I can feel the thrill of the daring jump, And the rush of the breathless swing.
I hide with you in the fragrant hay, And I whoop the smothered call.
And my feet stip up on the seedy floor, And I care not for the fall.
4. I am willing to die when my time shall come, And I shall be glad to go;
( $p l$.) For the world, at best, is a weary place, And my pulse is getting low;
$\binom{c}{0}$ But the grave is dark, and the heart will fail, In treading its gloomy way,
$(\Rightarrow$ ) And it willes my heart from its dreariness, To see the young so gay.
Questross.-1. What effect did the view of youthful sports have upon the writer of this piece? 2 . What age is he represented to be? What pause after reaper, 2d verse? When is this pause generally made? See p. 43. In reading this piece can you modulate the voice according to the notation marks? See p. 40. What is modulation? See IV. p. 83.

[^1]rt,
$$
2
$$

## $\mathrm{RT}^{\prime}$ vals, strives to excel.

Es in my' tios, opinion ; esteem. De scrip ${ }^{\prime}$ Thos, account. De schip thos, account
Blight, blast; destroy. Blight, blast; destroy.
Dis solv' ina, melting. Dis solv' ina, melting.
$\mathrm{Ga}^{\prime}$ ni AL , fruitful; productive. In ${ }^{\prime}$ tar val, space between. TuB thes, species of dove. Fo' li AGE, leaves collectively. Clus'tered, growing in bunches: En An' EL ED, inlaid ; variegated. EN AM' EL ED, inlaid ; variegated.
$\mathrm{REV}^{\prime} \mathrm{EL}$ RY, festive mirth; jollity. Rev' EL by, festive mirth; jollity.
Sens i bil' 1 Tx, delicate feeling.

Suc ces' slos, series.
Rap tur ous, joyful; thrilling. Trem' u nous Ly, tremblingly. $\mathrm{Ec}^{\prime}$ sta sx, excessive joy. PAR' A MOUR, lover.
Is rox I $\mathrm{cA}^{\prime}$ tios, high excitement.
$\mathrm{RU}^{\prime}$ raL, pertaining to the country.
Mew' ed, shut up; confined.
Live' losa, long in passing.
$\left\{\begin{array}{l}\text { Va } \\ \text { LBT, scamp; raseal. }\end{array}\right.$

## THE BOBOLINK.

 W. IRvixG.1. The happiest bird of our spring, and one that rivals the European lark, in my estimation, is the Bobolink. He arrives at that choice portion of the year, which, in this latitude, answers to the deseription of the month of May, so often given by the poets. With us, it begins about the middle of May, and lasts until nearly the middle of June.
2. Firlier thinn this, winter is apt to return on its traces, and to blight the opening beauties of the year; and later than this, begin the parching, and panting, and dissolving heats of summer. But, in this genial interval, Nature is in all her freshness and fragrance; "the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land."
3. The trees are now in their fullest foliage and the brightest verdure; the woods are gay with the clustered flowers of the laurel; the air is perfumed by the sweet-brier and the wild rose ; the meadows are enameled with cloverblossoms; while the young apple, the peach, and the plum, begin to swell, and the cherry to glow among the green leaves.
4. This is the chosen season of revelry of the Bobolink. He comes amidst the pomp and fragrance of the season; his life seems all sensibility and enjoyment, all song and sunshine. He is to be found in the soft bosoms of the freshest and sweetest mendows; and is most in song when the clover is in blossom.
5. He perches on the topmost twig of a tree, or on some fianuting weed, and, as he rises and sinks with the brceze, pours farth a succession of rich, tinkling notes, crowding one upon another, like the outpouring melody of the sky-lark, and possessing the same rapturous charicter.
6. Sometimes he pitches from the summit of a tree, begins his song as soon as he gets upon the wing, and flutters tremulously down to the earth, as if overcome with ecstasy at his own nusic. Sometimes he is in pursuit of his paramour; alvays in full song, as if he would win her by his melody; and always with the same appearance of intoxication and delight.
7. Of all the birds of our groves and meadows, the Bobolink was the eary of my boyhood. He crossed my path in the sweetest weather, and the sweetest season of the year, when all Nature called to the fields, and the rural feeling throbbed in every bosoni, but, when I, luckless urchin, was doomed to be metred up, during the livelong day, in a school-room, it seemed as if the little virlet mocked at me, as he flew by in full song, and sought to taunt me with his happier lot. 0 , how I envied him! No lessons, no tasks, no schools; nothing but holiday, frolic, green fields, and fine weather.
Questioxs.-1. When does the Bobolink appear? 2. What is the appearance of Nature at this season? 3. How does the Botolitic employ himself, and how does he seem to enjoy life? 4. What does the writer say of bis fondness for thís bird? 5 . How does he say the Bobolink seemed to taunt him? 6. Where is the passage in cluded within the quotatios to be found? Cant. 2d chap. 11th and 12 th verses. What is the primary meaning of the suffix AGE, and what is its signification in the word foliage, in the third paragraph? See Sanders' New Speller, Definer, and Analyzer, p. 148, Exercise 869.

## LESSON XXX.

WORDS FOR SPELLING AND DEFINING.
Vo lup 'tu a my, one given to Ban' Quet ing, fensting.
pleasure.
Cor' pu lent, fleshy; fat.

Res' tic, dweller in the country. $\left\{\begin{array}{l}\text { On' } \\ \text { to las, delicate, small lird. }\end{array}\right.$
Vi' brate, quiver.
Rus' set, reddish-brown.
Gor' mand, glutton.
Con riv' i Al, festal ; social.
Gas tro non' io AL, pertaining to good eating.
Lux' e riss, dainties.
Myb' I ADs, tens of thousands. $\mathrm{EP}^{\prime} 1$ oure, one given to lixury. Gorg' ING, swallowing greedily. Vaust' ed, boasted. Sens' U AL, luxurious.
PER'sE CU TED, harassed; vexed. In tel lect' ט AL, mental. Es chew', avoid; shun.
\{DIS' SI PA TED, loose ; abandoned.

THE BOBOLINK.-CONTINUED.

1. Farther observation and experience have given me a different idea of this little feathered voluptuary, which I will venture to impart, for the benefit of my school-boy readers, who may regard him with the same unqualified envy and admiration which $I$ once indulged.
2. I have shown him only as $I$ saw him at first, in what I may call the poetical part of his career, when he, in a manner, devoted himself to elegant pursuits and enjoyments, and was a bird of music, and song, and taste, and sensibility, and refinement. While this lasted, he was sscred from injury; the very school-boy would not fing a stone at him, and the merest rustic would pause to listen to his strain.
3. But mark the difference. As the year advances, as the clover-blossoms disappear, and the spring fades into summer, his notes cease to vibrate on the ear. He gradually gives up his elegant tastes and habits, doffs his poetical and professional snit of black, assumes a russet, or rather a ducky garb, and enters into the gross enjoyments of common, vulgar birds.
4. He becomes a bon vivant, a mere gormand; thinking of nothing but good cheer, and gormandizing on the seeds of the long grasses, on which he lately swung and chanted so musically. He begins to think there is nothing like "the
joys of the table," if I may be allowed to apply that convivial phrase to his indulgences. He now grows discontented with plain, every-day fare, and sets out on a gastronomical tour, in search of foreign luxuries.
5. He is to be found in myriads among the reeds of the Delamare, banqueting on their seeds; grows corpulent with good feeding, and soon aequires the unlueky renown of the Ortolan. Wherever he goes, pop! pop! pop! the rusty firelocks of the country are cracking on every side; he sees his companions falling by thousands around him; he is the reed-bird, the much-sought-for tit-bit of the Pemssylvanian epiêure.
6. Does the take warring and reform? Not he! He wings his flight still farther south in seareh of other luxuries. We hear of him gorging himself in the rice swamps; filling himself with rice almost to bursting; he can hardly fly for corpulency. Last stage of his career, we hear of him spitted by dozens, and served up on the table of the gormand, the miost vaythted of southern dainties, the rice-bird of the Carolinas.
7. Such is the stary of the once musical and admired, but finally sensual and persecuted Bobolink. It contains a moral, worthy the attention of all little birds and little boys, warning them to keep to those refined and intellectual pursuits, which raised bin to such a pitch of popularity, during the early part of his eareor; but to eschew all tendency to that groes and disisipated indulgence, which brought this mistaken little bird to an untimely end.
Questioxs.-1. How has farther observation changed the writer's opiaion of this litile bird? 2. How was the Bobolink regarded in bis earlier career, even by the school-boy? 3. What changes eame over this bird as the year advances? 4. What is he ealled, fnd how regarded, in Pennsylvania? 5. What name does he bear, and how does he live, farther South? 6. What is his fate in both regions? 7. What moral does the story of the Bobolink afford? 8 . What is the meaning of the phrase bon vivark, in the fith paragraph? Ans. A high-liver.

## Lesson xxxi.

## words for spelling and defining.

Phi los' o pher, wise man.
A $\mathrm{BASH}^{\prime} \mathrm{ED}$, confused; ashamed.
Es ter tain' ing, treating with $\left\{\begin{array}{l}\text { A bas ten' tion, strife. }\end{array}\right.$ hospitality.
Re movss', dishes removed.
Orv' it, well-ordered; civilized
$\mathrm{OR}^{\prime}$ GAN, instrument; medium.
AD MIN' is TER ED, managed.
Pro FAN' I Ty, irreverence of sacred things.

Pre sride ${ }^{\prime}$, rule over; govern. $\mathrm{ME}^{\prime}$ DI UM, means; instrument.
Si MIL' I TUDE, likeness; form.

## B. C.

## A DINNER OF TONGUES.

1. Essop was the servant of a philosopher named Xanthus. One day his master being desirous of entertaining some of his friends to dinuer, he ordered him to provide the best things he could find in the market. Asop thereupon made a large provision of tongues, which he desired the cook to serve up with different sauces. When dinner came, the first and second courses, the side dishes, and the removes, were all tongues.
2. "Did I not order you," said Xanthus, in a violent passion, "to buy the best victuals which the market afforded ?"
3. "And have I not obeyed your orders?" said Esop. "Is there any thing better than tongues? Is not the tongue the bond of civil society, the key of science, and the organ of truth and réason? It is by means of the tongue cities are built, and governments established and administered; with it men instruct, persuade, and preside in assemblies; it is the instrument with which we actuit ourselves of the chief of all our duties, the praising and adoring of the Deity."
4. "Well, then," replied Xanthus, "go to market tomorrow and buy me the worst things you can find. This same company shall dine with me, and I have a mind to change my entertainment."
5. When Xanthus assembled his friends the next day, he
joys of the table," if I may be allowed to apply that convivial phrase to his indulgences. He now grows discontented with plain, every-day fare, and sets out on a gastronomical tour, in search of foreign luxuries.
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4. "Well, then," replied Xanthus, "go to market tomorrow and buy me the worst things you can find. This same company shall dine with me, and I have a mind to change my entertainment."
5. When Xanthus assembled his friends the next day, he
was astonished to find that Æsop had provided nothing bus the very same dishes.
6. "Did I not tell you," said Xanthus, " to purchase the uorst things for this day's feast? Howr comes it, then, that you have placed before us the same kind of food, which, only yesterday, you deelared to be the very best?"
7. Asop, not at all abashed, replied: "The tongue is the worst thing in the world as well as the lest; for it is the instrament of all strife and contefition, the fomenter of lawsuits, the source of division and war, the organ of error, of cálumny, of falsehood, and even of profanity."
8. The conduct of Esop, in this affair, my young friends, is quite instructive. For it is certainly true, that the tongue, according to circumstances, may be, and is the lest or the worst thing in the world. Rightly used, it is the fittest organ of wisdom; wrongly used, it becomes the foulest medium of folly and wickedness.
9. "For," says the Bible, "every kind of beasts, and of birds, and of sorpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proccedeth blessing and cursing. My brethren, these things ought not so to be."
Questions.-1. Who was Essop? 2. What did he do when ordered to prepare a dinner of the best things for the friends of his master? 3. What was his reply when asked, why he prepared a dinner wholly of tongues? 4. What did he do when told to prepare a dinner of the wort things? 5 . How did he justify his condut in again serving up nothing but tongues? 6. What moral lies in this account of the dinner of tongues? 7. How is the tongue described in the epistle of James? See 3d chapter, 7th, 8th, 9th, and 10 th verses.
What word is the antithetic to best, in the first paragraph? What kind of emphasis on these words? Note VII. p. 22. What kind of emphasis on tongues, first par.? Note VI. p. 21. What sound hat $z$ in Xanthus? p. 13.

FOURTH READER.

## LESSON XXXII.

words for speling and depinivg.
TAL' is mas, something magical. Lair, couch; lurking place.

Rare, excellent; valuable. $\mathrm{Po}^{\prime}$ text, powerful; effiencious $\mathrm{Mag}^{\prime} \mathrm{Io}$, sorcery ; witcheraft. IL LU' MiNe, enlighten. DE spins', in spite of. Franh, weak; easily broken. Rates, drives on furiously.
Mis for' texe, calamity. Man' in er, seaman; sailor. Shrink, draw back; quail.

## NEVER DESPAIR.

WM. c. bichards.

1. This motto I give to the young and the old,

More precious by far than a treasure of gold;
Twill prove to its owner a talisman rare,
More potent than magic,-'tis Never Despair!
2. No, never despair, whatsoe'er be thy lot, If Fortune's gay sunshine illumne it not; Mid its gloom, and despite its dark burden of care, If thou canst not be cheerful, yet, Never Despair !
3. Oh! what if the sailor a coward should be,

When the tempest comes down, in its wrath on the sea, And the mad billows leap, like wild beasts from their lair, To make him their prey, if he yield to Despair?
4. But see him amid the fierce strife of the waves When around his frail vessel the storm demon raves; How he rouses his soul up to do and to dare! And, while there is life left, will Never Deppar?
5. Thou, too, art a sailor, and Time is the sea, And life the frail vessel that upholdeth thee; Fierce storms of misfortune will fall to thy share, But, like the bold mariner, Never Despair!
6 Let not the wild tempest thy spirit affright, Slirink not from the storm, though it come in its might; Be watchful, be ready, for shipwreck prepare, Keep an eye on the life-boat, and Never Despatr.
Qubstions - 1 . What motto does the author of this piece give to the young and old? 2 . How does the sailor behave in the midst of a storm? 3 How must we behave in the tempests of life?

## LESSON XXXIII.

WORDS FOR BPELLING AND DEFINING.

BAU ${ }^{\prime}$ ble, gewgaw; trifle. $\mathrm{Hu}^{\prime}$ mors, gratiffes; indulges. Is yspé, enter; go into. Ry spect' Less, regardless. De segnt, merit; worthiness. Ref U TA trox, character.
ITA rrox, character.

## ADVICE to a Young man.

1 What would I have you d 6 ? III tell you, kínsman; Learn to be wise, and practice how to thrive; Thut would I have you dò; and not to spend Your coin on every baable that you fancy, Or every foolish brain that humiors you.
2. I would not have you to invade each place, Nor thrust yourself on all societies, Till men's affections, or your own desert, Should worthily invite you to your rank. He that is so respectless in his courses, Oft sells his reputation at cheap market.
3. Nor would I you should melt away yourself In flashing bravery, lest, while you affeet To make a blaze of gentry to the world, A little puff of scorn extinguish it, And you be left like an unsávery snuff, Whose property is only to offend.
4. I'd have you sober, and contain yourself; Not that your sail be bigger than your boat; But moderate your expenses now, (at first,) As you may keep the same proportion still. Nor stand so much on your gentility, Which is an airy, and mere borrowed thing, From dead men's dust and bones; and none of yours, Exeept you make or hold it.
Quesrioss.-1. What would the writer have his kinsman do? 2 What would he not have him invade? 8 . What is the consequence of intruding into society without invitation? 4. Why should you moderate your expenses now, at the first ?

## LESSON XXXIV.

## words for speliling and defining.

Nest' ling, young bird. Cow' er ina, crouching. Sis' ews, tendons; nerves. Palm, inner part of the hand. Spas, measure with the hand. A son', soon; shortly.
\{Pros' tratr, downcast.
Wa' ver ed, moved to and fro. SCULP ${ }^{\prime}$ TOR, carver in wood an 3 stone
Stat' UE, image; nikeness.
Riv' et, fasten; fix firmly.

1. Hel ve' tiA was bounded on the west by Mount Jura, on the south by the Pennine Alps, on the east by the Rætian Alps, and on the north by the Rhine. It comprehended, therefore, a great part of what is now called Switzerland.

VERNER-ALBERT-TELL.
Verner. Ah! Albert! What have you there?
Albert. My bow and arrows, Verner.
Ver. When will you use them, like your father, boy?
Alb. Sometime, I hope.
Ver. You brab! ! There's not an archer
In all 'Helvetia can compare with him.
Alb. But I'm his son ; and, when I am a man,
I may be like him. Verner, do I brag,
To think I sometime may be like my father?
If so, then is it he that teaches me;
For, ever as I wonder at his skill,
He calls me boy, and says I must do more,
Ere I become a man.
Ver. May you be such
A man as he-if heaven wills, better-I'll
Not quarrel with its work; yet 'twill content me,
If you are only such a man.
All. 'Ill show you
How I can shoot. (Goes out to fix the marl.)
Ver. Nesting as he is, he is the making of a bird
Will own no covering wing. (Re-enter Albert.)
Alb. Now, Verner, look! (Shoots.) There's within
An inch!
Ver. Oh, fy! it wants a hand. (Exit Verner.) Alb. A hand's
An inch for me. I'll hit it yet. Now for it! (While Albert continues to shoot, Tell enters and watches him in silence.)

Tell. That's scarce a miss that comes so near the mark ' Well aimed, young areher! With what ease he bends
The bow! To sce those sinews, who'd believe
Such strength did lodge in them? That little arm,
His mother's palm can span, may help, anon.
To pull a sinewy tyrant from his seat,
And from their chains a prostrate people lift
To liberty. T'd be content to die
Living to see that day! What, Albert!
Alb. Ah! My father!
Tell. You aise the bow
Too fast. (Allert continues shooting.)
Bring it slowly to the eye.-You've missed.
How often have you hit the mark to-day?
All. Not once, yet.
Tell. You're not steady. I perceived
You wavered now. Stand firm. Let every limb
Be briced as marble, and as motionless.
Stand like the sculptor's statue on the gate
Of Altorf, that looks life, yet neither breathes
Nor stirs (Allert shoots.) That's better!
See well the mark. Rivet your eye to it
,

There let it stick fast as the arrow would,
Could you but send it there. (Albert shoots.)
You've missed again!. How would you fare,
Suppose a wolf should cross your path, and you
Alone, with but your bow, and only time
To fix a single arrow? 'Twould not do
To miss the wolf! You said, the other day,
Were you a man, you'd not let Gesle. 'ive-
Twas easy to say that. Suppose you, now,
Your life or his depended on that shot !
Take care! That's Gester:- Now for liberty
Right to the tyrant's heart! (Hits the marl.)


Alb. I did; and do so every day.
Tell. I know you do! And think you when you kneel, To whom you kneel?

Alb. To Him who made me, father.
Tell. And in whose name?
Alb. The name of Him who died
For me and all men, that all men and I
Should live.
Tell. That's right. Remember that, my son ;
Forget all things but that-remember that!
${ }^{\prime}$ Tis more than friends or fortune; clothing, food;
All things on earth; yea, life itself!-It is
Tu live, when these are gone, where they are naughtWith God! My son, remember that!

Questions.-1. Why does Albert think he can compare himself with his father? 2. Should not a child always seek to imitate the example of a worthy parent? 3. How does Tell instruct his son in regard to shooting? 4. What does Tell direct Albert to be like? 5. What pious custom had Albert every morning, when he got up ? 6. To whom did he pray? 7. In whose name ? 8. In what terms does his father commend his practice? 9. Is this poetry rhyme or blank verse?
my boy !
Come here! How early were you up? Alb. Before the sum.
Tell. Ay, strive with him. He never lies abed
When it is time to rise. Be like the sun.
$A l b$. What you would have me like, I'll be like,
As far as will to labor joined, can make me.
Tell. Well said, my boy! Knelt you when you got up
To-day?
Todas?

Well done,


## OURTH READER

2. And he spake this parable unto them, saying: What man of you having a handred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And, when he hath found it, he layeth it on his shoulders, rejoicing.
3. And, when he cometh home, he calleth together his friends and neighbors, saying unto them: Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.
4. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? And, when she hath found it, she calleth her friends and her neighbors together, saying: Rejoice with me; for I have found the piece which I had lost, Likewise, I say unto you : There is joy in the presence of the angels of God over one sinner that repenteth.
5. And he said: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And, when he had spent all, there arose a mighty famine in that land, and he began to be in want.
6. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. husks that the
7. And, when he came to himself, he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him: Father, I have simed against

Heaven and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.
8. And he arose and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neek, and kissed him. And the son said unto him: Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.
9. But the father said to his servants: Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost and is found. And they began to be merry.
10. Now his elder son was in the field; and, as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him: Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
11. And he was angry, and would not go in; therefore, came his father out and entreated him. And he answering, said to his father: Lo, these many years do I serve thee, neither transgressed I, at any time, thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but, as soon as this thy son was come, which hath devoured thy living with harlots, thou hast kilted for him the fatted calf.
12. And he said unto him: Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again ; and was lost and is found.

Questross.-1. What did the prodigal demand of his father! 2 Where did he go, and how did he spend his substance? 3. What did he say when he found himself reduced to beggary, and obliged to feed swine? 4. When he returned, how did his father receive him? 5. How did the elder brother behave? 6 . What moral does this parable teach ?

## LESSON XXXVI.

words for spering and defining.
PLY' ixa, working; employing.

FA tigu' ed, wearied; tired. Bask, Warm one's self. Es $\mathrm{PI}^{\prime}$ ED, saw ; observed. WEA' at soms, tiresome; fatigning.
SJN pAB, talk; conversation.
$\mathrm{Ri}^{\prime}$ or, live sumptuously ; revel. Hurs, colors; tints. Huce, large; vast.
Be auile', elude; while away

Phil o sorn' 10 AL, wise; thoughtful.
Gaud' y, showy ; splendid; gay At tian', dress.
$\mathrm{No}^{\prime}$ TA BLE, remarkable; strange Sur vive', out-live; remsin alive Rey' vas, place of retrent. Per' uss, dangers; hazards. BAU' BLEs, gewgaws; trifles. A warts', waits for; stands ready for.
THE ANT AND THE BUTTBRFLY.

1. A butterfly gay, in the month of July, When flowerets were in their full bloom,
2. The ant, with a true philosophical eye, Viewed the butterfly's gandy attire;
Next paused, shruyged his shoulders, then made this reply: "Suppose you should fall in the mire,-
Methinks you would tumble and flutter about, And wish yourself sife in my hat;
But, if, by good fortune, you chanced to get out, What a notable figure you'd cut?

5 "But that's a misfortune you never may meet, Yet tempest and storm will arrive;
Then where are your perfumes that now are so sweet? They're gone, and you can not survive.
As for me, while there's plenty, I make me a home, And to store it industrious am I;
I've a refuge to fly to, when perils do come ; Time's precious-I wish you good-by."

6 Some men, like the butterfly, madly pursue The batbles of earth while they' ve breath; The wants of the future they keep not in view, Nor prepare for the winter of death.
But some, like the ant, are industrious and wise, Improving each hour that is given;
They lay up their treasure above the bright skies, And a mansion awaits them in Heaven.

Questions. - 1. What did the butterfly invite the ant to do? 2 ,
What motives were urged to persuade him? 3. What was the ant's
reply? 4. In what respect do some men resemble the butterfly?
And thy moments glide gayly away.
I toil not like thee, yet I live like a king, And riot in garden and grove;
The siveets of the flowers I enjoy as they spring, Where fancy directs me to rove.

3 "Behold for thyself, too, how gay I appear! The hues of the rainbow are mine;
How blest my condition, how pleasant my cheer And my looks, how much better than thine !
Now take my advice, and give up thy hard toil, And throw thy huge burden away;
Enjogment and pleasures our hours shall beguile, And thus we shall get through the day."

## LESSON XXXVII.

## D F.B $\quad$ words for srellisa nsd parisisa.

Btrand' ed driven on the shore. \{ Art' i san, workman.
GTRAND ED driven on the sion
$\mathrm{EY}^{\prime} \mathrm{ED}$, viewed; looked at.
Ey' ED, viewed; look
Twirl' ev, whirled.
Cubi' ed, twisted; turned.
$\mathrm{Cov}^{\prime} \mathrm{et}$, desire; wish for.
$\left\{\begin{array}{l}\text { Art' i gan, work } \\ \text { Plume, feather. }\end{array}\right.$
Is Laib, wrought in. $\left\{\begin{array}{l}\text { Droon, young birils; progeny. }\end{array}\right.$ $\left\{\begin{array}{l}\text { Broon, young biris; progeny. } \\ \text { Fon' blen, fostered; cherished }\end{array}\right.$ $\left\{\begin{array}{l}\text { Suses, brightness; splendor. }\end{array}\right.$

THE SILVER BIRD'S-NEST.

1. A stranded soldier's epaulet The waters cast ashore; A little wingèd rover met, And eyed it o'er and o'er. The silver bright so pleased her sight, On that lone idle rest,
She knew not why she should deny Herself a silver nest.
2. The shining wire she pecked and twirled; Then bere it to her bough,
Where, on a flowery twig, twas curled, The bird can show you how.
But, when enough of that bright stuff The cunning builder bore,
Her house to make, she would not take, Nor did she covet more.
3. And, when the little artisan, With neither pride nor guilt,
Had entered in her pretty plan Her resting-place had built,
With here and there a plume to spare, A bout her own light form,
Of these, inlaid with skill, she made
A lining soft and warm.
4. But do you think the tender brood She fondled there and fed, Were. prouder when they understood The sheen about their bed?
$(<)$ Do you suppose they ever rose, of higher powers possessed,
D $\begin{aligned} & \text { Because they knew they peeped and grem } \\ & \text { Within a silver nest? }\end{aligned}$
Qusstross.-1. What did the little bird find on the strand? 2 What did she then do with the epaulet? 3. Were the young birds in the nest prouder, because of the brightness about them? 4. Were they any the better for being brought up in a silver nest? 5 . Are children the better merely on account of having rich parents?

## LESSON XXXVIII

WORDS FOR sPELLING AND DEYINING.
Pe cul' 1 IAR , special ; particular. $\} \mathrm{EL}^{\prime}$ ders, senfiors. Prov' ince, department; office. $\begin{cases}\text { REF } U T A^{\prime} \text { tios, act of refuting. }\end{cases}$ Pro fes'sion, calling; avoca- $\left\{\begin{array}{l}\text { ref a to } \mathrm{Ry} \text {, art of speaking. }\end{array}\right.$ tion.
Im PROVE' ment, advancement. ZBAL' ous, eager; ardent. Conspid' u ous, prominent. Pror o Si' tios, thing proposed.
IN faí li ble, sure; unmistakable.
PEA' EMP TO Ex, positive; decisive.
As sem' ing, hanghty; arrogant. De ci'sive, positive.

## RULES FOR IMPROVEMENT BY CONVERSATION.

1. If we wold .mprove our minds by conversation, it is a great happiness to be aequainted with persons wiser than ourselves. It is a piece of useful advice, therefore, to get the favor of their conversation frequently, as far as circumstances will allow: and, if they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.
2. If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, a milkmaid or a spiñster, lead them into a discourse of the matters of their own peculiar Xprovince or profession; for every one knows, or should know, his own business best. In this sense, a common mechanic is wiser than a philosopher. By this means, you may gain some improvement in knowledge from every one you meet. B1O E A
3. Attend, with sincere diligence, while any of the company is declaring his sense of the question proposed; hear the argument with patience, though it differ ever so much from your sentiments; for you yourself are very desirous to be heard with patience by others who differ from you. Let
not your thoughts be active and busy all the while to find out something to contradict, and by what means to oppose the speaker, especially, in matters which are not brought to an isstre.
4. This is a frequent and unhappy temper and practice. You should rather be intent and solicitous to take up the mind and meaning of the speaker, zealous to seize and approve all that is true in his discourse, nor yet should you want courage to oppose where it is necessary; but let your modesty and patience, and a friendly temper, be as conspicuous as your zeal.
5. As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be afraid or ashamed to confess this ignorance, by taking all proper opportunities to ask and inquire for further information; whether it be the meaning of a word, the nature of a thing, the reason of a proposition, or the eustom of a nation. Never remain in ignorance for want of asking.
6. Be not too forward, especially, in the younger part of life, to determine any question in company with an infallible and péremptory sentence, nor speak with assüming airs, and with a decisive tone of voice. A young man, in the presence of his claers, should rather hear and attend, and weigh the arguments which are brought for the proof or refutation of any doubtful proposition; and, when it is your turn to speak, propose your thoughts rather in the way of inquiry.
7. Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company; much less should you use such forms of speeeh as would insinuate the ignorance or dullness of those with whom you converse.
8. Banish utterly out of your conversation, and, especially, out of all learned and intellectual conference, everything
that tends to provoke passion, or raise a fire in the blood, Let no sharp language, no noisy exclamation, no sarcasms or biting jests be heard among you; no perverse or invidious consequences be drawn from each other's opinions, and imputed to the person. All these things are enemies to friendship, and the ruin of free conversation.
9. The impartial search of truth requires all calmness and serenity, all temper and candor; mutual instruction can never be attained in the midst of passion, pride, and clamor, unless we suppose, in the midst of such a scene, there is a loud and penetrating lecture read by both sides, on the folly and shameful infirmities of human nature.
Questross.-1. What sort of people must we seek to converse with in order to our own improvement? 2. How should we proceed in talking with a sailor, farmer, or person of any calling? 3 . What is the writer's direction about listening to others? 4. Why should we not be afraid or ashamed to confess ignorance? 5. How should we should a young man in the presence offecting to shine? 7. What caution does the writer give about affecting to shin
things are we specially to avoid?
What is the meaning of the prefix, circum, in the word circumstances, first paragraph? See Sanders' New Speller, p. 139.


## LESSON XXXIX

## WORDS FOR BPELLINO AND DEFINISG

MAa' NI TUDE, size; bigness. SDt LAP I DA' tioss, ruins.

In $\mathrm{N}^{\prime}$ FI NITB, unlimited.
$\mathrm{Av}^{\prime} \mathrm{E}$ subs, ways; passages,
Pal.' i sades, defenses made by stakes.
Eor tificá tion, defense.
Ex PA' TIA tING, wandering
about.
$\mathrm{CiT}^{\prime}$ a DEL, fortress; strong place.

Con vel shos, agitation.
Dis so Lt' TION , act of dissolving.
's'
$\mathrm{LE}^{\prime} \mathrm{Gross}$, great bodies of soldiers.
Val' iANt Ly, bravely.
Val' 1ant ly, bravely. Ex Cre ment, filth.

1. BE EL' $Z E$ bub, in the Hebrew, signifies the lord of flies.

THE SPIDER AND THE BEE.
DEAN SWIFT.
The following fable is taken from "The Battle of the Books," and had reference to the great contest then going on between the adrocates of ancient and modern learning. The Bee represents the ancients, the Spider the moderns.

1. Upon the highest corner of a harge window, there dweit a certain spider, swollen up to the first magnitude by the destruction of infinite numbers of flics, whose spoils lay scattered before the gates of his palaee, like human bones before the cave of some giant The avenues to his castle were guarded with turapikes and palisades, all after the modern way of fortification.
2. After you had passed several courts, you came to the center, wherein you might behold the constable himself in his own lodgings, which had windows, fronting to each avenue, and ports to sally out upon all occasions of prey or defense.
3. In this mansion, he had, for some time, dwelt in pence and plenty, without danger to his person by swallows from above, or to his palace by brooms from below, when it was the pleasure of fortune to conduct thither a wandering bee, to whose euriosity a broken pane in the glass had discovered itself, and in he went; where, expatiating awhile, he, at last, happened to alight upon one of the outward walls of the spider's citadel; which, yielding to the unequal weight, sunk down to the very foundation.
4. Thrice he endeavored to force his passage, and thrice the center shook. The spider within, feeling the terrible convulsion, supposed, at first, that nature was approaching to her final dissolution; or else, that 'Beelzebub, with all his legisas, was come to revenge the death of many thousands of his subjects whom his enemy had slain and devöred. However, he at length, valiantly resolved to issue forth and meet his fate.
5. Meanwhile the bee had acquitted himself of his toils, and, posted secretly at some distance, was employed in
cleansing his wings, and disengaging them from the rugged remnants of the cobweb. By this time, the spider ventured out, when, beholding the chasms, the ruins, and dilapidations of his fortress, /he was very near at his wits' end whe stormed and raved like a madman, and swelled until he was ready to burst. $x$
6. At length, easting his eye upon the bee, and wisely gathering causes from events, (for they knew each other by sight,) "A plague on you," said he, "for a giddy puppy; is it you that have made this litter here? Could you not look before you? Do you think I have nothing else to do but to mend and repair after you?"
7. "Good words, friend," said the bee, (having now pruned himself, and being disposed to be droll,) "I'll give you my hand and word to come near your kennel no more; I was never in such a sad plight, since I was ${ }^{*}$ born."
8. "Sirrah," replied the spider, "if it were not for breaking an old custom in our family, never to stir abroad against an enemy, I should come and teach you better manners."
9. "I pray, have patience," said the bee, "or you'll spend your substance, and, for aught I see, you may stand in need of it all, toward the repair of your house."
10. "Rogue, rogue," replied the spider, "yet methinks you should have more respect to a person whom all the world allows to be so much your better."
11. "In truth," said the bee, "the comparison will amount to a very good jest; and you will do me a favor to let me know the reasons that all the world is pleased to use in so hopeful a dispute?"
12. At this, the spider, having swelled himself into the size and posture of a disputant, began his argument in the true spirit of controversy, with resolution to be neartily scurrilous and angry; to urge on his own reasons without the least regard to the answers or objections of his opposer; and fully pre-determined, in his mind, against all convice tion.
13. "Not to disparage myself," said he, "by the comparison with such a rascal, what art thou but a vagabond without house or home, without stock or inheritance; born to no possession of your own, but a pair of wings and a drone-pipe? Your livelihood is a universal plunder upon nature; a frecbooter over fields and gardens; and, for the sake of stealing, will rob a nettle as easily as a violet. Whereas, I am a domestic animal, furnished with a native stock within myself. This large castle is all built with my own liands, and the materials extracted altogether out of my own person."
14. "I am glad," answered the bee, "to hear you grant, at least, that I am come honestly by my wings and my voice; for, then, it scems, I am obliged to Heaven alone for my flights and my musie; and Providence would never have "bestowed on me two such gifts, without designing them for the noblest ends. I visit, indeed, all the flowers and blossoms of the field and garden ; but whaterer I collect thence, enriches myself, without the least injury to their beauty, their smell, or their taste.
15. "Now, for you and your skill in architecture, I have little to say : in that building of yours there might, for aught I know, have been labor and method enough; but, by woful experience for us both, it is too plain the materials are naught; and I hope you will henceforth take warning, and consider duration and matter, as well as method and art.
16. "You boast, indeed, of being obliged to no other creature, but of drawring and spinning out all from yourself; that is to say, if we may judge of the liquor in the vessel by what issues out, you possess a good, plentiful store of lirt and poison in your breast; and, though I would, by no means, lessen or disparage your genaine stock of either, yet I doubt you are somewhat obliged, for an increase of both, to a little foreign assistance.
17. "Your inherent portion of dirt does not fail of aequisitions, by swrepings exhaled from below; and one iusect

## FOURTH READER.

furnishes you with a share of poison to destroy another. So that, in short, the question comes all to this: whether is the nobler being of the two, that which by a lazy contemplation of four inches round, by an overweening pride, feeding and engendering on itself, turns all into excrement and venom, producing nothing at all but fly-bane and a cobweb, or that which, by a universal range, with long search, much study, true judgment, and distinction of things, brings home honey and wax ?"
Questions.-1. How is the spider here represented? 2. How is his web or mansion described? 3. What attracted thither the bee? 4. What effect did the spider's weight have upon the web ? 5. What effect did the bee's attempt to enter have upon the spider within? 6. What was the bee doing when the spider ventured out? 7. Ilow did he behave when he saw the ruins of his fortress? 8. What dialogue took place? 9. How, in the last sentence, is the bee made to atter the moral of this piece? 10. What great contest is referred to in this Fable?

words for spelling and definivg.
Po ${ }^{\prime}$ tent ate, prince; sovereign. $\}$ Des' TI NIEs, ultimate conditions Cen' tu Ry, one hundred years. Ar rest ${ }^{\prime}$, stop; check. Riv' U LET, small stream; brook. \{Di VERT', turn aside.
Un fath' om a ble, that can not Chron' i ches, records; tells of. be fathomed, of sounded. $\quad \mathrm{BAR}^{\prime}$ BA risms, savage manners.
 Mos' archs, kings; princes. $\quad$ Arm' OR, defensive arms. Con vuls' ed, violently shaken. \} Watch' word, signal; motio

## ONWARD, ONWARD.

D. 1. Onvard! Onvard is the lingunge of eratation! The stars whisper it in their courses; the seasons breathe it, as they succeed each other; the night wind whistles it; the water of the deep roars it out ; the mountains lift up their heads, and tell it to the clouds; and Time, the hoary-headed potentate, proclaims it with an iron tongue! From clime to.
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## FOURTH READER.

clime, from ocean to ocean, from century to century, and from planet to planet, all is onward.
2. From the smallest rivulet down to the unfathomable sea, every thing is onward. Cities hear its voice, and rise up in magnificence; nations hear it, and sink into the dust; monarchs learn it, and tremble on their thrones; continents feel it, and are convulsed as with an earthquake.
3. Men, customs, fashions, tastes, opinions, and prejudices, are all onward. States, counties, towns, districts, cities, and villages, are all onward. That word never ceases to influence the destinies of men. Science can not arrest it, nor philosophy divert it from its purpose. It flows with the very blood in our veins, and every second of time chronicles its progress.
4. From one stage of civilization to another, from one towering landmark to another, from one altitude of glory to another, we still move upward and onward. Thus did our forefathers escape the barbarisms of past ages; thus do we conquer the errors of our time, and draw nearer to the invisible.
5. So must we move onward, with our armor bright, our weapons keen, and our hearts firm as the "everlasting hills." Every muscle must be braced, every nerve strung, every energy roused, and every thought watchful. Onvoard is the watenword!
Questioss.-1. What word is here called "the language of ereation"? 2. In what things in nature does the progress indicated by the word, "onvard" appear? 8. How must we move onward?

## HUMAN PROGRESS.

1. All is action, all is motion,

In this mighty world of ours !
Like the current of the ocean, Man is urged by unseen powers.
2. Steadily, but strongly moving, Life is onward evermore; Still the present is improving On the age that went before.
3. Duty points with outstretched fingers, Every soul to action high;
Woe betide the soul that lingers,-
$(<)$ Onvoard! onward! is the cry.
4. Though man's form may seem victorious, War may waste and famine blight Still, from out the conflict glorious Mind comes forth with added light.
5. O'er the darkest night of sorrow, From the deadliest field of strife, Dawns a clearer, brighter morrow, Springs a truer, nobler life.
6. $\left({ }^{\circ \circ}\right)$ Onward! onvoard! onward! ever! Human progress none may stay; All who make the vain endeavor,

## LESSON XLII.

D $\mathrm{D}_{\text {wobpg for speling axd detinisg. }}^{\text {lesson xhl }}$

UROf ed, pressed forward Stead illy, constantly. Out stretch' ed, extended. Be tide', overtake; befall. LIN' ases, delays; loiters.
VIC To' ri ous, triumphane,
Cos'plict, struggle ; contest.
Dead' li kst, most destructive.
Dawss, grows light: opens.
$\mathrm{He}^{\prime}$ MAS, relating to mankind.

## D 31 words for spreling and derisina.

DEs' TIN ED, fated; appointed. FOOT ${ }^{\prime}$-paINTS, impression of the MuF' fled, covered; wrapped up.
Bry' ovac (biv' wak), encarmp-
ment without tents; a watching. Sub LIME', lofty; grand.
Sod' emy, grave; serious.
foot.
Main, open sea; ocean.
For Lor' , forsaken; helpless A chiev' ing, performing; doing \{Pul su' ing, following up.

1 Tell me not, in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem.
2. Life is real. Life is earnest! And the grave is not its goal;
Dust thou art, to dust returnest, Was not spoken of the soul.
3. Not enjoyment, and not sorrow, Is our destined end or way
But to act, that each to-norrow Find us farther than to-day.
4. Art is long, and time is flecting; And our hearts, though stout and brave,
Still, like muffled drums, are beating Funeral marches to the grave.
5. In the werld's broad field of battle, In the bivotac of life,
Be not like dumb, driven eattle Be a hero in the strife!
6. Trust no Future, howe'er pleasant, Let the dead Past bury its dead!
Act-act in the living Present! -Heart within, and God o'erhead.
7. Lires of great men all remind us, We can make our lives sublime; And, departing, leave behind us Foot-prints on the sands of time ;-
8. Foot-prints, that, perhaps, another, Sailing o'er life's solemn mâin,
A forlorn and shipwrecked brother, Seeing, shall take heart again.
9. Let us, then, be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor, and to wait.
$0 \mathrm{Rr} \mathrm{min}^{\prime} \mathrm{Al}$, enstern.
Lesson xliti.
words yor spellisg and definisa.
 TU' MULT, philosophers. $\mathrm{Rec}^{\prime}$ og siz Ed, knew again; excitement; confusion. recollected.

Cuarm' bi, enchanted.
Cuak ED , enchanted. pose.
Des TIN $A^{\prime}$ TION, purpose; aim. Void, destitute of.
HAZAEL AND HIS TEACHER.
brumacher.
had been reared in the valley of sages, till he became a young man. His father then sent him to Persia, that he might there complete his education, and search out the manners and the thyys of men. All freedom was granted to the youth, though secretly Serujah, his old teacher, observed his walk and conversation. 2. When now Hazael had arrived in Persia, the pleasures of the eity and the tumult of luxurious life so charmed him, that he utterly forgot his destiration, and thoughtlessly gave his heart to pleasure. Thus he thought no longer upon his princely vocation. As he was one day walking in the plea-sure-gardens of Ispahan, Serujah passed by him, in the garb of a pilgrim, with a staff in his right hand.
3. Hazael, however, recognized Serujah, and said to him: "Whence comest thou, and whither goeth thy way?" Serujah answered and said: "That know I not," The youth was astonished, and said: "How? hast thou left thy home and wandered forth, and knowest not whither?"
4. Serujah answered: "I have forgotten; so I wander to and fro, and whichever of two roads seems to me the broader and lovelier, that do I choose." "And whither will ruch aimless roving lèad thee ?" asked the youth in surprise Serujah answered: "That know I not; why should it concèrn me?"
5. Then Hazael tarned to those who were standing about him, and said: "This man was once the teacher of my youth,
and full of wisdom ; but, behold, he has become a fool, and is void of understanding! Alas! how is he changed, and become another!"
6. Then Serujah stepped up to the youth, and threw his traveling-pack to the earth, and said: "Thou sayest it, Hazael: my character has changed just as thine has. Formerly, I was thy teacher, and thou didst follow me upon the way that I pointed out to thee. Now, however, since I have ceased to be thy guide, I have set out to follow thee.
7. "Behold, my course, in which I forgot my way and my purpose, is thine, and as from $m e$, so, also, from thee, is judgment departed. Who is the greater fool, thow or 1 , and who is traveling the more dangerous road of error?" Thus spoke Serujah. Then Hazael perceived his sin, and turned back tpon the way of wisdom that Serujah had taught him.
Questross.-1. Why was Hazael sent to Persia? 2. What effect did the tumult of life in Persia have upon him? 3. Whom did he meet one day, when walking in the pleasure-gardens of Ispahan? 4. What conversation easued? 5. What moral does the piece tesch?

Why the rising inflection on whither, 3d paragraph? Why the falling on leed and coneern, th paragraph? Rule II, p. 27. What kind of emplinsis on my, thine, me, thee, thou, and $I$, last paragraph ? Note VII. p. 22.


## LESSON XLIV.

$\bar{m}$

## T Words for spehlina axd depinisa.

$\mathrm{D}_{1} \mathrm{MIN}^{\prime}$ ISH ED, lessened. Clus' ter ino, gathering. Coun' cil-fire, place where $\operatorname{In}-\mathrm{De}_{\mathrm{D}} \mathrm{PART}^{\prime}$ ed, vanished; fleu dian tribes meet for consulta- away.
tion and advise. Swon' Ex, swelled.


## THE PIRE-WATERS.

STEBCH OF YAN-SA-HAR', AX INDIAN CHIEP,-S. W. SETOS.

1. Bróthers, hear! and with the heart keep my words. My father, Ki-man-cheé, was a noble chief. He was light of foot; the wind only was before him. His strong arm was
as a branch of the mountain-oak. Joy was with him, when he returned from the chase, and his wife and children rejoiced in his shadow, as beneath a spreading tree.
2 The eye of the war-chief was not dim, -his strength was not diminished. He came to the council-fire, and his bruthers smiled in the beams of peace. Then the war-path was overgrown with grass, peace came as a river, and joy like the cataracts of the mountain.
3 These were the blessings of Ki-man-cheé and his brothers, when they drank at the forest spring and grew strong. But, alas! where now is Ki-man-cheé, "Swift foot of the prairie?" The Fire-Spirit came like the clouds of the north, and fire and death were on his wings. The shadows of darkness were before him, and the clouds and coldness of the night fell upon his track.
2. Then Ki-man cheé's eyes grew dim, his arm fell, his swift foot turned from the hunting-path, and his tread was like the heavy foot-fall of the wounded buffalo. He slept with the watch-dog in the sun, and, when he awoke, his strength was gone. Ki-man-cheé fell, and the clustering joys that waited at his cabin door, departed.
3. He fell like a tree in summer, torn by the lightning and the mountain blast, and all his green leaves withered. The red man fell before the Fire-Spirit, like the leaves of the forest. Such was the curse of the Fire-Waters-a river of death, swollen with blood, and its waves brought desolation.
Qusstions.-1. What is said of Kimanchee's speed? 2. How did his family receive him when he returned from the chase? . What is said of lis eye? 4. How was he received at the council-fire? 5 . What destroyed the noble Kimanchice? 6. What is thie Fire-Spirit? 7. How did he look and act after the Fire-Spirit came upon him ?
4. How is the Fire-Spirit deserihed in the last paragraph?

Why the rising inflection on brothers, first paragraph? Note I. p. 30. What pause after Fire-Waters, last paragraph? Section V. p. 43.

In RE SPECT' 1 IVE, without regard $\left\langle\right.$ Spré $^{\prime}$ TA CLE, sight.
Routes, roads; ways

Pass ${ }^{\prime}$ port, license ; permission. \{ An nous' ced, proclaimed. Dis tino tion, eminence. $\left\{\begin{array}{l}\text { Lic tors, executioners. }\end{array}\right.$
An' ees rons, progenitors. Tiev e LA' tions, disclosures of Is OR' DIN ATE LY, excessively. $\{$ truth.
RecK' LESs, careless; lieedtess. Hall mo' si ous, consistent. Hax
Nathanibl Bowditen was born at Salem, Massacnusetts, March 26th, 1773. He had no other edncational advantages than those afforded in the common schools of his native town, in that period; and was taken from school at ten years of age. Yet, by continnous industry, in the midst of laborious and multiplied employments, he gained a knowledge of several foreign languages, and became one of the most eminent mathematicians and astronomers that this country has yet produced.

VALUE OF CHARACTER.
joHn todd.

1. In some circumstances, men may command influence, and receive tokens of honor irrespective of their own personal merits. Titles and estates, in some countries, may descend from father to son. But we can not claim any such circumstances to aid us. To have a name that is of any worth here, we must have character of our own.
2. It is but a poor passport to distinction here, that a man had ancestors who were distinguished, -if this be all. Nay, in some respects, it is a positive disadvantage; because more is expected of such a one, than of others. Nor is it any disadvantage that your father was a mechanie, a farmer, or even a wood-sawyer. The nation will ever call Bowditch the *. great and the geed, though he spent his boghood in the shop of the tallow-chandler.
3. I am aware that we are often accused of being inordinately coretons; because, it is said, nothing but wealth can make a man respectable here. I know that we are too covetous, asd too greedy of gain, and too reckless in its pur-

## FOURTH READER.

* 

suit; but I know that there is something vastly more valuable than wealth, in the estimation of our country,-and that is character. Property, office, or station, can not be compared with it.
4. Within a short time we have witnessed a curious and beautiful spectacle. An old man, not in office, and never to be in office, not rich, bat plain and simple in dress and appearance, has been passing through the every-day routes of travel in our country. Wherever he went, the com-munity,-not his own or any other political party,-but the community, embracing every party and every class of men, has risen up, and gathered around that old man, and bowed in the most respectful manner.
5. He has been greeted, in one place, by the roar of cannon, and, in another, by the silence of the forge and the trip-hammer, and the stoppage of all machinery. All delighted to honor him, from the old man with the silvered head, to lisping infancy. His name, announced without any notice, would, in a few moments, call out the city's crowd, and the worth of the village, so that the journey of a plain citizen has been more glorious than the triumphs of the proudest general that iron-footed Rome ever welcomed.
6. He would have the lictors go before him, and his own car of triumph follow, and then the long train of prisoners in irons, about to be beheaded at the Capitol,--and then the shouting army and the untold multitude drawn out to see the show. But, in the case before us, it was to honor a man who had never waded in blood, and never gained a name on the field of battle.
7. And what was the secret of all this? It was that this old man had earned a character, and there is nothing so valued, in an intelligent community, as character. Wealth may command respect to a certain degree; but it is so much easier to acquire money than character, that they can never be placed on the same level.
8. What is it, in the highest and loftiest Being in the universe, which calls creation around Him in solemn and silent adoration, and in unshaken confidence? Is it the
silver and the gold which are His? Is it the cattle upon a thousand hills, or is it, that, through all His works, His providence and His revelations, which He has made to His creatures, He shows that He possesses a character so great, and so harmonious, so wise, and so good, that all His creation can not but cry aloud:-"Just and true are all Thy wàys?"
Questions.-1. Can men sometimes command respect without personal merit? 2. What is necessary in order to have a name of any worth? 3. What is snid of Dr. Bowditch? 4. Is it true that money alone secures respect? 5. What beautiful spectacle is mentioned as an illustration? 6. Which is the easier to aequire, money or character? 7. What is said of the character of God?

Why the falling inflection on ways, last paragraph? Rule III. p. 28

words for spellivg and deyining.
 Be spokE', addressed; spoke to. $\begin{cases}\text { SP BRAID', reproach; reprove. }\end{cases}$ De CDE', determine. Reó v la ted, set right. Hesita'tion, doubt; reluctanca Cal Cu lá tios, reckoning. CON' FI dence, self-reliance. Ev' 1 dence, proof. $\left\{\begin{array}{l}\text { EV' }^{\prime} \text { I dence, prool. } \\ \text { Meet, fit; suitable. }\end{array}\right.$
THE CLOCK AND THE DIAL.

In yorm á thon, knowledge. DIs PLAy' ED, shown ; exhibited De PEND/ ENT, relying upon. Im plore', beseech; entreat. De RID' $\operatorname{ING}$, ridiculing.

3. "Wait for him, then!" returned the clock. "I am not that dependent block His counsel to implore;
One winding serves me for a week, And, hearken! how the truth I speak, Ding! ding! ding! ding!-Just four."
4. While thus the boaster was deriding, And magisterially deciding,
A sunbeam, clear and strong,
Showed on the line three quarters more; And that the clock, in striking four, Had told his story wrong
5. On this the dial calmly said:-
(More prompt to advise than to upbraid,)
"Friend, go, be regulated!
Thou answerest without hesitation; But he who trusts thy calculation, Will frequently be cheated.
6. "Observe my practice. Shun pretense.

Not confidence, but evidence,
An answer nieet supplies;
Blush not to say; 'I can not tell;
Not speaking much, but speaking woll,
Denotes the truly wise."
Questross.-1. What moral may be derived from this piece ?

1. It happened on a cloudy morn,

A self-conceited elock in scorn,
A dial thus bespoke:
"My learned friend', if, in thy power,
Tell me exactly what's the hour;
2. The modest dial thus replied :-
"That point I can not now decide;
The sun is in the shade;
My information drawn from him,
I wait till his enlightening beam Shall be again displayed."

Toward Paris; and, when near that place, A stately horseman met his face.
It was the king. His retiaue
Was at a distance, out of view;
For so the king had planned the matter,
That he might reach his purpose better.
2. "Which way, good mán ?" the monarch said.
"Does business you to Paris léad?"
"It does; but, yet another thing,-
I wish to see our darling king,
Who loves his people all so dearly, And whom they love, and that sincerely."
3. The monarch smiled, and blandly said:"In that, my friend, I'll give you aid."
"But how" the rustic asked, "shall I,
"Mid all the great folks standing by, Tell which is he?"- "I'll tell you how," The king replied. "You've only now To notice who, of all the crowd
That lowly bow, or shout aloud,
Keeps on his hat, while others bare Their heads, and gaze with reverent air."

4 Now had they got in Paris quite: The rastic riding on the right. Whatever boorrish life can teach,
Whatever awkwardness can reach,
In manner, motion, look, or speeeh, That simple lout that day displayed, When he in Paris entry made.
5. He answered all the monarch asked, And all his humble powers tasked, To show him how his farm he kept;
How well he fed, how swect he slept;
How every Sunday 'twas his lot
To have a "pullet in his pot,"-
"Which lot," says he, " is just the thing,
That all should have, so says our king?'
6. Long, long he talked,-his tongue ran fleet As up they rode the crowded street;

Nor yet perceived-most strange to say -
From all that met his eye that day,
What must have seemed the oddest thing, A rustic riding with the king.
But, when he saw the windows fly
Open wide, and every cye
Straining at the passers-by,
While all the air was made to ring
With "Vive le Roil"-"Long live the King!"
7. "Friend," said he to his unknown guide,

While with wonder and fright the monarch he cyed,
"Sure, you must be the king, or I!
For nobody else, in all this crowd,
Has a hat on his head, whether humble or proud."
The good king smiled. "You're right," said he;
"I'm the person you wished to see!"
Questions.-1. What Henry is here meant? Ans. Henry the Fourth 2 . Where was his retinue when he met the peasant? 3 . What did the peasant say he was going to Paris for? 4. What did the king promise to do?


LESSON XLVIII.
WORDS FOR sPELLING AND DEFINING.
$\mathrm{AN}^{\prime} \mathrm{ND}$ AL, yearly.
Prom ${ }^{\prime}$ is so nx , giving expectaDes sert', fruit; sweetmeats. Har' mo sy, music.
 Is dula' mb , gratified.
Par thé 1 patide, took part in.
Pro dúc' en, brought forward.
Ha raxá ued, addressed.
SA $\mathrm{GAC}^{\prime} 1 \mathrm{Tx}$, acuteness.
Con Cerv' ED, entertained.
Lau' uels, flowers for garlands;

## rewards of victory.

De port', behave ; conduct.
Iv tel' li ar ble, plain.
PR'AN, song of triumph.

1. Clevess, an ancient town in the Prussian dominions, capital of the circle of the same name, and about two and a half miles from the Rhine.

## THE BIRD-CATCHER AND HIS CANARY.

pratt's gleanings.

1. In the town of ${ }^{1}$ Cleves, an English gentleman was residing with a Prussian family, during the time of the fair, which we shall pass over, having nothing remarkable to distinguish it from other annual meetings where people assembled to stare at, cheat each other, and divert themselves, and to spend the year's savings in buying those bargains which would have been probably better bought at lome.
2. One day, after dinner, ns the dessert was just brought on the table, the traveling German musicians, who commonly ply the houses at these times, presented themselves, and were suffered to play; and, just as they were making their bows for the money, they had received for their harmony, a bird-catcher, who had rendered himself famons for educating and calling forth the talents of the feathered race, made his appearance, and was well received by the party, which was numerous and benevolent.
3. The musicions, who had heard of this bird-eatcher's fame, asked permission to stay ; and the master of thé house, who had a great share of good-nature, indulged their curi-osity-a curiosity, indeed, in which every one participated; for all that we have heard or seen of learned pigs, goats, dogs, and horses, was said to be extinguished in the wonderful wisdom which blazed in the genius of this bird-catcher's canary.
4. The canary was produced, and the owner harangued him in the following manner, placing him upon his fore-finger:-"Bijou, jewel, you are now in the presence of persons of great sagacity and honor; take care ycu do not deccive the expectations they have conceived of you fiom the world's report. © have won luurels; beware, then, of erring. In a word, deport yourself like the bijou-the jewel-of the canary birds, as you certainly are."
5. At this time, the bird seemed to listen, and, indeed, placed himself in the true attitude of attention, by sloping his head to the ear of the man, and then distinctly nodding
PoURTH READER.
twice when his master left off speaking; and, if ever nods were intelligible and promissory, these certainly were.
6. "That's good," said the master, pulling off his hat to the bird. "Now, then, let us see if you are a canary of honor. Give us a tune." The canary sang.
7. "Pshaw! that's too harsh; 'tis the note of a raven, with a hoarseness upon him; something pathetic." The canary whistled as if his little throat was changed to a 1 ite.
8. "Faster," says the man-"slower-very well-what is this foot about, and this little head? No wonder you are out, Mr. Bijou, when you forget your time. That's a jewel -bravo! bravo! my little man!"
9. All that he was ordered or reminded of, did he do to admiration. His head and foot beat time-humored the variations both of tone and movement: and "the sound was a just echo of the sense," according to the strictest law of poetical, and of musical composition.
10. "Bravo!" "bravo!" re-echoed from all parts of the dining-room. The musicians declared the canary was a greater master of music than any of their band.
11. "And do you not show your sense of this civility, sir?" cried the bird-catcher, with an angry air. The canary bowed most respectfully, to the great delight of the company.
12. His next achievement was going through the martial exercise with a straw gun ; after which, "My poor Bijou," says the owner, "thou hast had hard work, and must be a little weary; a few performances more, and thou shalt repose. Show the ladies how to make a courtesy." The bird here crossed his taper legs, and sank and rose with an ease and grace that would have put half our subscription assembly belles to the blush. K
13. "That will do, my bird! and now a bow, head and foot corresponding." Here the striplings, for ten miles round London, might have blushed also.
14. "Let us finish with a hornpipe, my brave little fellow; that's it-keep it up-keep it up."
15. The activity, glee, spirit, and accuracy with which this last order was obeyed, wound up the applause, in which all the musicians joined, to the highest pitch of admiration. Bijou himself seemed to feel the sacred thirst of fame, and shook his little plumes, and caroled a pran, that sounded like the conscious notes of victory.

Questioss.-1. Where was the English gentleman residing? 2. At what time? 3. What happened one day just after dinner? 4. What is said of the traveling German musicians? 5. What, of the bird-eatcher? 6. What, of the famous canary bird? 7. How did the bird-eatcher harangue the canary? 8. How did the bird act during this address? 9. What further took place between them ? 10. How did the bird sing? 11. What did the musicians say of him? 12. How did the bird aoknowledge their civility? 13. What were the next achievements?

Lesson xitx
WORDS FOR EPELLING AND DEYINING.

CA REss' $\operatorname{ING}$, fondling. Coun' ter yeit, pretended. Is' ter val, space between. Ex \#ib' it - INe, showing off. Mis' as throps, hater of mankind.
UN DIS.8BN' bLED, unfeigned. Srm ${ }^{\prime}$ PA THiz ed, sorrowed. SENS 1 BL' 1 TiEs, feelings.

Ban' quet, feast; rich treat. De pute', appoint. Con TRI BU' TION, amount given. $\mathrm{Aa}^{\prime}$ I TA TED, moved with feeling. Des' perate, given up to despair. Tris' ute, testimionial. Ran' bst, most uncpmmon. So phist' io al, deceptive. PA RAD'ING, showy; ostentatious.

THE BIRD-CATCHER AND HIS CANARY.-CONTINUED.

1. "Thou hast done all my biddings bravely," said the master, earessing his feathered servant: "now, then, take a nap, while I take thy place."
2. Hereupon the canary went into a counterfeit slumber, first shutting one eye, then the other, then nodding, then dropping so much on one side, that the hands of several of
the company were stretched out to save him from falling; and, just as those hands approached his feathers, suddenly recovering, and dropping as much on the other.
3. At length, sleep seemed to fix him in a steady posture, whereupon the owner took him from his finger, and laid him flat on the table, where the man assured us he would remain in a good sound sleep, while he himself would bave the honor to do his best to fill up the interval.
4. While the little bird was thus exhibiting, a huge, black cat, which, doubtless, had been on the watch from some unobserved corner, sprang upon the table, seized the poor canary in its mouth, and rushed out of the window in despite of all opposition. Though the dining-room was emptied in an instant, it was a vain pursuit; the life of the bird was gone, and its mangled body was brought in by the unfortunate owner in such dismay, accompanied by bach looks and language, as must have awakened pity even in a mûsanthrope. He spread himself half-length over the table, and mourned his canary-bird with the most undissembled sorrow.
5. It is needless to observe, that every one of the company sympathized with him; but none more so than the band of musicians, who, being engaged in a profession that naturally keeps the sensibilities more or less in exercise, felt the distress of the poor bird-man with peculiar force. It was really a banquet to see these people gathering themselves into a knot, and, aftor whispering, wiping their eyes, and cheeks, depute one from among them to be the medium of conveying into the pocket of the bird-man, the very contribution they had just before reccived for their own efforts.
6. Having wrapped up their contribution, they contrived to put it into the poor man's pocket. As soon as he became aware of what they had done, he took from his pocket the little parcel they had rolled up, and brought out with it, by an unlucky aceident, another little bag, at the sight of which he was extremely agitated; for it contained tho
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canary-seed, the food of the "dear, lost companion of his heart."
7. There is no giving language to the effect of this trifing circumstance upon the poor man; he threw down the con-tribution-money that he had brought from his pocket along with it, not with an ungrateful, but a desperate hand. He opened the bag, which was fastened with red tape, and, taking out some of the seed, put it to the very bill of the lifelezs bird, exclaiming: ( pl .) "No, poor Bijou! no; thou canst not peck any more out of this hand that has been thy feeding-place so many years; thou canst not remember how happy we both were when I bought this bag full for thee! Had it been filled with gold, thou hadst deserved it!"
8. "It shall be filled-and with gold," said the master of the house, "if I could afford it."
9. The good man rose from his seat, which had been long uneasy to him, and gently tasing the bag, put into it some silver, saying, as he handed it to his nearest neighbor: "Who will refuse to follow my example? It is not a subscription for mere charity; it is a tribute to one of the rarest things in the whole world; namely, to real feeling, in this sophistical, pretending, parading age. If ever the passion of love and gratitude was in the heart of man, it is in the heart of that unhappy fellow; and whether the object that calls out such feelings be bird, beast, fish, or man, it is alike virtue, and ought to be rewarded," . . . . . .

Questions.-1. How did the canary counterfeit sleep? 2. What happened, while the canary was thus performing his feats? 3. How did the death of the bird affect the owner? 4. How did the musicians show their sympathy? W. What happened to ircrease the poor man's sorrow? 6. How did the master of the house testify his regret? 7. What did he say to the company?
How, according to the notation mark, should the latter part of the 7 th paragraph be read? See Part I. p. 40 . Why are $p$ and a doubled in the words dropping, nodding, while $k$ and $m$ remain single in speaking; claiming? See Sanders' Speiling Book, p. 167, Ruit H. and Note I.

Mrenowirere

## LESSON L.

WORDS FOR sPELLING AND DEFINING.
Cyn' 10, surly person; snarler. As CETH I crsm, that which is $V_{\text {I日 }} \prime 1$ lant, watchful. peculiar to a hermit. Vig' 1 LANT, watchful. Gen e ros' ity, liberality.
DIS IN TER EST ED NESs, unselfishness.

SU PER CIL' I OUS, hanghty.
RE strain' ED, checked; held i
Ckir 1 cisms, strictures. Me sTor ${ }^{\prime} \mathrm{ED}$, brought back.
INNTRN' does, indirectallusions. Cra' ter, mouth of a voleano
In dis ceim ${ }^{\prime}$ in ate ly, without $\left\{\mathrm{La}^{\prime} \mathrm{va}^{\prime}\right.$, melted matter thrown distinction.
Hy $\mathrm{POC}^{\prime}$ RI 8Y, dissimulation.
Transfix' ino, piercing through.
from the mouth of a voleano. is' TLE TOE, plant that grows on trees.

THE CYNIC.
HENRY WARD BEECHER.

1. The Cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into only two classes-openly bad, and secretly bad.
2. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing, except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose. His criticisms and innuendoes fall indiscriminately upon every lovely thing, like frost upon flowers.
3. "Mr. A," says some one, "is a religious man." He will answer: "Yes; on Sundays." "Mr. B has just joined the church: "Certainly; the elections are coming on." The minister of the gospel is called an example of diligence: "It is his trade." Such a man is generous:"of other men's money." This man is obliging:-" to "ull suspicion and cheat you." That man is upright:-"because he is green"
4. Thus, his eye strains out every good quality, and takes in only the bad. To him religion is hypocrisy, honesty a
preparation for fraud, yirtue only want of opportunity, and undeniable purity, asceticism. The live-long day he will sit with sneering lip, uttering sharp speeches in the quietest manner, and in polished phrase, transfixing every character which is presented: "His words are softer than oil, yet are they drawn stoords." $\qquad$
5. All this, to the young, seems a wonderful knowledge of humañ nature; they honor a man who appears to have found out manlaind. They begin to indulge themselves in flippant sneers; and, with supercilious brow, and impudent tongue, wagging to an empty brain, call to naught the wise, the long-tried, and the venerable.
6. I do believe that man is corrupt enough; but something of good has survived his wreck; something of evil, religion has restrained, and something partially restored; yet, I look upon the human heart as a mountain of fire. I dread its crater. I tremble when I see its lava roll the fiery stream.
7. Therefore, I am the more glad, if, upon the old crust of past eruptions, I can find a single flower springing up. So far from rejecting appearances of virtue in the corrupt heart of a depraved race, I am eager to see their light, as ever mariner was to see a star in a stormy night.
8. Moss will grow upon gravestones; the ivy will eling to the moldering pile; the mistletoe springs from the dying braneh; and, God be praised, something green, something fair to the sight and grateful to the heart, will yet twine around, and grow out of the seams and cracks of the desolate temple of the human heart!

Questross.-1. What is the author's deseription of a cynic? 2. How are young people apt to regard the sneers and sarcasms of the cynic? 3 . In what do they begin to indulge themselves? 4 . With what observations on human nature does the piece conclude? 5 . What is the literal meaning of the word Cxnic? Ans. Dog-like: the wrod being derived from a Greek word, meaning a dog. 6. In what part of the Bille may be found the passage quoted in the 4th paragraph ? -

## FOURTH READER.

## LESSON LI.

## Words for speling and depining.

Re stan', yield; give up. $\quad\left\{\begin{array}{l}\text { Try }^{\prime} \mathbf{~}, \text { very small; litile. } \\ \text { As }^{\prime} \mathrm{pre}^{\prime} \text { iva, aiming at. }\end{array}\right.$
As PIR' ing, aiming at.
EL' o suence, art of speaking well.
Pre vailé overcome.
Prof fer en, offered; tendered.
W ${ }^{\prime}{ }^{L Y}$, cunning; crafty.
Ten' ant, occupant.
SNEER' ED, showed contempt.
Lanj lord, proprietor.
Mold' ER ING, turning to dust. PAB' LEX, discourse; discussion $\mathrm{RE} \boldsymbol{J E C r}^{\prime}$, refuse; cast off. Pol luts', defile; corrupt. Is sid' 100 s , deceitful; treacher ous.

TIEE CROP OF ACORNS.

1. There came a man, in days of old, To hire a piece of land for gold, And urged his suit in accents meek,"One crop alone is all 1 seek ; The harvest o'er, my claim I yield, And to its lord resign the field."
2. The owner some misgivings felt, And coldly with the stranger dealt; But found his last objection fail, And honeyed eloquence prevail; So took the proffered price in hand, And, for " one crop," leased out the land.
 The cheated landlord moldering lay, Forgotten, with his kindred clay.
3. 0 ye, whose years, unfolding fair Are fresh with youth and free from care, Should vice or indolence desire The garden of your souls to hire, No parley hold-reject the suit, Nor let one seed the soil pollute.
4. My child, the first approach berware; With firmness break the insidious snare, Lest, as the acorns grew and throve
KInto a sun-excluding grove, $\times$
Thy sins, a dark o'ershadowing tree, Shut out the light of Heaven from thee.
"Questioss. -1 . What said the man who wanted to hire a field 2 How did the owner feel? 8. Did he take the price proffered? 4 What did the wily tenant sow on the spot? 6. What became of the landlord before the oaks-had their full growth? 6. What moral does this piece yield? 7. What caution is given in the last stanza? 8. What is meant by "garden of your souls," 4th stanza?

words for spellina and defining.
 Rasge, row ; rank; line,
Ux ceas' ino, continual.
$\mathrm{E}_{\mathrm{TER}} /$ sAL, everlasting. E TER' SAL, everlasting. Extiron' ED, placed on a throne. Realess, dominions; kingdoms. (Vo' Tive, devoted; given by vow.

## THE HOUR-GLASS.

JoHn quisct adayz

1. Alas! how swift the moments fly! How flash the hours along! Scarce here, yet gone already by, The burden of a song;
See childhood, youth, and manhood pass, And age with furrowed brow; Time was-time shall be-drain the glassBut where in Time is Now?
2. Time is the measure bat of change, No present hour is found; The Past, the Future, fill the range Of Time's unceasing round. Where then is novo? In realms above, With God's atoning Lamb,
In regions of eternal love,
Where sits enthroped "I AM."
3. Then, Pilgrim, let thy joys and tears On Time no longer lean ;
But, henceforth, all thy hopes and fears, From earth's affections wean ;
To God let votive aecents rise ;
With truth-with virtue live;
So all the bliss that Time denies, Eternity shall give.
Questions.-1. What question is asked in the 1st stanza ? 2. How is that question answered in the 2d? 3. What advice is given in the 8d? 4. What is meant by "drain the glass," 1st stanza?

## - Lesson LIII.

words for speliting and defining.
$\mathrm{FAO}^{\prime}$ ul ties, mental abilities. 'AP' pO sItr, suitable. Im $A G^{\prime} \mathrm{IN} \mathrm{BN}$, conceived. IM $A G^{\prime} I N B n$, conceived. Com mend a tion, praise.
Iv cred' 1 ble, not to be believed. Fa cil' 1 Ty, easiness; readiness.
MAN' UAL, pertaining to the hand. AT TRIB' $U$ TED, ascribed.
Con $\mathrm{CEF}^{\prime}$ tion, thought. $\quad$ Ob sERy' a ble, noticeable.
En dow' Ments, gifts; abilities. (Ex TEM' PO RE, without previous $\times$ Pleas' ant rigs, sprightly say- thought.
ings. $\mathrm{COHER}^{\prime}$ ENT, consistent.
y $\mathrm{Ap}^{\prime}$ O LOGUEs, moral fables. $\quad \mathrm{RBA}^{\prime}$ son er, arguer.
PRACTICE MAKES PERFECT.

> 1. We are born with faculties and powers capable almost of anything; such, at least, as would carry us farther than can be easily imagined; but it is only the exercise of those povers, which gives us ability and skill in anything, and leads us toward perfection.
2 The feet of a dancing-master, and the fingers of a musician, fall, as it were naturally, without thought or pains, into regular and admirable motions. - Bid them change their parts, and they will in vain endeavor to produce like motions in the members not used to them, and it will require length of time and long practice to attain but some degree of a like ability.
tumblers bring their bodies to! not but rope-dancers and tumblers bring their bodies to! not but that some, in almost all manual arts, are as wonderful; but I name those which the world takes notice of for such; because, on that very account, they give money to see them. All these admired motions, beyond the reach and almost the conception of unpracticed spectators, are nothing but the mere effects of use and industry in men, whose bodies have nothing peculiar in them from the amazed lookers-on.
4. As it is in the body, so it is in the mind; practice makes it what it is; and most even of those excellences thich are looked on as natural endowments, will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch only by repeated actions. Some men are remarked for pleasantries in raillery, others for apologues and apposite diverting stories. This is apt to be taken for the effect of pure nature, and that the rather, because it is not acquired by rules, and those who excel in either of them, never purposely set themselves to the study of it, as an art to be learned.
5. But yet it is true, that, at first, some lueky hit which took with somebody, and gained him commendation, encouraged him to try again, inclined his thoughts and endeavors that way, till at last he insensibly got a facility in it withont perceiving how; and that is attributed wholly to nature, which was much more the effect of use and practice.
6. I do not deny that natural disposition may often give the first rise to it; but that never carries a man far without use and exercise, and it is practice alone that brings the powers of the mind as well as those of the body to perfection. Many a good poetio vein is buried under a trade, and never produces anything for want of improvement.
7. We see the ways of discourse and reasoning are very different, even concerning the same matter, at court and in the university. And he that will go but from Westminster Hall to the Exchange, will find a different genius and turn in their ways of talking; and one cannot think

## FOURTH READER.

that all whose lot fell in the city, were born with different parts from those who were bred at the university or inns of court.
8. To what purpose all this, but to show that the difference so observable in mea's understandings and parts, does not arise so much from the natural faculties as aequired habits? He would be laughed at, that should go about to make a fine dancer out of a country hedger, at past fifty. And he will not have much better success, who shall endeavor, at that age, to make a man reason well, or speak handsomely, who has never been used to it, though you should lay before him a collection of all the best precepts of logie or oratory.
9. Nobody is made anything by hearing rules, or laying them up in his memory ; practice must settle the habit of doing without reflecting on the rule; and you may as well hope to make a good painter or musician, extempore, by a lecture and instruction in the arts of music and painting, as a colerent thinker, or strict reasoner, by a set of rules, showing him wherein right reasoning consists.
Questioss.-1. What is necessary to lead our minds towards perfection? 2. What instances of expertness and grace are cited as the results of practice? 3. What qualities or traits of character, which are the mere effect of use and practice, are often accounted natural gifts? 4. Does the writer allow nature any share in the production of these traits? 5. Does any one ever become great in any calling by merely hearing or learning rules?


## words for spelling and definimg.

[^2]
## HONESTY AND FRUGALITY LEAD TO WEALTH. -

 DR. FRANELIS.1. I stopped my horse lately, where a great number of people were collected at an auction of merchant's goods The hour of the sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean, old man, with white locks: "Pray, Father Abraham, what think you of the times? Will not these heary taxes quite ruin the coúntry? How shall we ever be able to pay thèm? What would you advise us to dò?"
2. Father Abraham stood up and replied: "If you would have my advice, I will give it you in short; for, $A$ word to "the wise is sufficient, as Poor Richard says." $\not$ They joined in desiring him to speak his mind, and gathering around him, he proceeded as follows:
3. "Friends," said he, "the taxes are, indeed, very heavy, and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as mueh by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners can not ease or deliver ns, by allowing an abaitement. However, let us hearken to good advice, and something may be done for us; God helps them that help themselves, as Poor Richard says.
4. "It would be thought a hard government, that should tax its people one-tenth part of their time to be employed in its service ; but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. Sloth, like rust, consumes faster than labor wears; white the nsed leey is aluays bright, as Poor Richard says. But dost tor line lije? then do not squinder time; for that is the sthiff "ife is made of, as. Poor Richard says. How much more than is necessary do we spend in sleep; forgetting, that The sle cping fox catches no poultry; and that There will be slecping enough in the grave, as Poor Richard says.
5. "If time be of all things the most precious, casting
time must be, as Poor Richard says, the greatest prorligality; since, as he elsewhere tells us, Lost time is never found again; and what we call time enough, alivays proves little enough. Let us, then, up and be doing, and doing to the purpose ; so, by diligence, shall we do more with less perplexity.
6. "Sloth makes ar things difficult; but industry all eass; and he that riseth late must trot all day, and shall searce overtake his business at night; while laziness travels so slonoly, that Poverty soon overtakes him. Drive thy business, and let not that drive thee, as Poor Richard says.
7. "So, what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. Industry need not wish; and he that lives upon hopes, will die fasting. There are no gains without pains: then help hands, for I have no lands; or, if I have, they are suiartlystaxed. He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honor, as Poor Richard says; but then the trade must be worked at, and the calling followed, or neither the estate nor the office will enable us to pay our taxes.
8. "If we are industrious, we shall never starve; for, At the working man's house, hunger looks in; but dares not enter. Nor will the bailiff or the constable enter; for $I n$ dustry pays debts, while despair increaseth them. What though you have found no treasure, nor has any rich relation left you a legacy: Ditigence is the mother of good luck, and God gives all things to industry.

> Then plow deep while sluggards sleep,
> And you shall have corn to sell and keep.
9. "Work while it is called to-day; for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows, as Peor Richard says; and further: Never leave that till to-morrow, which you can do to-day.
10. "If you were a servant, would you not be ashamed that a good master should eatch you ídle? Are you then your own máster? Be ashamed to catch yourself idle, when
there is so much to be done for yourself, your family, and your coùntry. Handle your tools without mittens: remember, that The cat in gloves catches no mice, as Poor Richard says. It is true, there is much to be done, and, perhaps, you are weak-handed; but stick to it steadily, and you will sce great effeets: :for Constant dropping wears away stones; and, By diliyence and patience, the mouse ate in two the cable. x
11. "Methinks I hear some of you say: 'Must a man afford himself no leisure? I will tell thee, my friend, what Poor Richard says: Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a moment, throw not away an hour. Leisure is time for doing something useful: this leisure the diligent man will obtain; but the lazy man, never; for A life of leisure and a life of laziness, are two things. Many, without labor, would live by their wit only; but they brealc for want of stock; whereas industry gives comfort, plenty, and respect. F/y pleasures, and they will follow you.
Questioss.-1. What questions did one of the company at the anction, put to Father Abraham? 2. What was his reply ? 3. Can you repeat some of the precepts given?
What rules for the different inflections in the first paragraph? What, for those in the 10th paragraph?

## UNIVER.SILHens. AITONC

0 тer ses', superintend.
yOUT' goss, expenditures.
-Hs' comes, profits.
$\mathrm{Di}^{\prime}$ Et, food.
$\mathrm{DAIN}^{\prime}$ tirs, delicacie
Morr o' ver, also; besides.
Fis' er ies, showy articles of

## dress.

Kaick' ${ }^{\prime}$ ryacks, trifles ; toys.
Nzo' es sa rigs, things necessary.

Strait en ina, oramping. Con vex' IEX CEs, accommodations. Ex thav' a gas ces, thinga munecessary.
Consult', take counsel of Sup press', subdue.
Is ra ary, disgrace.
SU PER YLU' 1 TIES, extravagant things.
VE RAO 1 TY, truthfolness

INDUSTRY AND FRUGALITY LEAD TO WEALTII-CONtinued.

1. "But, with our industry, we must likewise be steady, and careful, and oversee our own affairs with our own eyes, and not trust tóo much to others; for, as Poor Richard says:
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I never saiw an oft-removed tree,
Nor yet an oft-removed family,
That throve so well as those that settled be.
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2. "And again: Three removes are as bad as a fire; and again : Keep thy shop, and thy shop will keep thee; and again: If you would have your business done, go; if not, send. And again:

He that by the plow would thrive,
Himself must either hold or drive.
3. "And again: The eye of a master vill do more worlo than both his hands; and again: Want of care does us more harm than want of linowledge; and again: Not to oversee workmen, is to leave them your purse opend Trusting too much to the care of others, is the ruin of many; for, In the affairs of this vorld, men are saved, not by faith, but by the want of it ; but a man's own care is profitable; for, If you would have a faithful servant, and one that you like, serve yourself.
4. "A little neglect may lreed great mischief; for want of a nail, the shoe was lost; for want of a shoe, the horse vas lost; and, for want of a hiorse, the rider was lost, being overtaken and slain by the enemy; all for want of a litte care about a horse-shoe nail.
5. "So much for industry, my friends, and attention to one's own business; but to these we may add frugality, if wo wouid make our industry more certainly successful.

Many estates are spent in the getting,
Since women for tea, forsook spinning and knitting,
And men for punch, forsook hewing and splitting.
If you would be wealthy, think of saving as well as of getting.

The Indies have not made Spain rich; because her outgoes are greater than her incones.
6. "Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families. You may think, perhaps, that a little punchir now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember: Many a little mukes a mickile. Beware of little expenses: A small Zale will sink a great ship, as Poor Richard says ; and again : Who dainties love, shall beggars prove; and, moreover: Fools make feasts, and wise men eat them.
7. "Here you are all assembled at this sale of fineries and knick-knacks. Tou call them goods; but, if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and, perhaps, they may for less than cost; but, if you have no occasion for them, they must be dear to you. Remember what Poor Richard says: Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.
8. "And again: At a great pennyworth pause avohile He means, that, perhaps, the cheapness is apparent only, and not real; or the bargain, by strattening thee in thy business, may do thee more harm than good. For, in another place, he says: Many have been ruined by buying good penayworths.
9. "Again: It is foolish to lay out money in a purchase of repentance; and yet this folly is practiced every day at auctions, for want of minding the Almanac. Many a one, for the sake of finery on the back, has gone hungry, and half-starved their families. Silks and satins, scarlets and velioets, put out the kitchen fire, as Poor Richard says. - R
10. "These are not the necessaries of life; they can scareely be called the conveniences; and yet, only because they look pretty, how many want to have them! By these, and other extravagances, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised; but who, through industry and frugality, have maintained

FOURTH READER.
their standing; in which case, it appears plainly, that $\Lambda$ plowman on his legs, is higher than a gentleman on his lonees, as Poor Richard says.
11. "Perhaps, they have had a small estate left them, which they knew not the getting of: they think, $I t$ is day, and will never be night; that a little to be spent out of so much is not worth minding; but Aluays taking out of the mealtab, and never putting in, soon comes to the bottom, as Poor Richard says; and then: When the well is dry, they Know the worth of water. But this they might have known before, if they had taken his advice.
12. "If you would knowo the value of money, go and try. to borrovo some, for he that goes a borroving, goes a sorrow$i n g$, as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it back again. Poor Richard further advises and says:

Fond pride of dress is sure a very curse; Ere funcy you consult, consult your purse.
13. "And again : Pride is as loud a beggar as Want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Richard says . It is easier to suppress the first desire, than to satisfy all that follow it, And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

Tessels large may venture mare,
But little boats should keep near shore.
14. "It is, however, a folly soon punished; for, as Poor Richard says: Pride that dines on vanity, ssips on contempt.x Pride brealifossted with Plenty, dined with Poverty, and suppell with Infamy. And, after all, of what use is this pride of appearance, for which so mueh is risked, so much is suffered? It can not promote health, nor ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortune.
15. "But what madness must it be to rim into debt, for these superfluities? We are offered, by the terms of this sale, six months' credit; and that, perhaps, has induced some of us to attend it, because we can not spare the ready money, and hope now to be fine without it. But, ah! think What you do when you run into debt; you give to another power over your liberty.
16. "If you can not pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak tc him; you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downight lying; for The second viee is lying, the first is ruming uto debt, as Poor Richard says; and again, to the same purpose: Lyjing rides upon Debt's back; whereas a free-born, honest man, ought no: to be ashamed nor afraid to see or speak to any one living. But poverty often deprives a man of all spirit and virtue. It is liard for an empty bag to stand upright."
Qussioxs. - 1. What does Father Abraham say must be joined with industry? 2. How does he illustrate this? 3. Can you repent some of the precepts which he gives? 4. Do you know who is meant by Father Abraham and Poor Richard?

## LESSON LVL

WORDS FOR SPELIING AND DEFINING.
Belles, gay young ladies. $\$ E VAD Em , escaped; avoided - $\left\{\begin{array}{l}\text { E VAD } \\ \text { WD, escaped ; avoided. }\end{array}\right.$ Ex cell' ina, surpassing. Witch ${ }^{\prime}$ er y, sorcery ; enchant-
Waltz, kind of dance.
Co TIL' LON, a brisk dance, by ABM $^{\prime}$ or x, place where arms are eight persons.
Qua perhas', a game of cards.
Vaustr ina Ly, boastingly.
WAB' bles, sings.
Rus! TIO AL, pertaining to the country.
$\$ \mathrm{Dit}^{\prime}$ ty, song.
$\mathrm{Ex}^{\prime}$ quI sire, exact; complete.
Po' tent, powerful.

Por' 18 HE ED, made smooth and glossy. $\operatorname{Con}^{\prime}$ Quess, victory; captivation. hout, crowd; fashionable assemblage.
Con VEN' ED, assembled. Be GUI' ING, amusing. Bury' ISH ED, polished.

## THE NEEDLE.

SAMTEL WOODWORTH.
1 The gay belles of fashion may boast of excelling In waltz or cotillon, at whist or quadrille; And seek admiration by rauntingly telling Of drawing, and painting, and musieal skill;
But give me the fair one, in country or city,
Whose home and its duties are dear to her heart,
Who cheerfully warbles some rustical ditty,
While plying the needle with exquisite art:
The bright little needle-(")the swift-flying needle, The needle directed by beauty and art.
2. If love have a potent, a magical token,

A talisman, ever resistless and true, -
A charm that is never evaded or broken,
A witchery certain the heart to subdue, -
Tis this,-and his armory never has furnished So keen and unerring, or polished a dart; Let beauty direct it, so pointed and burnished, And, oh ! it is certain of touching the heart. The bright little needle-(")the swift-flying needle, The needle directed by beauty and art.
3. Be wise, then, ye maidens, nor seek admiration By dressing for eonquest, and flirting with all; You never, whate'er be your fortune or station, * A ppear half so lovely at rout or at ball,
As gayly convened at a work-covered table, Each cheerfully active and playing her part, Beguiling the task with a song or a fable, And plying the needle with exquisite art: The bright little needle-(")the swift-flying needle, $\mathbb{R}$ The needle directed by beauty and art.
D) Questroxs.-1. In what terms does the author exprees his nimiration of those ladies that "ply the needle"? 2. What advica in thie 8d stanza does he give to young ladies? 3. What celebrated piece, by the same author, in the same measure? Ans. "The Oid Oaken Bucket,"

How, according to the notation marks, should the latter part of each stanza be read? How many accented syllables in each line of this poetry? What is such kind of poetry called?

## LESSON LVII.

WORDS FOR sfelhing and defining.
Fash ${ }^{\prime}$ tox, mode; custom. Breed' ing, briuging up. Furh' Less Lx, falsely. Af pects', pretends.
No' bls mas, person of noble
\{Is TOL' ER ANT, tyrannical $\left\{\begin{array}{l}\text { PAst sion, strong feeling. }\end{array}\right.$ In rense', vehement; ardent. Im pUls' es, motives; instincts TEM PER ED, moderated. $\{$ Con' of AD, kind; affectionate.

## NATURE'S NOBLEMAN.

## MARTIN P. TUPPER.

1. Away with false fashion, so calm and so chill, Where pleasure itself can not please;
Away with cold breeding, that faithicssly still Affects to be quite at its ease;
For the deepest in feeling is highest in rank, The freest is first in the band
And nature's own Nobleman, friendly and frank, Is a man with his heart in his hand!

2 Fearless in honesty, gentle, yet just, He warmly can love and ean hate,
Nor will he bow dowu with his face in the dust, To fashion's intolerant state ;
For best in good breeding, and highest in rank, Though lowly or poor in the land,
Is nature's own Nobleman, friendly and frank, The man with his heart in his hand!
3. His fashion is passion, sincere and intense, His impulses, simple and true;
Yet tempered by judgment, and taught by good sense, And cordial with me, and with you;
Fir the finest in manners, as highest in ran
Is you, man! or you, man! who stand
Nature's own Nobleman, friendly and frank, A man with his heart in his hand!

Questions. - What is the author's deseription of the character whom he designates as "nature's nobleman"? 2. What is meant by the line,-"The man with his heart in his hand"?

## Lesson LVIII.

words for speling and defining.
Discuss' ING , debating; arguing. Sia $\mathrm{NIF}^{\prime} \mathrm{I}$ CANT LY, meaningly. $\mathrm{OR}^{\prime}$ DI NA RY, common; usual. De CID' ED LX, positively. AN' GUISr, extreme pain. $\left\{\begin{array}{l}\text { AP PRE HEND', think; suppose }\end{array}\right.$ CON DEM $\mathrm{SA}^{\prime}$ tion, reproof. . $\mathrm{VI}^{\prime}$ ANDS, food; vietuals. Do mes' tic, pertaining to home. Gruda' ing Ly, unwillingly. E con' o my, frugality; saving. NUR' TUR ED, fostered. SCANT I Ness, insufficiency. EF fen' I Nate, weak; unmanly SCANT' i NEss, insufficiency. EP FEM Pail an throp' ic, benevolent. $\begin{aligned} & \text { Ap pli as ces, agencien } \\ & \text { Cas' U AL, accilental. }\end{aligned}$


THE FALSE POSITION.
knickerbocezer mag.
Uncle. What do you mean, Anne, by the "under-current," which you and James appear to be so warmly diseussing?
Anne. I was saying, Uncle, that there are a great many persons who suffer keenly from poverty; not truly for want of bread, or clothing, or even the ordinary comforts, and, I might add, many of the luxuries of life.

Uncle. Well, what kind of poverty is that which affords all the needful things, and many of the enjoyments of luxury? I'm like James; I can not see the "suffering" you talk about.

Anne. It is the anguish that settles upon the heart of every honest man, when he feels that he is tiving beyond his means.

Uncle. No man has a right to do that; it is dishonest, and should receive condemnation rather than pity.
Anne. Yes ; that's very well; but, for all you say, there are hundreds and thousands all through our cities and country, who do it, and are foreed by cireumstances so to live on from year to year, outwardly maintaining the appearance of rank and wealth; when, could we glide into the bosom of their every-day domestic economy, we should see heartburnings, and toil, and seantiness, such as the world does

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THE FALSE POSITION.
knickerbocezer mag.
Uncle. What do you mean, Anne, by the "under-current," which you and James appear to be so warmly diseussing?
Anne. I was saying, Uncle, that there are a great many persons who suffer keenly from poverty; not truly for want of bread, or clothing, or even the ordinary comforts, and, I might add, many of the luxuries of life.

Uncle. Well, what kind of poverty is that which affords all the needful things, and many of the enjoyments of luxury? I'm like James; I can not see the "suffering" you talk about.

Anne. It is the anguish that settles upon the heart of every honest man, when he feels that he is tiving beyond his means.

Uncle. No man has a right to do that; it is dishonest, and should receive condemnation rather than pity.
Anne. Yes ; that's very well; but, for all you say, there are hundreds and thousands all through our cities and country, who do it, and are foreed by cireumstances so to live on from year to year, outwardly maintaining the appearance of rank and wealth; when, could we glide into the bosom of their every-day domestic economy, we should see heartburnings, and toil, and seantiness, such as the world does
not dream of. This is looking a little into the under-current, the every-day self-denial, the late waking at night of the weary wife, helping to support the outward dignity and appearauce of her large family of children.

Uncle. Everybody must pay the prjee of pride; this weary wife you speak of, I suppose, is some poor man's wife, who is working her fingers off, in the vain endeavor to make her family appear as richly clad, as that of some wealthy neighbor. Come, Anne, what philanthropic emprise have you afloat?
Anne. None; you are like every other man, and interrupt me, and gather up the corners of your mouth, winking so significantly, if any one is near, as mueh as to say: "Let the woman talk-she is harmless." It was no poor man's wife at all; far from it. I think the families of such are the most independent, often the best informed, and decidedly the happiest class our country can boast of. It was of a race, a strong vein of which runs through the whole extent of our land; it is composed of the sons of the rich, who are poor themselves.
Gucle. It's their own fault, then; let them make money, as probably their fathers and grandfathers have done before them.
Anne. They can not, I apprehend.
Uucle. Why?
Anne. "Why'?"-because the children of the rich are too often indulged in idlemess; I might say their lullabysongs breathe it; their childhood sports foster it; their faflers' tables and dainty viands continue its easy growth. The youth of the rich enter manhood with idlencss stamped upon their very natures; then comes the cruelty; then begins the suffering. Manhood has brought a yeafning for a position in the world. The father, often gradgingly, gives a eapital for business, and says, as you do now: "Go to work, and make your own way in the world. The world is large and the picking good;" and with this "God-speed," life is begun.
Uncle. Well, what more do you want?

Aune. I yant all those hours of idleness, wherein were nurtured effeminate dispositions, all those dainty viands that have sapped the energies of the son, all those nameless appliances of refinement, which have grown to be the very necessaries of life, and which have strengthened their hold upon his nature with his strength, to be charged in the grand Day-Book and Ledger account, to the father, as his share of providing for the future misery of many a young merchant.

Uncle. Well, Anne, you have made out a pretty clear case, and I'm half inclined to think you are right; but, surely, in nine cases out of ten, it is the fault of individuals alone, which causes the unhappiness in the domestic world. There is but a slight difference between the rich man and the poor, if each lives within his means, irrespective of circumstances.
Anne. You are willing, then, to acknowledge what I was saying to James, had some truth in it, and that there is an under-current of deep distress, oftentimes, where, to a casual observer, everything is bright and cheerful, end that this distress is frequently occasioned by assuming and endeavoring to maintain a "False Position."


## LESSON LIX.

## MADE CON $8 T E R N A^{\prime}$ tION, terror. AN NOX ANCE, something vexan

 De tail', relate; narrate.Har roon' mes, those who throw the harpoon, or whale-dart.
tious.
Throes, pangs; severe pains. Be rok' en ing, showing. DFÉ 1 yg , staining; coloring. Floun' Der ings, strugglings. Per ti NA' crous, stubbornly pere severing.
Tur' bu lence, tumult Barts, attacks; harasses. Is stine ' Tivg, natural. Un re lent' ing, cruel

## ENEMIES OR THE WHALE.

## h. т. cheever

1. The only natural enemies the whale is known to have are the sword-fish, thrasher, and killer. This latter is itself a species of whale, that has sharp teeth, and is exceedingly swift in the water, and will bite and worry a whale until quite dead. When ore of them gets among a gam, or school of whales, he spreads great consternation, and the timid creatures fly every way, like deer chased by the hounds, and fall an easy prey to whale-boats that may be near enough to avail themselves of the opportunity.
2. I have heard a captain detail, with interest, a scene of this kind, in which the killers and harpooners were together against the poor whale, and the killers actually succeeded in pulling under and making off with a prize which the whalemen thought themselves sure of. In the United States exploring squadron, on board the Peacock, as we learn from the narrative of Commander Wilkes, they witnessed a sea-fight between a whale and one of these enemies. The sea was quite smooth, and offered the best possible view of the combat.
3. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring, apparently, to extricate himself from some annoyance. As he approached the ship, the struggle continuing, and becoming more violent, it was perceived that a fish, about twenty feet long, held him by the jaw: his spoutings, contortions, and throes, all betokening the agony of the huge monster.
4. The whale now threw himself at full length upon the water with open mouth: his pursuer still hanging to lus under jaw, the blood issuing from the wound dyeing the sea for a long distance round. But all his flouftierings were of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales ahout

Such was the turbulence with which they passed, that a good view could not be had of them, to make out more nearly the description.
$x^{5}$. These fish attack a whale in the same way that a dog baits a bull, and worry him to death. They are endowed with immense strength, armed with strong, sharp teeth, and generally, seize the whale by the lower jaw. It is said the only part they eat of them, is the tongue. The sword-fish and thrasher have been, also, seen to attack the whale together; the sword-fish driving his tremendous weapon into the body from beneath upward, and the thrasher fastened to his back, and giving him terrific blows with his flail.
6. The thrasher having no power to strike through the water, it has been observed by all who have witnessed these strange combats, that it seems to be the instinctive war policy of the sword-fish to make his attack from below: thus causing the whale to rise above the surface, which, under the goid of the cruel sword of the enemy, he has been known to do, to a great hight: the unrelenting thrasher meanwhile holding on like a leech, and dealing his blows unsparingly through the air, with all the force of his lengthy frame.

Questross.-1. What are the natural ermmies of the whale? 2 Can yuu deseribe the killer? 3. What effnct does the presence of the killer produce among a sehool of whales? 4. Can you describe the sea-fight mentioned in Wilkes' narrative : 5 . How do the swordfish and the thrasher attack the whale?

LESSON LXI.

## words for speliiva and derining.

Sus $\mathrm{PI}^{\prime}$ cIos, act of suspecting. $\mathrm{On}^{\prime}$ LO QUY, reproach; digrace. Crim' in Al, guilty person. Crim' in ad, guilty person.
Ju' By , a body of men sworn to
deliver truth upon evidence. Fpras, caprice; sudden deliver truth upon
$\times$ Plight $^{\prime}$ en, pledged.
$\mathrm{PRB}^{\prime} \mathrm{CBPT}$, rule of conduct.
Re proneh', rebuke; blame.
Stur' DY, hardy ; stout.

## JUDGE NOT.

Judge not :-though clouds of seeming guilt may dim thy brother's fame;
For fate may throw suspicion's shade upon the brightest name Thou canst not tell what hidden chain of circumstances may Have wrought the sad result that takes an honest name awuy.
A II.
II.

Judge not!-the vilest criminal may rightfully demand
A chance to prove his innocence by jury of his land ;
And, surely, one who ne'er was kuown to break his plighted word,
Should not be hastily condemned to obloquy unheard.
III.

Judre not!-thou canst not tell how soon the look of bitter scorn
udge not-thou cans Thou dost not know what freak of fate may place upon thy brow A cloud of shame to kill the joy that rests upon it now.

Jadge not! - but rather in thy heart let rentle pity dwell.
Man's judament lares there is One who "doeth all thingswell"
Ever, throughout the voyage of life, this precent keep in view:
Ever, throughout the voyage of life, this precept keep in siew:
"Do unto others as thou wouldst that they sibuld do to
v.

Judge not, -for one unjust reproach an honest heart can feel, As keenly as the deadly stab made by the pointed steel.
The worm will kill the sturdy oak, though slowly it may die,
As surely as the lightning stroke swift rushing from the sky.
Judge not!

## LESSON LXII.

## FORDS FOR SPZLLING AND DEYINING

A BUT' mहSts, solid piers to sup- In I' tials, first letters of words. port the ends of a bridge. $H 1$ z no alyPH' 108 , symbolic BeL warks, fortifications. In PaEss' IVE, affecting. $\quad$ A BYss', great depth; gulf. Ex ploit', feat; deed. $\$$ DE pICT' BD, painted; described PaYs 10 AL, bodily; muscular.on $\mathrm{DrLEM}^{\prime} \mathrm{MA}$, choice of alternatives. IL LUS' TRATES, explains. M As TIO I Pa ted, conceived beOB Hy' 1 os, forgetfulness. forehand.
Pred e ces'sozs, those that pre-f Ca tas' tro fhe, calamity.
cede. E cos 0 xtr zes, uses sparingly.
THx ULI A' tIOS, joy; triumph. In voL' UN TA RY, spontaneous.

1. Alexandfa, surnamed the Great, son of Philip of Macedon, was born B. C. 856 , and died B. C. 323 .
2. Cauos Julus Cassar, the first Roman Emperor, and one of the greatest of generals, orators, and writers, that Rome ever produced, was assassinated in the Senate-House, in the year B. C. 43, and in the 56th year of his age.
3. Napoleon Bosaparte, Emperor of the French, and the greatest military genius of either ancient or modern times, was a native of Corsica. He was born A. D. 1769, and died in exile on the Island of St. Helena, on the 5 th of May, 1821.
4. Major-Gexbral Edward Bhaddock, was commander of the British army, in the expedition against the French and Indians, on the Ohio, in 1775. By disregarding the advice of Washington, he fell into an ambuscade, while advancing to invest Fort du Quesne, (now Pittsburg, and was mortaliy wounded.

THE AMBITIOUS YOUTH. zlitu bubritt.

1. The scene opens with a view of the great Natural Bridge, in Virginia. There are two or three lads standing f in the channel below, looking up with awe to that vast arch of unheinn rockss which the Almighity bridged aver those everlasting abutments, "when the morning stars sang together." The little piece of sky, that is spanning those measureless piers, is fall of stars, though it is mid-day. It is a thousand feet from where they stand, up those perpendieular bulwarks of limestone, to the key rock of that vast arch, which appears to them only of the size of a man's hand.
-rewowerane
2. The silence of death is rendered more impressive by the little stream that falls, from rock to rock, down the channel, where once the waters of a Niagara may have rushed in their fury. The sun is darkened, and the boys have uncovered their heads instinctively, as if standing in the presence-chamber of the Majesty of the whole earth. At last, this feeling of awe wears away; they begin to look around them; they find that others have been there, and looked up with wonder to that everlasting arch.
3. They see the names of hundreds cut in the limestone abutments. A new feeling comes over their young hearts, and their jack-knives are in their hands in an instant "What man hath done, man can do," is their watch-word; and, fired with this noble spirit, they draw themselves up, and carve their names above those of a hundred, tall, fullgrown men, who have been there before them.
4. They are all satisfied with this exploit of physical exertion, except one, whose example illustrates perfectly the forgotten truth, that there is no royal road to intellectual eminence. This ambitious youth sees a name, just above his reach,-a name that will be green in the memory of the world, when those of ${ }^{1}$ Alexander, ${ }^{2}$ Cæsar, and ${ }^{3}$ Bonaparte, shall rot in oblivion. It was the name of Washington. Before he marched with *Braddock to that fatal field, he had been there, and left his name a foot above all his predecessors. It was a glorious thought of the boy, to write his name side by side with the great "Father of His country."
5. He grasps his knife with a firmer hand, and, elinging to a little jutting crag, he cuts a gain into the limestone, about a foot above where he stands; he then reaches up, and cuts another for his hands. Tis a dangerous feat; but, as he puts his feet and hands into these gains, and draws himself up carefully to his full length, he finds himself, to his inexpressible exultation, a foot above every name that was ever chronicled in that mighty wall.
6. While his companions are regarding him with concern and admiration, he cuts his name in rude capitals, large and deep, into that flinty album. His knife is still in his hand, and strength in his sinews, and a new created aspiration in his heart. Again he cuts another niche, and again he carves his name in larger capitals.
7. This is not enough. Heedless of the entreaties of his companions, he cuts and climbs again. The graduations of his ascending scale grow wider apart. He measures his length at every gain, and marks his ascent with larger initials and stronger hieroglyphics. The voices of his friends wax weaker and weaker, and their words are, finaily, lost on his ear.
8. He now, for the last time, casts a look beneath him. Had that glance lasted a moment, that moment would have been his last. He elings with a convulsive shudder to his little niehe of rock. An awful abyss, such a precipice as Gloster's son depicted to his blind father, awaits his almost certain fall. He is faint from severe exertion, and trembling from the sudden view of the dreadful destruction to which he is exposed.
9. His knife is worn half way to the haft. He can hear the voices, but not the words of his terror-strieken companions below. What a moment! What a meager chance to escape destruction! There is no retracing his steps. It is impossible to put his hands in the same niche with his feet, and retain his slender hold for a moment. His companions instantly perceive this new and fearful dilemma, and await his fall with emotions that "freeze their young blood."
10. He is too high, too faint, to ask for his father and mother, his brother and sister, to come and witness or avert his destruction. But one of his companions anticipated his desire; he knows what yearnings come over the human heart, when the King of Terrors shakes his sword at his victim, at any time or place. Swift as the wind, he bounds
down the channel, and the situation of the fated boy is told upon his father's hearth-stone.
11. Minutes of almost eternal length roll on, and then there are hundreds standing in the rocky channel, and hundreds on the bridge above, all holding their breath, and awaiting the affecting catastrophe. The poor boy hears the hum of new and numerous voices, both above and below. He can just distinguish the tones of his father, who is shouting with all the energy of despair: "William! WriLIAm! don't look down ! Your mother, and Henry, and Harriet, are all here praying for you. Don't look down! Keep your eye toward the top!"
12. The boy did not look down. His eye is fixed like a tiint toward Heaven, and his young heart on him who reigns there. He grasps again his knife. He cuts another niche, and another foot is added to the hundreds that remove him from the reach of human help below. How carefully he uses his wasting blade! How ansiously he selects the softest places in that yast pier! How he avoids every flinty grain! How he economizes his physical powers! resting a moment at each gain he cuts!
13. How every motion is watched from below ! There stand his father, mother, brother and sister, on the very spot, where, if he falls, he will not fall alone. The sun is now lalf way down the west. The lad has made fifty additional niches in that mighty wall, and now finds himself directly under the middle of that vast arch of rocks, and earth, and trees.
14. He must now cut his way in a new direction to get from under this overhanging mountain. The inspiration of hope is flickering out in his bosom; its vital heat is fed by the increasing shouts of hundreds perched upon cliffs and trees, and others who stand with ropes in their hands above, or with ladders below. Fifty gains more must be cut, before the longest rope can reach him. His wasting blade strikes again into the limestone.
15. A spy-glass below watches and communicates to the
multitude every mark of that fuithful knife. The boy is emerging painfully, foot by foot, from under that lofty arch. Spliced ropes are ready in the hands of those who aro leaning over the outer edge of the bridge. Two minutes more and all will be over. That blade is worn up to the last half inch. The boy's hend reels; his eyes are starting from their sockets; his last hope is dying in his breast ; his life mast hang upon the next gain he cuts.
16. At the last faint gash he makes, his knife, his faithful knife, drops from his little nerveless hand, and ringing along down the precipice, falls at his mother's feet. An involuntary groan of despair rans, like a death-knell, through the channel below, and then all is still as the grave. At the hight of nearly a thousand feet, the devoted boy lifts his hopeless heart, and closing ejes to commend his soul to God.
17. While he thus stands for a moment reeling, trembling, toppling over into eternity, a shout from above falls on his ear. The man who is lying with half his body projecting over the bridge, has caught a glimpse of the boy's shouldere, and a smothered exclamation of joy has burst from his lips. Quick as thought, the noosed rope is within reach of the sinking youth. No one breathes; half unelosing his eyes, and, with a faint convulsive effort, the boy drops his arms through the noose.
18. Darkness comes over him, and with the words God and mother on his lips, just loud enough to be heard in Heaven, the tightening rope lifts him out of his last shallow niche. The hands of a hundred men, women, and children, are pulling at that rope, and the unconscious boy is suspended and swaying over an abyss, which is the closest representation of eternity, that has yet been found in light or depth.
19. Not a lip moves while he is dangling there; but, when a sturdy Virginian draws up the lad, and holds him up in his arms in view of the trembling multitude below, such shouting, such leaping for joy, such tears of gratitude, such
notes of gladness as went up those unfathomable barriers, and were reiterated and prolonged by the multitude above, were alone akim to those which angels make, when a straying soul comes home to God!

Questioxs.-1. Where is the scene laid in this piece? 2. What was the first inducement to the boy to make the dangerous ascent? 8. What direction did his father give him when he saw his situation? 4. How did he finally eseape destruction? 5. Is not inordinate ambition apt to lead people into dangerous enterprises?

## LESSON LXIII.

## WORDS FOR SPELLING AXD DEFINING

Wist' ful, attentive; earnest. (Suc cerd', follow in order. HoARD' ED, treasured up. STAUNCH, sound; firm; strong. IM PLE MENT, tool; utensil. $\quad$ Solve, explain; unfold. Mate'rial, consisting of matter. \{Prob' lem, question to be solved. Y Re bousd' ing, springing back. GIM' crack, trivial contrivance. Hrom' bonz, deep-toned trumpet. Re vonve', turn, or roll round. Consprex', join together; unite. so so' rous, loud sounding.

THE YANKEE BOY.

1. The Yankee boy, before he's sent to school, Well knows the mysteries of that magic tool, The pocket-knife. To that his wistful eye Turns, while he hears his mother's lullaby; His hoarded cents he gladly gives to get it, Then leaves no stome unturned till he can whet it; And, in the education of the lad, No little part that implement hath had.
2. His pooket-knife to the young whittler brings A growing knowledge of material things.
Projectiles, music, and the seulptor's art, Mis chestnut whistle, and his sliningle dart, His elder pop-gun, with his hickory rod, Its sharp explosion and rebounding wad,

His corn-stalk fiddle, and the deeper tone That murmurs from his pumpkin leaf trombone, Conspire to teach the boy.

3

## To these succeed

His bow, his arrow of a feathered reed,
His rind-mill, raised the passing breeze to win, His water-whet, that turns upon a pin;
Or, if his father lives upen the shore,
You'll see his ship, beam ends upon the floor, a Full rigged, with raking masts and timbers staunch, And waiting, near the wash-tub, for a launch.
4. Thus, by his genius and his jack-knife driven, Ere long he'll splve you any problem given;
Make any gim-erack, musieal or mute,
A plow, a couch, an organ, or a flute;
Make you a locomotive, or a clock,
Cut a canal, or build a floating dock,
Or lead forth beauty from a marble block;
Make anything, in short, for sea or shore
From a child's rattle to a seventy-four.
Make it, said I? Ay, when he undertakes it, Hell make the thing, and the machine that makes it.
5. And, when the thing is made, whether it be To move on earth, in air, or on the sea,
Whether on water, o'er the waves to glide,
Or upon land, to roll, revolve, or slide;
Whether to whirl or jar, to strike or ring, Whether it be a piston or a spring,
Wheel, pulley, tube sonorous, wood or brass, The thing designed shall surely come to pass; For, when his hand's upon it, you may know That there's go in it, and he'll make it go.

## LESSON LXIV.

## words ron spelling AND defining.

VEr' DANx, green.
Cas'
An' cient, old; antique.
Pen' sIVE, musing; thoughtful Roy' Ax, kingly ; princely. \{Forg' ${ }^{\text {sD, formed; made. }}$

## MY COUNTRY.

geo. w. bethene.
1 My country, oh ! my country, My heart still sighs for thee And many are the longing thoughts I send across the sea.
My weary feet have wandered far,
And far they yet must roam;
But, oh! whatever land I tread, My heart is with my home.
2. The fields of merry England Are spreading round me wide, The verdant vales and castled steep, In all their ancient pride;
But give me to my own wild land, Beyond the soft sea's foam,
For there, amid her forests free, My spirit is at home.

3 I've listened, at the sunset hour, To the songs of merry Erance, N A And smiled to see her peasants glad In the evening's cheerful dance; But sadness chased away the smile, As I thought, far o'er the sea,
Of the pensive group around the hearth, Those hearts were sad for me.
4. There's no home like my own home, Across the dark blue sea;
The land of beauty and of worth The bright land of the free*

Qubstross.-1. What difference does the writer find in the scenes at home and those abroad? 2. What feeling or spirit is prominent in this piece?

## TALERE FLAMMAMLESSON LXV.

words for speliisa and defining.
Attach'mest, fidelity; affection, IN TER' mo GA TED, questioned. Re tex tive, having power to Convid thon, strong belief.

AP PRE HEND' ED, seized. $\mathrm{Ax}^{\prime}$ Ec pote, story; incident. En ter tatn'ed, held; eherished Entartatn ed, held; eherished
Treach' er ous iy, faithlessly.
In tea fen' ence, intermeddling

- Ap peas' sd, allayed; satisfied Cbm' e ter ies, burial-phaces. IN TENS' ity, extreme degree. Plaint ifys, the parties that make complaint; accusers. De PEND' ANTS, parties that oppose a complaint or charge. WEAP ${ }^{\prime}$ os, instrument of defense or attack.
Com BNT' ANTs, opponents in battle.
Dis en TAN' GLE, disengage. A vow' ED, owned; confessed.

1. PLU' TAROR, a celebrated Greek writer, famous for his history of the Lives of Great Men of Antiquity, was born in Chrronea, in Beotia, about fifty years after the birth of Christ.
2. Pyr' rhus, king of Epirus, the ablest general of his time, was born about the year B. C. 318 , and died B. C. 272.
attachment of dogs to their masters.
champers' mis.
3. The attachment of the dog to his master, becomes a ruling passion, and, united with a retentive memory, has led to some remarkable disclosures of crime. We are told by ${ }^{1}$ Plutarch of a certain Roman slave, in the civil wars, whose head nobody durst cut off, for fear of the dog that guarded his body, and fought in his defense.
4. It happened that king ${ }^{2}$ Pyrrhus, traveling that way, observing the animal watching over the body of the deceased, and, hearing that he had been there three days without meat or drink, yet would not forsake his master,
ordered the body to be buried, and the dog preserved and brought to him.
5. A few days afterward, there was a muster of the soldiers, so that every man was forced to march in order before the king. The dog lay quietly by him for some time; but, when he saw the murderers of his late owner pass by, he flew upon them with extraordinary fury, barking, and tearing their garments, and frequently turning aboutg to the king; which both excited the king's suspicion and the wonder of all who stood about him. The men were, in consequence, apprehended, and, though the circumstances which appeared in evidence against them were very slight, they confessed the crime, and were accordingly punished.
6. An old writer mentions a similar case of attachment and revenge which occurred in France, in the reign of Charles V. The anecdote has been frequently related, and is as follows: A gentleman named Macaire, an officer in the king's body guard, entertained, for some reason, a bitter hatred against another gentleman, named Aubrey de Moutdidier, his comrade in service. These two having met in the forest of Bondis, near Paris, Macaire took an opportunity of treacherously murdering his brother officer, and buried him in a ditch.
7. Montdidier was unaccompanied at the moment, excepting by a greyhound, with which he had probably gone out to hunt. It is not known whether the dog was mazzled, or from what other cause it permitted the deed to be accomplished without its interference. XBe this as it may, the hound lay down on the grave of its master, and there remaived till hunger compelled it to rise.
8. It then went to the kitchen of one of Aubry de Montdidier's dearest friends, where it was welcomed warmly, and fed. As soon as its hunger was appeased, the dog disappeared. For several days this coming and going was repeated, till, at last, the curiosity of those who saw its moyements was excited, and it was resolved to follow the
animal, and see if anything could be learned in explanation of Montdidier's sudden disappearance.
9. The dog was accordingly followed, Yand $^{\text {was seen to }}$ come to a pause on some newly turned-up earth; where it set up the most mournfuI wailings and howlings. These cries were so touching, that passengers were attracted; and, finally, digging into the ground at the spot, they found the body of Aubry de Montdidier. It was raised and conveyed to Paris, where it was soon afterward interred in one of the city cemeteries.
10. The dog attached itself from this time forth to the friend already mentioned, of its late master. While attending on him, it chanced several times to get a sight of Macaire, and, on every occasion, it sprang upon him, and would have strangled him, had it not been taken off by force. This intensity of hate, on the part of the animal, awakened a suspicion that Macnire had had some share in Moutdidier's murder; for his body showed him to have met a violent death.
11. Charles $V$., on being informed of the circumstances, wished to satisfy himself of their truth. He eaused Macaire and the dog to be brought before him, and beheld the animal again springing upon the object of its hatred. The king interrogated Macaire closely, but the latter would not admit that he had been, in any way, connected with Montdidier's murder.
12. Being strongly impressed by a conviction, that the conduct of the dog was based on some guilty act of Macaire, the king ordered a combat to take place between the officer and his dumb accuser, according to the practice, in those days, between human pläntiffis and defendants. This remarkable combat took place on the Isle of Notre-Dame at Paris, in presence of the whole court. The king allowed Macaira to have a strong club, as a defensive weapon; while, on the other hand, the only selfopreservative means allowed to the dog, consisted of an empty cask, into which it could retreat, if hard pressed.

## FOURTII READER.

11. The combatants appeared in the lists. The dog seemed perfectly aware of its situation and duty. For a short time, it leaped actively around Macaire, and then, at one spring, it fastened itself upon his throat in so firm a manner, that he could not disentangle himself. He would haye been strangled, had he not cried for mercy, and anowed his crime. He was liberated from the fangs of the dog, only to perish by the hands of the law.
Questioss. -1 . What are we told by Plutarch of a certain Roman slave and his dog? 2. What did Pyrrhus order to be done with the dead body and with the dog? 3. What happened a few days after, when there was a muster of the soldiers? 4. What similar eircumstance occurred in France in the reign of Charles V.?

12. Never speak anything for a truth, which you know or believe to be false. Lying is a great sin against God, whogave us a tongue to speak the truth, and not falsehood. It is a great offense against humanity itself; for, where there is no regard to truth, there can be no safe society between mani and man.
13. And it is an injury to the speaker; for, beside the disgrace which it brings upon him, it occasions so much bascness of mind, that he can scarcely tell truth, or avoid
animal, and see if anything could be learned in explanation of Montdidier's sudden disappearance.
14. The dog was accordingly followed, Yand $^{\text {was seen to }}$ come to a pause on some newly turned-up earth; where it set up the most mournfuI wailings and howlings. These cries were so touching, that passengers were attracted; and, finally, digging into the ground at the spot, they found the body of Aubry de Montdidier. It was raised and conveyed to Paris, where it was soon afterward interred in one of the city cemeteries.
15. The dog attached itself from this time forth to the friend already mentioned, of its late master. While attending on him, it chanced several times to get a sight of Macaire, and, on every occasion, it sprang upon him, and would have strangled him, had it not been taken off by force. This intensity of hate, on the part of the animal, awakened a suspicion that Macnire had had some share in Moutdidier's murder; for his body showed him to have met a violent death.
16. Charles $V$., on being informed of the circumstances, wished to satisfy himself of their truth. He eaused Macaire and the dog to be brought before him, and beheld the animal again springing upon the object of its hatred. The king interrogated Macaire closely, but the latter would not admit that he had been, in any way, connected with Montdidier's murder.
17. Being strongly impressed by a conviction, that the conduct of the dog was based on some guilty act of Macaire, the king ordered a combat to take place between the officer and his dumb accuser, according to the practice, in those days, between human pläntiffis and defendants. This remarkable combat took place on the Isle of Notre-Dame at Paris, in presence of the whole court. The king allowed Macaira to have a strong club, as a defensive weapon; while, on the other hand, the only selfopreservative means allowed to the dog, consisted of an empty cask, into which it could retreat, if hard pressed.

## FOURTII READER.

11. The combatants appeared in the lists. The dog seemed perfectly aware of its situation and duty. For a short time, it leaped actively around Macaire, and then, at one spring, it fastened itself upon his throat in so firm a manner, that he could not disentangle himself. He would haye been strangled, had he not cried for mercy, and anowed his crime. He was liberated from the fangs of the dog, only to perish by the hands of the law.
Questioss. -1 . What are we told by Plutarch of a certain Roman slave and his dog? 2. What did Pyrrhus order to be done with the dead body and with the dog? 3. What happened a few days after, when there was a muster of the soldiers? 4. What similar eircumstance occurred in France in the reign of Charles V.?

12. Never speak anything for a truth, which you know or believe to be false. Lying is a great sin against God, whogave us a tongue to speak the truth, and not falsehood. It is a great offense against humanity itself; for, where there is no regard to truth, there can be no safe society between mani and man.
13. And it is an injury to the speaker; for, beside the disgrace which it brings upon him, it occasions so much bascness of mind, that he can scarcely tell truth, or avoid

## SANDERS NEW 8 FRIES.

lying, even when he has no color of necessity for it; and, in time, he comes to such a pass, that as other people can not believe he speaks truth, so he himself scarcely knows when he tells a falsehood.
3. You must not equivocate, nor speak anything positively for which you have no authority, but report, or conjecture, or opinion.
4. Let your words be few, especially, when your superiors or strangers are present, lest you betray your own weakness, and rob yourselves of the opportunity which you might, otherwise, have had, to gain knowledge, wisdom, and experience, by hearing those whom you silence by your impertineut talking.
5. Be ciot tog earnest, loud, or violent in your conversation. Silence your opponent with reason, not with noise.
6. Be careful not to interrupt another when he is speaking; hear him out, and you will understand him the better, and be able to give him the better answer.
7. Consider before you speak, especially, when the business is of moment; weigle the sense of what you mean to utter, and the expressions you intend to use, that they may be significant, pertinent, and inoffensives. Inconsiderate persons do not think till they speak; or they speak, and then think.
8. Some men excel in husbandry, some in gardening, some in mathematics. In conversation, learn, as near as you can, where the skill or excellence of any person lies; put him upon talking on that-subject, observe what he says, keep it in your memory, or commit it to writing. By this means, you will glean the worth and knowledge of everyl ady you converse with; and, at an easy rate, aecquire what may be of ase to you on many occasions.
9. When you are in company with light, vain, impertinent persons, let the observing of their failings make you the more cautious, both in your conversation with them and in your general behavior, that you may avoid their errors.
10. If any one whom you do not know to be a person of
trath, sobriety, and weight, relates strange stories, be not too ready to believe or report them; and yet, unless he is one of your familiar acquaintances, be not too forward to contradict him.
11. If the occasion requires ygu to declare your opinion, do it modestly and gently, not blantly nor coarsely; by this means, you will avoid giving offense, or being abused for too much credulity
Questioss.-1. Why is lying a great sin against God! 2. Why is it a great offense against humanity? 3. How does it injure the liar himself? 4. Why should your words be few, especially when superiors or strangers are present? 5. How are you to silence an opprent? 6. Why should you not interrupt one when he is speaking? 7. What must you do before you speak? 8. In conversation, what must you do in order to learu the mest from each one? 9. What caution in the 10 th paragraph ?

Re venges, punish out of spite. Wise the, strive; struggle.
$A^{\prime}$ verrabry, enemy; opponent. TAsk' ${ }^{\prime}$ ED, burdened. Con' euest, victory. \#Skld, (for seldom,) rarely 0 ver throw', defent; conquer. For bobie', indulged. Bast ER , meaner; lower. $\mathrm{NEN}^{\circ}$ aEnNCE, retribution.


Fors cons', gone before
FELL, cruel; inhuman.
Paí dox kd, forgiven.
RE SEMT' MEST, retaliation.
FORGIVENESS.

## BISHOP HEBER.

 Up to thy temple fly.Wilt thou release my trembling soul, That to despair is driven?
"Forgive!" a blesséd voice replied, "And thou shall be forgiven."

1. (a) 0 God! my sins are manifold Against my life they ery is And ail my guilty deeds foregone,
$\square$ ERA DIR

Questioss.-1. What is here said to be the "fairest action of human life"? 2. What is said of contending with an unworthy foe? 3. What will a noble heart scorn? 4. What sort of vengeance, if any, should we ever take?
words for spelling and definixa
MAN' 1 fold, numerous. ${ }^{\text {De ride }}$, mock; ridicule,
MAn' i fold, numerous. Because they ean not yield, it proves them poor:
The weakest lion will the louder roar.
Truth's school for certain did this same allow,
High-heartedness doth sometimes teach to bow
4. A noble heart doth teach a virtuous scorn,To scorn to owe a duty over long;

To seorn to lie, to scorn to do a wrong;
To seorn to bear an injury in mind;

- To scorn a free-bora heart slave-like to bind.

5. But, if for wrongs we needs revenge must have, Then be our vengeance of the noblest kind; Do we his body from our fury save,

And let our hate prevail against our mind.
What can 'gainst him a greater vengeance be,
Than make his foe frore worthy far than he?


POURTH READER
2. My foemen, Lórd, are fierce and fell; They spurn me in their pride; They render evil for my good My patience they deride;
Arise! my King! and be the proud In righteous ruin driven !
"Forgive!" the awful answer came "As thou vouldst be forgiven!"
3. Seven times, 0 Lórd, I've pardoned them; Seven times they've sinned again;
They practice still to work me woe. And triumph in my pain;
But let them dread ny vengeance now, To just resentment driven!
" Forgive!" the voice in thander spake, "Or never be forgiven ""
Questioss. - 1 . What is the object of this piece? 2. What passages, in the Bible, teach the same doctrine?
Why the rising inflection on Lord and King? Note I. p. 30.


LESSON LXIX.
words for speling and deyining.
Dec 0 ora trd, adorned.
VEG' e TA bLe, pertaining to DES' TIN ED, appointed; ordained. plants.
$\mathrm{AN}^{\prime}$ NU AL, yearly. Dr UR' NAL, daily. $\times$ Proa' eny, offspring. $\left\{\right.$ In $^{\prime}$ CENSE, odors of spices and解 gums burned in religious rites. $\mathrm{OHIN}^{\prime}$ IS TER, contribute; serve. DED' I CA TED, consecrated. $\not \mathrm{Ju}^{\prime} \mathrm{BI}$ LEE, great rejoicing.

THE EARTH BEFORE THE CREATION OF MAN.
bhidgewater treatises.

1. The earth was now completely furnished and decorated to receive her destined king and master. The sun, the moon, and the stars, were shedding their kindly influences upon her; she and her fellow planets had commenced their annual and diurnal revolutions; the plants and flowers, her first-born
progeny, had sprung out of her bosom, and covered her with verdure and beauty.
2. The fruit and forest trees, flourishing in all their glory of leaf, blossom, and fruit, were ready to mimister to the support, comfort, and enjoyment of their future lord: the sea, the air, the earth, were each filled with their appropriate inhabitants, and, throughout the whole creation, was beauty, and grace and life, and motion, and joy, and jubilee.
3. But still, in the midst of all this apparent glory and activity of regetable and animal life in the new-created world. there was not a single being endued with reason and understanding; one that could elevate its thought above the glorious and wonderful spectacle to the great Author of it, or acknowledge and adore its Creator.
4. Amidst this infinite variety of beings, there was not a single one which, to a material body, added an immaterial immortal soul ; so that there was still a great blank in creation. A wonderful and magnificent temple was reared, and shone in glory and beauty; but there was, as yeteno priest therein, to offer up incense to the Deity to whom it was dedicated.
Questions. - 1 What was the condition of the earth just before the existence of man? 2. What sort of being was needed in order to complete the work of creation? 3. Where, in the Bible, is the account of the creation of man?

## TNTVER R Lissson Lxx.

Po $\mathrm{LIT}^{\prime}$ to AL, pertaining to a $\mathrm{EL}^{\prime} \mathrm{e}$ ment, first principle.
nation or state.
DIS PEN $8 A^{\prime}$ tion, allotment.
Is TEL' LI GEsCE, knowledge. Pros per' 1 TY, success. Guand' sur, greatness. Guand' gur, greatness.
Ex alt ${ }^{\prime}$, raise; lift up. Dig' NI $Y \mathrm{Y}$, make worthy regard.
As 8 ID' v ous, constant; untiring. El' e vate, raise; exalt.

Trans mit', deliver over.
Pos TEX' I TY, descendants. $\left\{I^{\prime}\right.$ ' DEX , that which points out. $H_{E R \prime}^{\prime}$ ALD EY , act or practice of blazoning arms on ensigns. $\mathrm{HEL}^{\prime}$ mets, armor for the head. $\mathrm{HEL}^{\prime}$ METs, armor for the
$\mathrm{AG}^{\prime}$ BI CUL TURE, farming. Op reess' or, one that oppresses UN MO LEBT' ED, undisturbed. Com pris', rival one another.

## MORAL DIGNITY OF LABOR.

## stephen m. tyng.

1. Human talent, industry, wisdom, and skill, under the favoring blessing of Heaven, must now go forth to sow and to gather in the harvest of the earth. We are teaching lessons of political economy which the world has never heard before. It is a noble dispensation for our country. Other nations may see us, but not with the vines or olives of Italy or France; nor with the oranges and grapes of Spain or Portugal; nor even the rich and glowing verdure, and teeming harvests of England and lowland Scotland.
2. The magnificence of their time-honored architecture we have not attained. And yet there are intelligence, prosperity, dignity, independence, and self-respect marking the laboring classes of our population, which lift us far above all envy of the grandeur and glory of European display. They see that we have a people, flourishing and prosperous beyond comparison.
3. It is the province of America to build, not palaces, but men; to exalt, not titled stations, but general humanity; to dignify, not idle repose, but assiduous industry; to elevate, not the few, but the many; and to make herself known, not so much in individuals, as in herself; spreading to the highest possible level, but striving to keep it level still, universal education, prosperity, and hooor.
4. The great element of this whole plan of effort and instruction, is the moral, relative dignity of labor; an element which we are to exalt, in public estimation, in the highest possible degree, and transmit to our families and to posterity, as the true greatness of the country and the world. 1 . 1
5. We are to look at this enlarging elevation of the working classes of men-a fact which may be considered the main index of our age-not as a difficulty to be limited, but as an attiainment, in which we greatly rejoice. And, if our heraldry is in the hammer, and the ax, and the awl,
and the needle, we are to feel it a far higher honor than, if in their place, we could have dragons, and helmets, and cross-bones, and skulls.
6. Our country's greatness is to be the result, not of foreign war, but of domestic peace; not of the plunder of the weak, but of the fair and even principles of a just commerce, a thriving agriculture, and beautiful and indus trious art. Let us glory in everything that indicates this fact, as an index, also, of our desire for renown. This great lesson-honer to the working classes, in the proportion of their industry and merit-the world will yet completely learn.
7. And, when the great, exalting, levelling system of Christianity gains its universal reign, mountains will be brought down, and valleys will be filled; a highway shayl be made for human prosperity and peace-for the elevation, and dignity, and security, of man-over which no oppressor's foot shall pass; the poorest of the sons of Adam shall dwell unmolested and fearless beneath his own vine and fig-tree; the united families of earth shall all compete to acquire and encourage the arts of peace, nation shall not rise up against nation, and men shall learn war no more.
Questions.-1. With what observations does this piece commence? 2. In what respect are we lifted far above European display ? 3. What is the province of America? 4. What is said of the moral dignity of labor in the 4th paragraph? 5. What of "our heraldry" in the 5th paragraph? 6. How does the piece close ? heraldry in the bth paragraph? 6. How does the piece close ?

## LESSON LXXI

D Words for speleina and detining.

- Bay' o Nex, iron spear fitted to Fos' man, enemy in war. the bore of a gun; dagger. Realm, kingdom; dominion. TEANT ED , covered with tents.
$\mathrm{He}^{\prime}$ roes, wartio:s; brave men. ; Craft, trade; occupation. Bred, brought up; educated. Deem, think; suppose. Val' lant, courageous; brave. CCom' pen sate, pay for.
tribute to genius and labor.
epes sargexp.
1 The camp has had its day of song;
The sword, the bayonet, the plume,
Have crowded out of rhyme too long
The plow, the anyil, and the loom.
0 , not upon our tented fields
Are Freedom's heroes bred alone;
The training of the workshop yields More heroes true than War has known

2. Who drives the bolt, who shapes the steel, May, with the heart as valiant, smite,
As he who sees a foeman reel
In blood before his blow of might!
The skill that conquers space and time,
That graces life, that lightens toil,
May spring from courage more sublime IThan that which makes a realm its spoil.
3. Let Labor, then, look up and see His criat no path of honor lacks;
The soldier's rifle yet shall be
Less honored than the woodman's ax:
Let Art his own appointment prize, Nor deem that gold or outward hight Can compensate the worth that lies In tastes that breed their own delight.
4. And may the time draw nearer still, When men this saered truth shatl heed, That from the thought and from the will Must all that raises man proceed!
Though Pride should hold our calling low, For us shall duty make it good; And we from truth to truth shall go Till life and death are understood.

Questrons.-1. By what have the plow, the anvil, and the loom, been too long crowded out of rhyme? 2. How does the writer celebrate the praises of labor in the 24 stanza? 3. What exhortotion in the 31 stanza? 4. What prayer in the 4th?

LESSON LXXII.
words for spelling and detiming.
In HER' It, get by will.
$4 \mathrm{SA}^{\prime} \mathrm{BER}$, broad-bladed sword.
Es tate', fortune; possession. Clam' ob, outcry.
Mh Jes' uic, noble. Re sults ${ }^{\prime}=$ effects; products.
No bit' i ty, quality of being EEs fran' chis ed, set free.
noble. MA LIG' NANT, malicious.
DI VIN' ER, more divine
4 Prompr $^{\prime}$ INo, urging. Cuns, tribe ; race.

TRUE NOBILITY.

1. What is nòble? To inherit
(<) Wealth, estate, and proud degreé?
There must be some other merit
Higher yet than these for me:
Something greater far must enter Into life's majestic spairit,
Fitted to create and center True nobility in man.
2. What is nòble? 'Tis the finer Portion of our Mind and Heàrt ;
Lisked to something still diviner
Than yere language can impart:
Ever prompting,-ever seeing
Some improvement yet to plan;
To uplift our fellow-being
IT TVA And, like man, to fecl for Man! 3. What is nòble? Is the saber :
$(<)$ Nobler than the humble spade?
There's a dignity in labor,
Truer than e'er pomp arrayed!
He who seeks the Btind's improvemen Aids the world, in aiding Mind; Every great commanding movement

Serves hot one,-but all mankind.
4. O'er the Forge's heat and áshes,
(<) O'er the Engine's iron héad,
Where the rapid shuttle fláshes, And the spindle whirls its thread,

There is Labor lowly tending Each requirement of the hoùr; There is Genius still extending Science and its world of power !

5 Mid the dust, and speed, and clamor Of the loom-shed and the mill;
Midst the clink of wheel and hammer, Great results are growing still!
Though, too oft, by Fashion's creatures, Work and workers may be blamed,
Commerce need not hide its features ! Industry is not ashamed.
6. What is nòble? That which places Truth in its enfranchised will;
Leaving steps, like angel traces,
That mankind may follow still! E'en though Scorn's malignant glances Prove him poorest of his clan, He's the Nolle who advances Freedom and the Cause of Man!
Questions.-1. What answers are given, in this piece, to the question, "What is nobleq"
What Rule for the falling inflection on noble? What, for the rising inflection on degree and spade, 1st and 3d stanzas?

## LESSON LXXIII.

## words for spelilina and definina. <br> Havgh 'ty, proud; arrogant. \{Con fess' eth, owns. <br> $\mathrm{Cos}^{\prime}$ fi dence, trust; faith. $\left\{\mathrm{Fu}^{\prime}\right.$ ri ous, raging; violent. <br> *Con CEIT', opinion; fancy. <br> $\mathrm{MeD}^{\prime}$ <br> MED' DLETH, interfereth. <br> Ob seers', dim; dark. <br> Tals $1-\mathrm{BEAB} \mathrm{ER}$, tattler. <br> EELECTIONS FROM THE PROVERBS OF SOLOMON.

1. A wise son maketh a glad father; but a foolish man despiseth his mother.
2. He that refuseth instruction, despiseth his own soul ${ }_{e}$ but he that heareth reproof, getteth understanding.

8*
3. The fear of the Lord is the instruction of wisdom ; and before honor is humility.
4. Pride goeth before destruction, and a haughty spirit before a fall.
5. He that is slow to anger, is better than the mighty; and ho that ruleth bis spirit than he that taketh a city.
6. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.
7. A word fitly spoken is like apples of gold in pictures cf silver.
8. Confidence in an unfaithful man, in time of trouble, is like a broken tooth; andra foot out of jount.
9. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.
10. He that hath no rule over his own spirit, is like a city that is broken down, and without walls.
11. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
12. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.
13. Even a child is known by his doings, whether his work be pure, and whether it be right.
14. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
15. He that covereth his sins, shall not prosper; but whoso confesseth and forsaketh them, shall have merey.
16. Make no friendship with an angry man ; and with a furious man thou shalt not go.
17. Buy the truth, and sell it not; also, wisdom, and * instruction, and understanding.
18. Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth.
19. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise.
20. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.
21. He that passeth by, and meddleth with strift belong. ing not to him, is like one that taketh a dog by the ears.
22. As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith: - Am not I in spórt?
23. Where ng wood is, there the fire goeth out ; so where there is no tale-bearer, the strife ceaseth.
Questioss.-1. What is said of him that refuseth instruction? 2. What, of him that ruleth his own spirit? 3 . How are we to treat our enemies? 4. How is a chilh to be known? 5. What is said of wine? 6. Who is "like one that taketh a dog by the ears," and why so?
What kind of emphasis on wise and foolish, 1st paragraph? Note
Why VII. p. 22. Can you point out any other antithetic words and phrases in these proverbs? Can you repeat distinctly the words, "strive ceaseth," several times in quiek succession?

PA' ter ot, one who loves and Res' tav rants, eating-houses. defends his country. Re spons' i ble, liable.
Com' pe ten Cx, sufficiency. Resist', oppose $\left\{\begin{array}{c}\text { sensual pleasures. } \\ \text { IN }^{\prime} \mathrm{E}^{\prime} \text { bRI ATE, habituri }\end{array}\right.$ Re sism, Dis aurse', mask, concealment. (STiM' v lus, something that ex-


EN Chant MENT, allurement. STEALTH' 1 LI , secretly ; slyly.

## De Bile WINE CUP. samuel w. fisher. <br> 1. If you would be a man, and a patriot, and a Christian;

 if you would fit yourselves for the largest employments and the most responsible positions; if you would attain competency, and with it unfold a character that your fellowcitizens shall delight to honor; if you would enjoy the serene pleasures of domestic life, and plant no sting in the bosômsof those who love you most dearly, then dare to resist this tempter, whatever form he may assume, whatever disguise he may wear !
2. If the highest in station, in the land, should seek to draw you off from this high position; yea, if she whe seems to you the fairest and purest of her sex, commends thís poisoned chatice to your lips, then, in all the confidence of rectitude and intellijent principle, refuse the offer, and prove yourself truly brave as free.
3. Around us intemperance is working out the ruin of hundreds of the young and the noble. In the wine-party and the club-room, it begins to throw around multitudes the silken net of its enchantment; in restaurants and elegant salloons, thiese cords are transmuted into chains of brass; and, ere they or their friends are aware, they have lost the confidence of employers, they are marked as men to be shumned by an eagleeeyed public; they are fast descending to the gross sensuality of the doomed and lost inelriate.
4. If any of you have begun to form this terrible habit, and feel a thirst for this poisonous stimulus; if you find growing the fondness for this fatal indulgence, and your feet, at stated times, seeking the hautints of intemperance, and you begin to comfort yourself with the deceptive argument that you are only a moderate drinker, to you I say, with the deepest solemnity, "turn! TURN! TURN",
5. Mad swimmer! already thon art in the frightful vortex; round and round it has bofne thee, till, intoxicated with the pleasure, thou seest not how the circle narrows, and stealthily moves thee nearer the liquid sides of the foaming abyss.

Questions.-1. What are the motives to resist the wine cup presented in the first paragraph? 23 How are we to act when it is commended to us by persons of high station, or by one whom we most esteem? 8. In what places does intemperance begin to throw around us the "silken net of its enchantment?" 4. By what gradual steps does one sink, who yields to the temptation? 5. What admonition is given in the last paragraph ?

FOURTH READER.

LIXSSON LXXV.
WORDS for sphllise and defining.
PPAss' ING, exceeding; extremely. $A N^{\prime}$ GLER, fisherman. As $\mathrm{PIR}^{\prime} \mathrm{ED}$, aimed at. $\mathrm{VER}^{\prime}$ dict, decision of a jury. X $\mathrm{SED}^{\prime}$ EN TA RY, sitting still. $\left\{\begin{array}{l}\text { Mor' } A L \text {, precept; lesson. }\end{array}\right.$

## THE COLD WATER MAN.

1. There was on honest fisherman

I knew him passing well,
Who lived hard by a little pond,
Within a little dell.
2. A grave and quiet man was he, Who loved his hook and rod; So even ran his line of life, His neighbors thought it odd.
3. For science and for books, he said, He never had a wish;
No school to him was worth a fig, Except a school of fish.
4. He ne'er aspired to rank or wealth, Nor cared about a name;
For, though much famed for fish was he, He never fished for fame!
N1 5 Let others bend their necks at sight
He ne'er had learned the art to "bob" For any thing but eels.

6. A cunning fisherman was he, His argles all were right; The smallest nibble at his bait Was sure to prove a " bite !"
7. All day this fisherman would sit Upon an ancient $\log$,
And gaze jnto the water, like Some sedentary frog;
8. With all the seeming innocence And that unconscious look,
That other people often wear, When they intend to "hoole!"
9. To charm the fish he never spoke, Although his voice was fine;
He found the most convenient way Was just to drop a line!
10. And many a gudgeon of the pond, If they could speak to-day, Would own, with grief, this angler had A mighty taking woay.
11. Alas! one day this fisherman Had taken too much grog, And, being but a landsman, too, He couldn't "lieep the log"!
12. 'Twas all in vain with might and main He strove to reach the shore;
Down-down he went, to feed the fish He'd brited oft before !
13. The jury gave their verdict, that Twas nothing else but gini,
Had cansed the fisherman to be So sadly taken in ;
14. Though one stood out upon a whim, And said the angler's slaughter,
To he exact about the fact,
Was clearly, gin-and-water!
15. The moral of this mournful tale, To all is plain and clear,-
TR That drinking habits bring a man That drinking habits brin
Too often to his bier;
16. And he who scorns to "take the pledge," And keep the promise fast,
May be, in spite of fate, a stiff Cold-vater man at last.
Qtestions.-1. In what does much of the wit of this piece consist? Ans. In playing upon words, which have double meaninge. What is the möral, as given in the last two stanzas?

## LESSON LXXVI.

words for speling and definixa.
Tesm' ina, fertile; productive. $\left\{\begin{array}{l}\text { WI' } \\ \text { LY, cunning; crafty. }\end{array}\right.$
Pio neers', those that go ahead Heb' mit, solitary.
to clear away obstructions.
Cap ${ }^{\prime}$ tur ad, taken.
Whole' soms, healthy.
De spirs', in spite of.

HEB' MIT, solitary.
So $^{\prime}$ JIAL, familiar.
Só JIAL, familiar.
Sus tais' ${ }^{\prime}$ d, upheld; supported.
VERD' URE, greenness; herbage.
Hali' ing, stopping.

## FIFTY YEARS AGO.

## W. D. GALLAGEER.

14

1. A song for the early times out west, And our green old forest home,
Whose pleasant memories freshly yet
Across the bosom come:
A song for the free and gladsome life, In those early days we led,
With a teeming soil beneath our feet, And a smiling heaven o'erhead!
$\Leftrightarrow 0$, the waves of life danced merrily, And had a joyous flow,
In the days when we were pioneers, Fifty years ago!
2. The hunt, the shot, the glorious chase, The captured elk or deer;
The camp, the big, bright fire, and then The rich and wholesome cheer;
The sweet, sound sleep, at dead of night, By our camp-fire blazing high,-
Unbroken by the wolf's long howl, And the panther springing by.
0 , merrily passed the time, despite Our wily Indian foe,
In the days when we were pioncers, Fiffy years ago !
3. We shunned not labor; when 'twas due We wrought with right good will; And, for the home we won for them,
Our children bless us still.

We lived not hermit lives; but oft In social codverse met;
And fires of love were kindled then, That burn on warmly yet.
0 , pleasantly the stream of life Pursued its constant flow,
It the days whien we were pioncers, Fifty years ago!
4. We felt that we were fellow-men; We felt we were a band,
Sustained here in the wilderness, By Heayen's upholding hand. *
( ${ }_{0}^{2}$ ) And, when the solemn Sabbath came, We gathered in the wood,
And lifted up our hearts in prayer To God, the only Good.
Our temples then were earth and sky; None others did we know,
In the days when we were pioneers, Fifty years ago!
5. Our forest life was rough and rude, And dangers closed us round;
But here, amid the green old trees, Freedom we sought and found.
Oft through our dwellings wintry blasts
$\pm$ Would rush with shriek and mơan;
We cared not-though they were but frail,


0 We felt they were our own!
0 , free and manly lives we led, Mid verdure or mid snow,
In the days when we were pioneers, Fifty years ago!
6. But now our course of life is short; And as, from day to day,
We're walking on with halting step,
(p.) And fainting by the way,

Another land, more bright than this, To our dim sight appears,
And, on our way to it, we'll soon Again be vioneers!

And, while we linger, we may all
4 A baekward glance still throw To the days when we were pioneers, Fifty years ago!
Qusspions.-1. What scenes does the author refer to, as having transpired fifty years ago? 2. To what other land may those who bave been pioneers in this world, look forward?

## LESSON LXXVII.

womps for spelling and definiva.
As so er $A^{\prime}$ troxs, communities. As so' crate, join company. $\chi_{\text {Car niv }}$ o rovs, flesh-eating. Is $^{\prime}$ stixets, natural impulses. Ex PAnd' ${ }^{\text {ed, drawn out. }}$
 Con spic ${ }^{\prime}$ U ous, prominent. Trans port' ina, conveying from Chrys' a lids, inseets in their one place to another. - Pe rus' isa, reading attentively. Mod' EL, pattern. $\qquad$
perfect form.
$D_{E x} \mathrm{TER}^{\prime} \mathrm{ITr}$, skill.
As si $D 0^{\prime} 1 \mathrm{TY}$, diligence.
Cos struct' raco, building.
${ }^{\text {CAN SI' }}$ HI LA TED, brought to nothing. SUBTERRN'NE AN, under-ground. Cef' ${ }^{\text {e bra }}$ bed, distinguished. Re mot' est, most distant.
AN TIQ' UI TY, olden times.

SOCIETY OF ANIMALS

1. It is needless to In animal associations. If men did not assist each other, no operation of any magnitude could possibly be effeeted. A single family, or even a few families united, like other carnivorous animals, might hant their prey, and procure a sufficient quantity of food.
D 22 Man, even in his most uninformed state, possesses the germs of every species of knowledge and of genius. But they must be cherished, expanded, and brought gradually to perfection. It is by numerous and regularly-established sqeieties alone, that such glorious exhibitions of human intellect can be produced.
2. Next to the intelligence exhibited in human society.

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And fires of love were kindled then, That burn on warmly yet.
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It the days whien we were pioncers, Fifty years ago!
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2. Next to the intelligence exhibited in human society.
3. Higher and higher than ever rose ${ }^{1}$ The Tower op Belus, uplifted by ecstasy, soars the Lark, the lyrical puet of the sky. (p.) Listen ! listen ! and the more remote the bird, the louder seems his hymn in heaven. He seems, in such altitude, to have left the earth forever, and to have forgotten his lowly nest. The primroses and the daisies, and all the sweet hill flowers, must be unremembered in that lofty region of light.
4. But, just as the lark is lost-he and his song to-gether-as if his orisons had been accepted-both are seen and heard fondly wavering earthward, and, in a little while, he is walking with his graceful crest, contented along the furrows of the bearded corn, or on the clover lea, that, in man's memory, has not felt the plowshare; or, after a pause, in which he seems dallying with a home-sick passion, dropping down, like one dead, beside his mate in her shallow nest.
5. Of all birds, to whom is given dominion over the air, the lark alone lets loose the power that is in his wings, only for the expression of love and gratitude. The eagle sweeps in passion of Hunger,-poised in the sky, his ken is searching for prey on sea or sward; his flight is ever animated by destruction.
6. The dove seems still to be escaping from something that pursues,-afraid of enemies even in the dangerless solitudes, where the old forests repose in prifineval paace. The heron, high over houseless moors, seems, at dusk, fearful in her laborious flight, and weariedly gathers her long wings on the tree-top, as if thankful that day is done, and night again ready with its rest.
7. "The blackening trains o" craws to their repose," is an image that affects the heart of "mortal man who liveth here by toil," through sympathy with creatures partaking with him a common lot. The swallow, forever on the wing, and wheeling fitfully before fancy's eyes, in element adapted for perpetual pastime, is flying but to feed,- for lack of insects,
prepares to forsake the land of its nativity, and yearns for the blast to bear it across the sea.
8. Thou alone, $O$ lark! hast wings given thee that thou mayest be perfectly happy,-no other bird but thee can, at once, soar and sing,-and heavenward thou seemest to be borne, not more by those twiakling pinions than by the cver-varying, ever-deepening melodies effusing from thy heart.
Questioss.-1. Higher than what does the lark soar? 2. Can you describe its descent? 3. What is said of the eagle ? 4. Of the dove? 5. Of the heron? 6. Of "the blackening trains o' craws?" 7. Of the swallow? 8. In what respect does the flight of the lark differ from other birds, as it soars heavenward? 9. What is meant by "bearded corn," 2 d paragraph?

Burriz' sosiz, gay; cheerful. AFslL, barren or stony hill.
YCun' ber less, unburdened. fSaekn, brightness; splendor.

- MAT'IN, morning song, or prayer. ${ }^{\prime} /$ Her $^{\prime}$ ALDs, proclaims.
 Moor' lasd, marshy ground.
- ${ }^{\text {EM }}$ bles, symbol; sigo. EM ${ }^{\prime}$ bles, symbol; sigu.
Down' r , resembling down.
$\mathrm{EN}^{\prime}$ ER ar, force. Choud ' let, hithe cloud.
Caza' ub, celestial being. Cazi' UB, celestial bein
GLoan
INa, twilight. $7^{3}$ Heath' er, kind of shrub; heath


## ODE TO THE LARK.

$$
\begin{aligned}
& \text { MA Drejum } \\
& \text { Bithesome and culfibefles, } \\
& \text { Sweet be thy mâtin o'er moorland and lea! }
\end{aligned}
$$ Emblem of happiness, Blest is thy dwelling-place;

0 D to abide in the desert with thee! Widd is thy lay, and lond, Far in the downy cloud;
Love gives it energy, love gave it birth,
Where, on thy dewy wing,
Where art thou journeying?
Thy lay is in heaven, thy love is on earth.
2. O'er fell and fountain sheen,

O'er moor and mountain green, O'er the red streamer that heralds the day,

- Over the cloudlet dim,

Over the rainbow's rim,
Musical cherub, soar, singing away!
Then, when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be
Emblem of happiness,
ERlest is thy dwelling-place, -
0 , to abide in the desert with thee!
Questrons.-1. What is said of the song of the lark in the 18 s stanza? 2. What is meant by calling the lark an " emblem of happiness"? 3. What is meant by "red streamer," 2 d paragraph?


Un MAB' KED, uninjured. VPALL' $^{\prime} \mathrm{ED}$, deprived of vigor. Re FIN ${ }^{\prime}$ ED, purified; delicate. \{ $A L$ TERY ${ }^{\prime}$ ATE, one after another. $\mathrm{V}_{16}{ }^{\prime}$ or ous, strong; energetic. Sub DUE', overcome.
Im rrut dent, indiscreet. GUn sur mount' a ble, that can Rud' Dy, of a red color. not be overcome. Sul' ter, very hot. As sert', affirm; declare.

1. Phes bus, (which name, literally, signifies bright or pure, ) is an old epithet of the Sun-God, Apollo. Hence, often, as in the piece following, the term Phebus is poetically employed to designate the Sun.

## IMPORTANCE OF EARLY RISING.

CATHABISE TALBOT.

1. Awàke, my Láura, break the silken chain, Awake, my friénd, to hours unnarred by pain A wake to peacefnl joys and thourhts refined, Youth's cheerful morn, and Virtue's vigorous mind: Wake to all joys fair friendship can bestow, All that from health and prosperous fortune flow. Still dost thou sleép? awake, imprudent faír;

- Few hours has life, and few of those can spare!

2. Forsake thy drowsy couch, and sprightly rise While yet fresh morning streaks the ruddy skies : While yet the birds their early matins sing, And all around us blooming as the spring; Ere sultry ${ }^{1}$ Phebus with his scorching ray, Has drank the dew drops from their mansion gay, Scorehed every flower, embrowned each drooping green,
Palled the pure air, and chased the pleasing scene. Still dost thou sleep? 0, rise, imprudent fair!
Few hours has life, nor of those few can spare!
3. Think of the task those hours have yet in view, Reason to arm, and passion to subdue;
While life's fair calm, and flattering moments last, To fence your mind against the stormy blast: Early to hoard blest Wisdom's peace-fraught store, Ere yet your bark forsakes the friendly shore,
And the winds whistle, and the billows roar.
4. Imperfect beinos! weakly armed to bear Pleasure's soft wiles, or sorrow's open war Alternate shocks from different sides to feel, Now to subdue the heart, and now to steel : Not weakly arm'd, if ever on our guard,
Nor to the worst unequal, if prepared: Not unsurmountable the task, if loved, Nor short the time, if every hour improved.

5. (f.) 0 , rouse thee, then! nor shun the glorious strife; Extend, improve, enjoy the hours of life:
$(<)$ Assert thy reason, animate thy heart, And act, through life's short scene, the useful part
( $p$.) Then sleep in peace, by gentlest memory crown'd, Till Time's vast year has fill'd its perfect round

Questioss,-1. What motives to early rising are presented in this pieee? 2. What is meant by Phebbus?
What rule for the falling inflection on awake, 1st stanza? What, for the rising on Laura, friend, and fair? What, for the rising on sleep? With what different modulations should the last stanza be read? See Notation, p. 40.

## LESSON LXXXI.

## WORDS yor spellina and deyining.

Y En Gen' DERs, produces.
YPEN' © RX, poyerty.
$\mathrm{Ax}^{\prime}$ 1os, self-evident truth. Bals' FUL, pernicious.
Besev' o Lent, charitable; kind. Loor' ED , full of holes.
In it ta' tion, act of initating. Pros per' 1 ty, good fortune.
DI8PESS' ER, onewho distributes: $\{$ PRO FU's siox, plenty; abundance
PUR' LeEUS, borders; enclosures. Rev' els, noisy feasts.



## DANGER OF RICHES.

obville dewey.

1. Ah! the rust of riches:-not that portion of them which is kept bright in good and holy uses-"and the consuming fire" of the passions which wealth engenders! No rich mat, 1 lay it down as an axiom of all experience, no rich man is safe, who is not a benevolent man. No rich man is safe, but in the imitation of that benerolent God, who is the possessor and dispenser of all the riches of the universe.
2. What else mean the miseries of a selfish, luxurious, ard fashionable life everywhere? What mean the sighs that come up from the purlifeus, and couches, and most secret haunts of all splendid and self-indulgent opulence? Do not tell me that other men are sufferers too. Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just Heaven! thou hast, in thy mysterious wisdom, appointed to them a lot hard, full hard to bear.
3. (e) Poor, houseless wretches ! who "eat the bitter bread of penury, and drink the billeful cup of misery;" the winter's wiuds blow keenly through your "looped, and windowed rughedness;" your children wander about uns\& $>d$, unclothed, and untended ; I wonder not that $y e$ sigh. But why should thase who are surrounded with every thing that heart can wish, or imagination conceive-the very crumbs that fall from whose table of prosperity, might feed hun-
dreds-why should they sigh amidst their profusion and splendor? They have broken the bond that should connect pover with usefuliess, and opulence with mercy. That is the reason.
4. They have taken up their treasures, and wandered away into a forbidden world of their own, far from the sympathies of suffering humavity; and the heavy night-dews are descending upon their splendid revels; and the allgladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hôvers over generous deeds and heroic virtues, has fled away from that world of false gayety and fashionable exclusion.
Questions.-1. When, only, is the rich man safe? 2. Why do the rich often sigh?
How, according to the notation, should the first part of the $3 d$ paragraph be read? What antithetic words in this paragraph ?


LESSON LXXXII

KAl lays', drawbacks.
Pres' ext ly, at present. xpar a lyt' io, palsied.
$\left\{\begin{array}{l}\text { Cal' dron, large kettle, or boiler. } \\ \text { De mi' cious, delinhtful }\end{array}\right.$ De Lícious, delightful. In ter med' die, interfere. 1 SA' bles, furs of the sable.
\#Scor' PI ONs, venomous reptiles. Piles.
Fer' chant max, vessel used for
transportation of goods. - SpEC' TERS, ghosts; apparitions It lu' sloss, deceptions. Fantas'tie, fanciful; whimsical.
Flax' ing, taking off the skin. transportation of goods. 1. Soyt ' $\mathrm{PeCOL}^{\prime} \mathrm{IAR}$, appropriate.

1. Soyth I Ans, the general name given by the ancients to the nomadic or wandering tribes of the north of Europe and Asia, beyoud the Black Sea.

REAL AND APPARENT HAPPINESS.

## jkremy taylon.

1. If we could look into the thoughts of the prosperous and prevailing tyrant, we shopld find, even in the days of his joys, such allays and abatements of his pleasure, as may
serve to represent him presently miserable, beside his final *infelicities. For I have seen a young and healthful person warm and ruady under a poor and thin garment, when, at the same time, an old rich person has been cold and paralytic under a load of sables, and the skins of foxes.
2. It is the body that makies the clothes warm, not the clothes the body; and the spirit of a man makes felicity and centent, not any spoils of a rich fortune, wrapped about a sickly and an uneasy soul.
3. Apollodor rus was a traitor and a tyrant, and the world wondered to see so bad a man have so good a fortune, but knew not that he nourished scorpions in his breast, and that his liver and his heart were eaten up with specters and images of death; his thoughts were full of interruptions, his dreams of illusions; his faney was abused with real troubles and fantastic images, imagining that he saw the ${ }^{1}$ Scythians flaying him alive, his danghters, like pillars of fire, dancing round about a caldron, in which himself was boiling, and that his heart accused itself to be the cause of all these evils.
4. Does he not drink more sweetly, that takes his beverage in an earthen vessel, than he that looks and searches into his golden chalices, for fear of poison, and looks pale at every sudden noise, and sleeps in armor, and trusts nobody, and does not trust God for his safety?
5 Can a man bind a thought with cháins, or carry imagination in the palm of his hand? Can the beauty of the peacock's train, or the ostrich plume, be delieious to the palate and the thróat? Does the hand intermeddle with the joys of the heárt? or darkness, which hides the naked, make him wírm? Does the body live as does the spirit?
5. Indeed, the sun shines upon the good and bad; and the vines give wine to the drunkard, as well as to the sober man; pirates have fair winds and a calm sea, at the same time when the just and peaceful merchantman hath them. But, although the things of this world are common to good
and bad, yet spiritual joys, the food of the soul, and the blessing of Christ, are the peculiar rights of saints.
Questioss.-1. How must we examine a man, in order to know whether his happiness is real or apparent merely? 2. What instances are cited to show, that the happiness of a person can not be inferred from outward appearances only?

## LESSON LXXXIII.

## WORDS FOR SPELLING AND DEFINING

Pre fer', choose
(Lan' auish, sink; grow faint. Hoard' ed, treasured up. Con' pe tenes, sufficiency. $\left\{\begin{array}{l}\text { Re pute }{ }^{\prime} \text {, consider; think. }\end{array}\right.$ Dist, force; power. Be stow' ED, given gratuiton Im ${ }^{\prime}$ PO TENCE, weakness. $\quad\left\{\begin{array}{l}\text { RES' ER VOIR, receptacle }\end{array}\right.$

## EMPTINESS OF RICHES,

EDward youxg.
m passion, or make reason shine? Can we dig peace or wisdom from the míne? Wisdom to gold prefer; for 'tis much less To make our fortune than our happiness, That happiness which great ones often see, With rage and wonder, in a low degree, Themselves unblessed. The poor are only poor; But what are they who droop amid their store? N1 $\begin{aligned} & \text { Nothing is meaner than a wretch of state. } \\ & \text { The happy only are the truly great. }\end{aligned}$
2. Peasants enjoy like appetites with kings, And those best satisfied with cheapest things. Could both our Indies buy but one new sense, Our envy would be due to large expense;
D1E Sinee not, those pomps which to the great belong, Are but poor arts to mark them from the throng. See how they beg an alms of Flattery: They languish! oh, support them with a lie!
3 A decent competence we fully taste; It strikes our sense, and gives a constant feast;

More we perceive by dint of thought alone ; The rich must labor to possess their own, To feel their great abundance, and request Their humble friends to help them to be blessed; To see their treasure, hear their glory told, And aid the wretched mpotence of gold.

4 But some great souls, and tonched with warmth divine, Give gold a price, and teach its beams to shine
All hoarded treasures they repute a load,
Nor thing their wealth their own till well bestowed. Grand reservoirs of public happiness,
Through secret streams diffusively they bless, And, while their bounties glide, concealed from view, Relieve our wants, and spare our blushes too.
Questions. - 1. Why should we prefer wisdom to gold? 2. Who are the truly great? 3. What is it the rich beg? 4. What is said of a decent competence? 5 . What do some great souls do?


LESSON LXXXIV.
words for spelling and definisg.
$\rightarrow$ A WRY', asquint; turned aside. FAsT' ina, abstaining from food.
Is cur' a ble, not to be cured. - De bas' ing, degrading.
XLavoh' ing-stock, object of ridi- Com mun' Ios, fellowship; union, cule. $\operatorname{DR}$ crar ${ }^{\prime}$ IT, weakened by age.
Guard 1 and, protecting. Prose, groveling.
 Is ${ }^{\prime}$ ter cotrse, conversation. MUN alms' ED, unfed; unaided.
Via' I Laxce, watchfulness. Ur' $\operatorname{tER}$, extreme; total.

## THE MISER

robert pollog.

1. But there was one in folly further gone; With eye awry, incurable, and wild, The laughing-stock of devils and of men, And by his guardian angel quite given up, The Miger, who with dust inanimate Held wedded intercourse.
2. 

Ill-gtiided wretch Thou might'st have seen him at the midnight hour,

When good men slept, and in light-winged dreams Ascended up to God-in wasteful hall,
With vigilance and fasting worn to skin
And bone, and wrapped in most debasing rags, Thou might'st have seen him bending o'er his heaps, And holding strange comimunion with his geld; And, as his thievish fancy seemed to hear The night-man's foot approach, starting alarmed, And in his old, decrepit, withered hatd, That palsy shook, grasping the yellow earth To make it sure.
3.

Of all God made upright,
And in their nostrils breathed a living soul, Most fallen, most prone, most earthy, most debased Of all that sold Eternity for Time,
None bargained on so easy terms with death.
Illustrious fool! Nay! most inhuman wretch! He sat among his bags, and, with a look
Which hell might be ashamed of, drove the poor
Away uralmsed; and 'midst abundance diedSorest of evils-died of utter want!
Queswons.-1. What is said of the miser? 2. Where might he be seen "at the midnight hour"? 3. How did he treat the poor? 4. What is snid of his death? 5. What is meant by the plirase,
"yellow earth"? "yellow earth"?

LESSON LXXXV.

> WORDS FOR SPELLING ASD DEFINING

$\rightarrow$ Divises', ministers of the gospel. Un sat Is FAc' to Ex, not giving $\chi^{\text {Cos cus' siox, shock; stroke. }}$
For' ti fy isa, strengthening. Be tray' er, traitor.
NovR' 1 is Es, supports.
FUn der min'ino, sapping. At thac' thons, ahlurements. Thiv'1 Al, trifling; worthless. Cos vic' tron, belief.

## REFLECTIONS ON EARLY DEATI.

[^3]of a future, better than a thousand volumes of philosophers and divithes. It gives so warning a concussion to those props of our vanity, our strength, and youth, that we think of fortifying ourselves within, when there is so little dependence upon our outworks.
2. Youth, at the very best, is but a betrayer of human life, in a gentler and smoother manner than age: 'tis like a stream that nourishes a plant upon a bank, and causes it to flourish and blossom to the sight, but, at the same time, is undernining it, at the root, in secret.
3. My youth has dealt more fairly and openly with me; it has afforded several prospects of my danger, and given me an advantage not very common to young men, that the attractions of the world have not dazzled me very much, and I begin where most people end, with a full conviction of the emptiness of all sorts of ambition, and the unsatisfactory nature of all human pleasures, when a smart fit of sickness tells me this vile tenemeut of my bedy will fall in a little time; I am even as unconcerned as was that honest Hibernian, who, being in bed in the great storm some years ago, and told that the house would tumble over his head, made answer: "What care I for the house? I am only a lodger."
4. When I reflect what an inconsiderable little atom every single man is, with respect to the whole creation, methinks tis a shame to be concerned at the removal of such a trivial aniual as I am. The morning after my exit, the sun will rise as bright as ever, the flowers smell as sweet, the plants spring as green, the world will proceed in its old course, people will laugh as heartily, and marry as fast as they were used to do.
5. The memory of man, (as it is elegantly expressed in the Book of Wisdom,) passeth away as the remembrance of a guest that tarrieth but one day. There are reasons enough in the fourth chapter of the same book, to make any young man contented with the prospects of death. "For honorable age is not that which standeth in length of time,
or is measured by number of years. But wisdom is the gray hair unto man, and an unspotted life is old age. He was taken away speedily, lest wickedness should alter his understanding, or deceit beguile his soul."
Questions.-1. What does sickness teach us? 2. To what does the author compare youth in the 2 d parngraph? 3. What does he say of his own youth? 4. What is "the Book of Wisdom" here referred to? Ans. One of those books which belong to what is called the Apocrypha.

## LESSON LXXXVI.

words for spbling and depining.
Di vers ift ca' tion, variety. Au gust', grand; majestio. En chany' ine, clarying. An noy', vex; harass. U wi form' i ty, sameness. WAN' ton, unrestrained. De form 1 tr, irregularity of 2 [ $\mathrm{RAV}^{\prime}$ ISH ED, highly delighted. shape. SUR vex', look at; view. Con figurn' tion, figure; shape. /Ap pend a aes, things added. PAR' TI cles, minute portions. - Ef Fel' Gest, bright; shining. Stacite'yent, impulse; incentive. G Gar' sish ing, adorning. De crek', ediet; law. DIF rus' ${ }^{\text {ED }}$, spread; dispersed. Firm' a ment, arch or expanse. Im mexs' 1 ty, boundless.space. Dis clos' ${ }^{\prime}$ Es, reveals. $\quad$ Eo' STA sr, great emotion.

## THE BEING AND ATTRIBUTES OF GOD.

Haxor.
creation of the world, are clearly seen." Let us for a moment behold our earth. With what a mighty scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and valleys, mountains and plains, renders it to man doubly enchanting. We are entertained with an agrecable variety, without being disgusted with a tedious uniformity.
2. Every thing appears admirably formed for our profit and delight. There the valleys are clothed in smiling green, and the plains are bending with corn. Here is the
gentle hill to delight the eye, and beyond, slowly rising from the earth, swells the huge mountain, and, with all its load of waters, rocks, and woods, heaves itself up into the skies. Why this pleasing, vast deformity of nature? Undoubtedly for the benefit of man.
3. From the mountains descend streams to fertilize the plains below, and cover them with wealth and beauty. The earth not only produces everything necessary to support our bodies, but to remedy our diseases and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance, and painted them with such exquisite colors? $\times$ Who causes the same water to whiten in the lily, that blushes in the rose?
4. Do not these things indieate a Cause, infinitely superior to any finite bcing? Do they not directly lead us to believe the existence of God, to admire his goodness, to revere his puwer, to adore his wisdom, in so happily accommodating our external circumstances to our situation and internal constitútion?
5. How are we astonished to behold the vast ocean rolling its immense burden of waters! Who gave it such a configuration of particles as to render it movabie by the least pressure, and, at the same time, so strong as to support the heaviest weight? Who spread out this vast highway of all the nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world: A small inctement on the tide would drown whole hingdoms!
6. Who restrains the proud waves, when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws? That great Being, who "placed the sand for the bound of the sea, by a per petual decree that it can not pass it; and though the waves thereof toss themselves, yet ean they not prevail; though they roar, yet can they not pass over it." With reason
may we believe, that from the things that are made, are clearly seen eternal power and wisdom.
7. When we cast our eyes up to the firmament of heaven, we clearly see that it declares God's haddiwork. Here the immense theater of God's works opens upon us, and discloses ten thousand magnificent objects. We dwindle to nothing in comparison with this august scene of beauty, majesty, and glory.
8. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws, to which they were originally subjected? Who placed the sun at such a convenient istance as not to annoy, but to refresh us? Who, for so many ages, has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agrecable changes of day and night, as well as the variety of seasons ?
9. This great Being is everywhere present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, his image meets our view. We see him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel him in ourselves. He is always working around us; he performs the greatest operations, produces the noblest effects, and discovers himself in a thousand different ways.
10. All parts of ereation are equally under his inspection. Though he warms the breast of the highest angel in Heaven, yet he breathes life into the meanest insect on earth. He lives through all his work, supporting all by the word of lis power. He shines in the verdure that clothes the
$D$ plain, in the lily that delights the vale, and in the forest that waves on the mountain. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest.
11. His presence cheers the inanimate creation. Far in the wilderness, where human eye never saw, where the 9*
savage foot never trod, there he bids the blooming forest smile, and the blushing rose open its leaves to the morning sun. There he causes the feathered inhabitants to whistle their wild notes to the listening trees, and echoing mountaines. There nature lives in all her wanton wildness. There the ravished eye, hurrying from scene to scene, is lost in one vast blush of beauty.
12. When you survey this globe of earth, with all its appendages; when you behold it iwhabited by numberless ranks of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great source of life, all supported at the same bounteous table; when you behold, not only the earth, but the ocean and the air, swarming with living ereatures, all happy in their situation; when you behold yonder sun, darting an effulgent blaze of glory over the heavens, garnishing mighty worlds, and waking ten thousand songs of praise; when you behold unnumbered systems diffused through immensity, clothed in splendor, and rolling in majesty; when you behold these things, your affections will rise above all the vanities of time; your full souls will struggle with eestasy, and your reason, passions, and feelings, all united, will rush up to the skies with a devout acknomledgment of the existence, power, wisdom, and goodness of God.

Questioss.-1. What is the effect of the vast variety presented in the works of creation? 2. What does the great fertility and beauty of nature naturally lead us to think of our Creator? 8. What is said of the ocean? 4. What, of the handiwork of God, as displayed in the firmament? 5 . What objects are mentioned in the last paragraph, as fitted to make us feel and acknowledge the existence, power, wisdom, and goodness of God?
Where is the passage to be found, which is quoted at the beginning of the 1st paragraph? Ans. Romans 1st chapter, 20th verse. Where is the passage which is quoted in the 6th paragraph? Ans. Jeremish 5th chapter, 22 d verse. Are the questions in the 4th paragraph direct or indirect? With what inflection should they be read? With what inflection should the questions in the 3d, 5 tb , and 8th paragraphs be read?

GOD IS EVERYWHERE.

1. ( $\left.\begin{array}{c}\text { c. } \\ 0\end{array}\right) \overline{\mathrm{O}} \mathrm{h}$ ! shōw mē whēre is $\mathrm{H} \bar{e}$,

Thē high ānd hōly Oue
To whom thou bend'st the knee,
And pray'st: "Thy will be done"?
I hear thy yoice of praise,
And, lo! no form is near;
Thine eyes I see thee raise, But where doth God appear? Oh ! teach me who is God, and where His glories shine, That I may kneel and pray, and call thy Father mine.
2. Gaze on that arch above

The glittering vault admire!
Who tayght those orbs to moye?
Who lit their ceaseless fire?
Who guides the moon to run In silence through the skies?
Who bids that dawning sun
In strength and beauty rise?
There view immensity --behold! my God is there;
The sun, the moon, the stars, His majesty declare!
3. See where the mountains rise;

Where thundering torrents foam;
Where, valled in lowering skies,
The eagle makes his home;
Where savage nature dwells,
My God is present too:
Through all her wildest de
His footsteps I pursue.

He reared those giant cliffs, - supplies that dashing stream, Provides the daily food, which stills the wild bird's seream

The depths his bounty share,
Where sport the scily swarm:
Tempests and calms obey the same Almighty voice
Which rules the earth and skies, and bids the world rejoice!
5. Nor eye nor thought can soar

Where moves not He in might;
He swells the thunder's roar
He spreads the wings of night
Oh! praise the works divine!
Bow down thy soul in prayer!
Nor ask for other sign,
That God is everywhere ;
The viewless Spirit He-immortal, holy, blessed-
Oh ! worship Him in faith, and find eternal rest.
Questross.-1. What objects in nature are pointed to, in this piece, as displaying the presence and power of God? 2. What exhorta tion in the last stanza? 3. What is meant by "finny nations"?
What kind of emphasis on thy and mine, 1st stanza? With what tone of voice should most of this poetry be read? Why? See Rem. p. 24.

## LESSON LXXXIX

## words for spellina and deyisive

AD VERS' I TY, misfortune.
$\mathrm{TRE}^{\mathrm{RE}} \mathrm{KER}^{\prime} \mathrm{Es}$, changes.
$\left\{\begin{array}{l}\text { AN TIC I PA } \\ \text { tion, foretaste. }\end{array}\right.$ Cow' sm, depressed with fear.
 Dis As' ter, calamity.
$\mathrm{LU}^{\prime} \mathrm{RID}$, gloomy
Cos $^{\prime}$ TEAST, opposite condition Sup' ples, pliant. CON ' TRAST, Opposite candition DEV As TN' tions, deso hions. Im $\mathrm{PE}^{\prime}$ RI ous Ly , hanghtily. SU PER sCBIP' ToN, that which TYB' AN NX, severity. $\quad$ is written on any thing $\therefore$ Poizs' ant, sharp; keen. V PAR si mo' xi ous, stingy.

## D1BIB

hexry ward bebcher,

1. Men become indolent through the reverses of fortune. Surely despondency is a grievous thing, and a heavy load to bear. To see disaster and wreck in the present, and no
light in the future, but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is no strength to repel, or courage to bear, its tyranny,-indeed, this, this is dreadful enough. But there is a thing more dreadful. It is mgre dreadful if the man is wrecked with his fortune.
2. Can any thing be more poignant is anticipation, than one's bwn self, unnerved, cowed down, and slackened mto utter plianey, and helplessly drifting and driven down the troubled sea of life? Of all things on earth, next to his God, a broken man should eling to a courageous industry. If it brings nothing back, and saves nothing, it will save him.
3. To be pressed down by adversity, has nothing in it of disgrace ; but it is disgraceful to lie down under it, like a supple dog. Indeed, to stand composedly in the storm, amidst its rage and wildest devastations; to let it beat over you, and roar around you, and pass by you, and leave you undismayed,-TuIs is to be A man.
4. Adversity is the nifnt in which God stamps upon us his image and superseription. In this matter, men may learn of insects. The ant will repair his dwelling as often as the mischievous foot crushes it; the spider will exhaust life itself before he will live without a web; the bee can be decoyed from his labor neither by plenty nor srarcity. If summer be abundant, it toils none the less; if it be parsimonious of flowers, the tiny laborer sweeps a wider circle, and by industry repairs the frugality of the season. Man should ke ashamed to be rebuked in vain by the spider, the ant, and the bee.
Questions.-1. How do men often become indolent? 2. What should a broken man cling to? 8. Is it disgraceful to be in adversity? 4. What does the author say of adversity in the last paragraph? 5. How do the ant, the spider, and the bee, rebuke indolent men ?
Why the falling inflection on life, 2d paragraph? See Note I. p. 27. What kind of emphasis on him, $2 d$ paragraph ?

## LESSON Xc.

words for speliing asd defining.
Is plex' i ble, unyielding. Dis pleas' ure, disapprobation Con'stan cy, firmness. $\mathrm{Co}^{\prime}$ fi ous Ly, abundantly. So ho it $\mathrm{A}^{\prime}$ rioss, requests, $\mathrm{P}_{\mathrm{A}^{\prime}}$ tiext, sick person. Mer' it ed, deserved. AD VEN TI' tious, accidental. Com nu'si cate, impart. Cox firm', settle; establish. AD U LA' tion, flattery.
XIV oor' red, brought on.
Cuarles XII., king of Sweden, and one of the ablest of warriors, was born at Stockholm, June 27 h , 1682 , and, after many brilliant military successes and sad vicissitudes, was struck on the head by s cannon ball, and killed, at Fredericshall, Nov. 30th, 1718.

## CHARACTER OF CHARLES THE TWELFTII

oliver goldsmitre.

1. Courage and inflexible constancy formed the basis of this monarch's character. In his tenderest years, he gave instances of both. When he was yet scarcely seven years old, being at dinner with the queen, his mother, intending to give a bit of bread to a great dog he was fond of, this hungry animal snapped greedily at the morsel, and bit his hand in a terrible manner. The wound bled copiously; but our young hero, without offering to cry, or taking the least notice of his misfortune, endeavored to conceal what had happened, lest his dog should be brought into trouble, and wrapped his bloody land in the napkin.
2. The queen, perceiving that he did not eat, asked him the reason. He contented himself with replying, that he thanked her; he was not hungry. They thought he was taken ill, and so repeated their solicitations. But all was in vain, though the poor child was already grown pale with the loss of blood. An officer who attended at table, at last, perceived it; for Charles would sooner have dind than betrayed his dog, that he knew intended no mjury
3. It another time, when in the small-pox, and his case appeared dangerous, he grew one day very uneasy in his bed, and a gentleman who watched him, desirous of covering
him up close, received from the patient a violent box on the ear. Some hours after, observing the prince more calm, he entreated to know how he had incafred his displeasure, or what he had done to have merited a blow. "A blow?" replied Charles; " I do not remember any thing of it: I remember, indeed, that I thought myself in the battle of Arbela, fighting for Darius, where I gave Alexander a blow, which brought him to the ground."
4. What great effects might not these two qualities of courage and constancy have produced, had they, at first, received a just direction! Charles, with proper instrue tions, thus naturally disposed, would have been the delight and the glory of his age. Happy those princes who are educated by men who are, at once, virtuous and wise, and have been, for some time, in the scheol of affliction; who weigh happiness against glory, and teach their royal pupils the real value of fame: who are ever showing the superior dignity of man to that of royalty; that a peasant who does his daty, is a nobler character than a king of even middling reputation,
5. Happy, I say, were princes, could such men be found to instruct them; but those, to whom such an edueation is generally intrusted, are men who themselves have acted in a sphere too high to know mankind. Puffed up themselves with an idea of false grandeur, and measuring merit by adventitious circumstances of greatness, they generally communicate those fatal prejudices to their pupils, confirm their pride by adulation, or increase their ignorance by teaching them to despise that wisdom which is found among the poor. Questioss,-1. What qualities formed the basis of the character
of Charles the XII: 2 . What proofs of his courage and constancy of Charles the XII. : 2. What proofs of his courage and constancy
are cifted by the author? 3. How might Charles have proved the delight and glory of his age? 4. When was he born? 5. Where and how did he die?
Why should blow be read with the rising inflection? See Note 1., Rule II. p. 27. Why is $p$ doubled in snapped and wrapped? See Sanders' Spelling Book, p. 167.

## LESSON XCI.

## Words for spelimg and defining.

$\mathrm{AD}^{\prime} \mathrm{A}$ MANT, stone of extreme (Bar ri cades', obstructs,
hardness. $\left\{\begin{array}{l}\text { VAX' QUISH ED, defeated. }\end{array}\right.$ Pa CIE' IC, peaceful; mild. (SUP' PLIANT, one who suppliastes. ©SCep ${ }^{\prime}$ ters, staffs of authority. *IN TER pose', mediate. YCA PIT' U LATE, surrender on SUB VERT' ED, overthrown.
certain conditions.
$\begin{array}{ll}\mathrm{Re} & \text { stgn', yield; submit. }\end{array}\left\{\begin{array}{l}\mathrm{RI}^{\prime} \text { VAL, making the } \\ \text { Hos' the, adverse. }\end{array}\right.$
Sus $\mathrm{PEND}{ }^{\prime} \mathrm{ED}$, held in doubt. $\mathrm{KDU}^{\prime}$ BI ous, doubtful; uncertain.

1. Pul to ${ }^{\prime}$ wa, a fortified town of Russia, on the river Worskla, 450 miles south-west from Moscow. Here Peter, the Great, on the 27 th of June, 1709, defeated Charles the XII. of Sweden. In commemoration of this victory, the Russians have erected a column in the city, and an obelisk on the field where the battle was fought.

## RESULTS OF AMBITION.

1. On what foundation stands the warrior's pride, How just his hapes, let Swedish Charles decide; A frame of adamant, a soul of fire,
No dangers fright him, and no labors tire; *er love, o'er fear, extends his wide domain, Unconquered lord of pleasure and of pain; No joys to him paeific scepters yield, War sounds the trump, $(\Rightarrow)$ he rushes to the field.
2 Behold surrounding kings their power combine, And some capitulate and some resign.
Peace courts his hand, but spreads her charms in vain :
"Think nothing gained," he cried, "till naught remain.
On Moscow's walls till Gothic standards fly, (
And all be mine beneath the polar sky."
The march begins in military state,
And nations on his eye suspended wait.
Stern famine guards the solitary coast,
$D$ And winter barricides the realm of frost:
He comes-not want and cold his course delayHide, blushing Glory, hide ${ }^{1}$ Pultowa's day !
2. The vanquished hero leaves his broken bands, And shows his miseries in distant lands, Condemned a needy suppliant to wait, While ladies interpose, and slaves debate

But did not Chance, at length, her error mend?
Did no subverted empire mark his end?
Did rival monarehs give the fatal wound ?
Or hostile millions press him to the ground?
His fall was destined to a barren strand,
A petty fortress and a dubious hand.
Me left a name, at which the world grew pale,
To point a moral or adorn a tale!
Qurstioxs.-1. How does the poet represent Charles the XII.? 2. What is that monarch here represented as saying? 3. Where was he defeated, and by whom ?



wordo for spelling and defining.
Straw' mi, sentfered; spread. X Mos' i to Ey , warning Scoop ${ }^{\prime}$ ED, hollowed out. Rux' dom, casual.
$\mathrm{GR}^{\prime} \mathrm{mt} \mathrm{At}$, enlivening.
$\operatorname{DEN}^{\prime}$ con, signal; light-house. $\mathrm{RA}^{\prime}$ DI AyOE, luster ; brightnese Mart, place of sale, or traffia Trase' 10 ky , fleeting. Germ, origin; first principle.

## INFLUENCE OF GOOD DEEDS AND WORDS.

1. A traveler through a dusty road

Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.
Love sought its shade, at evening time, To breathe its early yows;
And Age was pleased, in heats of noon,
To bask beneath its boughs:
The dormouse loved its danging twigs,
The birds sweet music bore It stood, a glory io its piace, A blessing evermore
2. A little spring had lost its way Amid the grass and fern,

* $\quad$ p passing stranger scooped a well,

Where weary men might turn;

He walled it in, and hung with care A ladle at the brink;
He thought not of the deed he did, But judged that toil might drink
He passed again,-and, lo! the well, By Summers never dried,
Had cooled ten thousand parching tongyes, And saved a life beside!
3. A dreamer dropped a random thought, 'Twas old, and yet was new,
A simple fancy of the brain, But strong in being true ;
It shone upon a genial mind, And, lo ! its light became
A lamp of life, a beiteon ray, A monitory flame:
The thought was small; its issue great, A watch-fire on the hill;
It sheds its radiance far adown, And cheers the valley still!
4. A nameless man amid a crowd That thronged the daily mart, Let fall a word of Hope and Love, Unstudied from the heart
A whisper on the tumult thrown, A transitory breath,-
It raised a brother from the dust It saved a soul from death.
0 gèrm! 0 fount! 0 wòrd of love! 0 тнòvart at ratidom east! Ye were but litlle, at the first, But mighty, at the last!
Qussmoss.-1. What is said of one of the acorns, strewed on the 8 2. What benefits were derived from it ? 3. What did a passea ing stranger do with a little spring? 4. What benefits had resulted from this litile deed? 5. What effect whs produced by "a rundom thought" ? 6. What, by "a word of Hope and Love"? 7. What important rule of life is suggested by this piece?
Why the falling inflection on germ, fount, word, thought, last stanza? See Rule IX. p. 31. What kind of emphasis on little, mighty, last stanza? See Note VIII. p. 22

LESSON XCIII.
words for spelinyg and definivg.
Em I NENT, remarkable. Pro PRI' E TY, appropriateness. Nov' $\mathrm{EI}, \mathrm{TY}$, newness
 Thivial'ity, slight importance. NE CES' SI TATE, make necessary. Im pres's sfon, effect on the mind. to the matter in hand.


1. Edmund Burke, a celebrated English statesman, was born January 1st, 1730 , and died July 8th, 1797.

## IANGUAGE OF A MAN OF EDUCATION

colrbidee.

1. What is that which first strikes us, and strikes us, at onee, in a man of education? and which, among educated men, so instantly distinguishes the man of superior mind, that (as was observed with eminent propriety of the late ${ }^{1}$ Edmund Burke) "We can not stand under the same archway, during a shower of rain, without finding him ou""?
2. Not the weight or novelty of his remarks; not any unusual interest of facts communicated by him; for we may suppose both the one and the other precluded by the shortness of our intercourse, and the triviality of the subjects. The difference will be impressed and felt, though the conversation should be confined to the state of the weather or the parement.
3. Still less will it arise from any peceliarity in his worls and phrases. For, if he be, as we now assume, a well educated man, as well as a man of superior powers, he will not fail to follow the golden rule of Julius Casar, To shimn an unusual worl, as a rock at sea.. Unless where new things neceassitate new terms, we will avoid an unusual word as a rock. It must have been among the earliest lessons of his youth, that the breach of this precept, at all times kizardous, becomes ridiculous in the topics of ordinary conversation.

[^4]4. There remains but one other point of distinction possible; and this must be, and, in fact, is the true cause of the impression made on us. It is the unpremeditated and evidently habitual arrangement of his words, grounded on the habit of foreseeing, in each integral part, or, more plainly, in every sentence, the whole that he then intends to communicate. However irregular and desultory his talk, there is method in the fragments.
5 Listen, on the other hand, to an ignorant man, though, perhaps, shrewd and able in his particular calling; whether he be deseribing or relating. We immediately perceive that his memory alone is called into action, and that the objects and events recur, in the narration, in the same order, and with the same accompaniments, however accidental or impertinent, as they had first occurred to the narrator.
6. The necessity of taking breath, the efforts of recollection, and the abrupt rectification of its failures, produce all his pauses; and, with exception of the "and then," the "and there," and the still less significant "and so," they constitute likewise all his connections.

Quesmions.- 1 . How is the question, with which this piece begins, answered? 2. What does the golden rule of Cesar teach? 3. What point of difference between the educated and the uneducated man , is specified in the 4th paragraph?

## $\stackrel{1}{2}$

## Na LESSON NCIV.

Spec u TA' tios contemplation. ${ }^{\prime}$ Veins, blood-vessels that convey $\mathrm{Ac}^{\prime} \mathrm{ma}$, top, or highest point. the blood to the heart.
Ven er $A^{\prime}$ tion,
ADO RA' TLON , respect.
ADO RA' TION, worship. $\quad$ AR' TER IES, blood-vessels that PE BI OD' IC AL, oceurring at $\mathrm{VIN}^{\prime}$ IFI, animate; enliven. certain periods of time. FA chí Ita tisg, making eas SpON TA' NE OUs, produced with- FRN' o LOUs, light; trifling. SPON TA AE ous, produced
out labor. FER TII' I TY, fruitfulness. Dis $\mathrm{CRE}^{\prime}$ tIon, cautiousness. FER TIL' itt, fruitfuiness.
Ap fee' cia ted, valued.

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1. Plis' $\mathbf{y}$, surnamed the Elder, and also the Naturalist, a distinguished Roman writer, born at Verona, or, as some say, at Como, A. D. 23. He died of suffocation, A. D. 79, in consequence of having approached too near tc Mount Vesuvius, in order to observe the phenomena of its eruption.

## RIVERS.

BRAMDE.

1. There are few subjects in physical geography, which present so wide a field for speculation as rivers, whether we regard them in a historical, political, economical, or scientific point of yiew.
2. They are associated with the carliest efforts of mankind to emerge from a state of barbarism; but they are ne less serviceable to nations which have reached the aeme of civilization. In the earliest ages, they were regarded with veneration, and became the objects of a grateful adoration, surpassed only by that paid to the sun and the host of heaven.
3. Nor is this surprising; for, in countries where the labors of the husbandman and shepherd depended, for a successful issue, on the falling of periodical rains, or the melting of the collected snows in a far distant country, such rivers as the Nile, the Ganges, and the Indus, were the visible agents of nature in bestowing, on the inhabitants of their banks, all the blessings of a rieh and spontaneous fertility; and hence their waters were held sacred, and they received, and, to this day, retain the adoration of the countries through which they flow.
4. But it is by countries which have already made progress in civilization, to which, indeed, they largely contribute, that the advantages of rivers are best appreciated, in their adaptation to the purposes of navigation, and in thicir applization to the useful arts.
5. Like the veins and arteries of the human body, which convey life and strength to its remotest extremities, rivers vivify, maintain, and excite the efforts of human industry, whether we regard them, near their source, as the humble instruments of turning a mill, in their progress, as facilitating
the transport of agricultural or manufacturing produce from one district to another, or as enriching the countries, at their mouths, with the varied products of distant lands.
6. This has been admirably expressed by ${ }^{1}$ Pliny: "The beginnings of a river," he says, "are insignificant, and its infancy is frivolous: it plays among the flowers of a meadow; it waters a garden, or turns a little mill. Gathering strength in its youth, it becomes wild and impetuous.
7. "Impatient of the restraints which it still meets with in the hollows among the mountains, it is restless and fretful; quick in its turning, and unsteady in its course. Now it is a roaring eataract, tearing up and overturning whatever opposes its progress, and it shoots headlong down from a rock; then it becomes a sullen and gloomy pool, buried in the bottom of a glen.
8. "Recovering breadth by repose, it again dashes along, till, tired of uproar and mischief, it quits all that it has swept along, and leaves the opening of the valley strewed with the rejected waste. Now quitting its retirement, it comes abroad into the world, jouracying with more prudence and discretion through cultivated fields, yielding to circumstances, and winding round what would trouble it to overwhelm or remove.
9. "It passes through the populous cities, and all the busy haunts of man, tendering its services on every side, and becomes the support and ornament of the country. Increased by numerous alliances, and advanced in its course, it becomes grave and stately in its motions, loves peace and quiet, and in majestic silence rolls on its mighty waters till it is laid to $R$ rest in the vast abyss."
Quesrioss.-1. What is said of rivers considered as subjects of study or speculation? 2. How were rivers regarded in the early ages? 3. What, especially, is said of the Nile, the Ganges, and the Indus? 4. In what couniries are rivers best appreciated? 5. What effect do rivers have upon human industry? 6. What is said of the beginnings of a river? 7. What is said of its subsequent course ! Where is the river Nile? 8. The Ganges? 9. The Indus?

## LESSON XCV.

words for spelitiva and defining.
Ma ter ${ }^{\prime}$ nat, motherly. A DIBu', farewell.
Hearse, carriage for conveying $A^{\prime}{ }^{\prime}$ Dent $L x$, affectionately. the dead to the grave. Dupe, a person deceived.
Nurs' er x, place in a house set Sur mis' sios, resignation. spart for children. $\mathrm{DE} \mathrm{PLOR}^{\prime}$ ED, lamented.

LINES ON RECEIVING HIS MOTHER'S PICTURE.

## cowper.

1. My Móther! ( $p l$. ) when I lenned that thou wast dead, Siy, wast thou conscious of the tears I shed? Hovered thy spirit o'er thy sorrowing són, Wreteh even then, life's journey just begún? Perhyps, thou gav'st me, though aufech, a kiss; Perhaps, a tear, if sonls can weep in bliss,Ah, that maternal swile! it answers - Yes.
2. I heard the bell tolled on thy burial day; I saw the hearse thint bore thee slow away; And, turning from my nursery yindow, drew A long, long sigh, and wept a last adieu! But was it such? It wis. Where thou art gone,
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore, The parting word shall pass ny lip no more!
3. Thy maidens, grieved themselves at my concern, Oft gave me promise of thy quick return.
What ardently I wished, I long believed,
And, disappointed still., was still deeeived. And, disappointed still, was still decei
By expeetation erery day bequiled
By expectation every day beguiled,
Thus many a sad to-morrow came and went,
Till, all my stock of infant sorrow spent,
I learned, at last, submission to uy lot;
But, though I less deplored thee, ne'er forgot.
Qrestions. - 1 . To whom does Cowper represent himself as speaking? 2. What were his feelings when his mother died! 3. By what promise was he, for a time, deceivel?
With what modulation should this piece be read? What rule for the rising inflection on mother?

## Lesson xevi

words for spbleing and deeining.
Bond' AgE, slavery.
Do main', possession.

of a distriet of country.
BANK' BuPt, insolvent.
EN CHANI ER, one that charms. SOL'ACE, consolation.
PIUMB' Less, without feathers. Wiz' ABD, enchanter; sorcerer Dis tract ed, perplexed.

1. $O$ LYM' pus is one of the most celebrated mountains of ancient Greece. It is represented by the poets as being the habitation of the gods, where Jupiter sat shrofded in clouds and mist from the eyes of nortals. It rises to the hight of about 6500 feet.

THE WORLD FOR SALE.
RALPE HOYT
. The world for sale !-Hang out the sign :
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set me from earth's bondage free:
TTis groing:-yes, I mean to fling
The bauble from my soul away;
I'll sell it, whatsoe'er it bring;
The World at Auction here to-day!
2. It is a glorious thing to see,- $y$

Ah, it has cheated me so sore !
It is not what it seems to be:
For sale! It shall be mine no more.
Come, turn it o'er and view it well
I would not have you purchase dear
'Tis going! gorsa!-I must sell!
Who bide? -Who'll buy the splendid Tear?
3. Here's Weadm in glittering heaps of gold,-

DF. Who bids? - But let me tell you fair,
A baser lot was never sold;
Who'll buy the heavy heaps of care?
And here, spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill, and plain;
Who'll buy himself a burial-place!
4. Here's Love, the dreamy potent spell That beauty flings around the heart; I know its power, alas! too well; 'Tis going,-Love and I must part! Must part ?- What can I more with Love? All over the enchanter's reign; Who'll buy the plumeless, dying dove,An hour of bliss,-an age of pain!
5. And Friendsitip,-rarest gem of earth,(TYhoeler hath found the jewel his?)
Frail, fickle, false, and little worth,Who bids for Friendship-as it is!
'Tis going!' going !-Hear the call: Once, twice, and frrice!-'tis very low!
Twas once my hope, my stay, my all, But now the broken staff must go!
6. Fays! hold the brilliant meteor high; How dazzling every gilded name!
Ye millions, now's the time to buy! How much for Fame? ( $f$ ) How much for Fame?
Hear how it thunders!- Would you stand Ou high 'Olympus, far renown'd,-
Now purchase, and a world command!And be with a world's curses crown'd!
7. Sweet star of Hope! with ray to shine In every sad foreboding breast,
Save this desponding one of mine,-
Who bids for man's last frjend and best!
E T Ah, were not mine a bankrupt life, This treasure should my soul sustain;
But Hope and I are now at strife, Nor ever may unite again.
8 And Sona! For sale my tunteless lute; Swect solace, nine no more to hold; The chords that charm'd my soul are mute; I can not wake the notes of old!
Or e'en were mine a wizard shell, Could chain a world in rapture high;
Yet now a sad farewell!-farewell! ( $>$ ) Must on its last faint echoes dio.

9 Ambition, fashion, show, and pride,I part from all forever now; Grief, in an overwhelming tide, Has taught my haughty heart to bow.
Poor heart! distracted, ah, so long,And still its aching thfob to bear;
How broken, that was once so strong! How heavy, once so free from care!
10. No more for me life's fitful dream; Bright vision, vanishing away!
My bark requires a deeper stream; My sinking soul a surer stay.
By Death, stern sheriff! all bereft,
I weep, yet humbly kiss the rod,
The best of all I still have left,-
My Faith, my Bible, and my God.
Questions - 1 . What is the moral of this piece? 2. What accornt is given of Wealth? 3. Of Love? 4. Of Friendship? 5. Of Fame? 6. Of Hope? 7. Of Song? 8. Can you repeat from memory the last stanza? 9. Can you repeat correctly the words, "frail, fickle, false," several times in quick succession ?

Lesson xevil.
WORDS FOR sPBLLING AND DEYINING.
${ }^{\circ} \mathrm{MA}^{\prime}$ ni A, insanity ; madness. \{En THU' si AsM, mental exciteScheme, project; plan. $\}$ ment.
For' mige er, not a native.
TaEman'dous, dreadful; terrible.
$-\mathrm{Prof}^{\prime} \mathrm{li}$ gate, abandoned to vice. \{ Aud' 1 ence, a hearing.
Char' ter ed, privileged by In' flux, a flowing in.
charter. $\quad \mathrm{Be}$ wiL' DER ED, perplezed.

- Pre'm tm, bounty.
- Pre oA' bi ous, uncertain.

DE WIL DER ED, perplezethe
IM PORT' ED, brought from for
Ir vest Ments, moneys used in eign countries.
purchases. $\quad P_{1 \mathbf{N}^{\prime}} \mathrm{NA}$ cle, summit.
Fu' ion, fury; rage. A SPasms, violent convulsions.
THE MISSISSIPPI SCHEME.
W. H. YAX DORES.

1. The most remarkable mania for gold, and the most extensively ruinous in its results, occurred in France, and
continued from 1716 to 1723 . It is known in history, as the Mississippi Scheme, and was conceived and carried on by John Law, of Scotland. This foreiguer inherited an ample fortune, but by prodigality spent it, and betook himself to gambling.
2. Life in London led him into a duel, in which he shot his antagonist; being taken, he escaped prison, and fled to the continent. He published a work on trade in Scotland, which fell dead from the press. He practiced his dangerous habits in Amsterdam, and suceessively seems to have been hunted from land to land, as a pest to society. For fourteen years, he roamed through Flanders, Holland, Germany, Hungary, Italy, and France.
3. Louis XIV., the illustrious, but profligate monarch, left a national debt of three thousand millions of livfes, the price of his dear-bought glory. A bank established by Law \& Co., and chartered by the French goyernment, raised the drooping commerce of the country, and soon its notes were fifteen per cent. premium.
4. This singular success induced Law to devise a scheme for the exclusive trading with the French colony on the mouth of the Mississippi, which land was supposed to abound in gold.
5. The Regent, on this precarious foundation, issued notes to the amount of one thousand millions of livres.
6. Then the company embraced, by permission of government, the Indies, China, and South Seas, and then assumed the name of the India Company.
7. Law promised a return of 120 per cent. profit to all investments. The public enthusiasm was elevated so high, that, at least, 300,000 appications were made for only 50,000 new shares then created. Dukes, marquises, counts, witk their duchesses, marchionesses, and countesses, waited, in the streets, for hours every day, to know the result.
8. The Regent created 300,000 additional shares, and sucb was the furor for speedy wealth, that three times that
sum would have been taken, had the government authorized it. The crowd was large, that thronged the doors of the agent, and the pressure so tremendous, that a number of persons were killed. Houses worth, in ordinary times, a thousand livres, yielded now twelve or sixteen thousand. A cobbler let his stall for two hundred livres a day. The concourse was such, that the streets, at nightfall. had to be cleared by soldiers.
9. The rush for the stock was such, that peers would stand six hours for the purpose of seeing the agent. Ladies of rank came, day after day, for a fortnight, before they could obtain an audience. M. de Chirac, the first physician of Frauce, having purchased some India stocks, just before they began to fall, was called to see an invalid lady. As he felt the pulse, he cried: "It falls! it falls!" She cried: "I am dying! I am dying! Oh, M. de Chirac, ring the bell for assistance! I am dying,-it falls! it falls !" "What falls?" cried the doctor. "My pulse! my pulse!" "Calm your fears," he replied; "I was speaking of my stocks."
10. The influx of strangers to Paris, during these years of excitement, was computed at 305,000 . Dwellings could not accommodate the appliceants, and houses rose like exhalations. Meat, vegetables, bread, and all manner of provisions, sold at a price, beyond which they had ever been known. The artisan, who had earned but fifteen sous a day, now readily received sixty. Universal and unbounded prosperity bewildered the nation, and all the nation, blind as to the results, rushed forward to reap the golden harvest.
11. Paris never before was so filled with luxuries. Statues, pictures, and tapestries, were imported in large quantities, 蚊d found their way, not alone to the palaces of mobles, but to the drawing-rooms of merchants and traders. *There seemed no end to credit, to treasures of silver and gold.
12. But the long, dark, stormy night was fast descending, and such a scene of confusion, bankruptey, disaster, ruin, and havoe, ensued, as beggars all description. What num-
bers-after having been exalted to the pinnacle of prosperity, were now dashed down to penury and misery-laid violent hauds upon themselves, and sought a doubtful refuge in the grave
13. The few fortunes made by these fearful spasms in the community, shone afar like glittering pinnacles; but the millions who sinhed and suffered unscen from this malness of the gold mania, illustrate the truth, in all its length and breadth, that "they who make haste to be rich, shall not be innocent."

Questioss.- 1 . When and by whom was the "Mississippi scheme" originated? 2. What was Law's character? 3. How long did he roatn through Flanders, Holland, \&e.? 4. By what means was the drooping commerce of France raised? 5. What did Law's suecess induce him to devise? 6. What gave rise to the name of "India Company"?


WORDS FOR SPELLINQ AND DEFINING.
Ac COM' pLIsH ments, acquire-) best authors of Greece and ments. Rome.
Con thact ed, incurred. (Re lue' tance, unwillinguess.
Af Fortó ED , yiehled.
De fi'cient, defective; wanting.
\lak' воме, wearisome.
Vol' us tary, of one's own will. Y Con spir' a cy, plot; combins.
LIT' er A TURE, learning. $\quad$ tion for something evil. 4Scorg, aim; design. $\left\{\right.$ SAC $^{\prime}$ RI FIC ED, surrendered.


## ADDRESS TO YOUNG STUDENTS.

1. Tour parets
 and conducted you, with many a pang, to an age, at which your mind is capable of manly improvement. Their solicitude still continues, and no trouble nor expense is spared, in giving you all the instruetions and aceomplishments which may enable you to act your part in life, as a man of polished
sense and econfirmed virtue. You have, then, already contracted a great debt of gratitude to them. You can pay it by no other method, but by using properly the adrantages which their goodness has afforded you.
2. You must love learning, if you would possess it. In order to love it, you must feel its delights; in order to feel its delights, you must apply to it, however irksome, at first, alosely, constantly, and for a considerable time. If you have resolution enough to do this, you can not but love learning; for the mind always loves that, to which it has been so long, steadily, and voluntarily attached. Habits are formed, which render what was, at first, disagreeable, not only pleasant, but necessary.
3. Pleasant, indeed, are all the paths which lead to polite and elegant literature. Yours, then, is surely a lot particularly happy. Your education is of such a sort, that its principal scope is, to prepare you to receire a refined pleasure during your life. Elegance, or delicaey of taste, is one of the first objects of classical discipline; and it is this fine quality which opens a new world to the scholar's view.
4. Elegance of taste has a connection with many virtues, and all of them virtues of the most amiable kind. It tends to render you, at once, good and agreeable; you must, therefore, be an enemy to your own enjoyment, if you enter on the diseipline which leads to the attainment of a classical and liberal education, with reluetance. Value duly the opportunitics you enjoy, and which are denied to thousands of your fellow creatures.
5. By laying in a store of useful knowledge, adorning your mind with elegant literature, improving and establishing your conduct by virtuous principles, you can not fail of being a confort to those friends who have supported you, of being happy within yourself, and of being well received of mankind. H noor and success in life will probably attend you. Under all circumstances, you will have an eternal source of consolation and entertainment, of which no sublunary vicissitude can deprive you.
6. Time will show how much wiser has been your choice than that of your idle companions, who would gladly have drawn you into their associlation, or rather into their con spiracy, as it has been called, against good manners, and against all that is honorable and useful. While you appear in society, as a respectable and valuable member of it, they will, perhaps, have sacrificed at the shrine of vanity, pride, and extravagance, and false pleasure, their health and their sense, their fortune and their characters.
Questroxs: -1 . What must one do in order to love learning? 2. What advantages resuit from the possession of elegance, or delicacy of taste? 3. What adrantages will yoil have over your idle companions, by steadily pursuing jour studies?

words por sprliing asp definivg.
AAPPA $\mathrm{RA}^{\prime}$ TUS, means.
TE merá ex cy, sudden or neces$\mathrm{CAB}^{\prime} 1$ NETS, collection sary occasion.
osities or specimens.
$\mathrm{Cos}^{\prime}$ sti te ted, formed $\quad$ MEs' ${ }^{\prime}$ tal, intellectual. A вй 1 Ity, power. Ca pac $^{\prime} 1$ ty, ability; talent. Suxy mos, command; call up. Dis' cI plise, mental training.
7. Trox, also called Troja, or nlium, one of the most renowned cities of antiquity. It was situated in the north-western part of Asia Minor. Troy was taken by the Greeks, after a ten years siege, and razed to the ground, about the year 1184, B. C.
J J] D How to make a scholar,
1.0 - Dxwhe webster.
8. Costly apparatus and splendid cabinets have no magical pow er to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the humm intellect, that it can only grow by its own action; and, by its own action and free will, it will certainly and necessarily grow.
9. Every man must, therefore, educate himself. His book and teacher are but helps; the woork is his. A man
is nol cducated until he has the ability to summon, in an emergency, all his mental powers in vigorous exercise to effect its proposed object. It is not the man who has seen most, or read most, who can do this; such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts.

3 Nor is it the man who can boast of native vigor and capucity. The greatest of all warriors in the siege of Troy, bice not the pre-eminence, because nature had given him atrength, and he carried the largest bow, but because velf: discipline had taught him how to bend it.

Questioss.-1. How has the Creator constituted human intelloet in respect to its power of growith? 2. In what light are teachers and books to be regarded? 3. When may a man be said to be properly educated?

$A^{\prime}$ zure, blue; sky-colored. E E mo' tion, feeling. A $^{\prime}$ zURE, blue; sky-colored.
Com mo' tion, tumult ; agitation. $\left\{\begin{array}{l}\text { E mo } \\ \text { SER' }{ }^{\prime} \text { APH, feeling. }\end{array}\right.$ angel of the himhest


## THE LIGHT-HOUSE

THOMAS MOORE.

1. The scene was more beautiful far to my eye, Than if day, in its pride, had arrayed it; The land breeze blew mild, and the azure-arched sky Looked pure as the Spirit that made it;
(p.) The murmur rose soft, as I silently gazed In the shadowy wave's playful motion,
From the dim distant hill, till the light-house fire blazed Like a star in the midst of the ocean.
2. No longer the joy of the sailor-boy's breast Was heard in his wildy-breathed numbers;

10*

The sea-bird had flown to her wave-girdled nest, The fisherman sunk to his slumbers:
One moment I looked from the bill's gentle slope, All hushed was the billows' commotion,
And thought that the light-house looked lovely as Hope, That star of life's tremulous ocean.
3. The time is long past, and the scene is afar, Yet, when my head rests on its pillow, Will memory sometimes re-kindle the star That blazed on the breast of the billow :
In life's closing hour, when the trembling soul flies, And death stills the heart's last cmotion;
0 : then may the seraph of mercy arise,
Like a star on eternity's ocean.
Questioss.-1. To what is the light-house compared ? 2. What does the poet call hope? 3. What does the poet's memory sometimes re-kindle? 4. For what does he wish in life's closing hour?
Has each line the same number of accented syllables? What difference in the sounds of $z$ in azure, and $z$ in blazed? See Table of Elementary Sounds, p. 12.

LESSON CI.
WORDS FOR SPELLING AND DEYINING.
Su per cil' i ous, proud. \{Ex cess' ive, overmuch. Y $\mathrm{NA}^{\prime}$ bob, viceroy of India; also, (Dif' ri dence, modesty.
a man of great wealth.
© $\mathrm{PA}^{\prime}$ tBos, guardian: protector. Suite, train of attendants. Un as sum' ing, unpretending. 'Ds' cent, good; respectable. Parts, qualities; faculties. Re rUts', character; reputation. AecH' NEss, shrewlness.

Crav' isg, asking; begging. Ob scur' ed, hid ; concealed. Flusu' ED, elated ; excited. SRe' BE TA RY, scribe; writer MPAR' a site, fawning flaterer AP PLAUD' KD, praised aloud. ARCH' NEss, shrewdness.

Had, in his family, a humble youth,
Who went from England in his patron's suite,
An unassuming boy, and, in truth,
A lad of decent parts, and good repute.
2. This youth had sense and spirit;

But yet, with all his sense,
Excessive diffidence
Obscured his merit.
3. One day, at table, flushed with pride and wine, His honor, proudly free, severely merry, Coneeived it would be vastly fine
To crack a joke upon his secretary.
4. "Young mán," he said, "by what art, craff, or trade, Did your good father gain a livelihood?
"He was a suddler, sir," Modestus said,
"And, in his time, was reckonel grood."
"A saddler, ch? and taught you Greek,
Instead of teaching you to sew !
Pray, why did not your father make A saddler, too, of you?"
5. Each parasite, then, as in duty bound, The joke applauded, and the laugh went round. At length Modestus, bowing low, Said, (eraving pardon, if too free he made,) "Sír, by your leave, I fafin would know Your father's trade!"
6. "My father's trade! ah, really, that's too bad!

My father's tráde? Why, blockheead, are you mád?
My fither, sir, did never stoop so low, - - ",
He was a gêntleman, Ick have gou know
7 "Excuse the liberty I take,"
Modestus said, with arclimess on his brow,
"Pray, why did not your fither make A gentleman of yout?"

1. A supercilious nabob of the east,-

Hauchty, being great, -purse-proud, being rich, A governor, or general, at the least,
I have forgotten which,-

Questions.-1. How did the naboh address the humble youth,
Questroxs. - 1 . How id the nabl what at table? 2. What was his reply?
when he heard that the youth's father was a saduller? 4. What was the young man's reply, when the nabob said his father was a gentleman? 5. What moral in this piece?

## LESSON OII.

## words for speling and definivg.

REL' IO, that which remains. Vers I $\mathrm{FICA}^{\prime}$ tion, art of com© Al lu'sions, hints; suggestions. pesing verse.
 As so ci $A^{\prime}$ tION, connection of FAst, elose; near by
Adeas. ideas. EXX AG GER A TION,
 Did' tios, language; expression. Ix EAT', dull; sluggish.

- Con CES' TRA TED, brought to a UN ED' I FI ING, uninstructive. point. $\mathrm{ANNI}^{\prime}$ HLLATE, reduce to nothing.

1. Thomas Gray, a distinguished English poet, author of the celebrated "Elegy written in a Country Church Yard," was born in London, in 1716, and died in 1771.
2. John Dry' ien, one of the most celebrated English poets, was born at Aldwinkle, Northamptonshire, in 1631, and died in 1700. 3. Alexander Pope, a celebrated Euglish poet, born May 22, 1688, and died May 30, 1744.
3. John MiL' Ton, the celebrated author of "Paradise Lost," was born in London, 1608, and died in 1674.
4. SiLO' A, or Si LO' AM, is the name of a pool or stream of water near Jerusalem. John, vii. 11.
5. $O n^{\prime} \mathrm{A}$ cLe, from the Latin oraculum, and that from $0 s$, oris, the mouth, signifies that which is spoken, or uttered by the mouth. The word was applied among the Romans to the responses of the gods, whep consulted in regard to the future. It was, also, used to designate the place, where such responses were usually given; as the oracle of Jupiter Ammon, the oracle of Delphi. By an easy the oracle of Jupiter Ammon, the oracle of Delphi. By an easy
transition, the word came to be applied, as in the quotation in the transition, the word came to be applied, as in the quotation in the
piece following, to the sanctuary or most Holy Place in the temple, where was deposited the irrk of the covenant.

## CLASSICAL STUDIES.

JOSEPH STORT.

1. There is not a single nation from the North to the South of Europe, from the bleak shores of the Baltic, to the bright plains of immortal Italy, whose literature is not imbedded in the very elements of elassical learning. The literature of England is, in an emphatie sense, the production of her schelars; of men who have cultivated letters in her universities, and colleges, and grammar-schools; of men
who thought any life too short, chiefly because it left some relic of antiquity unmastered, and any other fame humble, because it faded in the presence of Roman and Grecian genius.
2. He who studies English literature without the lights of classical learning, loses half the charms of its sentiments ani style, of its force and feelings, of its delicate touches, of its delightful allusions, of its illustrative associations. Who that reads the poetry of ${ }^{1}$ Gray, does not feel that it is the refinement of classical taste, which gives such inexpressible vividnéss and transparency to its diction?
3. Who that reads the concentrated sense and melodious versification of ${ }^{2}$ Dryden, and ${ }^{3}$ Pope, does not perceive in them the disciples of the old school, whose genius was inflamed by the heroic verse, the terse satire, and the playful wit of antiquity? Who that meditates over the strains of ${ }^{4}$ Milton, does not feel that he drank deep at

> "SSiloa's brook, that flowed
> Fast by the "oracle of God," -
that the fires of his magnificent mind were lighted by coals from ancient altars?
4. It is no exaggeration to declare, that he who proposes to abolish classical studies, proposes to render, in a great measure, inert and unedifying, the mass of English literature for three centuries: to rob us of the glory of the past, and much of the instruction of futureages; to blind us to excellencies which few may hope to equal, and none to surpass; to ann fhilate associations which are interwoven with our best sentiments, and give to distant times and countries a presence and reality, as if they were in fact his own.
Questioss.-1. In what estimation has classical literature aver been held by men of learning? 2. What does he lose, who studies English literature without a knowledge of classical literature? 3. What impressions are produced in reading the poetry of Gray ? 4. What, in reading Dryden, and Pope, and Milton? 5. What is meant by "flows fast by the oracle of God"? 6.2What is it an exaggeration to declare? y

## LESSON CIII

## words for speling and defining.

Gor' arous, showy ; splendid. \{U TIL' I TY, usefulness.
Hal' Low ed, made sacred. $\mathrm{Res}^{\prime}$ cu ino, delivering.
$4 A Q^{\prime}$ UE DECTS, water clinnnels. CHM' ' Chai lenge, call out, or invite. Tra di' tion, transmission of IIM' PID, pure; clear. C'ol'os vades, ranges of columns. facts and opinons by oral
communication.
1 Per sep' o tis, a celebrated city of ancient Persia.
$2 \mathrm{NE}^{\prime} \mathrm{ro}$, a Roman emperor, chiefly remarkable for his crimes and cruelties, was born A. D. 37, and put an end to his own existence, A. D. 68.
3. A' qua Clat' di a, an aqueduct built by the emperor Claudius, and conveying water from the river Arno to Rome.
4. Tap' yon, afterwards called Palmyra, was a city founded by Solomon, in the desert of Syria, near the river Euphrates. Its ruins still remain.
5. $\mathrm{BAB}^{\prime}$ y Lon, a celebrated city, the capital of the ancient Babylonian empire, situated on the Euphrates river.

Enduring monuments.
edindurgh review.

1. The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with the cedar, and gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible, glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day.
2. The columng of 'Persepolis are moldering in dust; but its eisterns and aqueducts remain to challenge our admiration. The golden house of ${ }^{2}$ Nero is a mass of ruins; but the ${ }^{\text {A A Aqua Claudia still pours into Rome its limpid stream. The }}$ te uple of the sun at 'Tadmor, in the wilderness, has fallen; but its fountuin sparkles as freshly in his rays, as when a thousand worshipers thronged its lofty colornades.
3. It may be that London will share the fate of 'Babylon,
and nothing be left to mark its site, save mounds of crumbling brick-work.x The Thames will continue to flow as it does now. And, if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast áqueduct or resertoir ; and, if any name should still flash through the mist of antiquity, it will probably be that of a man who, in his day, sought the happiness of his fellow men, rather than their glory, and linked his memory to some great work of national utility and benevolence.
4. This is the true glory which outlives all others, and shincs with undying luster from generation to generationimparting to works something of its own immortality, and, in some degree, resecing them from the ruin which overtakes the ordinary monuments of historical tradition or mere mag. nificence. $\qquad$
Questioss.-1. What is said of the tomb of Moses, and of the well of Jacob? 2. Can you mention other monuments that have withstood the ravages of time? 3. The name of what character will most probably continue to be remembered? 4. What is the kind of glory that outlives all others?


LESSON CIV.
words yot greling and definiva.

1. What dost thou say, thou watcher gray, Perched on the ruin old?
Why dost thou look from thy ivied nook, On my cyes with gaze so bold?

## LESSON CIII

## words for speling and defining.

Gor' arous, showy ; splendid. \{U TIL' I TY, usefulness.
Hal' Low ed, made sacred. $\mathrm{Res}^{\prime}$ cu ino, delivering.
$4 A Q^{\prime}$ UE DECTS, water clinnnels. CHM' ' Chai lenge, call out, or invite. Tra di' tion, transmission of IIM' PID, pure; clear. C'ol'os vades, ranges of columns. facts and opinons by oral
communication.
1 Per sep' o tis, a celebrated city of ancient Persia.
$2 \mathrm{NE}^{\prime} \mathrm{ro}$, a Roman emperor, chiefly remarkable for his crimes and cruelties, was born A. D. 37, and put an end to his own existence, A. D. 68.
3. A' qua Clat' di a, an aqueduct built by the emperor Claudius, and conveying water from the river Arno to Rome.
4. Tap' yon, afterwards called Palmyra, was a city founded by Solomon, in the desert of Syria, near the river Euphrates. Its ruins still remain.
5. $\mathrm{BAB}^{\prime}$ y Lon, a celebrated city, the capital of the ancient Babylonian empire, situated on the Euphrates river.

Enduring monuments.
edindurgh review.

1. The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with the cedar, and gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible, glory of the Deity himself, are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day.
2. The columng of 'Persepolis are moldering in dust; but its eisterns and aqueducts remain to challenge our admiration. The golden house of ${ }^{2}$ Nero is a mass of ruins; but the ${ }^{\text {A A Aqua Claudia still pours into Rome its limpid stream. The }}$ te uple of the sun at 'Tadmor, in the wilderness, has fallen; but its fountuin sparkles as freshly in his rays, as when a thousand worshipers thronged its lofty colornades.
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and nothing be left to mark its site, save mounds of crumbling brick-work.x The Thames will continue to flow as it does now. And, if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast áqueduct or resertoir ; and, if any name should still flash through the mist of antiquity, it will probably be that of a man who, in his day, sought the happiness of his fellow men, rather than their glory, and linked his memory to some great work of national utility and benevolence.
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LESSON CIV.
words yot greling and definiva.

1. What dost thou say, thou watcher gray, Perched on the ruin old?
Why dost thou look from thy ivied nook, On my cyes with gaze so bold?

Hast thou aught to tell of what befell, When those walls were strong and high,Of the lady bright, or the gallant knight, Or the captive left to die?
"Tu-whit, tu-whoo!" came gloomily From a darksome branch of the ivy tree.
2. Ere now I've read, and heard it said,

That, in days long since gone by,
On this gloomy spot, great deeds were wrought By men of lineage high:
Speak! where are they, the brave and gay,
Who once in the pageant shone?
Why are wall and tower, once proud with power, Now ruled by an owl alone?
"Ta-whit, tu-whoo?" came mournfully,
As the light breeze rustled a cypress tree.
3. Thou sittest there, in thy mansion drear, Mourning for days long fled;
Thou art of the past, thy lot is cast
'Mid relies of ages dead.
Thou shalt not sway o'er the ruins gray,
That our hands have helped to rear;
Erect and grand our walls shall stand, Till Time lies on his bier.

Then a rustle was heard in the ivy tree, And a voice gave answer solemnly:
4. "Dungeon and bower, cottage and tower, I claim them all as mine;
The roof shall fall, and the moldering wall Shall be clasped by the ivy vine.
Death does not spare the brave nor fair; Decay still rots the stone:
While they unite their strength to smite, I still shall find a throne."
Questioss.-1. What reply is given to the questions in the 1st stanza? 2. What question is contained in the next? 3. For what is the owl represented as mourning? 4. What is claimed in the last stanza ?
What rule for the falling inflection on old, bold, 1st stanza ! What, for the rising on die? What is there peculiar in the 1st, 8d, 5th, snd 7th lines of each stanza?

## Lesson cv.

## WORDS YOR SPELLING AND DEYINING.

## Strad' past ness, firmness.

 Bas' 18 H , drive away.Fignd, enemy ; evil spirit. Hor' ${ }^{\prime}$ RID, hideous; shocking.


Robes, dresses: array Buoy' an Cr, lightness. * $\mathrm{SEEV}^{\prime}$ ER, disjoin; force apart. Mass' y, bulky; heary. Lose, learning. -
STEADFASTNESS.
horace rublez,

1. $O$ thou who, in the ways

Of this rough world, art faint and weary grown, Thy drooping head up-raise,
And let thy heart be strong; for better days
Still trust that future time will unto thee make known.
2. In darkness, danger, pain,

In poverty, misfortune, sorrow-all
The wôes which we sustain,
Still be thou strong, from idle tears refrain, And yet upon thy brow, in time, success shall fall.
3. Banish that viewless fiend

Whose horrid presence men have named Despair: Let all thy efforts tend
Through life unto some great, some noble end, And life itself will soon a nobler aspect wear.
A 4. As the soft breath of Spring
Robes, in bright hues, the dark old Earth again,
So would such purpose bring
Thee back the buoyancy of youth, and fling Joy on thy aching heart, unfelt through years of pain.
5. Like the untrembling ray

Of some clear planet, shining through the night, Pursue thy steady way;
And, though through gloom and darkness it may lay, Thou shalt, at last, emerge and tread a path of light.
promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plow turns up the bones of our fathers. We dare not kindle our fires, and yet you said we might remain, and you would give us land.
6. Brother, is this truth? But we believe, now our Great Father knows our condition, he will listen to us. We are as mourning orphans in our country; but our Father will take us by the hand. When he fulfills his promise, we will answer his talk. He means well. We know it. But we can not think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our Great Father about what he has promised.
7. Brother, you stand in the moceisins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small; their shadow scarcely reaches to your knee; they are scattered and gone; when I shout, I hear my voice in the depths of the woods; but no answering shout comes back. My words, therefore, are few. I have nothing more to say.

Questioxs.- 1 . Who is meant by the "White Chief"? 2. What, by the "Great Spirit"? 8. What, by "two sleeps"? 4. What is said of the white man's plow? 5. How is grief said to have affected the Indians? 6. What idea is conveyed in the allusion to the shadow of the Choctaws?

## UNIVERSIDET AUTÓN <br> Lesson cvir.

words for spelling and defining.
FuL'some, disgusting: nauseous ${ }^{\mid} \mathrm{D}_{\mathrm{r}}$ Fects', deformitjes. AA MEND' MENT, reformation. (Impres' sion, effect on the mini. Osths, profane swearing.
Im PRE CA' tions, curses.
Men' $A$ civa, threatening. rations.
Scopf' ing, mocking. JESI' ING, joking sporting.

Exas ${ }^{\prime}$ PE BATE, make yery angry, MOD ER A' tION, forbearance.
SERREN' 1 ty, calmness.

## PRECEPTS.

1. If a man, whose integrity you do not very well know makes you great and extraordinary professions, do not give much credit to him. Probably you will find that he aims at something beside kindness to you, and that, when he has served his turn, or been disappointed, his regard for you will grow cool.

2 Beware, also, of him who flatters you, and commends you to your face, or to one who, he thinks, will tell you of it ; most probably he has either deceived and abused you, or means to do so. Remember the fable of the fox commending the singing of the crow, that had something in her mouth, which the fox wanted.
3. Be careful that you do not commend yourselves. It is a sign that your reputation is small and sinking, if your own tongue must praise you; and it is fulsome and unpleasing to others to hear such commendations.
4. Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them, or of any body, unless you are sure they deserve it, and unless it is necessary for their amendment, or for the safety and benefit of others.
5. Avoid, in your ordinary communications, not only oaths, but all impreeations and earnest protestations.
6. Forbear scoffing and jesting at the condition, or natural defects of any person. Such offenses leave a deep impression, and they often cost a man dear.
7. Be very careful that you give no reproachful, menacing, or spiteful words to any person. Good words make friends; bad words make enemies. It is great prudence to gain as many friends as we honestly can, especially, when it may be done at so easy a rate as a good word; and it is great folly to make an enemy by ill words, which are of no advantage to the party who uses them.
8. When faults are committed, they may, and, by a supe rior, they must, be reproved; but let it done without reproach
or bitterness; otherwise, it will lose its due end and use, and, instead of reforming the offense, it will exasperate the offender, and lay the reprover justly open to reproof.
9. If a person be passionate, and give you ill language, rather pity hin than be moved to anger. You will find that silence, or very gentle words, are the most exquisite revenge for reproaches; they will either cure the distemper in the angry man, and make him sorry for his passion, or they will be a severe reproof and punishment to him. But, at any rate, they will preserve your innocence, give you the deserved reputation of wisdom and moderation, and keep up the serenity and composure of your mind. Passion and anger make a man unfit for every thing that becomes him as a man or as a Christian.
10. Never utter any profane speeches, nor make a jest of any Scripture expressions. When you pronounce the name of God or of Christ, or repeat any passages or words of Holy Seripture, do it with reverence and seriousness, and not lightly; for that is "taking the name of God in vain."

Questioss.-1. To whom should you not give much eredit? 2. Why, beware of the flatterer? 3. Why, not commend yourself? 4. In what way should we speak of the absent ? 5 . How should we behave toward those who are, in any wise, deformed? 6. What is said of the power of good words? 7 . What must sometimes be reproved? 8. How must you treat a passionale person? 9. How should you treat passages of Scripture?

## NIVERSIDADAUTONO

## LESSON CVIII.

## WORDS FOR spelling and deyinivg.

OR DATN' ED, appointed. Ca reEr', race; course. $y^{3} \mathrm{Lat}$ ISH ED, wasted. HAP ${ }^{\prime} \mathrm{LI}$, perhaps; perchance. Trace, delineate; draw.

Re toven', im touches.
EF pace', erase ; blot out. Twis' ED, closely united. Un chano' ing Ly, unvaryingly.

MY BIRTH-DAY.
THOMAS MOORE,
1 "My birth-day !"-what a different sound That word had in my youthful ears! And how, each time the day comes round, Less and less white the mark appears! When first our seanty years are told,

It seems like pastime to grow old;
And, as youth counts the shining links That 'lime around him binds so fast,
Pleased with the task, he little thinks How hard that chain will press, at last.

2 Vain was the man, and false as rain, Who said: "Were he ordained to run
His long career of life again,
He sould do all that he had done."
( $p l$ ) Ah! 'tis not thus the voice that dwells
In sober birth-days, speaks to me;
Far otherwise,-of time it tells
Lavished unwisely, carelessly,-
Of counsel mocked,- of talents made, Haply, for high and pure designs,
But oft, like Israel's incense, laid
Upon unholy, earthly shrines,-
Of nursing many a wrong desire,Of wandering after Love too far, And taking every meteor fire
That crossed my path-way, for his star!
All this it tells, and I could trace The imperfect picture o'er again, With power to add, retouch, efface The lights and shades, the joy and pain, How little of the past rould stay! How quickly all should melt away, All-but that freedom of the mind, Which hath been more than wealth to me Those friendships in my boyhood twined, And kept till now unehangingly.

And that dear home, that saving ark
Where love's true light, at last, L've found, Cheering within when all grows dark, And comfortless, and storm around.
Questross.-1. With what difference of feeling does the poet view the earlier and the later periods of life? 2. Who is deseribed by the poct as vain and false? 3. How does the writer represent the voice of his birih-day as speaking? 4. What portion of the pieture of his past life would the poet efface, and as gladly retain?

LESSON CIX. words for spblitivg axd pefiniva
$\mathrm{CHO}^{\prime}$ rus, a singing together. Un in ter mit' inige, unceasing. Fal' ters, hesitates; fails. Riv' eny, rent; torn off. Bewari' ETH, bemeans; laments. As sAIL' ETH, invades ; attacks.

Vex $A^{\prime}$ tross, troubles. Sis-PRomip' 1 iNges, temptations to $\sin$. and two maidens celebrated in fable, who occupied an sland in the Ocean, where they sat near the sea-shore, and with heir melodious voices so charmed those suiling by, as to make them forget home and every thing else dear, and abide with those maidens till they perished from hunger. The name is usually derived from a Greek word (acipí, seira), signifying a chain or bond; in allusion to the binding or enchaining influence of their sweet music. Hence the term "world-Sirens" is employed in the following piece, as a strong expression for fascinations of the world.

## $\therefore$ NTM LABOR. ARANCEs osgoon

1. Pause not to dream of the future before us;

Pause not to weep the wild cares that come o'er us ;
Hark! how Creation's deep musical chorus,
Unintermisting, groes up into Heaven!
Nerer the ocean-wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.
2. "Labor is worship!"-the robin is singing; "Labor is worship!"-the wild bee is ringing;

Listen! that eloquent whisper upspringing, Speaks to thy soul from out Natyre's heart. From the dark cloud flows the lifergiving shower; From the rough sod comes the soft-breathing flower; From the small insect, the rich coral bower ; From the small insect, the rich coral bower,
Only man, in the plan, ever shrinks from his part.
3. Labor is life!-Tis the still water faileth; Idleness ever despaireth, bewaileth:
Keep the watch wound; for tlie dark rust assaileth:
Flowers droop and die in the stillness of noon.
Labor is glory :-the flying cloud lightens;
Only the waving wing ehanges and brightens;
Ide hearts only the dark future frightens;
Play the sweet keys, wouldst thou keep them in tune.
4. Labor is rest-from the sorrows that greet us Rest from all petty vexations that meet us; Rest from sin-prouptings that ever entreat us; Rest from world-15irens that lead us to ill. Work,-and pure slumbers shall wait on thy pillow; Work,-thou shalt ride d'er care's coming billow; Lie not down wearied 'neath woe's weeping willow: Work with a stout heart and resolute will.
5. Droop not, though shame, sin, and anguish are round thee; Bravely fling off the cold chain that hath bound thee; Look on yon pure heaven smiling beyond thee
Rest not content in thy darkness, - a clod.
Work for some good, * the it ever so siowly;
Cherish some flower,-be it ever so lowiy;
Labor:--all labor is notte and holy; to thy God.
Let thy great deeds be thy prayer to thy God.
Qecsitoss.-1. Why should we not pause? 2. What examples of industry do we see in Nature? 3. How are the effects of idleness and industry illustrated in the 8d stanza? 4. In what sense may andor be snid to be rest? 5. What exhortation in the last stanza? What is meant by the term "world-Sirens" in the fih stanza? 6. What is meant by her? 8. What should our great deeds be?
 Which lines of this poetry rhyme with each other? What pause efter darkness, 5th stanza? When is this pause generally made? See p. 48.

## LESSON CX.

## WORDS FOR SPELLING AND DEFINING

*Staté le ness, grandeur. CMin' is tel eth, gives; affords. AL BE' IT, althengh. Pe, ctaim', publish: announce L' Dicts, decrees; commands. Ax rea vir', suspend; stop. Ce hes' that, heavenly. Sphbres, orbs; globes, Wont' mu, Hecustomed. WOL U BIL' 1 TY, act of rolling.

De $\mathrm{FBat}^{\prime} \mathrm{ED}$, friustrated. Hим ${ }^{\prime}$ Аов, reverence; obelisanco. Ex bmpt' ED , freed; delivered. $\mathrm{At}^{\prime}$ mos phere, whole body of air surrounding the earth Snns átion, emotion; feeling $A^{\prime} T^{\prime}$ ons, mintute particles.
Sys' tems, combination of parta into a whole.
則 N1T2, oneness.
LAW RICHARD HOOKER,

1. Thic stateliness of houses, the goodliness of trees, when we behold them, delighteth the eye; but that foundation which beareth up the one, that root which ministereth to the other nourishment and life, is in the bosom of the earth concealed; and, if there be oceasion, at any time, to search into it, such labor is then more necessiry than pleasant, both to them which undertake it, and for the lookers-on.
2. In like manner, the use and benefit of good laws, all that live under them, miay enjoy with delight and comfort, albeit the grounds and first original causes from whence they have sprung, be unknown, as, to the greatest part of men, they are.
3. Since the time that God tid first proclaim the ediets of His luw upon the world, heaven and earth have hearkened unto His voice, and their lubor hath been to do His will, He made a law for the rain; He gave His decree unto the sea that the waters should not pass His commandment.
4. Now, if Nature should intermit her course, and leave aliogether, though it were for awhile, the observation of her own law; if those principal and mother elements of the woild, whereof all things in this lower world are made, should lose the qualities which now they have; if the frome of that heavenly arch erected over our heads, should loosen and dissolve itself; if celestial spheres should forget their
wonted motions, and, by irregular volubility, turn themselves any way as it might happen; if the prince of the lights of heaven, which now, as a giant, doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself; if the moon should wander from her beiten way; the times and seasons of the year blend themselves by disordered and confused mixture; the winds breathe out their last gasp; the clouds yield no rain; the earth be defeated of heavenly influence; the fruits of the earth pine away, what would become of man himself, whom these things do now all serve? See we not plainly that obedience of creatures unto the law of Nature, is the a staty of the whole world?
5. Of Law there can be no less acknowledged than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage; the very least, as feeling her care, and the greatest, as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy.
6. Law governs the sun, the planets, and the stars. Law covers the earth with beauty, and fills it with bounty. Law directs the light, and moves the wings of the atmosphere; binds the forces of the universe in harmony and order, awakens the melody of creation, quickens every sensation of delight, molds every form of life.
7. Law goyerns atoms and governs systems. Law governs matter and governs thought. Law springs from the mind of God, travels through creation, and makes all things one. It makes all material forms one in the unity of system; it makes all minds one in the unity of thought and love.

Tappan.
Questioss.-1. To what are human laws, with respect to their foundations, compared? 2 . What is said to be the stay of the whole world? 3. What must be acknowledged of law ?

## LESSON CXI.

Words for spelling and defining.
Ap $\mathrm{fECT}^{\prime}$ ed, not natural.
As Tos' 18H, amaze. Com' pli ment, praise; flatter. Pomp' ous, ostentatious. Sus pect', mistrust. $\left\{\right.$ Ac $\cos T^{\prime}$, speak to; address

## REPROOR TO AN AFEECTED SPEAKER.

1. What do you sáy? What? I really do not understand you. 7 Be so good as to explain yourself again? Upon my word, I do not.- O, now I know ! you mean to tell me * it is a cold day. Why did you not say at once: "It is cold to-day." If you wish to inform me it rains or snows, pray say: "It rains:" "it snows;" or, if you think I look well, and you choose to compliment me, say: "I think you look well,"
2. "But," you answer, "that is so common, and so plain, and what every body can say." Well, and what if they can? Is it so great a misfortune to be understood when one speaks, and to speak like the rest of the world? I will tell you what, my friend; you and your fine-spoken brethren want one thing-you do not suspect it, and I shall astonish you-you want common sense.
3. Nay, this is not all: you have something too much; you possess an opinion that you have more sense than others. That is the source of all your pompous nothings, your cloudy sentences, and your big words without a meaning. Before you aecost a person, or enter a room, let me pull you by your sleeve, and whisper in your ear: "Do not try to show off your sense: have none at all: that is your part Use plain language, if you can; just such as you find others use, who, in your idea, have no understanding; and then, perhaps, you will get credit for having some."
Questioss.-1. Why was not the speaker understood, at first? 2. What reason is assigned why he thus spoke? 3. What advice is given, in the last paragraph? 4. Are not many readers also, as well as speakers, often misunderstood, or unintefligible for the want of a distinct articulation ?
Why the rising inflection on say and what, 1st paragraph ?

## LESSON CXII.

## words for spelling and definisg.

Fuwd Fend emony, form; rite. ('s wedge' a ble, not to be split
a De rut' ed, appointed. Mar'shai, chief officer of arms. Trun' chkon, staff of office.

GNARL' ED, knotty. GNar

Fir, what is lost by fauld Cacred things.
For crime.
Rem f dy, cure.
Av fringé, break; transgress.
BLAs' PHE MY, impious language. SHEK' EL, an ancient Jewish coin valued at about £1 16 s . 6 d . The part represented as spoken by Isabella, in this dialogue, hould be read in a subdued, but earnest tone of voice, as one
 pleading for the life of a brother; while that spoken by Angelo, should be expressed in a firm tone of voice, indicative of steruness and inflexibility, except toward the close, where he snys: "I will bethink me," \&c., when it should become somewhat subdued.

A FOND SISTER'S LOVE.

## SHAKBPEARE.

Isabella. I am a woeful suitor to your honor;
Please but your honor hear me.
Angelo. Well, what's your suit?
Isab. There is a vice that most I do abhor, And most desire should meet the blow of justice, For which I would not plead, but that I must.

Ang. Well; the matter?
Iscib. I have a brother is condemned to die;
A I do beseech you, let it be his fault,
And hot niny brother.
Aug. Condemn the faull, and not the actor of it?
Why every fault's condemned ere it be done;
Mine were the very cipher of a furiction,
To find the faults, whose fine stands in record, And let go by the actor.
I sab. 0 just, but severe law!
I had a brother, then ; $\neq$ must he needs die?
Ang. Maiden, no remedy.
1sal. Yes ; I do think that you might pardon him, And neither Heaven nor man grieve at the merey.
Ang. I will not do't.

Isal. But can you, if you would?
Ang. Leuk; what I will not, that I can not do.
Isab. But might you do't, and do the world no wrong, If so your heart were touched with that remorse, As mine is to him?
Aug. He's sentenced; 'tis too late.
Isal. Too láte? Why, nò; I, that do speak a word,
May call it back again; well believe this,
No ceremony that to the great belongs,
Not the king's crown, nor the deputed sword,
The marslial's trunclicon, nor the judge's robe,
Becomes them with one half so good a grace,
As mercy does. If he had been as you,
And you as he, you would have slipped like him; But he, like you, would not have been so stern.

Ang. Pray you, begone!
Isab. I would to Heaven I had your potency, And you were Isabella; should it then be thús? Nò; I weuld tell what 'twere to be a judge,
And what, a prisoner.
Aug. Your brother is a forfeit of the law,
And you but waste your words.
Isab Alas! alas!
Why, all the souls that are, were forfeit once: And He, that might the vantage best have took, Found out the remedy. How would you be,
If He , which is the top of judgment, should But judge you as you are? Oh, think on that; And merey then will breathe within your lips,

## Like man new made.

Ang. Be you content, fair maid; It is the laio, not $l^{\prime}$, condemns your brother. Were he my kinsman, brother, or my son,
It should be thus with him; he dies to-morrow.
Isal. To-mórrow? ( $p l$.) oh! that's sudden. Spare him!
Good, good my lord, bethink you:
Who is it that hath died for this offense?
There's many hath committed it.
Ang. The law hath not been dead, though it hath slept; Those many had not dared to do that evil,
If the first man that did the edict infringe,
Had answered for his deed. Now 'tis awake,

Takes note of what is done; and, like a prophet, Looks in a glass, that shows what future evils, Or new, or by remissness new-conceived, Or new, or so in progress to be hatched and born, Are now to have no successive degrees;
But ere they live, to end.
Isal. Yet show some pity,
Ang I show it most of all, when I show justice; For then I pity those I do not know,
Which a dismissed offense would after gall ;
And do him right, that, answering one foul wrong,
lives not to act another. Be satisfied;
Your brother dies to-morrow; be content.
Isal. So you must be the first that gives this sentence;
And he, that suffers: Oh! 'tis excellent
To have a giant's strength; but it is tyrannous
To use it like a giarrt.- Merciful Heaven !
To use it like a giart. -Mereiful shareaven and sulph rous bolt
Thou rather with thy
Splittest the unwedgeable and gnarled oak,
Than the soft meyrtle: Oh, but man, proud man,
Dressed in a little brief authority,
Most ignorant of what he's most assured,
Plays such fantastic tricks before high Heaven,
As make the angels weep.
We can not weigh our brother with ourself:
Great men may jest with saints,-'tis wit in them;
But, in the less, foul profanation.
That in the captain's but a choleric word,
Which, in the soldier, is flat blasphemy.
Ang. Why do you put these sayings upon me?
Isab. Becuuse authority, though it err like others,
Hath yet a kind of medicine in itself,
That skins the vice o' the top: go to your bosom; Knock there, and ask your heart what it doth know That's like my brother's fault; if it confess That's like my brother 's a a it is his,
A natural guiltiness, sueh as is his,
Lot it not sound a thought upon your tongue Against my brother's life.

Ang She speaks, 'tis such sense,
1 hat my sense bleeds with it. Fare you well.
Isal. Gentle, my lord, turn back.
Asab. Gentle, my lor mill bethink me; come again to-morrow.
Isab. Hark how I'll bribe you: good my lord, turn back.

## Ang. How ! bribe me?

Isab. Ay, with such gifts, that Heaven shall share with you. Not with fond shekels of the tested gold,
Or stones, whose rate is either rich or poor,
As fancy values them; but with true prayers,
That shall be up at Heaven, and enter there,
Ere sun-rise; prayers from preserved souls,
From fasting maids, whose minds are dedicate
To nothing temperal.
Ang. Well, come to-morrow.
1sab. Heaven keep your honor safe !
Questioxs,-1. What was Isabella's pettition? 2. How was hen petition received ! 8. To whom did she refer as an example for Angelo's imitation? 4. When does Angelo say he shows moxt pity? 5. What gifts does she promise for the pardon of her brother?

What rule for the rising inflection on it, bth paragraph? What inflection do antithetic terms and clauses require? Rule V. p. 29 Why the falling inflection on law, and ${ }^{*}$ rising on $I$ ? Note I. p. 29 .


WORDS FOR SPELLING AND DEFINING.
Hye mar', shout of exultation. \{ Frisy, combat; contest. IN VAD ${ }^{\prime}$ ERs, intruders. $\left\{\begin{array}{l}\text { Maxi, combat; contest, } \\ \text { MEN-OF-wan', vessels of war. }\end{array}\right.$

## BROTHER JONATHAN'S SHIPS.

## geobge grexplurg,

1. $\left(^{\circ}\right.$ ) Hurnaut for our ships! our metchantshlips ! Let's raise for thein a song; That safely glide o'er the foaming tide, With timbers stout and strong; That to and fro on the waters go,
D And borne on the rushing breeze Like birds they fly, neath every sky, From South to Northern seas!
2. Hurrah for our ships ! our battleships ! Our glory and our boast; That carry death in their bellowing breath To invaders of our coast.

In glory and pride, whatever betide, May they sail around our shore But long be the day ere, in battle's fray, We shall hear their cannons roar.
3. Hurrah for our ships! our stout steam-ships! That float in strength and grace;
By fire and air their course they bear, As giants in the race:
That bind the hands of kindred lands In close and friendly grasp: God grant no feud by death and blood, May e'er unloose the elasp!
4. Hurrail for them all, both great and small, That float our waters free;
May they satcly sail in calm or gale, In home or foreign sea :
Hurrall again for our merchant-men, Hurrab for our men-of-war!
Ring out the shout for our steam-ships stout, (f.) Hurrah for them all! ( $f$ f) Hurrah!

Questioss.-1. What is said of our merchant-ships? 2. What, of our men-of-war? 3. What, of our steam-ships? With what modulation of voice should this piece be read? In What respect do the 1st, 3d, 5 th, and 7 th lines of each stanza, differ from the rest ?

## LESSON CXIV.

words for spllitina and definisg.
 Cos car mos, idea. resemblance. Cos cep tion, idea.
Gravity, seriousness, Is $I^{\prime}$ tIALs, first letters of a word.

1. Pas orn MA , (pan + orama, from two Greek words, together signifying a whole or complete view, is applied to a large, circular picture, presenting, from a central point, a tiew of objects in every

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1. Pas orn MA , (pan + orama, from two Greek words, together signifying a whole or complete view, is applied to a large, circular picture, presenting, from a central point, a tiew of objects in every
direction, represented on the interior surface of a cylindrical wall or rotunds. 7
2. M1' cro cosm, (micro + cosm,) from two Greek words, which, united, mean a little toorld.
3. Tel' es cork, (tele + scope, ) from two Greek words, together meaning far-secing, or seeing at a distance, is the name of an optical instrument for viewing distant objects.
4. AN TIP' o des, (anti + podes,) from two Greek words, which together mean feet opposite, is a term applied to those who live on opposite siles of the globe, and whose feet are, therefore, directly orposite. R

## THE NEWSPAPER.

WILLIAY ADAMs.
is familiar to us, strikes us as wonderglance at them very heedlessly. We get wsed to rainbews, and stars, and sunsets, and the flashing fires of the north. Surprise wears away in time from the greatest discoveries and inventions; and we send thought through the air, and ride in carriages without horses, and in ships against the wind, just as carelessly and composedly as though such things had always been.
2. Fletcher, the old dramatist, was counted as half crazy when he put into the mouth of Arbaces this ranting promise :-
"He shall have chariots easier than air,
Which I have invented; and thyself,


That art the messenger, shait ride before him, On a horse cut out of an entire diamond,
That shall be made to go with golden wheels, I know not how yet."
3. The wonder of the promise has long ago been realized; and, if the poetry of the dream should yet come to pass, and locomotives cut from solid diamonds, and car-wheels wrought from gold, should become common, we should ride after them with as little surprise, as now we talk beneath the azure and the gold of God's glorious firmament. Who can
forget the feeling of ave which came over him, when, for the first time, he received a telegraphic dispateh from a distant city, transmitted from New York to New Orleans, actually in advance of time itself! This approaches spiritual power more nearly than any thing we have seen and handled.
4. The times, of which we are writing, are remarkable for the extension of periodieal literature, especially for the ubiquity of the Newspaper. The authors of the Spectator, the Tauler, the Rambler, had no conception of the modern newspaper. It seems like putting the gravity of our readers to the test, when we name this as one of the most wonderful and powerful agents of our times. It is made of rags, ropes, rushes, and lampblack.
5. Great pains are taken in fitting up the risitant to make a respectable appearance in our mansions; but, in its best trim, its pretensions are very humble. It is dumb, yet it tells us of all which is done upon the earth. It bears, in its own name, the initials of the four points of the compass, N. E. W. S.-necs. Reeking, in hot haste, has if out of breath, it delivers its message, and then is crumpled up, and thrown into the waste-paper basket, to ignite the morning's fire. Yet is there nothing more worthy of preservation; for it is the great dial-plate on the clock of time.
6. An artist expends great time and labor in painting a 1panorama, and crowds find delight in gazing upon the canvas; yet it is of a limited space,-a ruin, a river, a city, -Thebes or Jerusalem, the Nile, the Mudson, or the Mississippi. But a newspaper is a daguerreotype of the whole world,-its warrings and diplomacies, its buyings and sellings, its governments and revolutions, its marryings, births, $\mathbb{R}$ and deaths.
7. A newspaper is a real ${ }^{2}$ mierocosm,-the world made smaller, held in the hand, and brought under the eye "The hige 'telescope of Sir John Herschel is so swung, that it reflects all the distant wonders of the sky, which sweep acrnss its lenses, upon a small horizontal table under the eve of the observer; and analogous to this, a newspaper brings aii the
occurrences of remote continents, incidents at the North Pole and the 'Antipodes, under the light of your reading. lamp, and within the space of your parlor table. The evening has come, the damp sheet is spread out before you, and with an il-coucealed impatience you sit down to see what new spectacle, "Time, the seene shifter," has prepared for your astonished and delighted cye.
8. The whole world is in motion before you. This is no small ginsip about what took place under your own windows; but as. Istalah, in the visions of prophecy, beheld the concourse from all quarters of the earth, the dromedaries from Midian and Ephah, the ships of Tarshish, and the forces of the Gentiles hastening to the rendezvous, $s 0$, in sober fact, the most remote and improbable agencies, from the four winds under heaven, are hurrying through the air and over the sea, to deliver their separate tidings in that small sheet of paper which you now hold in your hand.
Questioxs. -1 . What examples does the writer give of tbe infuence of familiarity in renfering us indifferent? 2. What wonderful promise made by a eharater in one of Fletcher's plays, has been, in effeet, already realized! 3. What feeling came over men when they first received a telegraphic dispatch? 4. What is said of the ubiquity of the Newspaper? 5. In what terms does the author describe the materials composing a Newspaper? 6. In what respect is a Newspaper analogous to the Telescope? 7. To what, in the prophetic visions of Isaiah, are the contents of a Newspaper compared ?

## SUPERIORITY OF WISDOM.

robe. thall

1. Every other quality is subordinate and inferior to wisdom, in the same sense as the mason who lays the bricks and stones in a building, is inferior to the arehitect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now, it is the prerogative of wisdom to preside over every inferior principle, so as regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end.
2 . It being the proxince of wisdom to preside, it sits as umpire on every difficulty, and so gives the final direction and control to all the powers of our nature. Hence, it is entitled to be considered as the top and summit of perfection. It belongs to wisdom to determine when to act, and when to cease; when to reveal, and when to conceal a matter; when to speak, and when to keep silence; when to give, and when to receive ; in short, to regulate the measure of all things, as well as to determine the end, and provide the means of obtaining the end pursued in every deliberate course of action.
2. Every particular faculty or skill, besides, should be under the direction of wisdom; for each is quite incapable of directing itself. The art of navigation, for instance, will teach us to steer a ship deross the ocean; but it will never teach us on what occasions it is proper to take a voyage. The art of war will instruct us how to matshal an army, or to fight a battle to the greatest advantage ; but we must learn from a higher school when it is fitting, just, and proper to wage war or to make peace.
3. The art of the husbandman is to till the earth and bring to maturity its precious fruits; it belongs to another skill to regulate the consumption of these fruits by a regard to our health, fortune, and other circumstances. In short, there is no faculty we can exert, no species of skill we can apply, that does not require a superintending hand,-that
does not luok up, as it were, to some higher principle, for guidance, and this guide is Wisdom.
Qusstioss.-1. In what sense is wisdom superior to everyother quality? 2. What is its prerogative? 3. What is its province? 4. How is the exercise of wisdom illustrated by the art of navipstion? 5. How, by the art of war? 6. How, by the art of husbandry?

TALERE FLAMMAM

## LESSON CXVI.

WORDS FOR sPELLING AND DEPINING.
Shire, avoid; get off from.
Clog, burden; hindrance.
Pro POR'tion ED, in proportion. $\{$ Is de pend ence, self-support. COM' Ps tence, sufficiency. Nook, corner. Frać fios, part; portion. (Stroll, ramble leisurely.

WORKING MAN'S sONG.

1. Who lacks for bread of daily work,

And his appointed task would shifrk, Commits a folly and a crime;

A soulless slave, -
A partly knave, -
A clog upon the wheels of Time, With work to do, and stores of health, The man's unworthy to be free,

Who will not give,
That he may live,
TJT His daily toil for daily fee. $f$
2. No! Let us work! we only ask Reward proportioned to our task ; We have no quarrel with the great;

No feud with rank, -
With mill, or bank, $\qquad$ $\square$ THTRA T No envy of a lord's estate, If we can earn sufficient store To satisfy our need;

And can retain,
For age and pain
A fraction, we are rich, indeed.
3. No dread of toil have we or ours; We know our worth, our weight, our powers, The more we work, the more we win;

Success to Trade !
Success to Spade!
And to the corn that's coming in ; And joy to him, who, o'er his task, Remembers toil is nature's plan;

Who working thinks,
And never sinks
His independence as a man;
4. Who only asks, for humble wealth, Enough for competence and health; And leisure, when his work is done,

To read his book,
By chimney nook,
Or stroll at setting sun;
Who toils, as every man should toil,
For fair reward, erect and free;
These are the men,-
The best of men, -
These are the men we mean to be.
Questions.-1. What is said of the man who is unwilling to work? 2. When are we rich indeed? 3. To whom does the poet wish success? $\qquad$
$\qquad$

YBoos, gift present. Plaint' ive, complaining. Cos FIDE', intrust; commit. 'Her' it AgE, inheritance. Sporrs' maN, huntsman. AForrs man, huntsman. Pros' Thate, lying in the posture of humility or adoration. LOI' TER ING, lingering: delaying. $T$ E $V O T^{\prime} E D$, strongly gatached $\left\{\begin{array}{l}\text { RAP }{ }^{\prime} \text { TUE BD, greatly delighted. }\end{array}\right.$ $\mathrm{Jr}^{\prime}$ P1 TER, or Jove, who is often, in ancient poetry, styled, "th father of the gods, and king of men," was the supreme deity among the Romans. Hence, he is represented, by Schiller, as possessing and disposing of the world

JUPITER DIVIDING THE EARTH.
proy tae germax of schillbr, ay w. f. woodaury.

1. "Take, take the world" " cried the god from his throne,"Ye mortals, the boon to you I confide, -
A heritage vast, forever your own ; Only, as brethren, see ye divide.
2. Anon, from old to young, each busy hand, In strife, prepares to gain the protered good;
The peasant grasps the treasures of the land, The sportsman ranges through the wood:
3 With richest wares the merchant crowds his stcres, The abbot claims the choicest of the wine, The monarch bars the bridges and the doors, And cries: "The tenth of all is mine!"
3. Too late! alas, long after all was shared, Approached the Poet, too, from far-off lands; When, lo, for him the rest had nothing spared; The world was all in other hands!
4. "Ah me! so then must I forgotten be, Alone of all, thy most devoted son? Twas thus to Jove he poured his pluintive plea, And prostrate fell before the throne.
" 6. "If thou in dream-land, loit'ring, hast resided," Replied the god, "why quarrel now with me?
But where wast thou when the world was divided? "I," said the poet, "was with Thee:
5. "On TuEE hang my eve, with raptfred delight, Upon thy heavens harmony my ear;
Forgive the spirit whose ravishing sight, Thus robbed me of my portion here."
6. "What help!" says Jove, "my world is given away; What help says Jove, my world is given a,
The mart, harvest, hunt, no more are for me: Henceforth, if thou in my heaven wilt stay, Come when thou wilt,' 'tis open to thee!"'
Questross.-1. What gif is Jupiter represented as making to Questross.-1. What git is Jupiter represented as making to
mankind? 2 . How does he require them to divide his gift? 3 . What five classes of persons are alluded to in the 2 d and 3 d stanzas?

## Lesson cxyiil.

words for spelling and defining.
CA PRICE', (ca prees') freak. $\quad$ [ $\mathrm{N}^{\prime}$ sTI tUTE, commence. XA DREIS' 10 s , wavering of mind. \{Is fal' li bly, certainly. . YIN con GRU' I TY, inconsistency. SUG GBST', offer to the mind. COM PLA' CEN Cr, satisfaction. (PLAOD' ITs, applause.
 guage; clamoring. $\{$ ableness.
De ploa' ing, lamenting. $\left\{\begin{array}{l}\text { ap PALL' ed }, ~ o v e r c o m e ~ w i t h ~ f e a r . ~\end{array}\right.$
EVERY MAN THE AROHITECT OF HIS OWN FORTUNE.
yacdiarmid.

1. Nothing is more common in the world, than for people to flatter their self-esteem, and to excuse their indolence, by referring the prosperity of others to the caprice or partiality of fortune. Yet few, who have examined the matter with attention, have failed to discover, that success is as generally a consequence of industry and good conduct, as disappointment is the consequence of indolence and indecision.
2. Happiness, as Pope remarks, is truly "our being's end and aim;" and almost every man desires wealth, as a means of happiness. Thus, in wishing, mankind are nearly alike; but it is chiefly the striking incongruity that exists betwixt their aetions and thoughts that checker society, that produces those endless varieties of character and situation which prevail in human life.
3. Some men, with the best/intentions, have so little fortitude, and are so fond of present ease or pleasure, that they give way to every temptation; while others, possessed of greater strength of mind, hold out heroically to the last, and then look back with complacency on the difficulties they have overcome, and the thousands of their fellow travelers that are lagging far behind, railing at fate, and dreaming of what they might have been.
4. This difference in the progress which men make in life, who set out with the same prospects and opportunities, is a proof, of itself, that more depends upon conduct than
fortune. And it would be good for man, if, instead of envying his neighbor's lot, and deploring his own, he would begin to inquire what means others have employed, that he has neglected, and whether it is not possible, by a change of conduct, to secure a result more proportioned to his wishes.
5. Were individuals, when unsuccessful, often to institute such an inquiry, and improve the hints it would infallibly suggest, we should hear fewer complaints against the partiality of fortune, and witness less of the wide extremes of riches and poverty. But the great misfortune is, that few have courage to undertake, and still fewer candor to execute such a system of self-examination.
6. Conscience may, perhaps, whisper that they have not done all which their circumstances permitted; but these whispers are soon stifled amidst the platdits of self-esteem, and they remain in a happy ignorance of the exertions of others, and a consoling belief in the immutability of fortune. Others, who may possess candor and firmness to undertake this inquiry, are quite appalled at the unwelcome truths it forces upon their notice.
7. Their own industry, which they believed to be great, and their own talents, which they fancied were unequaled, are found to suffer by a comparison with those of others; and they betake themselves, in despair, to the refuge of indolence, and think it easier, if not better, to want wealth, than eneounter the toil and trouble of obtaining it. Thus do thousands pass through life, angry with fate, when they ought to be angry with themselves,--too fond of the comforts and enjoyments which riches procure, eyer to be happy without them, and too indolent and unsteady ever to persevere in the use of those means, by which alone they are attainable. attainable.
Questions.-1. Of what is success in life the consequence? 2. What does Pope say of happiness? 3. What is desired as a means of happiness? 4. Why do some fail in attaining it? 5. What were good for man, instend of envying his neighbor's lot, \&c.? 6. What is the misfortune of some? 7. Why are some successful?

LESSON CXIX.

## words for spelling axd defintigg.

Ca lam 1 ties, misfortunes. As sIG告 vo, given; specified. Dis cuss', debate; reason on. Un a vom' a ble, inevitable. $\Varangle \mathrm{Br}^{\mathrm{ser}}$, surround; besiege. Cboss, adverse ; contrary. Ca0ss, adrerse ; contray.
Dis tri bu' thos, dispensation. Re pise', murmur.
Cosstitu'tion, corporeal frame.
So bri' e ty, temperance.
Kpéma ture toc early

- Ar raign', call in question. GBatifioá tioss, indulgences \{TAINT' ED, stained; corrupted. Jiv voly' ED , entangled.
Em bar' rass ment, perplexity. Art if' 1 CRb, inventor. Ar' $\mathrm{Da}^{\prime}$ A TED, turned aside. In su' pera ble, insurmountable. Pros'ITx, honesty; uprightness. Dis TRUST ${ }^{\prime}$ ED, doubted. As cribs', attribute; impute.

OUR MISERIES OFTEN OUR FAULT.

1. We find man placed in a world, where he has, by no means, the disposal of the events that happen. Calamities sometimes (befall the worthiest and the best, which it is not in their power to prevent, and where nothing is left them, $x$ but to acknowledge and to submit to the high hand of Heaven. For such visitations of trial, many good and wise reasons can be assigned, which the present subject leads me not to discus :
2. But, though those unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life. A multitude of evils beset us, for the source of which we must look to another quarter. No sooner has any thing in the health, or in the circumstances of men, gone cross to their wish, than they begin to talk of the unequal distribution of the good things of this life; they envy the condition of others; they repine at their own lot, and fret against the Ruler of the world.
3. Full of these sentiments, one man pines under a broken constitution. But let us ask him, whether he can fairly and honestly assign no cause for this but the unknown decree of Heaven? Has he duly valued the blessing of health, and always observed the rules of virtue and sobríety?

Has he been moderate in his life, and temperate in all his pléasures? If now he is ouly paying the price of his former, perhaps, his forgotten indulgences, has he any title to 20 m plain, as if he were suffering anjústly?
4. Were we to survey the chambers of sickness and distress, we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicions indolence and sloth. Amoag the thousands who languish there, we should find the proportion of innocent sufferers to be small. We should see faded youth, premature old age, and the prospect of an untimely grave, to be the portion of multitudes who, in one way or other, have brought those evils on themselves; while yet these martyrs of vice and folly have the assurance to arraign the hard fate of man, and to "fret against the Lord."
5. But you, perhaps, complain of hardships of another kind; of the injustice of the world; of the poverty which you suffer, and the discouragements under which you labor; of the crosses and disappointments of which your life has been dooned to be full. Before you give too much scope to your discontent, let me desire you to reflect impartially upon your past train of life. Have not sloth, or pride, or ill-temper, or sinful passions, misled you oftea from the path of sound and wise cónduct? Have you not been wanting to yourselves in improving those opportunities which Providence offered you, for bettering and advancing your staite? R T A * A T T O
6. If you have chosen to indulge your humor or your taste, in the gratifications of indolence or pleasure, can yon complain because others, in preference to you, have obtained those advantages which naturally belong to useful labors, and honorable pursuits? Have not the consequences of some false steps, into which your passions, or your pleasures, have betrayyed you, pursued you through much of your life; tainted, perhaps, your character, involved you in embarrassments, or sunk you into negléct?

7 It is an old saying, that every man is the artificer of
his own fortune in the world. It is certain, that the world seldom turns wholly against a man, unless through his own fault. "Religion is," in general, "profitable unto all things." Virtue, diligence, and industry, joined with good temper and prudence, have ever been foand the surest road to prosperity; and, where men fail of attaining it, their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable barriers in it.
8. Some, by being too artful, forfeit the reputation of probity. Some, by being too open, are accounted to fail in prudence. Others, by being fickle and changeable, are distrusted by all. The case commonly is, that men seek to ascribe their disappointments to any cause, rather than to their own misconduct; and, when they can devise no other cause, they lay them to the charge of Providence. Their folly leads them into vices; their vices into misfortunes; and, in their misfortunes, they "murmur against Providence."
9. They are doubly unjust toward their Creator. In their prosperity, they are apt to ascribe their success to their own diligence, rather than to His blessing; and, in their adversity, they impute their distresses to His providence, not to their own misbehavior. Whereas, the truth is the very reverse of this. "Every good gift and every perfect gift cometh from above;" and of evil and misery, man is the author to himself.
Qusstioxs.-1. What is often the only resouree left to men? 2 How do some men behave under misfortunes? 3. Night not these misfortunes often be traced to previous impropriety of conduct. 4. What should we do before we indulge in feelings and expressions of tiscoctent? 5. What old, but very true saying, is referred to by lie writer? 6 . What is the surest road to prosperity? 7. How do some lose the reputation of probity? - 8. To what do men comA monly ascribe their disappointments? 9. What leads them into vices, and winat into misfortunes? 10. How are they doubly unjust to their Crentor?
Are the questions in the 3d and 5th paragraphs, direct or indi. Where is the quotation in the last paragraph found ?

## LESSON CXX.

words for spelling and pefining.
PA' TRI OT ISM, love of country. 汭 DE' ED, furnished; endowed Con'sti tetes, makes; forms. Ex cel', exceed; surpass. BAT TILE MEyTs, breastworks. Houvd ramart bank of eat MoAT' ED, surrounded by a ditel TUA' bETS, little towers.
$X N A$ vies, fleets of slips.
Base' NEAS, meanness.
HigH -miND ED, magnanimous.

Beay Bram' bles, prickly shrubs. Mais tais', defend; support. Rend, part asunder. SON' ER EIGN, supreme. COL LECT' ED, congregated. E bate', raised; lofty. Re press' ING, quelling.

1. What constitutes a State?
sir whliay joxes
Not high-raised battlements or labored mound,
Thick wall or moated gate
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride ;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
2. No; men, high-minded men,

With powers as far above dull brutes endued,
In forest brake, or den,
As beasts excel cold roeks and brambles rude;
Men who their duties know, -
But know their rights, and knowing, dare maintain; Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State ;
And Sovereign Law, that State's collected will,
$0^{\circ}$ ar thrones and glabes elate,
Sits empress, crowning good, repressing ill.
Qexstrons -1. What are some of the things that do not constitute a state? 2. What docs constitute a state? 3. What is said of Law?

What kind of emphasis on men and these, 2d paragraph ?

LESSON CXXI
words yor spellina and defining.
$4 \mathrm{FA}^{\prime}$ ther land, native country? $\mathrm{Di}^{\prime} \mathrm{A}$ DEM, crown.

- Scan ${ }^{\prime}$ ned, examined.
${ }^{4} \mathrm{Un} \mathrm{match}^{\prime} \mathrm{ED}$, unequaled.
Wrenca' ed, wrested.
Wrench' ed, wrested. $\left\{\begin{array}{l}\text { Tbeach br y, treason } \\ \text { Es }\end{array}\right.$
IM $\mathrm{PE}^{\prime} \mathrm{RI} A L$, belonging to an $\left\{\begin{array}{l}\text { EN KIN' DLEs, inflames; excites. } \\ \text { U NI VRRS' AI, total; }\end{array}\right.$ emperor.


## TIIE GERMAN'S FATHERLAND.

from the germax cy arndt.

1. Where is the German's fatherland? Is't Prússia? Suábia? Is't the strínd Where grows the vine, where flows the Rhine? Is't where the gull skims Baltic's bríne? Nò; yet more great and far more grand Must be the German's fatherland!
2. How call they, then, the German's land Bavària? Brùnswick? Hast thou scanned It where the Zuyder Zee exténds?
Where Styrian toil the iron bénds? Nò, bróther, nò; thou hast not spanmed The German's genuine fatherland!
3. Is, then, the German's fatherland Westphália? Pomeránia? Stand Where Zurich's yaveless water sleeps; Where Weser winds, where Danube sweeps; Hast found it nów ?-Not yèt! Demand Elsewhere the German's fatherland!
4. Then say, where lies the German's land? How call they that unconquered land? Is't where Tyrol's green mountains ríse? The Switzer's land I dearly prize,
B By freedon's purest breczes fanned, But nò ; 'tis not the German's land!
5. Where, therefore, lies the German's land ? Baptize that great, that ancient land! Tis surely Austria, proud and bold, In wealth unmatched, in glory old? Oh ! none shall write her name on sand: But she is not the German's land.

## ACTIVE BENEVOLENOE OF THE GOSPEL.

chamers.

1. The benevolence of the gospel lies in actions; the benevolence of our writers of fiction, in a kind of highwrought délicacy of feeling and sentiment. The one dissipates all its fervor in sighs, and tears, and idle aspirations; the other reserves its strength for efforts and execution. The one regards it as a luxurious enjoyment for the heart ; the other, as a work and business for the hand.
1 2. The one sits in indolence, and broods, in visionary rapture, over its schemes of ideal philanthropy; the other steps abroad, and enlightens by its presence the dark and pestilential hovels of disease. The one wastes away in empty ejaculation; the other gives time and effort to the work of beneficence; gives education to the orphan; and provides clothes for the naked, and lays food on the table of the hungry.
2. The one is indolent and capricious, and often does mischief by the occasional overflowings of a whimsical and ill-directed charity ; the other is vigilant and diseerning, and takes care lest his distributions be injudicious, and the effort of benevolence be unsupplied. The one is soothed with the luxury of feeling, and reclines in easy and indolent satisfaction; the other shakes off the deceltful languor of contemplation and solitude, and delights in a scene of activity.
3. Remember that virtue, in general, is not to feel, but to $d o$; not merely to conceive a purpose, but to carry that purpose into execution ; not merely to be overpowered by the impression of a sentiment, but to practice what it loves, and to imitate what it admires.
Questioss.-1. In what lies the benevolence of the Gospel? 2. In what, the benevolence of the writers of fiction? 3/(What is each represented in 2 d paragraph, as doing? 4 . What is each each representen ja paragraph, as doing? 5. What is the office of virtue?
Can you point out the antithetio words and sentences in this fiece? Why are feel and do emphatic, last paragraph? What fiece? Why are feel and in emphithopy and orphan? sound has ch in schemes, ph in phitan 12

7 Fic' tion, work of imaginationi Pest i len' tul, infectious.

- -Del' I ca cy, tenderness.

Dis' st pates, disperses. FER' vor, ardor; earnestness. Res serves', retains; keeps. CA PRI' cıovs, fichle; unsteady.
 Re serves', retains; keeps.

Dis crrn' isa, discriminating. Pai lan' thro py, benevolence. Lan' guor, feebleness; dullness.
6. Say, then, where lies the German's land? Baptize that great, that ancient land! Is't Al'sace? or Lorraine - that gem Wrenched from the imperial diadem By wiles which princely treachery plánned? Noे; these are not the German's land!
7. Where, therefore, lies the German's land? Name nuw, at last, that mighty land! Where'er resounds the German tongue,Where German hymus to God are sung, There, gallant brother, take thy stand, That is the German's fathertand!
8. That is his land, the land of lands, Where vows bind less than claspéd hands, Where valor lights the flashing eye,
Where love and truth in deep hearts lie, And zeal enkindles freedom's braad, Thut is the German's fatherland.
9. That is the German's fatherland! Great God ! look down and bless that land ! And give her noble children souls To cherish while existenve rolls, And love with heart, and aid with hand, Their universal fatherland.
Questions.-1. In what part of this piece do we find the answer to the question:-"Where is the German's Fatherland ?" 2. With what prayer does the piece close? 3. Can you point out the places mentioned in this piece?
Can yon repeat the rules for the rising inflections marked in this piece? What rules for the falling?

## Lesson cxxil.

obds yor sealling axd definima. TR A


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## Lesson cxxil.

obds yor sealling axd definima. TR A


LESSON CXXIII.
words for speling And defining.
EQ' UI TY, justice; right. Pho test', openly declare. Ap plauds', praises. Pre NAR' I CA tivo, quibbling. Men' ce sa my, hiveling. Sas' 71 nels, guards: watches.
Pob' pay ay, very hard stone of ? bation. for pay ay, very hard stone of $\left\{\begin{array}{l}\text { M PLA' CA BLE, inexorable. }\end{array}\right.$ STAT UE, carved image. $\}$ by the people.

Louis Antorne Henet De Bourbon, Duke of Enghien, was botn at Chantilly, a small town of France, twenty-three miles north of Paris, in 175. After serving with eredit in the armies opposed to the French republic, he went to Baden, a Grand-Duchy of Germany, extending along the fight bank of the lhine, and lived there as a private citizen. He was, however, regarded with a jealous eye, as private citizen. Bonaparte, who was then First Consul. An order was accordingly given to arrest him. He was accused of having taken part in conspiracies against the life of the First Consul; and though nothing was proved against him, he was sentenced to death, and executed at the dead of night.

REFLECTIONS ON NAPOLEON AND THE MURDER OF THE DUKE D'ENGHIEN.
lamabting.

1. The First Consul had said "'Tis well!" But conscience, equity, and humanity protest alike against this satisfaction of a murderer who applauds himself. He claimed this erime to himself alone, in his revelations at St. Helena. Let him then keep it all to himself! He has mowed down millions of men by the hand of mar; and mad humanity, partial against itself for what it calls glory, has pardoned him.
2. He has slain one alone cryelly, like a coward, in the dark, by the consciences of prevaricating judges, and by the
 breast, not as a warrior, but even as a murderer. Neither mankind nor history will ever pardon him the spilling of blood.

3 A tomb has been raised to him under the dome built by Louis XIV. at the palace of the Invalids, where the statues of twelve victories hewn out from one single block of granite, harmonizing with the massy pillars which support the lofty edifice, seem to stand the sentinels of ages around the urn of porphyry, which contains his bones.
4. But there is the shade, and seated on his sepuleher, an invisible statue, which blights and tarnishes all the others, the statue of a young man, torn by hired nocturnal assassius, from the arms of her he loved, from the inviolable asylum, in which he confided, and slaughtered by the light of a lantern at the foot of the palace of his sires !
5. People go to visit, with a cold curiosity, the battlefields of Marengo, of Austerlitz, of Wagram, of Leipsic, and of Waterloo; they walk over them with dry eyes; then they are shown, at the angle of a wall, round the foundations of Vincennes, at the bottom of a trench, a place covered with nettles and marsh-mallows, and they exclaim: "It is there!" With a cry of indignation they carry from the spot an eternal pity for the victim, and an implacable resentment against the assassin!
6. This resentment is a vengeance for the past, but it is, aiso, a lesson for the future. Let the ambitious, whether soldiers, tribunes, or kings, reflect, that, if there are mercenary soldiers to serve them, and flatterers to excuse them while they reign, there is the conscience of humanity afterwards to judge them, and pity to detest them. The murderer has but this hour,-the victim has all eternity !

Questrons.-1. What had the First Consul, (Napoleon,) said! 2. What protest against this declaration? 3. Who alone las slain cruelly? 4. What is said of the tomb raised to him at the palace of the Invalids? $5 \times$ What is represented as being seated on his sepulcher $9 \times 6$. How do people walk over Napoleon's battle-fieds ${ }^{\text {P }}$ 7. With what feelings do they survey the spot where the young duke was murdered? 8 . On what does the author entreat the duke was murdered?
Where is the Island of St. Helens? Where are Marengo, Aus-
Whe terlitz, Wagram, Leipsic, and Waterloo? Where is Vincennes?

## LESSON CXXIV.

words for spelinge and defining.

Fierc' $^{\text {er }}$, more furious.

- HLaz' ed, glossy; shiny. YBEa' aLE, small hunting dog.

Scourg' ed, cliastised; lashed Rout ${ }^{\prime} \mathrm{ED}$, put to flight. ¿Quekl' ing, subduing.

DEATH OF NAPOLEON.
The 5 th of May came amid wind and rain. Napoleon's passing epirit was deliriously engaged in a strife more terrible than the elements around. The words "tete d'arme6," (head of the army,) the last which escaped from his lips, intimated that his thoughts were watching the current of a heavy fight. About eleven minutes before six in the evening, Napoleon expired.-Scott's Life of Napoleon.

1. (o) Wild wīs thē night, -yēt ā wildēr night Hung round the soldier's pillow;
In his bosom there waged a fiercer fight Than the fight on the wrathful billow. *
2. ( $p l$ ) A few fond mourners were kneeling by, The few that his stern heart cherished; They knew, by his glazed and unearthly eye, That life had nearly perished.
3. They knew, by his awful and kingly look, By the ordeg hastily spoken,
That he dreamed of days when the nations shook, And the nations' hosts were broken.
4. He dreamed that the Frenchman's sword still slew, And triumphed the Prenchman's "eagle;" And the struggling Austrian fled anew, Like the hare before the beagle.
5 The bearded Russian hescourged again,
1 The Prussian's camp was routed,
And again, on the hills of haughty Epain, His mighty armies shouted.
6 Over Egypt's sands, over Alpine snows, At the pyramids, at the mountain,
Where the wave of the lordly Danube flows, And by the Italian fountain.
5. On the snowy eliffs, where mountain-streams Dash by the Switzer's dwelling,
He led again, in his dying dreans, His hosts, the broad earth quelling.
6. Again Marengo's field was won, And *Jena's bloody battle;
Again the world was overrun,
Made pale at his cannon's rattle.
7. $\binom{t}{0} \mathrm{He}$ died at the close of that darksome day, A day that shall live in story:
In the rocky land they placed his clay,
"And left him ālöne with his glöry."
Questioss.-1. When and how did Napoleon die? (See note p. 268.) 2. Who were present? 3 (What place is intended by the phrase, "the rocky land"?
With what modulations should this piece be read? Who is the
suthor of the quotation, last line?

words for spblling and deyising.
$X \mathrm{SUR}^{\prime} \mathrm{IY}$, rough ; tempestuous. CA RESs' ED, tenderly treated.
 Fua row ed, wrinkled.

Con strain', confine; compel.
CLord' lina, little or petiy lord
Prod' 1 gal, lavish, wasteful.
Prore mato

A' vor ites, persons highly favored.
A dors', decorate; embellish. PETI' TION, request; entreaty. Op PRESS' ED, burdened. WREO' OM PENSE, reward.

1. When chill November's surly blast

Made fields and forests bare,
One evering, as I wandered forth
Along the banks of Ayr,
1 spied a man, whose aged step Seemed weary, worn with care;
His face was furrowed o'er with years, And hoary was his hair.
2. "Young stranger, whither wanderest thou?" Began the reverend sage;
"Does thirst of wealth thy step constrain, Or youthful pleasure's rage?
Or, haply, pressed with cares and woes, Too soon thou hast began,
To wander forth, with me, to mourn The miseries of man!
3. "The sun that overhangs yon moors, Outepreading far and wide,
Where hundreds labor to support A haughty lordling's pride, -
I've seen you weary winter's sun Twice forty times return;
And every time has added proofs, That man was made to mourn.
4. "O man! while in thy early years, Hoy prodigal of time!
Misspending all thy precious hours, Thy glorious, youthful prime Alternate follies take the sway; Liceutious passions burn
Which tenfold foree gives Nature's law, That man was made to mourn.

5 "Look not alone on youthful prime, Or manhood's active might;
Man then is useful to his kind, Supported in his right.
But see him on the edge of life,
With cares and sorrows worn,
Then age and want, - 0 ill-matehed pair!Show man was made to mourn.
6. "A few seem faverites of fate, In pleasure's lap carcssed;
Yet think not all the rich and great Are likewise truly blessed.
But, oh, what crowds in every land, All wretched and forlorn!

Through weary life this lesson learn, That man was made to mourn.
7. "Many and sharp the numerous ills Inwoven with our frame!
More pointed still we make ourselves Regret, remerse, and shame!
And man, whose heaven-erected face The smiles of love adorn,
Man's inhumanity to man Mahes countless thousands mourn.
8. "See yonder poor, o'erlabored wight, So abject, mean, and vile,
Who begs a brother of the earth To give him leave to toil:
And see, his lordly fellow-worm The poor petition spurn,
Unmindful, though a weeping wife And helpless offispring mourn.
9. "If I'm designed yon lordling's slave,By Nature's law designed, -
Why was an independent wish E'er planted io my mind?
If not, why am I subject to His cruelty or scorn?
Or why has man the will and power To make his fellow mourn?

10 * Yet let not this too much, my spn, Disturb thy youthful breast:
This partial view of human kind Is surely not the lest .
The poor, oppressed, honest man, Had never, sure, been born,
Had there not been some recompense To comfort those that mourn.
11. " O death! the poor man's dearest friend The kindest and the best !
Welcome the hour my aged limbs Are laid with thee at rest A

The great, the wealthy, fear thy blow, From pomp and pleasure torn;
But, O, a blest relief to those
That, weary-laden, mourn!"
Questrons.-1. Whom did the writer meet on the banks of Ayr ? 2 In what part of Scotland is the river Ayr? 3, What questions is the old man rapresented as asking? $4 \times$ What had twiee forty returns of the sen convinced him of? 5 . What does he say of man in early life? 6. What do age nad poverty combine to show? 7. $v$ bat is said of the favorites of fate? 8. What do we make to ourselves" 9. What does "man's inhmmanity to man" do? 10. What petition of the poor man is often rejected with seorn? 11. What questions are asked in the 9th stanza? 12. What advice is given in the 10th stanza? 13. What is termed the poor man's dearest friend?

Lesson exxvi.
words yor spulitiva And perisim
WN dis tract' ED, undisturbed. Mhil fon ATRE', one worth a Promis'cuous, mingled; varied. million.
Pof' u lage, people; multitude. Cir' ev lats, move round. DE VEL of, unfold; bring out. \& Lic' irs, draws out. TOR' MoIL, uproar; confusion. GEE CLU' sIos, retirement.
The following Debate is chiefly designed for school exhibitions and examinations. It may, on such eccasions, be either read or spoken: the President and the several speakers being duly arranged for the purpose. It will not only form an agreeable exercise for pupils, but serve well, also, the purpose of awakening and sustaining the interest of an audience. It will, withal, be found, not a little instructive, especially the speech of the President; which forcibly teaches the leading requisites of an orderly discussion.

DEBATE
from m'zlligott's american debateb.
Wh Which is preferabte, eity or country life?

1. Mr. President:-The question which we are now about to discuss,-"Which is preferable, city or country life?"一though apparently simple, is far from being devoid of difficulties. I have no hesitation, however, in deelaring my preference for the country; though I deeply regret, that
the limits, to which I am confined, on the present occasion, utterly forbid any attempt to assign all, or any considerable part of my reasons for that preference. I must, indeed, content myself, for the present, with the statement of a single argument. It will be found, I hope, so impressive, because so truthful, that convietion must follow in its train.
2. I refer here to the argument derived from what I shall venture to call the moral influence of rural seenes. The country, sir, is the natural abode of man. There he is in constant communion with nature. There, undistracted by the tumults of trade, unenslaved by the tyranny of fashion, unpolluted by the vices of a promiscuous populace, he walks and works from day to day, amid mountains and valleys, meadows green, and cultivated fields, and all else that can inspire gratitude and devotion to the Giver of all good.
3. There man has frequent opportunities, nay, 被vitations, so to speak, to look into his own heart,-to commune with his own spirit,-to develop and strengthen his native powers; in short, to train and discipline his whole physical, moral, and intellectual nature. If you would allow a man, unfettered, to become what he is capable of bccoming, you must not throw him into the turmoil and bustle of towns and cities.
4. There he will, perchance, become what is called a "business man;" there he may become a millionaire; there he may cireulate freely in the gay assemblies of fashion; but there he can not easily realize the true dignity of manhood. There is something in the very quiet and solitude of the country, which wonderfully elicits thought, develops character, and makes the man. Well has the poet said :5." "Where is the wise, or the learned, or the good that sought not solitude for thinking,
And from seclusion's secret vale brought forth his precious fruits?

12*

Forests of Aricia, your deep shade mellowed Numa's wisdom;
Peaceful gardens of Vaucluse, ye nourished Petrarch's love;
Solitude made a Cincinnatus, ripening the hero and the patriot;
And taught De Stael self-knowledge, even in the damp Bastile;
6. It fostered the piety of Jerome, matured the labors of Augustine;
And gave imperial Charles religion for ambition;
That which Scipio praised, that which Alfred practiced,
Which fired Demosthenes to eloquence, and fed the mind of Milton,
Which quickened zeal, nurtured genius, found out the secret things of science,
Helped repentance, shamed folly, and comforted the good with peace,
By all men just and wise, by all things pure and perfect, How truly, Solitude, art thou the fostering nurse of greatness!

## LESSON CXXVII.

## words for spellina and definisa.

Dis cour' TE ST, incivility. Un con TAM' I NATED, unpolluted. Dis cers' isa, distinguishing. Eve pows', furnishes; supplies. SUb Lis' 1 ties, things sublime. SUs CEP' TI ble, having nice In pos' sa, striking: impressive. sensibility.
Re puls' ive, repelling. $\mathrm{Mor}^{\prime}$ bid, disensel
SU PER HU' MAN, above mankind. (FAL LA' clous, deceptive.
DEBATE. (CONTINUED.)
Which is preferable, city or country life?
SECOXD SPEAKER.

1. Mr. President :-The speech just delivered, (I mean ao discouftesy, ) is certainly not without merit, if considered merely as a picture of fancy. But, sir, fancy is not fact;
a very unhit material out of which to and is, therefore, a very. He says, that the dweller in the construe "in constant communion with nature": discerncountry is scems to me, no difference between contact and communion.
2. Country people are, indeed, in perpetual contact with those natural objects which often awaken thought and foster devotion; but to infer from this, that they are actually always in sweet and sober communion with the beauties and sublimities of the scenery, amid which they dwell, is fanciful in the highest degree.
3. In reflecting upon rural life, we are very apt to fix our thoughts exelusively on grand and imposing features in nature,-on what is fair and beantiful, and fitted to excite pleasuable emotions, and to shut our eyes against its sterner and more repulsive aspects. Our imagination draws liyely landseapes, and peoples them with souls of almost superhuman purity and innocence: It withdraws from the scene the digging and the delving, the bogs, the marshes, and all the nameless annoyances and hardships that constitute the stern realities of country life.
4. It calls into being shepherds and shepherdesses, nay, rusties of every name and occupation, all gentic, all lovely, all kind, all uncontaminated by contact with vicious associations, and breathing a perfeetly pure and healthy moral atmosphere. It, moreover, endows these people with peeuliar tendencies to contemplation, makes them specially susceptible to the impressions of grand and noble scenes, and almost altogether free from the common propensities and wayward. ness of humanity.
5. Mr. President, such views of country life may befit trivse who supply the world with what is called Pastoral Poctry; they mas do to beguile a leisure hour, or feed a morbid imagination; but, depend upon it, they have no real existence. Let any man mingle freely with country people; let him examine their habits, manners, their common, everyday life and conversation; and he will not be long in dis-
covering, that the argument of the gentleman is wholly fallacious.
6. Allowing what you will for the influence of sublime and beautiful objects on the heart, it must be recollected that familiarity itself begets indifference, and that men soon come to walk among the Alps as among common hills, to sail orer ocean billows as over the ripples of a quiet lake, and, in slort, to look, with comparative unconcern, upon things familiar, though they be the most thrilling and wonderful works of Oreation.
. 7. The argament, therefore, which the gentleman has selected, with such apparent confidence in its force, is not, in my judgment, a conclusive one. It shows, it is true, that the country offirs many features well fitted to awaken emotion and improve the heart; but it does not prove that these objects always produce that effect. I may, therefore, conclude by informing him, that his argument is just as true when applied to the city. The city, also, has many objects admirably adapted to arouse our better nature, and promote our spiritual well-being; but, alas, they are seldom, ay, very seldom, duly regarded.
Qunstross. - 1. How is it attempted to be shown that the previous sreaker's argument involves fancy rather than fact? 2. What is said about the difference between contact and communion? 3. To what does the speaker appeal, to show that his opponent's argument is fallacious? 4. In what respect does he say that the first speaker's argument fails?


## Lesson cxxviil.

words for speliing and definisg.
RE YUTE', disprove; confute. $\left\{\begin{array}{l}\text { drawing the mind from sur- } \\ \text { rounding objects. }\end{array}\right.$ Consid er a' tions, reasons. Com muxt ja'tioss, associations. Dis tisó rion, difference. Guar' an ties, watrants.
Ex bip tios, freedom from. AB straó tion, the act of with- Deni op arent, act of unfolding.

DZBATE. (CONTINUED.)
Which is preferable, eity or country life?
third spacker.

1. Mr. President:- Instead of stopping to examine and refute what seems objectionable in the views expressed by the last speaker, I propose to introduce some two or three zeio arguments, or considerations in favor of rural life. It will hardly be denied, that contact with vice has a corrupting influence, even by those who deny that contaet with country scenes and objects, has no necessary, improving power; for, "Evil communications," says an inspired writer, "corrupt good manners;" and this I hold to be true, whether in the city or the country.
2. The only question is, which yields the greater amount of evil. Now, will any one deny this bad distinction to the city? And, if this be not denied, manifestly the country, on the sebre of morals, is the better, because the safer place.
3. But, again, sir, the country has a most decided advantage over the city, as a place for intellectual culture. It gives freedom from tumult, noise, and distracting excitements. It guaranties exemption from a thousand intrusions and interruptions, inseparable from city life; favors abstraction and concentration of the mental powers, and so seeures to the student the best results of intellectual labor.
4. In proof of this, which is so clear in theory, I might cite the testimony of experience-the experience of poets, orators, writers, and thinkers of every name and grade, and of almost every age and clime. But why dwell on a point so evident?
5. Again, the country favors not only mental and moral culture, but is eminently adapted to the development of the physical constitution. Every one knows that city life, for the most part, is a thing altogether artificial. It cramps the feet with tight shoes, it compresses the waist with tight dresses; it invites and fosters colds, coughs, and consump-
Bunnevienen
tions, thr ugh the agency of thin stockings, light clothing, late hours, and many other similar requirements of fashion, which time would fall me to speeify.
6. Nor is this all. The resident of the city not always enjoys the fresh products of the country, though be be ever so willing to pay for them. He must often be content with stale fruits, stale vegetables, stale butter, stale milk, stale erery thing; while the happy farmer partakes of all these t1.ings in their freshness and purity. Nay we not, sin, in view of these and other kindred advantages connected with a residence in the country, may we not ask your decision in our fávor?
Qukstioss.-1. What does the 3 d speaker propose to do? 2 . What is his first argument? 3. What, the second? 4. What, the third?
What rule for the rising inflection on favor, last word of the 6th paragraph? Where is the passage found, quoted in the 1st paragraph?

## LESSON CXXIX.

## FORDS FOR spelinsa and defining.

AP PEAL', resort; recourse. FA tal' I ty, destiny.
Des ti Tu' tios, absolute want. "Cat' a logue, list.
$\operatorname{LIB}^{\prime} \mathrm{ER}$ AL IzE, free from narrow Cap ${ }^{\prime}$ tiow, heading views or prejudices.
 annoys.
aX KE LEMT
ISG,

DEBATE. (CONTINUED.)
Which is preferable, city or country life? POURTH SPEAKER .

1. Mr. President:-From the observations of the gentleman who has just taken his seat, one might, without an appeal to facts, naturally infer, that all good is confined to the country, and all evil centered in the city. In the life of a citizen, he finds a sort of Siberian destitation; so that
whether he walks, or talks, or studies, or eats, or drinks, or exercises, he is equally the victim of tyrannical custom.
2. Well, sir, to this doleful catalogue of imaginary ills, which must surely be regarded as the offspring of a distempered fancy, I can only append that old, familiar eaption of certain newspaper paragraphs:-" Important, if true."
3. Why, sir, who ever heard, till this hour, that study was a thing to be done to the best advantage "out in the country"? There only, it seems, we can get clear of noise and nuisance enough to enable us to think; as if people of studious habits, living in the city, were obliged by some unrelenting fatality to choose for a study just that spot in a town, where most "do congregate" carts, wagons, stages, and wheelbarrows, and where the din and clatter of commercial transactions are the most unceasing, and the most annoying; or, as if all parts of a city, and at all times of the day, were equally and hopelessly given up to clamor, uproar, and confusion.
4. Talk about opportunities for study? Where can they be better, where can they be as good as in the city? Here are capital schools, capital teachers, capital apparatus, capital libraries, capital courses of lectures, capital chances for literary conversation ; in fact, capital chances for every thing that can enlarge, store, train, and liberalize the mind.
5. But the gentleman dreads the vicious associations of the city. If that argument had any strength, it ought to drive him quite out of the world; for vicious people are, by uo means, peculiar to cities. It ought, at least, to render him a hermit,-to force him into the most absolute asceticism; fur nothing can be more obvious than that vicious people are ant the peculiar heritage and burden of cities.
6. Evil thrives, with more or less vigor and virulence, everywhere. We can not run entirely avoay from it, though we need not, and should not run heedlessly or designedly into it. Our positive duty is to oppose it, whether in our-
selves or in others. "Resist the devil," says the apostle James, " and he will flee from you." Surely, this Scriptural instruction differs toto colo from that which counsels us not to resist, but to run.
7. The truth is, Mr. President, there is often a positive advantage in being near to the wieked and the degraded, provided we have the heart to seek to do them good. Christ himself affords, by his practice in this regard, as in al', others, the best possible example. He was found among the wieked, the outcast, the wretched: saying in answer to the question, "Why eateth your master with publicans and sinn ars?" "They that be whole need not a physician, but they that are sick." By following this divine example, sir, we may derive the highest benefit to ourselves, while we are seeking to alleviate the woes of others.
8. The spirit of true Christianity is no anchoretic spirit. It goes out among men, because evil is among men, and seeks, like its blessed Founder, "to save that which is lost." That wicked men, in numbers, dwell in cities, is, therefore, no argument to induce good men to flee to the country. It is rather a reason to make them court that trial of virtue, by Which they may become, at once, the teachers and the taught in the ways and the works of God.

Well might the poet sing:-
"Thy praise, 0 Charity ! thy labors most
Divine; thy sympathy with sighs, and tears,

## And groans; thy great, thy god-like wish to heal

All misery, all fortune's wounds, and make
The soul of every living thing rejoice."
Questions.-1. What does the 4th speaker think might be in ferred from the preceding speech? 2. What is meant by Siberinn destitution? Ans. Such as exists in the barren regions of Sibaria. 8. What does he say of his opponent's doleful catalogue of evils? 4. How does he answer the argument, that the country is more favorable to study? 5. How does he answer that respecting the vicious associations of the city? 6. For what purpose does he quote the passage: "Resist the devil," \&c. 9 7. How does he show that there is often an advantage in being near the wioked?

## LESSON CXXX.

words for speling and deyining.

 Tran' quil, peaceful; quiet.
$\times \operatorname{Con} \cosh ^{\prime}$ I taNTs, accompaniments.

Ait $\mathrm{Lr}^{\prime}$ axcers, interested connecAL Li' A.
tions. tions.
$\times$ Taterí ina Ly, mockingly. Loa' ${ }^{\prime}$ 10, reasoning.

Mus tache', (mus tash',) long hair on the upper lip.
Dis $81 \mathrm{PA}^{\prime}$ tion, dissolute course of life.
SPreo 1 MEN, sample.
In ves fi an thon, a searching Con ven tios al, arising from out.
YIX VAi' I DATE, weaken. Cos Triv' AxCe, invention.
custom.
Mnm mon, wealth; or, the god of riches.

DEBATE. (CONTINUED.)

## Which is preferable, city or country life?

PIPTH SPEAKER.

1. Mr. President :- If I wished to give a distinct notion of the difference in signification, between the words ingenious and ingenuous, I think I might safely say that, in this discussion, thus far, the arguments for the country have been ingenuous, while the answers to them have been ingenious.
2. The country, says the first speaker, in substance, abounds in scenes and objects fitted to awaken admiration, and turn the thoughts of men toward their Creator. It differs from the city, in being the natural, instead of the artificial dwelling-place of man, and is, therefore, better adapted to the devélopment of his mental and moral character.
3. Now, this is a plain and ingemuous statement of truth: powerful, indeed, but only powerful, because it is true. But how is it answered? " 0 ," says the next speaker, "that's ail fancy! Men soon become indifferent to the inpressions of exterfal grandeur. These things may be fitted to excito sublime sentiments and holy affections, but they seldom do; for men are apt to pass them by unheeded."
4. Then the whole argument is dismissed with a fine flourish of words about people walking among the Alps, as
selves or in others. "Resist the devil," says the apostle James, " and he will flee from you." Surely, this Scriptural instruction differs toto colo from that which counsels us not to resist, but to run.
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4. Then the whole argument is dismissed with a fine flourish of words about people walking among the Alps, as
they would among common hills, and riding on the waves of the ocean as thoughtlessly as they would on the gentlyruffled surface of a tranquil lake. In all this, the real point, on which the argument was obviously meant to turn, viz, the comparative influence of city and country scenes and objects on man's moral nature, is quite overlooked. Now, sir, this may be considered ingenious; but it is far from being ingenauts.
5. Again; it was argued that the quiet and seclusion of rural life, afforded better opportunities for study and reflection than can be realized in the city; where there must be much of bustle and uproar,-the necessary concomitants of trade and commeree. In reply to this, we are rather tauntingiy told, that people in the city, who are inelined to study, do not, for that purpose, seek those parts of the town most beset with the noise of carts, and the clamor of commerce.
6. And, as if to draw the mind entirely from the point in debate, that is, from a simple comparison of advantages, where both places are admitted to have, at least, some claims to the thing in dispute, we are boastfully reminded, that in cities there are capital schools, capital lectures, and capital every thing! Surely, sir, this is somewhat ingenious in the way of logie; but is it candid? Is it ingenuous?
7. It was further argued, that the country is comparatively free from the vicious associations that are always collected in large cities; and forthwith a gentleman tells us that evil exists everywhere, and then quotes Seripture to show, what nobody denies, viz. : that we must "resist the devil." This is another specimen of logical ingenuity; but it wants the very life and soul of logic, that is, the open and ingenuous spirit, that Defits the investigation of truth.
8. Such, sir, is the reasoning, which has here been employed, in the attempt to invalidate the claims of the country to superior regard, as a place of residence. Vain attempt! "God made the country," some one has well observed, "but man made the city;" and there is here, as in all things else,
the same measureless distance between the works of divinity and the works of humanity.
9. The eity, sir, is a contrivance of trade,-trade that fosters "the love of money, which is the root of all evil,"trade, that enslaves all the powers of the mind, and lasies them into the degrading service of Mammon,-trade, that tempts men to trickery and falsehood,-trade, that makes them hasten to be rich, and so "pierce themselves through with many sorrows."
10. The city, sir, is the convenience and theater of fashion,-fashion that engenders fops and fools who delight in simulation and dissimulation; anxiously laboring to seem to be what they are not, and, not to be what they are,fashion, that forms and fosters hollow and deceitful friendships and alliances, makes happiness dependent upon the cut of a coat, the shape of a hat, the fit of a boot, or the length of a mustache, and resolves all gentility into a slavish conformity with modes of dress and address, often absurd and ridiculous, and rarely convenient to nature.
11. The city is the nursery of social vice;-that viee, I mean, that can thrive only in the midst of multitudes; that shelters itself under the concealments of trade, and fashion, and polities, and whatever else may yield a fultr outside, and so saps, unseen, the very foundations of virtue.
12. Why is it, sir, that people worn out, or disgusted with the toil and turmoil of trade, or with the empty and wearivome routhd of fashionable dissipation, or with the sorrowful ricissitudes of political ambition, fly away to the enchanting embrace of rural life, and seek in nature's path what was 8 vainly, though egrerly, pursued amid the artificial arrangements and conventional restraints of city life? It is because the country, being agreeable to nature, furnishes just those means and modes of enjoyment, which are the most effective and permanent, because they are the most reliable.
13. There healthful labor brings its natural reward, -" $a$ sound mind in a sound body." There the eye is gratified
with scenes of beauty and sublimity; there the ear is delighted with the song of birds and all the melody of nature; and there, if we will, we may in truth,-
"Look through nature up to nature's God !"
Questroxs. -1. How does the 5th speaker characterize the arguments of the previous speakers? 2 . How does he illustrate his statements? 3. How does he characterize the city in the 9th, 10th, and llith paragraphs? 4. How does he account for the retreat of mnny people from the city? 5. How is the country represented in the last paragraph ?
Why is the accent changed from the 4th to the 1st syllable, in the word dissimulation, and from the 2d to the 1st, in the word address, 10 th paragraph? Note V. p. 20.


WORD FOR SPELLING AXD DEFINING.
SPE CIP' IO, definite; particular, SUAV' 1 TY, gentleness of manner. $\backslash \mathrm{DE} J E C T^{\prime}$ ED, cast down.

PRoX IM' 1 TY, nearness.
Pro tract' en, prolonged.
AD MIN IS TRA' TION, government
IR RE $\operatorname{sign}^{\prime}$ IBLE, that can not be PE DES' TRI AN, walker.
resisted.
${ }^{2} 0^{\prime}$ amnt, forcible.
Con'tro vert ed, disputed.
${ }^{7}$ Com $^{\prime}$ PEN SA TED, recompensed.
$A T T_{R I}^{\prime}$ TIOX, abrasion; friction.

## กNJ DEBATE. (CONTINUED.)

Which is preferable, city or country life?
SIXTH SPEAKER.

1. Mr. President:- 1 have no disposition to imitate the example of the last speaker, in complaining of the course taken by others in the debate; but I ean not resist the :onviction, that the real point in dispute has not yet been fully brought out and discussed. I do not flatter myself, that I shall be able to do it, as it ought to be done. Yet, something in this way, I shall attempt.
2. The statement of the case, seems to be this. Two individuals, early in life, equal in health, fortune, and in social position, propose to themselves the question: "Which is preferable, city or country life?" It is not which would be preferable, supposing a man to be eager after wealth, or fashion, or some other specific object, which cities alone can confidently promise, because of the number and variety of the people in them; neither is it, which would be preferable, suprosirg a man to be in quest of health, or disgusted with the tedious and trifling ways of fashion, or worn out with the cares of business, or dejected and disheartened by the disappointments of ambition, or bent upon nothing but sober, profound, and protracted studies.
3. The question respeets exclusively neither of these supposed conditions or characters; for, if it did, its decision would be casy. The claims of the eity, for the one party, would be so absolute and overpowering, as to be quite irresistible; while the claims of the country, for the other party, would be no less cogent and convincing.
4. Now, with this, the true aspect of the case, that 15 , other things being equal, "which is preferable, town or country ?" I think I may assume a position in favor of the former, that can not easily be controverted. I set out with the observation, that the town affords several advantages which can not be had, nor compensated for, by a resort to the country. There is a certain polish and refinement acquired in city circles, or by the gentle attrition of city associations, whether for pleasure or business, which nothing in the ordinary rural life, can either produce or atone for.
5. This has been experienced always and everywhere The very words civility, from civis, in Latin, a citizen, urbanity, from urls, a city, in the same language; and, as has been affirmed by some, polite, from the Greek polis, $a$ city; these very words, I say, all expressive of that suavity and polish of manners that are essential to the true gentleman, show what has been the judgment of mankind for
centuries, respecting the influence of cities upon human character.
6. A second peculiar advantage of living in a city, arises from the multiplicity and proximity of its means and appliances for comfort and convenience. Whoever has experienced the annoyances growing out of the privations of country life, in this respect, will need no lengthy argument to make him feel its foree. In the country, days and even weeks of delay and consequent discomfort, spring from the want of things, that every corner, in a city, offers in perpetual abundance.
7. In the country, with but few intervals of relief, a walk in the roads is but a weary wading through mud, or snow, or a ceaseless contact with clouds of dust. In the city, except under a weak and inefficient administration of the laws, well-pared streets and walks, and withal well cleaned and sprinkled, invite the pedestrian to out-door business or exercise. Even, at night, when the country is everywhere shrouded in robes of darkness, the city, all brilliant with lamps, along the streets, and in the countless shops and saloons, offers both pleasure and safety in walking abroad.
8. In the country, such is the temptation to impertinent curiosity, that every body's business seems to be every other budy's business, and all and each, like the Athenians of old, seem " to spend their time in nothing else, but either to tell, or to hear some new thing." In the city, every man has enough, and sometimes more than/enough of his own business to attend to ; and so it comes to pass, that whether one eats or drinks, whether he rides or walks, marries or is given in marriage, buys or sells, or whatsoever he does, that is legal and proper, arrests no special attention, and calls for no general talk or silly wonderment.
9. A third peculiar benefit in city life, is impressively known and felt only when we are taken dangerously ill, or suddenly meet with some bodily calamity. In the country, where the population is sparse, a single physician is all that can ordinarily be supported in a widely-extended district.
10. It results, especially in cases of sudden and dangerous emergency, that the greatest delay and difficulty are experienced in securing timely medical aid and attendance. In the city, on the contrary, physicians and surgeons of all grades, are ever at hand, because, in cities alone, can they, in such numbers, be supported and encouraged. None can fail, at once, to see the singular superiority, in this respect, of the city over the country.
11. But, sir, I will pursue the subject no farther. I will not even claim the privilege, so freely accorded to others,that of calling to my aid the sweet voice of song. Rather let my arguments, whether worthy or worthless, stand all alone: unaffected by the magie influence of meter, the felicities of rhyme, or the airy forms of imagination.
12. I will only remind you, in conclusion, that the question should be decided on general grounds; that the respective claims of town and country are to be made upon those who are in a condition to choose, without the bias or necessity resulting from particular aims or personal and peculiar habits or infirmities.
13. And, judging in this, the only fair and philosophical manner, I claim for the city, -that splendid result of human progress,- that glorious achievement of associated labor and enterprise,-that spacious field for the exercise of Christian virtues,-that noble encourager of the arts and sciences, that matchless medium of trade and commerce, -that wondrous combination of comfort and convenience, -that incomparable nursery of the suavities and amenities of life, a true and triumphant decision in our favor.
Questioss.-1. What is the Cth speaker's view of the point in del ate? 2. Which side does he take? 3. What is his first argument for the city? 5. How does he make the words civelity, urlanity, and polite, tributary to his argument? 5. What is his urcond argument? 6. What is his third argument? 7. How does second argu

## LESSON CXXXII.

## WORDS FOR sPBLLING AND DEFINIXG.

SE Lic it A $A^{\prime}$ tion, a drawing out. $\{$ Tol' ER ATBs, endures.

De volyes', is incumbent. And vo ca ted, defended. DIs OARD' ED, rejected ; cast out
Te NaU' 1 Tx, close adherence. IM PHI CA' troN, inference. Re lis? quish myNt, abandondeliberation or discussion.

PER VEN' sios, misdirection.
DEBATE. (CONTINUED.) Which is preferable, city or country life?
SPEECH OP THE PRESIDENT.

1. Gentlemen:-The debate, on the present occasion though, in several respects, quite meritorious, exhibits, as it seems to me, seereral defieiencies deserving of notice. Some considerations, decidedly subordinate, have been injudiciously compelled to wear the aspect of weighty reasons; while arguments of real power, throngh some want of skill or care in directing their force, have either been kept in the back ground, or made altogether to miss their aim. Besides, the end of all wise discussion,-the elicitation of truth, has not been, in my judgment, sufficiently kept in view. The spirit of the debate seems rather to have been the spirit of con-
2. I, therefore, purpose, with your permission, to defer the duty of summing up and deciding, which devolves upon me, according to our rules, until the question has been more largely and liberally diseussed; proposing, for this purpose, that the subject be resumed at our next regular meeting.

- Meantime, allow me to occupy a few moments in venturing upon several suggestions and observations, designed, however feebiy, to impart to the debates in this place a character more in harmony with the professed object of our Associa-
tion, which is the moral and intellectual improvement of our own members.

3. I set out with this, as a prime rule of conduct in all debates, - that truth, and truth only, must be sought after, cherished, and advoêated; while error, whether in ourselves, or in others, whatever sacrifice it may cost us, must be a roided, discarded, and condemned. 入This is a hard rule to work by , for such is the tenacity with which we cling to opinions and prejudices once entertained, that it is difficult to let them go, and more difficult still to confess, even by implication, that we have been wrong.
4. There is, moreover, a certain love of victory, natural to the human heart, which finds nourishment in contests of all kinds, and which often tempts the unwary disputant "to make the worse appear the befter reason," and so secure a triumph at the expense of truth. You can not, therefore, my friends, be too cautious, too resolute, or too self-denying, in the application of this rule.
5. This leads me to a second precept, closely allied to the first, namely, to enter into the discussion of a question, with a mind prepared to accept trath, because it is truth; no matter who presents it, or on what side it appears. Such a preparation, however, is not to be acquired without effort. It impties a relinquishment of all disposition to take unfair advantages.
6. It carefully excludes the spirit of perversion; tólerates none of those countless shifts and subtleties that officiously offer their services in the defense of error and prejudice; admits what is true as readily as it denies what is false; guards the speaker against the indugence of petty personalities; teaches him to exercise every forbearance and avery courtesy, but, at all hazards, through whatever clouds of words, flaskies of wit, asssults of satire, or thunder of oratory, to make his way steadily inte the presence of allenchanting, all-satisfying truth.
7. A third rule of discussion is,-to study the subject of debate well beforehand, and, in so doing, take the widest
and most liberal views; determining your position only after pondering deeply both sides of the question, and carefully measuring and comparing the forces of each respectively. And, when once you have chosen your position, seek to fortify it in your own minds by an orderly and apt arrangement of all your argemients; so that when you come to be put upon the defense, you may have perfectly at command the ahole of your resourees.
8. This being done, have in readiness for detail and specification, those weak and untenable grounds which, by previous study, you have ascertained to be among the defenses of those who take the opposite side. This will command for you the respect that ever falls to him who is found to be aequainted with his theme, besides saving you the mortification of confessing ignorance and talking at a venture.
9. The foarth and last rule which time here allows me to offer, is,- ever to observe the rules of order and the courtesies of debate. "Order," it has been well said, "is Heaven's first law;" and nowhere, in the uuiverse, is that law more indispensable than in a deliberative assembly.
$\angle$ Let Earth unbalanced from her orbit fly,
Planets and suns run lawless through the sky,
and you produce no more confusion in the physical universe, than the same lawless course of things produces in the moral and intellectual world.
10. Every speaker should feel himself under the strietest obligation to maintain in practice, as in precept, the rules and regulations adopted for the government and conduct of our mectings. Nor is this all. Above and beyond all tho written requirements of the case, there is a certain educated refinement of manners,-a suatity of look, of word, and of act, without which all discussion savors of insolent contradiction, all debate sinks down into noisy wrangling
11. He, then, who indulges much in the use of repartee,

or safire, or ridicule, or whose deportment is so shaped as to wound the feelings of his oppobent, thereby proves himself a practical enemy to the inyestigation of truth; since his conduct shuts up all the reliable avenues to conviction, turns the discussion into a contest of abusive utterances, and, instead of friendship, generates a brod of antipathies and resentments, that not only ouflast the excitement of the oceasion, but often go with us through all subsequent lifc. It is, therefore, impossible to be too strict in the observance of this last rule; for, in debating, as in all other societies, the precept of the A postle is equally imperative, - "Let all things be done decently and in order."
12. I forbear, Gentlemen, further to test your patience. I have no apology to offer for thus assuming to myself the office of an adviser; unless it can be found in the well-meant, if not well-considered eudeavor to advance the common interests of the Association.
Questioss-1. What is the president's opinion of the debate? 2. Why does he defer the duty of summing up and deciding? 3 . How does he propose to occupy a few minutes? 4. What is his 1st rule for the conduct of a debate? 5 . What is the $2 d$ rule? 6 . rule for the conduct of a debate?
What is the 3d? 7. What is the th? 8. How docs he conclude? What is the 3d? 7. What is the 4th? 8. How docs he conclude

Lesson cxxxiti.
words yor speluing and defrang.

## 

Pre stst ${ }^{\prime}$ iso, hend-strong. Un Bi' as sis, esempt from pre-
Per stst iso, hend-strong-
Crit' ic, examiner.
Cait' ic, examiner.
Nig' gakd, miserty; sparing.
$\mathrm{d} \mathrm{y}^{\prime}$ A BICE, mean economy.
$\square)^{\mathrm{Ar}^{\prime} \triangle \text { Rice, mean economy. }}$
ADVICE TO A YOLNG OLIIIC.
Af:ExANDEIE POPE.

1. 'Tis not enough, taste, judgment, learning join.

In all you speak, let truth and candor shuic; That not alone what to your sense is due All may allow, but seek your friendship too
2. Be silent always, when you doubt your sense, And speak, though sure, with seeming diffidence: Some positive, persisting fopis we know, Who, if once wrong, will needs be always so: But you, with pleasure own your errors past, And uake each day a eritic on the last.

8 Tis not enough your counsel still be true:
Blant truths more mischief than slight errors do; Men must be taught, as if you taught them not, And things unknown proposed, as things forgot. Without good breeding, truth is disapproved; That only makes superior sense beloved.

4 Be niggard of advice on no pretense; For the worst ayarice is that of sense.
With mean complacence ne'er betray your trust, Nor be so civil as to prove unjust.
Fear not the anger of the wise to raise ;
Those best can bear reproof who merit praise.
5. But where's the man who counsel can bestow, Still pleased to teach, and yet not proud to know;
Wubiased, or by fayor, or by spite
Not dully prepossessed, nor blindly right,
Though learned, well-bred; and, though well-bred, sincere;
Modestly bold, and humanly severe;
Who to a friend his faults can freely show, And gladly praise the merit of a foe?
6. Blest with a taste exact, yet unconfined;

A knowledge both of books and human kind; Generous converse; a soul exempt from pride; And lore to prgise with reason on his side Careless of censure, nor too fond of fame;
Still pleased to praise, yet not afraid to blame;
Averse alike to flatter or offiend;
Not free from faults, nor yet too vain to mend?
Ques.ioxs.-1. Why must we add truth and candor to taste, judgment, and learning? 2. When must we be silent? 8. How must we speak? 4. What is said of certain fops? 5. How should we regard one day with respect to another? 6. With what precepts does the piece conclude?

## LESSON CXXXIV.

words for spelliyg and deyinina.
Wince, shrink; start back. Sole, a species of marine fish. Eff eva trd, raised
KEY , tone of voice.
$4 \mathrm{VEN}^{\prime}$ I sox, flesh of beasts of the ? Tras' 1 NG, vexing ; annoying. chase.

Loathe, abhor; greatly dislike. Gulps, swallows greedily.
Tras' ing, vexing : annoying. (Dis PLEAs' ED, offerided.

TIE FRETPUL MAN.
william cowper.

1. Some fretful tempers wince at every touch; You always do too little or too mueh; You speak with life, in hopes to entertain; Your elevated voice goes through the brain. You fall, at once, into a lower key ;That's worse, the drone-pipe of a bumble-bce.
2. The southern sash admits too strong a light ; You rise and drop the curtain,-now 'tis night. He shakes with cold; you stir the fire, and strive To make a blaze;-that's roasting him alive. Serve him with venison, and he chooses fish; With sole;-that's just the sort he would not wish.
3. He takes what he, at first, professed to loathe, And, in due time, feeds heartily on both; Yet still o'erelouded with a constant frown, He does not swallow, but he gufps it down. Your hope to please him vain on every plan, Himself should work that wonder, if he can.
4. Alas, his efforts double his distress.

He likes yours little, and his own still less; Thus, always teasing others, always teased, His only plecesure is to be diepicased.

Questions-1. What is snid of the fretful man, in the first two ines? 2. What in the next three lines? 3. What efforts for his comfort are referred to? 4. How is he described? 5. What is his only pleasure?
What kind of emphasis on yours and oton, last stanza ?

## LESSON CXXXV.

## WORDS FOR sPELLING AND DEFINING.

 En a $\mathrm{NA}^{\prime}$ tios, offspring. Cor Po' REAL, material; bodily. EE QUA' tions, propositions asMQUAK' EY , place wherestones are serting equality between two dug from the earth. quantities.
Ey BEL' LISB RD, beautified.
Phas t tic, shaping: molding.
Si miL' 1 тUuk, likeness.
Sur mount', overcome

Pua'ticoes, perches; vestibules. Leg is LA' tios, law-making.

1. Jon' a thas En' wards, celebrated for his metaphysical knowledge and skill, was born at Windsor, Conn., in 1703, and died in New Jersey, in 1758.
2. Cyp ${ }^{\prime}$ bin $\mathrm{T}_{\mathrm{E}}$ 'sus es, statues of the Cyprian Venus, Venus, the goddess of love being so called, becanse she was chiefly worshiped in the island of Cyprus. The Grecian senlptors and painters sied with each other in forming her inuge, as the perfect ideal of female beauty and attraction.
3. IIsR' Cu Less, a celebrated hero of antiquity, who, after his death, came to be ranked among the gods. He was famous for his exploits if strength and agilgty. The allusion, in the text, is to the ald fable, in which a wagoner whose wheels had become set in the mul, is said to have ceased all effort to get them out, in order to pray for deliverance to Nereules; upon which Hercules is represented as showing himself through a cloud, and bidding the man first to put his shoulder to the wheel, and then call for sid from above.

## TIIE CULTIVATION OF TIE MIND.

TV以ア0 -

1. It is the intelligent and immortal mind, which preëminently distinguishes man from the countless forms of animated nature around him. It is this, which not only gives him dominion over them all, but raises him to an alliance with angels; and, through grace, to converse with God himself. Mysterious emanation of the Divinity! Who ean measure its capacity, or set bounds to its progression in knowledge?
2. But this intelligent and immortal principle, which we call mind, is not created in full strength and maturity. As the body passes slowly through infancy and childhood, so
does the mind. Feeble, at first, it "grows with the growth, and strengthens with the strength" of the corporeal system. Destitute alike of knowledge at their birth, the children of one fimily, or generation, have, in this respeet, no adrantage over those of another. All, the high as well as the low, the rich as well as the poor, have every thing to learn.
3 No one was ever born a Newton or an ${ }^{1}$ Edwards. It is a patienc, rigorous, and long-continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Thus, native talent in a child, may be compared to the small capital, with which a young merchant begins in trade. It is not his fortune, but only tle means of making it.
3. It may, also, be likened to a quarry of fine marble, or to a mine of the precious metals. The former never starts up spontaneously into ${ }^{2}$ Cyprian Venuses, nor does the latter, of its own accord, assume the shape and value of a shining currency. Nuch time, and labor, and skill are requisite, to fashion the graceful statue, and to refine and stamp the jellow treasure.
4. In every system of education, two things should be kept steadily in viem :-first, that the mind itself is to be formed, -is to be gradually expanded and strengthened into vigorous manhood, by the proper exercise of its faculties; end, secondly, that it is to be enriched and embellished with various knowledge. In practice, however, these two things can not be separated. For, at the same time, that the plistic hand of education is strengthening and enlarging the mind, by aubjecting it to severe and sometimes painful disceipline, this very exercise is continually enriching it with new and important ideas.
5. Thus, to illustrate the poiat by a plain similitude, we do not, when we begin with the child, find the intellectual temple already built, and waiting only to be furnished; but we must lay the foundation, and carry up the walls, and fashion the porticoes and arches, while we are carring the
ornaments, and bringing in all that is requisite to finish the edifice and furnish the apartments. That, then, must obviously be the best system of mental education, which does most to develop and strengthen the intellectual powers, and which pours into the mind the richest streams of science and literature.
6. The object of teaching should never be, to excuse the student from thinking and reasoning; but to teach him how to think and to reason. You can never make your sc n , or your puril a scholar, by drawing his diagrams, measuring his angles, finding out his equations, and translating his Majora. No. He must do all these things for himself. It is his own application that is to give him distinetion. It is climbing the hill of science by dint of effort and perseverance, and not being carried up on other men's shoulders.
7. Let every youth, therefore, early settle it in his mind that if he would ever be any thing, he must make himself; or, in other words, must rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon ${ }^{3} H$ ercules. Put him first upon his own invention; send him back again and again to the resources of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish.
8. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When, in the rugged paths
T of science, difficulties which he can not surmount impede his progress, let him be helped over them; but never let him think of being led, when he has power to walk without help, (nor of carrying his ore to another's furnace, when he can melt it dorm in his own.
9. To excuse our young men from painful mental labor, in a course of liberal edueation, would be about as wise, as to invent easy cradle springs for the conveyance of our children to school, or softer cushions for them to sit on at home, in order to promote their growth, and give them vigorous constitutions. By adopting such methods, in the room of thoss
distinguished men, to whom we have been accustomed to look for sound literary and theological instruction; for wise laws, and the able administration of justice, our pulpits, and courts, and professorships, and halls of legislation, would soon be filled, or rather disgraced, by a succession of weak and rickety pretenders.
Questions.-1. What is it that distinguishes man from other animals? 2. To what does it raise him? 3. What comparison is male between the mind and body as to growth? 4. In what re${ }^{\mathrm{Ef}} \mathrm{ec}$ are the rich and poor alike? 5 . What makes the great mind? ${ }^{8 /}$. With what may the native talent of a child be compared? 7 . What is snid in the note, of Cyprian Venuses? 8. What two things should be hept in view in every system of education? 9 . How is the point illustrated? 10. What is the best system of mental education? 11. What should be the object of teaching? 12 , What must the pupil do for himself? 13. When, only, should he be assisted! 14. What leading sentiment is contained in the closing paragraphs ?
 words for sprling and depining.
as sist', stand, or rest on. U siors', ( $u$ neek' $)$ single in In $x^{\prime} 1$ TATE, copy; pattern after. kind or excellence.
$\mathrm{C}^{\prime}$ ' MU LA TIVE, augmentative. Cri's sis, hight, or turning point. A dopt' bd, taken as one's own. Clo' ver, divided; parted.
Ex TEM PO RA' NE oUS, unpre- Deiox, condescend.

- meditated. RE-pro DHCE', produce again.

1. Whit' lam Shak' speare, the illustrious dramatic poet, was born at Stratford-upon-Avon, April 23d, 1564, and died in 1616.
2. Bes' ja mis Frank' lix, the eminent American Philosopher, was born at Boston in 1706, and died in 1790.
3. Fran' cis Bu'cos, Baron of Verulam, was born at London in 1561. He was one of the greatest philosophers that any age or country has produced. He exnmined the whole circle of the sciences, and directed all his studies and efforts at a reform in the systems of human knowledge. He died in 1626.
4. Sir I'sma New' tox, the most renowned of philosophers, was born at Colsterworth, in Lincolnshire, Dec. 25, 1642, and died in 1727.
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4. Sir I'sma New' tox, the most renowned of philosophers, was born at Colsterworth, in Lincolnshire, Dec. 25, 1642, and died in 1727.
5. Scre ${ }^{\prime}$ I o is the name of a celebrated family of ancient Rome The name is identified with some of the most splendid triumples of tle Roman arms. The most eminent of the family was Publius Cornelius Scipio, surnamed Africanus, who conquered Hannibal He died B. C. 183.
6. Puid' i As, an Athenian, and one of the greatest sculptors of antiquity : born B. C. 498 , aud died 431 B. C.
7. $\mathrm{Mo}^{\prime}$ ses, the great Jewish Lawgiver.
8. DAN TE A LL GHIE' RI, the most sublime of Italian poets: bort at Florence, Anno Domini 1265.

## SELF-RELIANCE.

## a. Waldo exersox.

1. 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.
2. Where is the master who could have taught ${ }^{1}$ Shakspeare? Where is the master who could have instructed ${ }^{4}$ Franklin, or Washington, or ${ }^{3}$ Bacon, or ${ }^{4}$ Newton? Every great man is a unique. The Scipionism of ${ }^{5}$ Scipio is precisely that part he could not borrow. If anybody will tell me whom the great man imitates in the original crisis, when he performs a great act, I will tell him who else than himself can teach him. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned thee, and thou canst not hope too much, or dare too much
3. There is, at this moment, there is for me an atterance bare and grand as that of the colossal chisel of ${ }^{6}$ Phidias, or trowel of the Bgyptians, or the pen of ${ }^{3}$ Muses, or ${ }^{8}$ Dante, but difierent from all these. Not possibly will the soul all rich, all eloquent, with thousand cloven-tongue, deign to repeat itscif; but, if I can hear what these patriarchs say, surely I can reply to them in the same pitch of veice: for the ear and the tongue are two organs of one nature. Dwell up
there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foremorld again.
Questions.-1. Whint is said of that which ench can do best? 2 . When only can one know what it is? 3. What is meant by the "colossal chisel of Phidias"? 4. What persons are here meant by Patriarchs?

## Lesson cxxxitl.

words for speliing and definiva.

Ad verse, opposing.
Tempt, try; venture on.
XTim or oes lx, timidly.
Meax, medium; middle point.

- Havxt, frequent: resort to.

况 $\mathrm{BIT}^{\prime}$ tering, making unhappy. $\operatorname{Pro~} \mathrm{PI}^{\prime}$ tious, favorable.

TIIE WAY TO MEET ADVERSITY.
HOBACE EY COWPIER.

1. Receive, dear friend, the truths I teach, So shalt thou live beyond the reach

Of adverse Fortune's power;
$\%$ Not always tempt the distamt deep, Nor always timorously ereep Along the treacherous shore.
2. He that holds fast the golden mean,

And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor
Nor plagues that haunt the rich man's door
D $Q: D] D$
Imbitfering all his state.
3 The tallest pines feel most the power Of winter's blasts; the loftiest tower Comes heariest to the ground; The bolts, that spare the mountain's side, His cloud-capt eminence divide, And spreud the ruin round.
4. The well-informed philosopher Rejoices with a wholesome fear, And hopes, in spite of pain;
If winter bellows from the north,
Soon the sweet Spring comes dancing forth, And Nature laughs again.
5. What if thy heaven be overeast, The dark appearance will not last; Bxpect a brighter sky.
The god that strings the silver bow,
Awakes sometimes the muses too, And lays his arrows by.
6. If hindrances obstruct thy way, Thy magnanimity display,

And let thy strength be seen;
But 0! if fortune fill thy sail
With more than a propitious gale,
Take half thy canvas in.
Questrons.-1. What advice is given in the first stanza? 2. How, in the next stanza, is the poet's meaning explained? 3 . What illustrations are given in the third stanza? 4. What is ssid of the well-informed philosopher? 5hat encouragement to the desponding is given in the fifth and sixth stanzas? 6. Which of the heatien deities is referred to in the finh stanza? Ans. Apollo, the god of archery, prophecy, and music. 7. Who were the muses? Ans. Certain goddesses who were supposed to preside over poetry, music, the arts and sciences.


## Lesson cxxxyiil.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

1. When adverse winds and waves aríse, And in my heart despondence sighs; When life her throng of cares revéals, And weakness o'er my spirit stéals; Grateful I hear the kind decrée, That, "As my dáy, my strength shall bè."
2. When, with sad footstep, memory roves
'Mid smitten joys and buried loves;
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee, That, "As my day, my strength shall be."
3. One trial more must yet be past,

One pang-the keenest, and the last;
And when, with brow convulsed and pale,
My feeble, quivering heart-strings fail,
Redeemer, grant my soul to see
That, "As her day, her strength shall be."
Questions.-1. In what part of the Scriptures is the heading of this piece found? Ans. Deut. 33d chapter, 25th verse. 2. What is intended to be taught in this piece?

## LESSON CXXXIX. <br> words for speling and derining.

Rev o lu' tiox iz ing, changing Per pet' $\mathrm{U}^{\mathrm{ATE}}$, continue. completely - м мо $\mathrm{BIL}^{\prime}$ I ty, fixedness. $\quad \mathrm{RA}^{\prime}$ tio, rate; degree Con serv' a tism, desire and $/ \mathrm{FA} \mathrm{TU}^{\prime} \mathrm{I} \mathrm{TY}$, weakness of mind.
effort to preserve what is esta- $\operatorname{PRE}$ plcr ${ }^{\prime} \mathrm{kD}$, foretold.

+ blished.
(MO MEN' TEM, impetus.
WiEld $^{\prime}$ ER, manager ; handler. Wibld ${ }^{\prime}$ Er, manager; handier.
Vis' $^{\prime}$ DI cate, defend; justify. Par'sel exck, foreknowledge. $\mathrm{AR}^{\prime} \mathrm{ID}$, dry ; parched. Phan toms, specters; fancies. Per en si al, unceasing.
$E^{\prime}$ e la tisa, vying with.
Pkr sist ent, persevering. Ma la miovs, infections. $\mathrm{PRI}^{\prime}$ or, previous.
$\left\{\begin{array}{l}\mathrm{PRH}^{\prime} \mathrm{OB}, \text { previons. } \\ \mathrm{Con}^{\prime} \mathrm{PE} \text { TENCE, sufficiency. }\end{array}\right.$ UnFURI/kD, unrolled; spread out.

1. Na than' the Haw' thorez, who, according to an excellent judge, "is among the first of the first order of writers," was born at Sa em, Mass., about the year 1807.

## AGRICULTURAL PURSUITS.

(Extract from an Address before the Indiana State Agricultural Society.)

1. I do not seek to disguise the magnitude and the diffi culty of the work I contemplate-that of revolutionizing our
agrienture, and making it the most elevated and ennobling, because the most intellectual pursuit of man. I realize the mountains of Prejudice that are to be leveled, the Dead Seas of Ignorance that must be filled up, the constitutional immobility of Conservatism, that must be overeome, before the end can be attained.
2. But I see, also, how "the stars in their courses" fight in behalf of Progress and Enlightenment, -how immense has been the march of Intelligence, as well as Invention and Physical Improvement in our age,--how the Steamboat, the Railroad, the Steam Press, the Ocean Steamship, the Electric Telegraph, are speeding us onward with a momentum the world has never before known, -and 1 hear a voice from all these, and many a kindred impulse, and infuence, bidding Man, the Cultívator, advance boldly ard confidently to take his proper post as lord of the animal kingdom, and wielder of the elements for the satisfaction of his wants, and the development of his inmortal powers.
3. Thear them calling him to vindicate the discernment or the prescience of those glorious old Greeks, who gave our Farth in her young luxuriance the name of Kosmos or Beauty - a name belied by our scarred and stumpy grainfiellas, our seared and barren pastures, our bleak and arid deserts, our foul, malarious marshes; but which Science sball yet justify, and joyous labor perpetuate.
4. In spite of all distractions and impediments, "he world doos more," and even the most slugyish and stubborm are carried along with it. Our Agriculture, as a whole, is more skillful and efficient than it was thirty pr forty years ago; and it is now improving in accelerated ratio. Even $I$, the descendant of a live of poor cultivators, stretching back, very likely, to him who, through his own blindness and fatuity. lost the situation of head gardener in Eden, -even $l$ feel the all-pervading impulse toward improvement and reform.
5. 'Hawthorne, in his "Three-Fold Destiny," tells the story of a young man who wandered all the world over in
quest of three wonderful incidents, which, it had been predicted, should occur to him; and returned disappointed and spirit-broken, to find them all under the shadow of his paterual roof. I perceive in this tale, as in every work of true genius, some reflection of a universal fact,-an appeal to the general experience and the heart of Humanity. How many have cliased deluding phantoms through the fervid noontide of life, only to find, as evening shadows drew around them, that Ambition had no goal, Achievement no triumph, to equal the calm, pereonial joys of a humble, rural home!
6. I commend the moral of Hawthorne's story to our young men, who are, from year to year, setting forth so bravely to wrench fortune from the golden sands of California, or win her, among the young cities, that, emulating the growth of Jonah's gourd, are beginning to dot the American shores of the great Pacific. Far be it from me to insinuate that their renture is a wild one, and their hopes necessarily doomed to untimely blight.
7. I have faith in American energy; still more in sturdy, persistent, intelligent Industry; and I feel sure that a clime so genial, a country so diversified in its natural features, a soil so deep and virgin, as those of California, must proffer many inducements to the hardy, resolute pioneer, even though that soil be here and there sprinkled with gold. Such an enterprise as the peopling and settling of a country so new and so remote from prior civilization, will, of course, demand its martyrs: in its prosecution, thousands will die, and tens of thousands fail; but the enterprise itself will neither die nor fail; and many of those who fitly embark in it, will achieve, at last, success and comipetence.

- thousands, whom filial or parental ties retain among us, while they impatiently champ the bit, and say: "Why am not $I$, too, at liberty to cross the Rocky Mountains, and gather my share of the golden harvest?" To these I would earnestly say: "Believe not, repining friends! that California
and fortune are inseparable, nor forget that there were broad avenues to success and competence, before Fremont unfurled his Bear standard in the valley of the Sacramento."
Questioss.-1. What difficulties does the speaker find in the way of revolutionizing our agriculture? 2. From what cireumstances does hie derive encouragement that such revolution will take place? 3. What is snid of the name Komos, applied by the Greeks to our earth? 4 How does our agriculture at present compare with its condition 30 or 40 years ago? 5. What story in Hawthorne's Three-Fold Destiny is referred to? 6. To whom does he recommend the moral of this story? 7. What advice does he give those wio are impatient to seek their fortunes by gold-digging?


Lesson cxl.
WORDS FOR sPELLING AND DEFINING.
E QUTP' prd, fitted out.
Y Ix HER' IT ANCE, possession. Is ${ }^{\prime}$ DI cate, denote ; point out. $\left\{\begin{array}{l}\text { Peis s } \\ \prime^{\prime} \\ \text { fios, act of throbbing. }\end{array}\right.$ Mas' ule, redden; crimson. \ $\mathrm{RE}_{\mathrm{E}}$ Luct ast, uawilling.

1. Pierre de Ter' ball, Gaeva umá' Bay'ard, called the knight without fear and without reproach, was born in 1476 , in the castle of Bayard, near Grenoble. He was one of the most spotless characters of the middle ages. He died April 30th, 1524.
2. Hes'ry Fras' cis D'Aa' ues seavo, (Dag'aso, distinguished in the annals of French eloquence and jurisprudence, was born at Limoges in 1668. After a life of signal usefulness, he died in the year 1751.

## parting address to la faybtte.



1. The ship is now prepared for your reception, and equipped for sea. From the moment of her departure, the prayers of millions will ascend to Heaven, that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as your visit to this scene of your youthful glory, has been to that of the A merican people. 2. Go, then, our beloved friend, return to the land of brilliant genius, of generous sentiment, of heroic valor; to that beautiful France, the nursing mother of the Twelfth Louis and the Fourth Henry; to the native soil of 'Bayard and 'D'Aguesseau.
2. In that illustrious catalogue of names, which she claims as those of her children, and with honest pride holds to the admíration of other nations, the name of La Fayette has already, for centuries, been enrolled. And it shall henceforth burvish into brighter fame; for if, in after days, a Frenchman shall be called to indicate the character of his nation by that of one individual, during the age, in which we live, the blood of lofty patriotism shall mantle in his cheek, the fire of conscious virtue shall sparkle in his eye, and he shall pronounce the name of La Fayette.
3. Yet we, too, and our children, in life, and after death, shall claim you for their own. You are ours by that more than patriotic self-devotion, with which you fletv to the aid of our fathers, at the crisis of their fate; ours by that long series of years, in which you have cherished us in your regard; ours by that unshaken sentiment of gratitude for your services, which is a precious portion of our inheritance; ours by that tie of love, stronger than death, which has linked your name, for the endless ages of time, with the name of Washington.
4. At the painful moment of parting from you, we take comfort in the thought, that, wherever you may be, to the last pulsation of your heart, our country will ever be present to your affections; and a cheering consolation assures us, that we are not called to sorrow, most of all, that we shall see your face no more. We shall indulge the pleasing - anticipation of beholding our friend again.
5. In the mean time, speaking in the name of the whole people of the United States, and at a loss only for language to give utterance to that feeling.of attachment, with which the heart of the nation beats, as the heart of one man,-I bid you a reluctant and affectionate farewell.

- Questrovs.-1. When and for what will the prayers of millions aeornd? 2. What, in the 3d paragraph, is said of the name of La Fayette: 3. In what sense is La Fayette ours' 4. In what does the speaker take comfort at the moment of parting from La Fayette? 5. How does the speech close?


## LESSON CXLII

THE MIGIT WITII THE RIGHT.

1. May every year but bring more near The time when strife shall cease,
When truth and love all hearts shall move To live in joy and peace.
Now sorrow reigns, and earth complains; For folly still her power maintains; But the day shall yet appear,
When the might with the right and the truth shall be; And, come what there may, to stand in the way,

That, day the world shall see.
W. E. Hicxsor.

Let good men ne'er of truth despai Though humble efforts fail;
AWe'll give not $0^{\prime}$ er, until ence more The righteous cause prevail.
Though vaiu and long, enduring wrong, The weak may strive against the strong; But the day shall yet appear,
When the might with the right and the truth shall be;
And, come what there may, to stand in the way,
That day the worid shall see.
3. Though interest pleads that noble deeds The world will hot regard;
To noble minds whom duty binds,
No sacrifice is hard.


The brave and true may seem but few; But hope keeps better things in view
 And the day shall yet appear,
When the might with the right and the truth shall be; And, come what there may, to stand in the way,
D That day the world shall see.
Questross.-1. What wish is expressed concerning every year?
2. Why does earth complain? 3. What day shall yet appear? 4. Or what should one not despair? 5. What is said of noble minds? 6. What is said of hope ?

What is there peculiar in the 1st, $3 \mathrm{~d}, 5 \mathrm{th}, 7 \mathrm{th}, 8 \mathrm{th}$, and 9 th lines of each stanza? What sound has the second $c$ in the word sacrifice?

WORD FOR sPELLING AND DEfining.
Tri' bin, muddy: not clear.
Ca ress', embrace.
${ }^{\mathrm{A} R E}$ cess' ${ }^{\prime}$, a receding.
Be wil der ing, distractirg.

## FALLS OF THE MOHAWK.

1 From rise of morn till set of sun, I've seen the mighty Mohark run ; And, as I marked the woods of pine Along its mirror darkly shine, Like tall and gloomy forms that pass, Before the wizard's midnight glass; And, as I viewed the hurrying pace, With which he ran his turbid race, Rushing alike, untired and wild, Through shades that frowned and flowers that smiled, Flying by every green recess,
That wood him to its calm caress,
Yet, sometimes turning with the wind,
As if to leave one look behind,-
2. Oh! I have thought, and thinking, sighed -

How like to thee, thou restless tide,
May be the lot, the life of him,
Who roams along thy water's brim !
Through what alternate shades of woe,
And flowers of joy my path may go!
How many an humble still retreat
May rise to court my weary feet,
While still pursuing, still unblest,
I wander on, nor dare to rest!
B 3. But, urgent as the doom that calls
Thy water to its destined falls, I see the world's bewiddering force Ilurry my heart's devoted course From lapse to lapse, till life be done, And the last current cease to run !

Oh, may my falls be bright as thine! May Heaven's forgiving rainbow shine Upon the mist that circles me, As soft, as now it hangs o'er thee!

Questrons. - 1. What thoughts were suggested to the poet on viowing the Mohawk? 2. With what prayer does the piece close?

## FOURTH READER.

it, I do not possess ; a boldness, to which I dare not aspire; a valor ask hich 1 can not covet. I can not lay myself down in the way of the welfare and happiness of my country. That I ean not, I have not the courage to do. I can not interpose the power, with which $I$ am invested, a power couferred, not for my personal benefit, nor for my aggrandizement ${ }^{2}$, but for my country's good, to check her onward march to greatness and glory. I have not courage enough, -I am too cowardly for that.
4. I would not, I dare not, in the exereise of such a trust, Hie down, and place my body across the path that leads my country to prosperity and happiness. This is a sort of courage widely different from that which a man may display in his private conduct and personal relations. Personal or private courage is totally distinct from that higher and nobler courage which prompts the patriot to offer himself a voluntary sacrifice to his country's good.
. 5. Apprehensions of the imputation of the want of firmness, sometimes impel us to perform rash and inconsiderate acts. It is the greatest courage to be able to bear the imputation of the want of courage. But pride, vanity, egotism, so unamiable and offensive in private life, are vices which partake of the character of crimes, in the conduct of public affuirs. The unfortunate victim of these passions can not see beyond the little, petty, contemptible circle of his own personal interests.
6. All his thoughts are withdrawn from his country, and concentrated on his consistency, his firmness, himself. The high, the exalted, the sublime emotions of a patriotism, which, soaring toward heaven, rises far above all mean, low, or selfish things, and is absorbed by one soul-transporting thought of the good and the glory of one's country, are nerer felt in his impenetrable bosom.
7. That patriotism which, catching its inspirations from the immortal God, and leaving, at an immeasurable distance below, all losser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of
devotion, and of death itself,-that is public virtue,-that is the noblest, the sublimest of all public virtues !

Questross.-1. What does Mr. Clay say of the high qualifies attributed to him by Mr. Rives? 2. What sort of courage does Mr. Clay disclain!? 3. What difference does he make between private and pultic courage? 4. What does he set down as the greatest cournge? 5 How are pride, ranity, and egotism, in the conduct of public affairs, to te regarded: 6. What does he commend, in the last paragrapli, as the noblest of all virtues?

words for spelling and definiva.
Fo ebey' sic, relating to courts. $\}$ Dis crim is a'tion, discernment. Aus $\mathrm{PI}^{\prime}$ crevs, fortunate. Cont bl sn thon, association. Im Pas' siox bd, animated. Sun'sive, persuasive. Dra' per ins, hangings. Conslon' zd, hinded over. Man $\mathrm{NAN}^{\prime} 1$ mous, noble-minded TBA DI' TION AL, delivered orally from parents to children.

1. AO A wEM' xos, coramander-in-chief of the Grecian forces against ancient Troy, who is styled by Homer, "king of men."

DEATH OF HENRY CLAY.
REv. C. M. BUTLER, D. D.
"How is the strong staff broken, and the beautiful rod"-Jeremiah, 48 th chap. 17 th verse.

1. Before all hearts and minds in this august assemblage, the vivid image of one man stands. To some aged cye, he may come forth from the dim past, as he appeared in the neighboring city of his native State, a lithe and ardent youth, full of promise, of ambition, and of hepe. To another, he may appear, as in a distant State in the Courts of Justice, erect, high-strung, bold, wearing fresh forensic laurels on his young and open brow.
2. Some may see him in the earlier, and some in the later stages of his career, in this auspicious theater of his renown;
and, to the former, he will start out in the background of the past, as he appeared in the neighboring Chamber,-tall, elite, impassioned, with flashing eye, and suasive gesture, and clariou voice,-an already acknowledged 'A gamemmon, -king of men; and, to others, he will again stand in this chamber, "the strong staff" of the bewildered and staggering State, and "the beautiful rod," rich with the blossoms of senius, and of patriotic love and hope; the life of youth still remaining to give animation, grace, and exhaustleas vigor to the wisdom, the experience, and the gravity of age.
3. To others, he may be present, as he sat in the chamber of sickness, cheerful, majestic, gentle, this mind clear,his heart warm,-his hope fixed on Heaven, peacefully preparing for his last, great change. To the memory of the minister of God, he appears as the penitent, humble, and peaceful Christian, who received him with the affection of a father, and joined with him in solemn sacrament and prayer, with the gentleness of a woman, and the humility of a child. "Out of the strong came forth sweetness!" "How is the strong staff broken, and the beautiful rod!"
4. But not before this assembly only, does the venerab'a image of the departed statesman this day distinetly stand; for more than a thousand miles, east, west, north, and south, it is known and remembered at this place and hour, a Nation's representatives assemble to do honor to him whose fame is now a Nation's herftage,-a Nation's mighty heart throbs against this Capitol, and beats through you.
5. In many cities, banners droop, bells toll, cannons boom, funeral draperies wave. In crowded streets, and on surrounding wharves, upon steamboats, upon rail-cars, in fields, in workshops, in homes, in sehools, millions of men, women, and children, have their thoughts fixed upon this scene, and say mournfully to each other, this is the hour, in which, at the Capitol, the Nation's representatives are burying Henry Clay.
6. Burying Henry Clay'! Bury the records of your country's history,-bury the hearts of living millions,-bury
the mountains, the rivers, the lakes, and the spreading lands from sea to sea, with which his name is inseparably asseciated, and even then you would not bury Henry Clay; for he lives in other lands, and speaks in other tongues, and to other times than-ours.
7. A great mind, a great heart, a great orator, a great career, have been consigned to history. She will record his rare gifis of deep insight, keen discrimination, clear staterent, rapid combination, plain, direct, and convineing logic. She will lore to dwell on that large, generous, magnanimous, open, forgiving heart.
8. She will linger with fond delight on the recorded or traditional stories of an eloquence that was so masterful and stirring, because it was but himself struggling to come forth on living words, because though the words were brave, and strong, and beautiful, and melodious, it was felt that behind them there was a soul braver, stronger, more beautiful, and more melodious than language could express.
9. She will point to a career of statesmanship which has, to a remarkable extent, stamped itself on the public policy of the country, and reached in beneficent, practical results, the fields, the loons, the commercial marts, and the quiet homes of all the land, where his name was with the departed fathers, and is with the living children, and will be with successive generations, an honored household word.
10. I feel, as a man, the grandeur of this career, but, as an immortal, with this broken wreek of mortality before me, with this scene, as the end of all human glory, I feel that no eareer is truly great, but that of him who, whether he be illustrious or obscure, lives to the future in the present, and, linking himself to the spiritual world, draws from God the life, the rule, the motive, and the reward of all his labor.

Questioss.-1. In what various aspects to different persons may Mr. Clay be supposed to have appeared at the time of his death 2. What does the speaker say of burying him? 3. How will history regard his memory? 4. What is the only truly great career?


LESSON OXLV.
words for speling and defining.
Z Mien, aspect; look
$\left\{\mathrm{CA}^{\prime}\right.$ dence, tones; sound.
Cham pi on, hero; advocate. Con'se Cra ted, sanctified.

## HENRY CLAY.

1. With voice and mien of stern control He stood among the great and proud,
And words of fire burst from his soul,
Like lightnings from the tempest-cloud;
His high and deathless themes wefe crowned
With glory of his genius born,
And gloom and ruin darkly frowned,
Where fell his bolts of wrath and scorn.
2. ( $p l$.) But he is gone, the free, the bold, The champion of his country's right; His burning eye is dim and cold,
And mute his voice of conscious might.
Oh, no! not mute; $(<)$ the stirring call Can startle tyrants on their thrones,
And on the hearts of nations fall More awful than his living tones.
3 The impulse that his spirit gave To human thought's wild, stormy sea, Will heave and thrill through every wave
Of that great deep eternally;
And the all-circling atmosphere,
With which is blent his breath of flame,
Will sound with cadence deep and clear, In storm and calm, his voice and name
4 His words that, like a bugle blast,
Erst rang along the Grecian shore, And o'er the hoary Andes passed,

Will still ring on for evermore.
Great Liberty will catch the sounds, And start to newer, brighter life,
And summon from Earth's utmost bounds Her children to the glorious strife.
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Will still ring on for evermore.
Great Liberty will catch the sounds, And start to newer, brighter life,
And summon from Earth's utmost bounds Her children to the glorious strife. In the far ages yet to be, Will come to kneel beside his grave, And hail him prophet of the free
(e.) Tis holier ground, that lowly bed, In which his moldering form is laid, Than fields where Liberty has bled Beside her broken, battle-blade.
6. Who, now, in danger's fearful hour, When all around is wild and dark, Shall guide with voice, and arm of power, Our freedom's consecrated ark?
(pl.) With stricken hearts, 0 God, to Thee, Beneath whose feet the stars are dust,
We bow, and ask that Thou wilt be, Through every ill, our stay and trust.

of our knowledge, that affords a more striking and august emblem of its Great Creator. In its luster, in its magnitude, in its energy, in its boundless influence, and in its beneficial effects on this earth, and on surrounding worlds, there is a more bright display of Divine perfection, than in any other material being with which we are acquainted:
2 "Great source of day, best image here below
Of thy Creator,-ever pouring wide,
From world to world, the vital ocean round:
On Nature write, with every beam, His praise!"
3. Could such a magnificent orb have been produced by a fortuitous concourse of atoms, and placed in its proper position to distribute light and attractive influence to the worlds which roll around it? Could chance have directed the distance, at which it should be placed from the respective planets, or the size, to which it should be expanded, in order to diffuse its energies to the remotest part of the system?
4. Could chance have impressed upon it the laws requisite for sustaining, in their courses, all the bodies dependent on it, or have endowed it with a source of illumination which has been preserved in action from age to age? To affirm such positions would be to undermine and annihilate the principles of all our reasonings. The existence of the Sun proves the existence of an Eternal and Supreme Divinity, and, at the same time, demonstrates His omnipotent power, His uncontrollable ageney, the depths of His wisdom, and the riches of His beneficence.
5. If such a luminary be so glorious and incomprehensible, what must its Great Creator be? If its splendor be so dazzling to our eyes, and its magnitude so overpowering to our imagination, what must He be, who lighted up that maguificent orb, and bade a retinue of worlds revolve around it,-一who "dwells in light inaccessible, to which no mortal eye can approach?"
6. If the Sun is only one of many myriads of similar globes, dispersed throughout the illimitahle tricts of creation,
how great, how glorious, how far surpassing human comprehension, must be the plans and the attributes of the infinite and Eternal Creator! "His greatness is unsearchable, and His ways past finding out, ${ }^{\prime \prime}$ Could we thoroughly comprehend the depths of His perfections, or the grandeur of His empire, He would cease to be God, or we should cease to be limited and dependent beings.
7. But, in presenting to our view such magnificent objects, it is evidently His intention that we should rise, in our contemplations, from the effect to the cause, from the creature to the Creator, from the visible splendors and magnificence of creation to the invisible glories of Him who sits on the throne of the universe, "whose kingdom ruleth over all, and before whom all nations are counted as less than nothing and vanity."
Qusstioss,-1. What idea does the sun present to us? 2. of what does it afford a thrilling emblem? 8. What questions are propounded in the 8d and 4th paragraphs? 4. Of what does the sun prove the existence, power, and agency? 5. What, in the 5th paragraph \& 6. What was the evident intention of the Creator in presenting to our view such magnificent objects?

LESSON OXLVII
WORDS FOR SPELLING AND DEFINING.

## In vore', call upon.

Cor ro' sions, frictions.
Rex o víctos, renewal.
Map PaR' bl ED, clothed.
Ex shrin' ed, inclosed.
In sens' ATk, unconscious. TSEm' BLasce, appearance. TBR2' Blasce, appearanc
Con' tour, outline. CoN' tour, outline.
$+\mathrm{RE}-\mathrm{LUM}^{\prime} \mathrm{ING}$, lighting again.

## ${ }^{2} \mathrm{H}^{\prime}$ ' Lo , luminous circle.

 Di laxe', enlarge ; expand. Iv de struct' 1 BLe, imperishable. Ir re vers' 1 ale, unchangeable. $\mathrm{Ob} \mathrm{LIT}^{\prime} \mathrm{ER}$ ate, blot out B man or $P a^{\prime}$ tion, freedom. AUs' proms, protection; favor. USH' ${ }^{\prime} \mathrm{ER} \mathrm{ED}$, introduced.Trans cexd' ent, surpassing.

1. MEN NoN was, according to some accounts, a king of Ethiopia, according to others, of the Assyrians. After death he was worshiped as a sort of denif-god. There are still to be seen, at Thebes, remains of colossal statues of this celebrated hero. One of these, it is affirmed, used to utter a joyful sound, when the sum rose and shone upon it; when, however, the sun set, the sound was sad and mournful.
an appeal on behalf of temperance and virtue horace mans.
2. I invoke the sons of genius, through the sure promotion and supremacy of this cause, to add a luster to their names, which the highest perfection of their own beautiful arts can never give, and which no corrosions of time can ever impair.
3. Painters, sculptors, representatives of a race whose eldest born dwelt amid forms of eternal beauty, and whose hallowed spirits, in every age, have presided over the sanc tuaries where genius has worshiped; know you not that there are forms of loftier beauty than any which ever shone in the galleries of art; souls, souls, created in the very likeness of God, but now faded, blackened, defiled, deformed, yet still capable of renovation, still capable of being appareled in such celestial covering, and of bearing such a divine impress, as no skill of human artist can ever émulate?
4. I know that the out-raying gladness of the forms which quicken beneath your plastic skill, betoken to the eye of sense a living spirit within; yet reason assures us, that, though we call them "divine," they are still unconscious. However deeply they may thrill or ravish us, we know their charms are external only ; that no immortal spirit is enshrined beneath their surface; that conscience, benevolence, and joy, are not their attributes.
5. Spare, then, a brief hour, to shed actual blessedness on bosoms whose heavings and anguish are no illusion of the senses. Leave, for a time, the dead marble and the insensate canvas ; mount up to higher conceptions of art than to give coloring, however brilliant, or shape, however exquisite, to inanimate forms; go from perishable matter to the imperishable spirit, and pour blissful feelings deep inward, along the agonized nerve, and the quivering heart-strings.
6. You shape the semblance of divinest contour and features, but they are cold and motionless; their very existence to themselves is death, and day and night are alike
darkness to them: is it not nobler to waken, all the day long, in redeemed households, such spontaneous songs of joy as the statue of ${ }^{1}$ Memnon never uttered, and to send dreams of paradise, by night, to visit the once thorny pillow of wife and children?
7. Rise, then, from the feigned to the real, and, by reluming the human countenance with the light of long. departed joys, convert your long-departed joys, convert your own loveliest emblems into glorious realities. As you await a happy moment of inspiration to give the last, lighting-up touches to your own choicest works; so seize the higher inspirations of benevolence to solace the disconsolate, and thus give a hallowing finish, an unfading halo, to your own fame, and consecrate the immortality you win.
8. Young men, you last, you chiefest, let me implore! You, whose precious privilege it still is, to make life long by commencing the performance of its duties early! Where lie your own welfare, your own honor, your own blessedness? Lie they not in that future course of life which is to flow out of your own minds and hearts, and which your own hands are to fashion, as the temple is fashioned by the builder? The Future, that greatest heritage on earth, is all your own. Dilate, expand your thoughts to some comprehension of its value.
9. Each day is a tablet which is put into your hands, unmarked by a single line. Your thoughts, your resolves, your deeds, for that day, are engraven upon it; it is then taken away and deposited in the chambers of the indestructible Past. There, by an irreversible law of God, it must remain forever ; nor time, nor decay, nor man, nor angels, can ever obliterate a word of its eternal record. Let that record be your glory, and not your shame, forever.
10. When a Roman youth passed from minority to manhood, when he ceased to be a child in the family, and became ${ }^{\text {a }}$ pillar of the State, the day of his emancipation was celebrated with solemn services. The ceremony of putting on the graceful garment of manhood, in token that the duties
of manhood were then to be assumed, was performed on some great festival day of the nation, amid crowds of assembled friends, and under the auspices of his household gods.

10 Thence, in long procession, they moved to some public temple, where, with songs and vows, they implored the divinities to crown with honor and usefulness the life of the new-born citizen; while he himself was commended, and, as it were, apprenticed, to the example of some of the city's illustrious men. Such were the solemn rites and aspirations which ushered a young man into life in pagan Rome. What holy resolutions, then, what self-consecration of the entire life to truth and duty, befit the aspiring and ingenuous youth of the American republic !
11. As your fathers are swiftly passing away into the realms of science, do not all the transcendent interests of society, its prosperity, its happiness, its honor in distant lands and in distant times, devolve upon yoú? How is all that is precious, in our public institutions, to be ennobled, and transmitted, from early ancestors to late posterity, unless one geueration after another shall receive and improve, and then pass it onward, as from hand to hand?
12. Grasp, then, this conception of your high destiny. Embody it in deeds. Your power to fulfill it, is the choicest boon of Heaven; and ere the habits, the morals, the institutions of society, pass beyond your reach forever, redeem them from all pollution, east out from them the seeds of death and every element of decay, and imbue them with the immortal strength of knowledge, purity, and Temperance.
Questross. -1 . What question is addressed to painters and sculptors? 2. For what are they desired to spare a brief hour? 3. How is it suggested that songs of joy may be wakened? 4. What does he call upon young men to do? 5 . What is said of the ceremony of passing a Roman youth from his minority to manhood? 6. With what exhortation does the piece conclude?
Are the questions in the 2 d and 5th paragraphs direct or indirect? What rule for the rising inflection on builder, 7 th paragraph? Why the rising inflection on you, 11th paragraph?

## LESSON CXLVIII.

WORDS FOR SPBLLING AND DEPINING.
Ao $\mathrm{CUS}^{\prime}$ ina, blaming. Ls' gal, according to law.
AN THUU', ancient; old. XUNMIM' ED, not disabled.
IN GRATEs, ungrateful persons. Im prid' ed, urged.
An Juss', arrange; settle. A wRy', turned one side.
DO MATNs', possessions. (CHa oris' ed, mortified ;
A oHASI, struck with fear. DE TAIL' ED, related.

THE ACOUSING-BELL
proy the gemmax of langezin, by j. a. y'zlligom.

1. What means that wondrous belfry there Within the market-place,
With neither gate nor door to bar The winged wind's fleet pace?
Do men rejóice, or do they màan, When this old bell is heard?
Besides, what means that form of stoneThe lofty steed there reared?
2. Tis oft that passing strangers ask: "What can these wonders be?" Be mine, my friend, the cheerful task To tell the tale to theo:
"Inorattrude's Accusing-belih,"
This antique thing they call:
With glory round it hover still Our fathers' spirits all.
3. Unthankfulness, e'en in their day, Was this world's foul reward;
DIR Hence did they here this form display, And, by it, ingrates awed.
Whoever felt that serpent's sting, To him the right was given, Himself the accusing-bell to ring, Though it were midnight even.
4. Then, day or night, in frost or thaw, Come forth the judges must,
And seek, according to the law, The matter to adjust.
Then weighed not rank, then weighed not gold, Alike stood slave and lord;
Those judges were not awed nor sold:
They spoke the righteous word.
b Within the century just expired,
Near here there lived a soul,
Who had, by luek or trade, acquired Of wide domains control.
Of riches told his costly dress, And style of life, of course;
For use he kept,-for show no less, A splendid saddle horse.
6 When riding once, at twilight dim, Forth rushed six robbers fell, From thickets dark, and set on him With tiger spring and yell.
Now all aghast, his menaced life
Seemed on a hair suspended;
When, lo! against the fearful strife His horse's speed defended.
5. All white with foam, the steed soon brought His master home unmaimed;
When he, impelled by grateful thought, His horse's worth proclaimed;
Then gravely made this solemn vow:"To thee, my gallant gray,
Prime oats abundant I'll allow, Until thy latest day."
6. At length, the horse grew old and sick, -

Was stiff, and lame, and blind;
When gratitude, alas too quick Forsook his master's mind.
He basely sought the beast to sell; But vain his efforts all;
Then suddenly, with spirit fell, He drove him from his stall.
9. And there he stood the door-way near, Till eight hours passed round;
And oft inclines his listening ear
When steps within resound.
And now the stars shed forth their light: Poor horse! unhoased, unfed:
Thus doomed to pass the chilly night, The frosty stones his bed.
10. Still lingering there the following day, The wretched creature stood;
AERTill foreed by hunger's sting away To seek for needed food.
Around him, though the sun bright beamed, Thick darkness drew her curtain; And he that once all wingéd seemed, Now walked with step uncertain.
11. His right foot slow he forward moved, Before a step he trode;
And, step by step, he testing proved The safety of the road.
Thus groping sadly through the streets, He grazes long the ground;
And grasps at every straw he meets, As precious treasure found.
12. At last, by hunger's fiercer might, To skin and bones brought near, He stumbled once, at dead of night, Into the Bell-house here.


All eager, 'neath starvation's pang, He seized the bell-rope there;
And, while he gnatwed, the old bell rang Loud through the midnight air.
18. The startled judges hurrying came,

According to the law;
And loud exclaimed, in wonder's name,
When they the ringer saw.
They went not back, in sportive mood, Their downy beds to seek;
But all amazed, they cried:-"'Tis God That through this bell doth speak !"

## LESSON OXLIX

words for spelling and derinisa.
E lu' or dates, illustrates. Y(IN PAT' U A ted, foolish.
Knoly' ma, knelling. SHAT'TER ED, broken; disordere $1 .^{1}$
INTEEP'ID, fearless; undaunted, ; RBM' yANT, remainder.
RE PENT' ANT, sorrowing for sins. TEN' OR, course; character
A POS' TRC PHE, digressive ad- SUB' SE QUENT, succeeding.
dress. TBM PEST' 0 ous, turbulent.
Pá thos, tender emotions. CA REER', course of action.

SOUND, A PRINCIPLE OF MENTAL ASSOCIATION.
JOHK EIDD.

1. Of all the objects of sense, sound, perhaps, as a principle of mental associntion, the most powerfully excites a recollection of past scenes and feelings. Shakspeare briefly elucidates this principle in these lines:-
"Yet the first bringer of unvelcome news Hath but a losing office; and his tongue Sounds ever after as a sullen bell, Remembered knolling a departed friend."
2. The author of the "Pleasures of Memory" not less forcibly illustrates the same principle.
"The intrepid Swiss, who guards a foreign shore, Condemned to climb his mountain cliffs no more, If chance to hear the song so sweetly wild,
Which, on those cliffs, his infaut hours beguiled, Melts at the long-lost scenes that round him rise, And sinks a martyr to repentant sighs."
3. Nor is the principle less powerfully illustrated in that most beautiful Psalm beginning with the words: "By the rivers of Babylon we sat down and wept;" for who can read that affecting apostrophe: "How shall we sing the Lord's song in a strange land?" without entering into all the pathos of the scene represented by the sacred poet to the imagination? But, if an individual instance of the truth of the
present position was to be selected, it would not be possible, perhaps, to find one more impressive than that which has been recorded of the late emperor of the French.
4. It is said that, at that period of his life, when the consequences of his infataated conduct had fully developed themselves in unforseen reverses, Napoleon, driven to the necessity of defending himself within his own kingdom, with the shattered reminant of his army, had taken up a position at Brienne, the very spot where he had received the rudiments of his early education; when unexpectedly, and while he was anxiously employed in a practical application of those military principles which first exercised the energies of his young mind in the college of Brienne, his attention was arrested by the sound of the church clock.
5. The pomp of his imperial court, and even the glories of Marengo and of Austerlitz, faded for a moment from his regard, and almost from his recollection. Fixed for a while to the spot on which he stood, in motionless attention to the well-known sound, he, at length, gave utterance to his feelings, and condemned the teñor of all his subsequent life, by confessing, that the hours then brought back to his recollection, were happier than any he had experienced throughout the whole course of his tempestuous career.
Qusstions.-1. What is said of sound in the 1st paragraph? 2. What passage from Shalspeare? 3. What passage of poetry is quoted in the 2 d paragraph? 4. By what quotation from the Psalms does the author further illustrate his position? 5. How is it illustrated in the case of Bonaparte ?

## $\square \square]$ werds for speliing AND detiniva.

Char' ity, love; benevolence. Un seem' Ly, unbecomingly. $\gamma^{\prime}$ Cym $^{\prime}$ BAL, musical instrument of Pro voz ${ }^{\prime}$ ED, excited.
brass, in form like a dish. $\left\{\begin{array}{l}\text { IN } 1 Q^{\prime} \text { UI TY, wickednesss. } \\ \text { VI }\end{array}\right.$
Proph ${ }^{\prime}$ 玉 CY, prediction.
© VAUNI' ETH, boasts.

VAN' 18H, disappear. A BID' sTH, remains; continues.

## OHARITY.

bible.

1. Though $I$ speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling eymbal.
2. And, though $I$ have the gifts of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3. And, though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoieeth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.
5. Charity never faileth; but whether there be propheeies, they shall fail; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away.
6. For we know in part, and we prophesy in part ; but, when that which is perfect is come, then that which is in part shall be done away.
7. When I was a child, I spake as a child, I understood as a child, I thought as a child; but, when I became a man, I put away childish things.
8. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.
9. And now abideth faith, hope, charity, these three, but the greatest of these is charity.
Questross.-1. What is the true import of the word Charity in this piece? Ans. Lovs; that is, sueh good will, or affectionate regard for others, as is ever ready to display itself in kind words and benevolent deeds. 2. What does the apostle declare himself to oe without charity? 3. What things become profitless without charity? 4. How is charity described in the 4th paragraph ?

LESSON CLI.
words yor spelityg and deyining.
$\not \subset \mathrm{A} \mathrm{s}^{\prime} \mathrm{BI} A \mathrm{~A}$, high in air. Mus' isg, meditating. En chant ment, magic charmit $\mathrm{OB}_{\mathrm{B}} \mathrm{LIV}^{\prime} 1 \mathrm{ON}$, forgetfulness. OB LIV' I ON, future time.
$A N T C^{\prime} I P A T E D$, foretasted.
$\mathrm{PiO}^{\prime}$ cUR ED, represented. $\mathrm{RAP}^{\prime}$ tURE, ecstasy.
$\mathrm{PBAL}^{\prime} \mathrm{ED}$, resounded.
\{Us DIS MAY' ED, courageous.

## PLEASURES OF HOPE.

## THOMAS OAXPBELL

1. At summer's eve, when hearen's aerial bow Spans, with bright arch, the glittering hills below, Why to yon mountain turns the musing eye, Whose sun-bright summit mingles with the sky? Why do these hills of shadowy tint appear More sweet than all the landscape smiling near? 'Tis distance lends enchantment to the view, And robes the mountain with its azure hue.
2. Thus, with delight, we linger to survey The promised joys of life's unmeasured way; Thus, from afar, each dim-discovered scene More pleasing seems than all the past hath been ; And every form that fancy can repair Arom dark oblivion, glows divinely there.
3. What potent spirit guides the raptured eye To pierce the shades of dim futurity?
Can Wisdom lend, with all her boasted power,
The pledge of joys' anticipated hour?
Or, if she holds an imnge to the view, 'Tis nature pictured too severely true. With thee, sweet Hope, resides the heave
That pours remotest rapture' on thidered way,
Thine is the charm of lifes bewilioered way,
That calls each slambering passion into play.
4 Eternal Hope! when yonder spheres sublime
4 Eternal Hope! when yonder spheres subime Time,
Thy joyous youth began,-but not to fade,
When all thy sister planets have decayed,

When, wrapt in fire, the realms of ether glow, And Heaven's last thunder shakes the world below, Thou, undismayed, shalt o'er the ruins smile, And light thy torch at Nature's funeral pile.
Questions. - 1. What lends enchantment to the view ? 2. What is it Chat thus makes us look with greater interest upon distant objects? 3. How does Wisdom differ from Hope? 4. What is meant by the spheres pealing their notes to sound the march of Time? 5. What is said of the endurance of Hope?

Why the falling inflection on futurity, and the rising inflection on hou, 8 d stanza?

words rok spelling and defining.
$\wedge^{-1}$ Furcé $^{\prime}$ er ina, fluttering.
Re frain', burden of a song.
Ux yuri', unfold; spread.
$\mathrm{COR}^{\prime}$ EI Dors, covered ways. Clai' 10 N, kind of trumpet. A Diev', farewell.

## "GOD BLESS OUR STARS ROREVER?"

## Besjaimi f. TAYLOB.

1. "God bless our stars forever!"

Tis the burden of the song,
Where the sail through hollow midnight Is flickering along;
When a ribbon of blue heaven
Is gleaming through the clouds,
With a star or two upon it, For the sailor in the shrouds.
2. "God bless our stars forever !" It is Liberty's refrain,
From the snows of wild Nevada
To the sounding woods of Maine;
Where the green Multromah wanders, Where the Alabama rests,

Where the Thunder shakes his turban Over Alleghany's crests.
3. Where the mountains of New England Mock Atlantic's stormy main,

Where God's palm imprints the Prairie With the type of Heaven again, -
Where the mirrored morn is dawning,
Link to link, our lakes along,
And Sacramento's Golden Gate Swinging open to the song-
4. There and there! "Our stars forever" How it echoes! How it thrills! Blot that banner? Why, they bore it When no sunset bathed the hills.
Now over Bunker see it billow, Now at Bennington it waves,
Ticonderoga swells beneath, And Saratoga's graves !
5. Oh! long ago at Lexington, And above those minute-men,
The "Old Thirteen" were blazing brightThere were only thirteen then!
God's own stars are gleaming through it, Stars not woven in its thread,
Unfurl it, and that flag will glitter With the heaven overhead.
6. Oh ! it waved above the Pilgrims, On the pinions of the prayer; And it billoyed o'er the battle, On the surges of the air;
Oh ! the stars have risen in it, Till the Eagle waits the sun, And Freedom from her mountain wateh Has counted "Thirty-one."
7. When the weary Years are halting, In the mighty march of Time, And no new ones throng the threshold Of its corridors sublime;
When the clarion call, "close up "" Rings along the line no more, Then adieu, thou blessed Banner Then adieu, and not before!

LESSON CLIII.
WORDS FOR BPELLING AND DEFINING.
$X \mathrm{Ad}^{\prime} \mathrm{AGE}$, proverb; old saying. $\mathrm{Rec}^{\prime}$ on OL ED , conciliated. FI DBL' I TY, faithfulness. YEs poUs' ED, took up.
Con stir' u bivs, electors. $\quad \mathrm{RI}^{\prime}$ val ship, a vying together. Chal' Lange, call forth. $\quad$ Per' IL ED, endangered.
AR' DENT, warm; passionate. IM PEN' E TRA BLE, that can not AD ser warm; pas AD BER ED, elung to. be entered.
FIL' IAL, becoming a child. \{ Sun viv' ${ }^{\prime}$ ED, outlived. (DIs' cord, disagreement; strife. Is vis' or BLB, unconquerable.

## SOUTH CAROLINA DURING THE REVOLUTION.

1. The senator* from Massachusetts has thought proper to cast the first stone, and, if he shall find, according to the homely adage, "that he lives in a glass house," on his head be the consequences. The gentleman has made a great flourish about his fidelity to Massachusetts. I shall make no professions of zeal for the interests and honor of South Carolina;-of that my constituents shall judge. If there be one State in the union, Mr. President, (and I say it not in a boastful spirit,) that may challenge comparison with any other for a uniform, zealous, ardent, and uncalculating devotion to the union, that State is South Carolina.
2. Sir, from the very commencement of the Revolution up to this hour, there is no sacrifice, however great, she has not cheerfully made; no service she has ever hesitated to perform. She has adhered to you, in your prosperity; but, in your adversity, she has clung to you with more than filial affection. No matter what was the condition of her domestic affairs, though deprived of her resources, divided by parties, or surrounded by difficulties, the call of the country has been te her, as the voice of God.
3. Domestie discord ceased at the sound, every man became, at once, reconciled to his brethren, and the sons of Carolina were all seen crowding together to the temple,

* Hon. Daniel Webster.


## POURTH READER.

bringing their gifts to the altar of their common country What, sir, was the conduct of the South during the Revolution? Sir, I honor New England for her conduct in the glorious struggle; but great as is the praise which belongs to her, I think, at least, equal honor is due to the South.
4. They espoused the quarrel of their brethren with generous zeal, which did not suffer them to stop to calculate their interest in the dispute. Favorites of the mother country, possessed of neither ships nor seamen to create commercial rivalship, they might have found, in their situation, a guaranty that their trade would be forever fostered and protected by Great Britain. But trampling on all considerations, either of interest or of safety, they rushed into the conflict, and fighting for principles, periled all in the sacred cause of freedom.
5. Never was there exhibited in the history of the world, higher examples of noble daring, dreadful suffering, and heroic endurance, than by the whigs of Carolina during that Revolution. The whole State, from the mountain to the sea, was overrun by an overwhelming force of the enemy. The fruits of industry perished on the spot where they were produced, or were consumed by the foe.
6. The "plains of Carolina" drank up the most precious blood of her citizens: black and smoking ruins marked the places which had been the habitations of her children! Driven from their homes into the gloomy and almost impenetrable swamps, even there the spirit of liberty surviven, and South Carolina, sustained by the example of her Sumpters and her Marions, proved by her conduct that, though her soil might be overrun, the spirit of her people was mvincible.

Questions.-1. What does Mr. Hayne elaim for South Carolina in the 1st and 2 d paragraphs? 2. What credit does he allow to New England in respect to the Ameriean revolution? 3. What sacrifices does he say South Carolina made in that revolution?

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## LESSON OLIV.

words for spelling and defining.
WU Lo' aI 0M, eulogy ; praise. $3 \mathrm{Re} \mathrm{CUR}^{\prime}$, return; come back. Con cur' bence, agreement.
Cir oum sceib' ed, limited.
Lo' OAL, confined to one place. Gan' gren bd, mortified. Trums, tenth part: CLEAVE, adhere; stick.M/WT AL IEN A $A^{\prime}$ tios, estrangement En co ${ }^{\prime} \mathrm{MI}$ UM, commendation. NUR' tur ed, nourished. Dis UN' 10N, separation. SAL' प TA Ry, wholesome. \{OK' I GIN, first existence; source.

## SOUTH CAROLINA AND MASSACHUSETTS.

DANIEL WEPSTER.

1. The eulogium pronounced on the character of the State of South Carolina, by the honorable gentleman,* for her Revolutionary and other merits, meets my hearty concurrence. I shall not acknowledge that the honorable member goes before me in regard for whatever of distinguished talent, or distinguished character, South Carolina has produced.
2. I claim part of the honor: I partake in the pride of her great names. I claim them for countrymen, one and all. The Laurenses, the Rutledges, the Pinckneys, the Sumpters, the Marions,-Americans all, whose fame is no more to be hemmed in by state lines, than their talents and patriotism were capable of being circumseribed within the same narrow limits.
3. In their day and generation they served and honored the country, and the whole country, and their renown is of the treasures of the whole country. Him, whose honored name the gentleman bears himself, does he esteem me less capable of gratitude for his patriotism, or sympathy for his sufferings, than if his eyes had first opened upon the light of Massachusetts, instead of South Carolina?
4. Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bósom? No, sir;-increased gratification and delight rather. Sir, I thank God, that, if I am gifted with little of the spirit

* Hon. Mr. Hayne, of South Carolina.

Which is said to be able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down !
5. When I shall be found, sir, in my place here in the Senate, or elsewhere, to sneer at public merit, because it happens to spring up beyond the little limits of my own State or neighborhood; when I refuse, for any such catse, or for any cause, the homage due to American talent, to elevated patriotism, to sincere devotion to liberty and the country; or, if I see an uncommon endowment of Heaven, if I see extraordinary capacity and virtue in any son of the South,-and if, moved by local prejudice, or gañgrened by State jealousy, I get up here to abate the tithe of a hair from his just character and just fame, may my tongue cleave to the roof of my mouth!
6. Sir, let me recur to pleasing recollections; let me indulge in refreshing remembrances of the past; let me remind you that, in early times, no States cherished greater harmony, both of principle and feeling, than Massachusetts and South Carolina. Would to God that harmony might again return! Shoulder to shoulder they went through the Revolution ; hand in hand they stood round the administration of Washington, and felt his own great arm lean on them for support. Unkind feeling, if it exist, alienation and distrust are the growth, unnatural to such soils, of false principles since sown. They are weeds, the seeds of which that same great arm never seattered.
7. Mr. President, I shall enter on no encomium upon Massachusetts; she needs none. There she is; bebold her and judge for yourselves. There is her history; the world knows it by heart. The past, at least, is secure. There is Boston, and Concord, and Lexington, and Bunker Hill, and there they will remain forever. The bones of her sons, fallen in the great struggle for independence, now lie mingled with the soil of every State, from New England to Georgia; and there they will lie forever.
8. And, sir, where American liberty raised its first voice,
and where its youth was nurtured and sustained, there it still lives, in the strength of its manhood, and full of its original spirit. If discord and disumion shall wound it,if party strife and blind ambition shall hawk at and tear it,-if folly and madness,-if uneasiness, under salutary and necessary restrant, shall succeed to separate it from that union, by which alone its existence is made sure, it will stand in the end by the side of that cradle, in which its fancy was rocked; it will stretch forth its arm with whatever of vigor it may still retain, over the friends who gather around it; and it will fall, at last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin.
Questross.-1. In what does Mr. Webster claim a part of the honor and pride? 2. What does he say of the great men of South Carolina? 8. How does he repel the imputation of envy? 4. What pleasing recollections does he recur to in the 6th paragraph? 5 . In what terms does he allude to Massachusetts in the 7th and 8th paragraphs ?


WORDS FOR SPELLING AND DEFINING.
SubT' LE, acute. 1) Preó e dents, prior examples.
${ }_{-}$Sur pass' ing ly, exceedingly. Im per cep ${ }^{\prime}$ tI bly, in a manner IN DUU' TION, act of deriving unnoticed.
general inferences from par- $\mathrm{FO}^{\prime} \mathrm{ROM}$, court; tribunal.
ticular facts.
Com $\mathrm{BIN}^{\prime}$ ED, united; associated.
Cr vil' ian, one skilled in law.
COn' tro yert ed, disputed.
CON OBD ${ }^{\prime} \mathrm{ED}$, yielded; granted.
Un ar proach' a bur, that can
not be approached
In tense' Ly, very closely.
Mass' ive, weighty. in 1750, died in 1823.
2. Al ex an ${ }^{\prime}$ der Ham' in ton, a celebrated American statesman, was born in 1757, and was killed in a duel with Colonel Burr at

Hoboken, in New Jersey, nearly opposite to the city of New York, on the 11th of July, 1804.
3. $\mathrm{De} \mathrm{mos}^{\prime}$ THE siss, (see note, p. 56.)
4. Cre' E ro, a celebrated Roman orator, born B. C. 106, and died B. C. 43 .
5. Johm Mi/' tos, (see note, p. 228.)
6. $\mathrm{Ed}^{\prime}$ mund Burkz, (see note, p. 212.)
7. West' min ster, a city of Middlesex, England, the seat of government, the residence of royalty, and the center of fashion, is now so united with London, that, in appearance, they form one city, though they have separate jurisdictions.

## DANIEL WEBSTER AS AN ORATOR.

Whllism $\operatorname{H.}$ SETfARD.

1. Daniel Webster's mind was not subtle, but it was clear. It was surpassingly logical in the exercise of induction, and equally vigorous and majestic in all its movements; and yet heipossessed an imagination so strong, that if it had been combined with even a moderated enthusiasm of temper, would have overfurned the excellent balance of his powers. The civilian rises in this, as in other Republies, by the practice of eloquence, and so Daniel Webster became an orator-the first of orators.
2. Whatever else concerning him has been cóntroverted by anybody, the fifty thousand lawyers of the United States, interested to deny his pretensions, conceded to him an unapproachable supremacy at the bar. How did he win that high place? Where others studied taboriously, he meditated intensely. Where others appealed to the prejudices and passions of courts and juries, he addressed only their understâdings. Where others lost themselves among the streams, he ascended to the fountain. While they sought the rules of law among confficting precedents, he found them in the eternal principles of reason and justice.
3. But it is coneeding too much to the legal profession to eall Daniel Webster a lawyer. Lawyers speak for clients and their interests; he seemed always to be speaking for his country and for truth. So he rose imperceptibly above his
profession; and, while yet in the Forum, he stood before the world a Publicist. In this felicity, he resembled, while he surpassed ${ }^{1}$ Erskine, who taught the courts at ${ }^{7}$ Westminster the law of moral responsibility; and he approached ${ }^{2} \mathrm{Hamil}$ ton, who educated the courts at Washington, in the Constitution of their country and the philosophy of government.
4. An undistinguishable line divides this high province of the Forum from the Senate, to which his philosophy and eloquence were perfectly adapted. Here, in times of stormy agitation and bewildering excitement, when as yet the union of these States seemed not to have been cemented and consolidated, and its dissolution seemed to hang, if not on the immediate result of the debate, at least, upon the popular passion that that result must generate, Daniel Webster put forth his mightiest efforts, confessedly the greatest ever put forth here or on this continent.
5. Those efforts produced marked effeet on the Senate. They soothed the public mind, and became enduring lessons of instruction to our countrymen on the science of constitutional law, and the relative powers and responsibilities of the Government, and the rights and duties of the States and of citizens.
6. Tried by ancient definitions, Daniel Webster was not an orator. He studied no art, and practiced no action. Nor did he form himself by any admitted model. He had neither the directness and vehemence of ${ }^{3}$ Demosthenes, nor the fullness and flow of ${ }^{4}$ Cicero, nor the intenseness of ${ }^{6} \mathrm{Mil}$ ton, nor the magnificence of 'Burke. It was happy for him that he had not. The temper and tastes of his age and country required eloquence different from all these, and they found it in the pure logic and the victorious, yet massive shetoric which constituted the style of Daniel Webster.
Questrons.-1. What is said of the character of Mr. Webster's mind in the 1st paragraph? 2. How was he regarded as a lawyer among lawyers? 3. How did he win that high place? 4. In what respect did he resemble Erskine, and approach Hamilton? 5. What is said of his efforts in the Sennte? 6. How does he compare as an orator with the four persons named in the 6th paragraph?

LESSON CLVI.
words for speling and pifining.

| Tesx, | \{R |
| :---: | :---: |
| -Det es ti' tion, abhorrence. | Loath, reluctant; unwilling. |
| PBar bar' ity, cruelty. | Corse, corpse. |

Bar bar' ity, crueliy. Corsz, corpse.
${ }^{-}$DIF FUS' ED, spread; dispersed. $\mathrm{BLA}^{\prime}$ zoN, display; celebrate.

## THE TEAR.

1. When friendship or love our sympathies move, When truth in a glance should appear,
The lips may beguile with a dimple or smile, But the test of affection's a tear.
2. Too oft is a smile but the hypocrite's wile, To mask detestation or fear;
Give me the soft sigh, while the soul-telling eye, Is dimmed for a time with a tear.
3. Mild charity's glow, to us mortals below, Shows the soul from barbarity clear;
Compassion will melt, where this virtue is felt, And its dew is diffused in a tear.
4. The man doomed to sail, with the blast of the gale, Through billows Atlantic to steer;
As he bends o'er the wave, which may soon be his grave, The green sparkles bright with a tear.
5 The soldier braves death for a fanciful wreath In glory's romantic career;
But he raises the foe, when in battle laid low, And bathes every wound with a tear.

6 Sweet scene of my youth! seat of friendship and truth, Where love chased each fast-fleeting year,
Loath to leave thee, I mourned, for a last look I turned, But thy spire was scarce seen through a tear.
7. Ye friends of my heart! ere from you I depart, This hope to my breast is most near,-
If again we shall meet in this rural retreat, May we meet, as we part, with a tear !
. When my soul wings her flight to the regions of night, And my corse shall recline on its bier,
As ye pass by my tomb, where my ashes consume, Oh, moisten their dust with a tear!
9. May no marble bestow the splendor of woe, Which the children of vanity rear!
No fiction of fame shall blazon my name, All I ask, all I wish, -is a tear.
Questross.-1. What is said in the 1st stanza of tear? 2. Whst, in the $2 d$ stanzat, of a smile, and of a sigh ? 3. What, in the $3 d$ stanza of charity? 4. What leading thought can you mention in the 4thrstanza? 5. What is said of the soldier? 6. What allusion is made by the poet to the scenes of his youth? 7. What wish is expressed in the 8 th stanza? 8. What, in the 9th? 9. What, in the last?
 WORDS yor spelling and defining.
CA PA' crous, comprehensive. $\mathrm{FAB}^{\prime}$ U Lous, celebrated in fable. y. As ces $\mathrm{TO}^{\prime} \mathrm{RI} A L$, belonging to Ex traxc ED , enraptured. ancestors. HoAB' $^{\prime} \mathrm{x}$, gray; whitened.
(Hered' itary, descending front Cow' er ing, quailing.
ancestors.
Con tempi' vous ur, scornfully. Con round ED, abashed.
Pur' pos ed, resolved.
CAN ${ }^{\prime}$ ON IZ ED, duly enrolled. $W 00^{\prime} \mathrm{ED}$, courted - caressed.
BaRds, poets. UN sub stan tial. airy ; unreal
Bards, poets. LORD byRON.

## zobzax polok.

1. Take one example, to our purpose quite, A man of rank, and of capacious soul,
Who riches had, and fame, beyond desire,
An heir of flattery, to titles born, And reputation, and luxurious life: Yet, not content with ancestorial name, Or to be known because his fathers were, He on this hight hereditary stood, And, gazing higher, purposed in his heart, To take another step.
2. 

Alone, the mount of song, the lofty seat,
Of canonized bards; and thitherward,
By nature taught, and inward melody, In prime of youth, he bent his eagle eye. No cost was spared. What books he wished, he read; What sage to hear, he heard; what scenes to see, He saw. And first in rambling school-boy days, Britannia's mountain walks, and heath-girt lakes, And story-telling glens, and founts, and brooks, And maids, as dew-drops, pure and fair, his soul With grandeur filled, and melody, and love.
3. Then travel came, and took him where he wished. He cities saw, and courts, and princely pomp; And mused alone on ancient mountain-brows; And mused on battle-fields, where valor fought In other days; and mused on ruins gray
With years; and drank from old and fabulous wells, And plucked the vine that first-born prophets plucked; And mused on famous tombs, and on the wave Of ocean mused, and on the desert waste; The heavens and earth of every country saw. Where'er the old inspiring Genii dwelt, Aught that could rouse, expand, refine the soul, Thither he went, and meditated there.
4. He touched his harp, and nations heard entranced. As some vast river of unfailing source,
Rapid, exhaustless, deep, his numbers flowed,
And opened new fountains in the human heart. Where fancy hafted, weary in her flight,
In other men, his fresh as morning rose,
And soared untrodden hights, and seemed at home,
Where angels bashful looked. Others though great,
Beneath their argument seemed struggling; whiles
Ho from above descending, stooped to touch The loftiest thought; and proudly stooped, as though It,scarce deserved his verse.

With Nature's self
He seemed an old acquaintance, free to jest At will with all her glorious majesty.

He laid his hand upon "the Ocean's mane," And played familiar with his hoary locks. Stood on the Alps, stood on the Apennines, And with the thunder talked, as friend to friend; And wove his garland of the lightning's wing, In sportive twist, -the lightning's fiery wing, Which, as the footsteps of the dreadful God, Marching upon the storm in vengeance seemed: Then turned, and with the grasshopper, that sung His evening song, beneath his feet, conversed.

6 Suns, moons, and stars, and clouds his sisters were; Rocks, prountains, meteors, seas, and winds, and storms His brothers,-younger brothers, whom he scarce As equals deemined. All passions of all men, The wild and tame, - the gentle and severe; All thoughts, all maxims, sacred and profane; All creeds; all seasons, Time, Eternity; All that was hated, and all that was dear; All that was hated, and all that was dear;
All that was hoped, all that was feared by man, He tossed about, as tempest, withered leaves, Then smiling looked upon the wreek he made.
7. With terror now he froze the cowering blood; And now dissolved the heart in tenderness: Yet would not tremble, would not weep himself: But back into his soul retired, alone, Dark, sullen, proud: gazing contemptuously On hearts and passions prostrate at his feet. So Ocean from the plains, his waves had late To desolation swept, retired in pride, Exulting in the glory of his might, And seemed to moek the ruin he had wrought.
8 As some fierce comet of tremendous size, To which the stars did reverence, as it passed; So he through learning, and through fancy took His flight sublime; and on the loftiest top Of Fame's dread mountain sat: not soiled, and worn, As if he from the earth had labored up;
But as some bird of heavenly plumage fair, He looked, which down from higher regions came, And perched it there, to see what lay beneath.
9. The nations gazed, and wondered much, and praised, Critics before him fell in humble plight; Confounded fell; and made debasing signs To catch his eye; and stretched, and swelled themselves, To bursting nigh, to utter bưky words Of admiration vast: and many too, Many that aimed to imitate his flight,
With weaker wing, unearthly fluttering made, And gave abundant sport to after days
10. Great man! the nations gazed, and wondered much, And praised: and many called his evil good. Wits wrote in favor of his wickedness; And kings to do him honor took delight. Thus full of titles, flattery, honor, fame; Beyond desire, beyond ambition full,He died-he died of what? Of wretchedness. Drank every cup of joy, heard every trump Of fame ; drank early, deeply drank; drank draughts That common millions might have quenched, then died Of thirst, beeause there was no more to drink. His goddess, Nature, wooed, embraced, enjoyed, Fell from his arms, abhorred; his passions died, Died, all but dreary, solitary Pride; And all his sympathies in being died.
11. As some ill-guided bark, well built and tall, Which angry tides cast out on desert shore, And then, retiring, left it there to rot
And moulder in the winds and rains of heaven; So he, cut from the sympathies of life, And cast ashore from pleasure's boisterous surge, And cast and wretehed thing Scorched, and desolate, and blasted soul, A gloomy wilderness of dying thought,
Repined, and groaned, and withered from the earth. His groanings filled the land, his numbers filled; And yet be seemed ashamed to groan: Poor man !Ashamed to ask, and yet he needed help.
12 Proof this, beyond all lingering of doubt, That not with natural or mental wealth,
Was God delighted, or his peace secured;

That not in natural or mental wealth, Was human happiness or grandeur found. Attempt how monstrons, and how surely vain ! With things of earthly sort, with aught but God, With aught but moral excellence, truth, and love,
To satisfy and fill the immortal soul!
Attempt, vain incorceivably ! attempt,
To satisfy the Ocean with a drop,
To marry Immortality to Death,
And with the unsubstantial Shade of Time, To fill the embrace of all Eternity !
Qussrioss.-1. What is said of Byron's reading and observation?
2. What is meant by the clacse "He tovehed his harp"? 3. To What is bis poetry compared? 4. How does he compare with other poets? 5. How did he treat Nature ? 6. How did he treat all passions, all creeds, \&c.? 7. How did he regard the wreck which he had made? 8. How did he resemble a fierce comet? 9. How, some bird of heavenly plumage? 10. How was he regarded by some crities? -11. How was he honored? 12. How did he die? 13. Of what does Byron's life and death furnish a proof:


LESSON CLVIII.
WORDS FOR sPELLING AND DEFINING.
Ac cus' es, charges with fault. \{Re pels', drives back
Glut tos, gormand. Ac cel' er a ting, hastening.
Com plai sant, courteous.
A pol' 0 ar, excuse. Rec re á tions, diversions Truce', intermission
Com mó dr ous, convenient.
BE' TI MATE, computation.
At TEN' U A TED, made thin. FA CH' ITA TED, made easy. DE TAIL', narration.
) AL LEG' iNG, affirming.
Is SU' PBR A BLE, insurmountable. |Fged, retained by fee. DIALOGUE WITH THE GOUT.
adapted from henjayin pranklis.
Franldin. Eh ! oh! eh! what have I done to merit these cruel sufferings?
Gout. Many things; you have eaten and drank too freely, and too much indulged yourself in indolence.

Franklin. Who is it that accuses me?
Gout. It is I , even $I$, the gout.
Franklin. What! my enemy in person?
Gout. No, int, not your enemy.
Franklin. Why, then, would you torment me to death, and ruin my good name? You reproach me as a glutton and a tippler; now all the world that knows me, will allow that I am neither the one nor other.

Gout. The world may think as it pleases; it is almays very complaisant to itself, and sometimes to its friends; but I very well know that the quantity of meat and drink proper for a man who takes a reasonable degree of exercise, would be too much for another, who never takes any.
Franklin. I take-eh! oh!-as much exercise-eh!as I can, Madam Gout. You know my sedentary state, and, on that account, it would seem, Madam Gout, as if you might spare me a little, seeing it is not altogether my fault.
Gout. Not a jot; your rhetoric and your politeness are thrown away; your apology avails nothing. If your situation in life is a sedentary one, your amusements, your recreations, at least, should be aetive. More exercise and less eating is the gnly remedy. But amidst my instructions, I had almost forgot to administer my wholesome corrections; so take that twinge, -and that.
Franklin. Oh! eh! oh! oh-h-h! As much instruction as you please, Madam Gout, and as many reproaches; but, pray, Madam, a trutue with your corrections!
Gout. No, sir, no ; I will not abăte a particle of what is so mueh for your good,-therefore-
Franklin. Oh! eh-h-h! It is not fair to say I take no exercisc, when I do very often, going out to dine and returning in my carringe.

Gout. That, of all imaginable exercises, is the most slight and insignificant, if you allude to the motion of a carriage suspended on springs. Providence has appointed few to roll
in carriages, while he has given to all a pair of feet, which are machines infinitely more commodious and serviceable. Be grateful, then, and make a proper use of yours. In walking, you may soon warm your blood, while, in riding, it may as soon become chilled.
Pranklin. Eh! oh! Is it, then, by observing the degree of heat obtained by different kinds of motion, that we are to form an estimate of the quantity of exercise given by each?
Gout. Precisely so. Would you know how walking forwards the circulation of the fluids, observe when you step, that all your weight is alternately thrown from one foot to the other; this occasions a great pressure on the vessels of the foot and repels their contents, thus accelerating the circulation of the blood.
Franklin. I suppose, -eh ! oh ! -then, eh ! that the heat produced in any given time depends on the degree of this ceeleration.
Gout. Most certainly; the fluids are shaken, the humors attenuated, the secretions faeilitated, and all goos well; the cheeks are rüdy, and health is established.
Franklin. But I have now enough of your reasonings.
Gout. I stand corrected. I will be silent, and continue my office; take that, and that.

$$
\because
$$

Frankzin. Oh! oh-h! talk on, I pray you !
Gout. No, no; I have a good number of twinges for you to-night, and you may be sure of some more to-morrow. Franklin. What, with such a fever! I shall go dirtracted. Oh! eh! can no one bear it for me?
Gout. Ask that of your horres; they have served you faithfutly. - (Cour horses; they have served you
Franklin. How can you so cruelly sport with my torments?

Gout. Sport! I am very serious. I have here a list of offenses against your own health distinetly written, and can justify every stroke inflieted on you.

## Franldin. Read it, then.

Gout. It is too long a detail; but I will direct your attention to one particular.
Franklin. Proceed; I am all attention.
Gout. Do you remember how often you have promised yourself, the following morning, a vigorous walk, and have violated your promise, alleging, at one time, it was too cold, at another, too warm, too windy; too moist, or what else you pleased; when, in truth, it was toô nothing, but your insuperable love of ease?

Franklin. That, I confess, may have happened geca-sionally,-probably ten times in a year.

Gout. Your confession is very far short of the truth; the gross amount is one hundred and ninety-nine times.
Franklin. Well, it must be then as poor Richard said: "Our debts and our sins are always greater than we think for."

Gout. So it is. You, philosophers, are sages in your maxims, and fools in your conduct. But to my office. It should not be forgotten that I am your physician. There.

Franldin, Oh! eh! what a physician !
Gout. How ungrateful you are for my services! Is it not I who, in the character of your physieian, have saved you from the palsy, dropsy, and apoplexy, one or the other of which would have taken your life long ago, but for me?
Franklin. I submit, and thank you for the past; but entreat the discontinuance of your visito for the future; for one had better die, in my opinion, than be cured so doleffilly. Permit me just to hiritt that I have not been unfriendly to you. I have never feed either physician or quìck of any kind, to enter the list against you. If, then, you do not leave me to my repose, it may be said that you are ungrateful, too.

Gout. 1 can scarcely acknowledge that, as any objection. As to quacks, I despise them. They can kill you, indeed, but ean not injure me. And as to regular physicians, they are, at last, convinced, that the gout in such a subject as you are, is no disease, but a remedy; and wherefore cure a remedy :-But to our business-
Franklin. Oh! oh! For mercy's sake, leave me, and I promise faithfully to exercise daily, and live temperately.

Gout. I know you too well. You promise fair, but after a few months of good health, you will return to your old habits; your fine promises will be forgotten, like the forms of the last year's clouds. Let us, then, finish the account, and I will go. But I leave you with the assurance of visiting you again at the proper time and place; for my object is your good, and you are sensible now, that I am your beal friend.
Questioss.-1. How is the Gout in this dialogue represented ? Ans. As an individual. 2. Of what is the Gout represented as accusing Franklin? 3. How is the Gout represented as punishing him for his indolence and intemperance? 4. What argument is used in favor of the exereise of walking? 5. What was his excuse for neglecting the exercise which he had promised himself? 6. What did he confess? 7. What was his reply when told that the number of his offenses was 199? 8. From what is the Gout, in the character of a physician, represented as saving him? 9. What did he entrea of his physicinn? 10. What is the Gout represented as asserting of regular physicians? 11. What is then the sufferer's reply? 12 . What is asserted in conclusion?
What inflection on what, and what on person, 8d paragraph, p. 343 ? What rules for each?

## MORAL COSMETICS.

1. Ye who would save your features florid Lithe limbs, bright eyes, unwrinkled forehead, From Age's devastation horrid,

Adopt this plan,
'Twill make in climate cold or torrid,
A hale old man :
2. Avoid, in youth, luxurious diet ; Restrain the passions' lawless riot; Devoted to domestic quiet,

Be wisely gay
So shall ye, spite of Age's fiat, Resist decay.
3. Seek not, in Mammon's worship, pleasure; But find your richest, dearest treasure, In books, friends, music, polished leisure: The mind, not sense,
Made the sole scale, by which to measure Your opulence.
4. This is the solace, this the science,

Life's purest, sweetest, best appliance
That disappoints not man's reliance,
Whate'er his state;
But challenges with calm defiance Time, fortune, fate.
Questioss.-1. What is recommended in the 2d stanza? 2. What in the 3d? 3. What is said of this plan of life, in the last stanza? words for spelime and depising.
Cos 3ET' izs, preparations de- HALE, healthy; hearty.
signed to beautify. $\quad O_{R^{\prime}}$ U Lexck, wealth.
$\mathrm{F}_{\text {Lor }}{ }^{\prime} \mathrm{ID}$, ruddy.
CLithe, pliant; flexible.
$\mathrm{FI}^{\prime}$ AT, decree ; command.
$\left\{\begin{array}{l}\operatorname{Rg} \mathrm{Hi}^{\prime} \text { ANCE, confidence. } \\ \mathrm{DE} \mathrm{H}^{\prime} \mathrm{AsCE}, \text { a daring. }\end{array}\right.$
$\mathrm{DE} \mathrm{HI}^{\prime} \mathrm{ANCE}$, a daring.
(POL' ISH ED, refined; elegant,
$\chi$ Cmer $^{\prime}$ ष bim, celestial spirits. Com men'o bate, celebrate. Com mes pots, tyrants.
Dess pots, tyrants.
SCEs ER r , collection of scenes.
SCes' br y, collection of scene
In trench' arents, defenses.

PAR'A PET, rampart; breast-work. In flam' ing, firing; exciting. CHAP' laIN, one who performs chapel service; minister. Boom' ing, roaring like wares.

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SCEs ER r , collection of scenes.
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In trench' arents, defenses.

PAR'A PET, rampart; breast-work. In flam' ing, firing; exciting. CHAP' laIN, one who performs chapel service; minister. Boom' ing, roaring like wares.

BAT' TER IEs, parapets. WAN' TOX, loose; unrestrained E yor tion, agitation of mind. Re behi' ion, resistance to law Deo la ra' trow, assertion A CHIEV' ED, obtained. ful authority.
A CHIEV' ED, obtained. STYE ED, named; called
$A G G R E B^{\prime}$ sion, assault; attack. $\left\{\begin{array}{l}\mathrm{STML}^{\prime} \mathrm{ED}, \text { named; called. } \\ A D^{\prime} \text { VO OA TED, vindicated. }\end{array}\right.$
Cri sis, decisive state of things. $\mathrm{Un}^{\text {PAR' }}$ AL LEL ED, unequaled. An' NaLs, history in the order \{ $\mathrm{BA}^{\prime}$ sIs, foundation.
of years. 略 BOD 1 mbnt, act of putting IE FORM' ED, disfigured, $\quad$ in form.

1. 0 LYM PUs, (see note, p. 217.)

BUNKER HILL MONUMBNT.

1. My voice shring Lrens mossurt. task to mingle with the (1) Monument, )-silent, like the grave, and yet melodious, like the song of immortality upon the lips of Cherubim, - a senseless, cold granite, and yet warm with inspiration like a Patriot's heart,-immovable, like the past, and yet stirring, like the future, which never stops. It looks like a prophet, and speaks like an oracle,
2. And thus it speaks: "The day $I$ commemorate, is the rod, with which the hand of the Lord has opened the well of Liberty. Its waters will flow; every new drop of martyrblood will increase the tide ; despgts may dam its flood, but never stop it. The higher the dam, the higher the tide; it will overflow or will break through-bow, adore, and hope." Such are the words that come to my ears,-and I bow, I adore, I hope.
3. In bowing, my eyes meet the soil of Bunker Hill, that awful opening scenery of the evehtful drama, to which Lexington and Concord had been the preface. The spirits of the past rise before my eyes. I see Richard Gridley hastily plowing the intrenchments. I hear the blutht sound of the pickaze and spade in the hands of the patriot band. I hear the patriot's lay, that "All is well."
4. I see Knowlton raising his line of soil fence, upon which soon the guns will rest, that the bullets may prove to their message true, I see the tall commanding form of Prescott, marching leisurely around the parapet, inflaming
the tired patriots with the classical words, that those who have had the merit of the labor, should have the honor of the victors. I see Asa Pollard fall the first victim of that immortal day. I see the chaplain praying over him.
5. And now the booming of cannon from ships and from batteries, and the blaze of the burning town, and the thricerenewed storm and the perseverant defense, till powder was gone and but stones remained. And I see Warren telling Eibridge Gerry that it is sweet to die for the fatherland; I see him lingering in his retreat, and struck in the forehead, fall to the ground; and Pomeroy, with his shattered musket in his brave hand, complaining that he remained unhurt, when a Warren had to die. And I see all the brave who fell unnamed, unnoticed, and unknown, the nameless corner stones of American Independence.
6. All the spirits of that most eventful victory under the name of defeat,-I see them all; the eyes of my soul are familiar with the spirits of Martyrs of Liberty. But those I see around me have no sad, ghastly look; they have no gushing wounds crying for revenge to the Almighty God; the smile of eternal bliss is playing around their lips, and, though dwellers of Heaven, they like to revisit the place where their blood was spilled. It was not spilled in vain; their fathefland is free, and there is a joy in that thought, adding ever new charms even to the happiness of blessed souls. As the fabulous divinities of ancient Greece liked to rest, from the charms of Heaven, on Mount ${ }^{1}$ Olym pus, so may the spirit of Warren like to rest on the top of this monument.
*7. Martyrs of my country! how long will it yet be till a like joy will thrill through your departed souls? When will that smile of joy play around your lips? How long will yet the gush of your wounds ery for revenge? Your fatherland still bleeding, down-frodden, oppressed; there is a sorrow in that thought, casting the gloom of sadness even over the bliss of Paradise.
7. Almighty Father of Mankind! let the day of thy
mercy not be too far. Excuse my emotion, gentlemen The associations of my ideas are natural. Your Bunker Hill and our Kapolna are twins. Both called defeats, and both eventful victories, both resulting in the declaration of an independence. But yours acknowledged before it was delivered, and supported by foreign aid,-ours not acknowledged, even when achieved, and meeting foreign aggression instead of aid.
8. Gentlemen, a great crisis is approaching in the condition of the world; but the world is prepared for that crisis. There is a great change in the spirit of time. Now-a-days principles weigh more than a success formerly, and, therefore, principles will meet success. I remember well, when your fathers were about to fight the battle of Bunker Hill, there was a periodical paper at Boston,-" Tory Massachusetts" was its name, -which dared to say that the annals of the world had not yet been deformed with a single instance of so unnatural, careless, wanton, and wicked a rebellion. So it styled the sacred cause which the Adamses, the Hancocks advocated, Washington led, and for which women bled.
9. And now that cause fills the brightest page, in the annals of humanity; but it was success and its unparalleled results, which east the luster of that glory around it. Unsuccessful, its memory might have been blasted with the name of an ill-advised rebellion. Now-a-days, it is not mere success which makes the merit of a cause, but its principle. The results of the day of Bunker Hill have changed the basis of future history, because it gave birth to a nation, whose very existence is the embodiment of a principle, true as truth itself, and lasting as eternity.
Questioss. -1 . Why does the orator's voice shrink from the task before him! 2. What does he represent the monument as saying? 3. What spirits of the past does he call up in imagination? 4. How 3. What spirits of the past does he call up in imagination? 4. How
does he represent them as acting? 5. What appeal does he make to the martyrs of his own country? 6. What place does he compare with Bunker Hill? 7. What paper does he refer to as being once published at Boston? 8. What now-a-days determines the merit of a cause?

## LESSON CLXI.

1. $\mathrm{Mar}^{\prime} \mathrm{a}$ thon is the name of a village in Ancient Greece, about 15 miles north-east of Athens, celebrated by the victory there gained over the Persians, in the year B. C. 490.
2. $\mathrm{AN}^{\prime}$ A KIM, the children of Anak; a wandering nation of Southern Canaan. Being formidable in stature and appearance, they received the name of giants. Hence the word is here used by thi poet to designate any powerful foes.

## SPEAK BOLDLY.

## W. OLAKD BOUREE.

1. Speak boldly, Freeman ! while to-day The strife is rising fierce and high, Gird on the armor while ye may, In holy deeds to win or die: The Age is Truth's wide battle-field, The Day is struggling with the Night; For Freedom hath again revealed A ${ }^{1}$ Marathon of holy right.
2. Speak boldly, Hero! while the foe Treads onward with his iron heel;
Strike steady with a giant blow,
And flash aloft the polished steel;
Be true, 0 Hero! to thy trust, Man and thy God both look to thee!
Be true, or sink away to dust; Be true, or hence to darkness flee.
3. Speak boldly, Prophet! Let the fire Of Heaven come dowri on altars cursed, Where Bail priests and seers conspire To pay their bloody homage first; Be true, O Prophet! Let thy tongue Speak fearless, for the words are thine; Words that by morning stars were sung, That angels hymned in strains divine.
4 Speak boldly, Poet! Let thy pen Be nerved with fire that may not die; Speak for the rights of bleeding men Who look to Heaven with tearful eye.

Be true, 0 Poet! Let thy name
Be honored where the weak have trod,
And, in the summit of thy fame,
Be true to Man! Be true to God!
5. Speak boldly, Brothers! Wake, and come The "Anakim are pressing on!
In Freedom's strife be never dumb !
Gird flashing blades till all is won!
Be true, 0 Brothers! Truth is strong!
The foe shall sink beneath the sod;
While lore and bliss shall thrill the song, -
That Truth to Man is Truth to God.
Questions.-1. What appeal is made to the Fremman? 2. What, to the Hero? 8. What, to the Propiet? 4. What, to the Poet? 5. What are all, as brethren, exhorted to dot


WORDB FOR SPELIING AND DEPINING.

In dreams, his song of triumph heard; Then wore his monarch's signet ring,Then pressed that monarch's throne,-a king; As wild his thoughts, and gay of wing, As Eden's garden bird.
2. An hour passed on,-the Turk awoke; That bright dream was his last; He woke-to hear his sentries shriek
(ff.) "To Arms! they come! the Greek! the Greek !" He woke to die midst flame and smoke,
And shout, and groan, and saber-stroke,
And death-shots falling thick and fast As lightnings from the mountain cloud; And heard, with voice as trumpet loud, ${ }^{1}$ Bozzaris cheer his band:-
( ${ }^{\circ}$ ) "Strike-till the last armed foe expires! Strike-for your altars and your fires! Strike-for the green graves of your sires ! GoD, and your native land!"
3. They fought, like brave men, long and well; They piled the ground with ${ }^{2}$ Moslem slain; They conquered; but Bozzaris fell, Bleeding at every vein.
SUP' PLI AKCR, supplication. KBri' DAL, nuptial; connubial. Tro' phizs, memorials of victory. Pail, covering for the dead. Sex' tries, sentinels.

Sto' RL ED, told in history.

1. Mar' co Boz za' uis, often styled the Epaminondas of modern Greece, was killed in an attaok upon the Turks, August 20th, 1823. His last words were: "To die for liberty is a pleasure, and not a pain."
2. Mos' LEM, a Mussulman ; a true Mohammedan.

## D)R Marco bozZarts. pitz-orbeme balleok.

1. ( $\left.\begin{array}{c}\text { t. }\end{array}\right)$ At midnight in his guarded tent,

The Turk was dreaming of the hour, When Greece, her knee in suppliance bent, Should tremble at his power;
In dreams, through camp and court, he bore The trophies of a conqueror;

His few surviving comrades saw
His smile, when rang their proud hurrah, And the red field was won;
(p.) Then saw in death his eyelids close Calmly, as to a night's repose, Like flowers at set of sun.
4. Come to the bridal chamber, Death! Come to the mother, when she feels For the first time her first-born's breath; Come when the blesséd seals
That close the pestilence, are broke And crowded cities wail its stroke; Come in Consumption's ghastly form, The earthquake shock, the ocean storm; Come, when the heart beats high and warm

With banquet-song, and dance, and wine, And thou art terrible: the tear, The groan, the knell, the pall, the bier, And all we know, or dream, or fear, Of agony, are thine.
5. But to the Hero, when his sword

Has won the battle for the free,
Thy voice sounds like a prophet's word,
And in its hollow tones are heard
Thie thanks of millions yet to be.
Bozzaris, with the storied brave
Greece nurtured in her glory's time,
Rest thee : there is no prouder grave,
Even in her own proud clime.
We tell thy doom without a sigh;
For thou art Freedom's now, and Fame's-
One of the few, the immortal names,
That were not born to die!
Quessioss. -1 . Of what is the Turk represented as dreaming? 2. What did he awake to hear? 3. Can you describe the character ani result of the combat as related in the 3d stanza? 4. When is Death terrible? 5 . What is asserted of the Hero?
With what modulation of voice should the 1st stanza be read ? With what, the 2d ? With what, the 3d?

## LESSON CLXIII.

WORDS FOR SPELLING AND DEFINING.
Is EV' I TA BLE, unavoidable. $\{$ validity of a will. Lo co MO' TION, act of moving CHAN' CEL, part of the church from place to place. $\left\{\begin{array}{l}\text { containing the altar. }\end{array}\right.$
${ }_{7}$ Pay' fers, feeds luxuriously.
$-\mathrm{ER}^{\prime}$ misk, fur of the ermine.
Coumh' ans, lying down.
-LE' VANT, rising up. Av a Ri' crous, miserly. Pro FUSE', lavish; extravagant MPest' 1 Lent, noxious. pares and sells drugs and mere $\mathrm{O}^{\prime}$ DI outs, hateful.
cines. $\left\{\begin{array}{l}\text { Rrv' E NUE, income. }\end{array}\right.$
$\times \mathrm{Pro}^{\prime}$ bate, the proving of the In vEST', empower.

1. Johs Bubl, and Jos' a than, cant names for England and the United States.

## TAXES ! TAXES

## SYDAET SMITI.

1. ${ }^{1}$ John Bull can inform Jonathan what are the inevitable consequences of being too fond of glory:-raxes ! taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot; taxes upon every thing which is pleasant to see, hear, feel, smell, or taste; taxes upon warmth, light, and locomotion; taxes on every thing on earth, and the waters under the earth; on every thing that comes from abroad, or is grown at home ; taxes on the raw material ; taxes on every fresh value that is added to it by the industry of man; taxes on the sauce which pampers man's appetite, and the drug that restores him to health; on the ermine which decorates the judge, and the rope which hangs the criminal; on the poor man's salt, and the rich man's spice; on the brass nails of the coffin, and the ribbons of the bride;-at bed or board, couchant or levant, we must pay.
2. The school-boy whips his taxed top; the beardless youth manages his taxed horse, with a taxed bridle, on a tazed road;-and the dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself baek upon his chintzbed, which has paid twenty-two per cent., makes his will on an eight-pound stamp, and expires in the arms of an apothecary, who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Beside the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers,- to be taxed no more.
3. In addition to all this, the habit of dealing with large sums will make the Government avaricious and profuse ; and the system itself will infallibly generate the base vermin of spies and informers, and a still more pestilent race of political tools and retainers of the meanest and most odious descrip-
nnwwineran
tion; while the prodigious patroninge which the collecting of this splendid revenue will throw into the hands of Government, will invest it with so vast an influence, and hold out such means and temptations to corruption, as all the virtue and publie spirit, even of Republicans, will be unable to resist. Every wise Jonathan should remember this.

Questrons, -1. How does the writer represent the evils of oppressive taxation? 2. What effect upon government is produced by the habit of dealing with such large sums of money? 3. What other ill effects grow out of the system? 4. What caution closes the piece?

## LESSON CLXIV.

wonds yor spbliing and defining

Ms trop 0 us, chief city Sculp' tur ed, carved.
AM PHI THE/ A TER, edifice round
or oval, for public amusements
Co los'sal, very large.
Mr EAC' O Lots, supernatural.
VI CA' zi ous, delegated.

## INSTRUOTION OF DEAF MUTES

[Speech of Dr. Adams at the laying of the Corner Stone of a new Institution for Deaf Mntes in New York, Nov. 22d, 1853.]

1. It was the boast of Augustus Casar, that he found the City of Rome composed of brick, and left it marble. But the Imperial City, even in the days of its Augustan splendor and magnificence, could not boast of one of those philanthropio institutions which are, the chief ornaments of our modern metropolis. It had its long aqueducts of marble stretching across the valleys, and its sculptured arehes spànning the streets,-its triumphal pillars piercing the skies; its Amphitheater of colossal dimensions, and its every form of classic elegance and might. But not one hospital for the sick: not one retreat for the insthe ; not one asylum for the

## FOURTH READER.

blind; not one refuge for the orphan; not one institution for the mute.
2. "When was it known that one born blind has been made to see ?" "When has it happened aforetime after this fashion ?" were the expressions of wonder and delight, when the Son of God wrought his miracles of healing; and all the humane and charitable institutions which now exist in the world, have sprung up in the footsteps of his religion, as flowers and verdure follow in the path of the sun.
3. Painters of all schools and ages have studied to throw upon canvas the expression of wonder, gratitude, and delight which inspired the pale face of blind Bartimeus, when, at the touch of Christ, his eye first saw the light, and he gazed upon the face of his Lord; and the-same emotion in the face and attitude of the deaf mute, when the great Physician put his finger into the dull, and dead ear, uttering the miraculous "Eplophatha," "Be opened," and his ears were unstopped to catch the sweet sound of his Saviour's words, and the imprisoned tongue sprang from the chains of silence into the music of gratitude and praise.
4. No mortal hand may repeat the miracle,-no human surgery can promise, in every case, healing and relief; but the hand made cunning by the skill of Christian compassion, has wrought wonders already by its viearious speech; and given an almost miraculous morning to the darkened and silent soul of the unfortunate. There are many interesting psychological inquiries which are suggested in regard to those who are deprived of one or more of the senses; as whether, to use the allegorical language of Bunyan, when "ear gate" and "eye gate," those "avenues of approach to the town of Mansoul," be closed up, there be not some new method of access, not cognizable to our senses, by which our Father in Heaven draws nigh to His afflicted children?
5. I have no visionary theory to suggest on this subject,

* The inscription on the seal of the Institution is "vicaria Lisous manus," the hand doing the office of the tongue.
but it is a pleasant testimony that I am able to give, after a close examination, that in the process of instructing the deaf mute, it has been a question with me, whether there be any disadvantage, as to their religious welfare, in the loss of human sounds of folly and error, which mislead and direct so many others. There has been an abundant success in developing the conscience, warming into life their religicas sentiments, and establishing direct communion with the Father of Spirits,

6. We rejoice, therefore, in the privilege of taking part in the services of this occasion. We count it a pleasant thing to be present at the beginning of an edifice, where ample accommodations shall invite multitudes of the afflieted to its fostering care. We welcome them not only to a safe shelter, to kindly protection, to useful arts, but to the teachings and consolations of religion. We congratulate those who will come after us, afflicted like those who are now with us, in the advantages which will accrue to them from what we have founded to-day.
7. Now let Knowledge and Religion receive and educate them on these pleasant lawns,-let their playful feet find recreation long after our own have rested from the pilgrimage of life. Here may God speak to them in the vision of the morning, and of the stars ; and within the chapel, here to be consecrated to His worship, may generations be prepared for the Temple on high, where no tongue is silent, and no ear is deaf.
Questions.-1. What was the boast of Augustus Cæsar? 2. of what was Rome unable to boast? 3. What have painters studied to do? 4. In what chapter and verse of the Bible is the word "Ephphatha" to be found? Ans, Mark, 7th chapter, 34th verse. 6. What is alluded to in the phrase "vicarious specch"? (See Note at the foot of preceding page.) 6. What classes of persons are meant in the words, "His afflicted children?" 7. What interesting psychological inquiries are suggested in regard to them? 8. In what has there been abundant success? 9. With what wish does this piece close?
Are the questions in the 2 d paragraph direct or indirect? What inflection to each ?

LESSON CLXV.

## WORDS FOR BPELLING AND DEFININC

Son' did, vile; base.
Sub sist ${ }^{\prime}$, exist; continue. Re cir ${ }^{\prime}$ eo CA TED, mutual. Re cin ro oa ma, matual $A z^{\prime}$ bo gance, presumption. $7 \mathrm{Sis}^{\prime}$ is TRR, corrupt; evil. Dis T9RT' ED, perverted.
Suy fice', be sufficient.

Es croach' ing, intruding. Rebrar tee', ready, witty reply SCRU' PLE, hesitate.
As PER' sion, calumny.
Dis sen' sion, strife; disecrd.
Sim $1 \mathrm{LAR}^{\prime}$ I IX, likeness. De clen' sios, a falling off.
the test or true friendsilip.
whlhak cowprr.

1. No friendship will abide the test,

That stands on sordid interest,
Or mean self-love erected;
Nor such as may awhile subsist,
Between the sot and sensualist,
For vicious ends connected.
2. Who seeks a friend, should come disposed

TV exhibit in full bloom disclosed,
The graces and the beauties
That form the character he seeks;
For 'tis a union, that bespeaks Reciprocated duties.
3. Mutual attention is implied, And equal truth on either side,
And constantly supported;
'Tis senseless arrogance $t$ ' accuse
Another of sinister views,
Our own as much distorted.
4. But will sincerity suffice?

It is, indeed, above all price,
And must be made the bnsis;
But every virtue of the soul
Must constitute the charming whole, All shining in their places.
5. A fretful temper will divide The elosest knot that may be tied, By ceaseless sharp corrosion;
A temper passionate and fierce
May suddenly your joys disperse,
At one immense explosion.
6. How bright soe'er the prospect seems,

All thoughts of friendship are but dreams,
If enyy chance to creep in ;
An envious man, if you succeed,
May prove a dangerous foe, indeed, But not a friend worth keeping.
7. As envy pines at good possessed,

So jealousy looks forth distressed,
On good that seems approaching;
And, if success his steps attend,
Discernas a rival in a friend,
And hates him for encroaching.
8. A man renowned for repartee

Will seldom scruple to make free With friendship's finest feeling; Will thrust a dagger at your breast, And say he wounded you in jest, By way of balm for healing.
9. Whoever keeps an open ear For tattlers, will be sure to hear The trampet of contention; Aspersion is the babbler's trade, To listen is to lend him aid, And rush into dissension.
10. The man that hails you Tom or Jack, D $\int^{\text {And proves by thumping on y your baek, }}$ How he estems your merit How he esteems your merit,
Is such a friend, that one had need
Be very much his friend, indeed,
To pardon or to bear it.
11. A similarity of mind,

Or something not to be defined,

First fixes our attention;
So manners decent and polite, The same we practiced at first sight, Must save it from declension.
[2. The noblest friendship ever shown,
The Saviour's history makes known,
Though some have turned and turned it ;-
And whether being crazed or blind,
Or seeking with a biased mind,
Have not, it seems, discerned it.
13. O friendship, if my soul forego

Thy dear delights while here below;
To mortify and grieve me,
May I myself, at last, appear
Unworthy, base, and insincere,
Or may my friend deceive me!
Qusstross.-1. What kind of friendship will not abide the test? 2. What bespeaks reciprocated duties? 3. What is senseless arrogance? 4. What must be made the basis? 5. What must constitute the charming whole? 6. What will a fretful, passionate temper do? 7. What is asserted of envy? 8. What, of an envious man? 9. What is said of jealousy? 10. What, of a man renowned for repartee? 11. What will lead to dissension? 12. Can you repeat the 10th stanza? 18. What first fixes our attention? 14. What must prevent declension? 15. What is the noblest friendship ever chownt 16. What wish is expressed in the closing stanza?
shown! 16. What wish is expressed in the closing stanza ?
What is the use of the apostrophe in the words, $t$ exhibit, $\ell$ aceuss, 2d and 3d stanzas? See Sanders' Spelling Book, p. 158. Why are they abbreviated? Ans. For the sake of the meter.

 10

LESSON CLXVI.
WORDS YOR sPELLING AXD DEFINING.
Pro gress' ive, advancing
$\gamma$ E THE' $\mathrm{rE} A \mathrm{~L}$, heavenly.
$\mathrm{G}_{\mathrm{BA}} \mathrm{DA}^{\prime}$ tion, regular order or $\left\{\begin{array}{l}\mathrm{RE} \mathrm{RIN}^{\prime} \mathrm{ED}, \text { murmured. } \\ \mathrm{EN} \mathbf{N}^{\prime} \text { GINEs, instruments of action. }\end{array}\right.$

| process by degrees. | As surd', contrary to reason. |
| :--- | :--- | Es sen' tial, necessary. $\mathrm{ORB}^{\prime}$ IT, path of a planet.

As suRD', eontrary to rea
Stu PEND' ous, amazing.

* RAPT, enraptured; entranced 16

ORDER OF CREATION.
ALEXAKDER PORE
1 See through this air, this ocean, and this earth, All matter quick, and bursting into birth. Above, how high progressive life may go! Around, how wide, how deep extend below! Vast chain of being ! which from God began Natures ethereal, human, angel, man,
${ }^{1}$ 'Beast, bird, fish, insect, which no eye can see, No glass can reach; from infinite to thee, From thee to nothing. On superior powers Were we to press, inferior might on ours; Or in the full creation leave a void, Where, one step broken, the great scale's destroyed, From nature's chain, whatever link you strike, Tenth, or ten thousandth, breaks the chain alike.
2. And, if each system in gradation roll Alike essential to the amazing whole, The least confusion but in one, not all That system only, but the whole must fall.
Let earth unbalanced from her orbit fly Planets and suns run lawless through the sky,
Let ruling angels from their spheres be hurled,
Being on being wrecked, and world on world; Heaven's whole foundations to their center nod, And nature tremble to the throne of God.
All this dread order break-for whom? for thée? Vile wòrm!-oh, màdness ! pride! impiety !
3 What if the foot, ordained the dust to tread, Or hand, to toil, aspired to be the head? What if the head, the eye, the ear repined To serve mere engines to the ruling mind ? Just as absurd for any part to elaim
D To be another in this general frame: Just as absurd to mourn the task or pains The great Directing Mind of all ordains.
4. All are but parts of one stupendous whole, Whose body nature is and God the soul; That, changed through all, and yet in all the same; Great in the earth, as in the ethereal frame;

Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent ; Spreads undivided, operates unspent; Breathes in our soul, informs our mortal part, As full, as perfect, in a hair as heart; As full, as perfect, in vile man that mourns, As the rapt seraph that adores and burns; To him no high, no low, no great, no small; He fills, he bounds, conneets, and equals all.
Questioss. -1 . What is meant by vast chain of being? 2. What wuld be the result of "the least confusion"? 8. What cases of confusion does the poet suppose? 4. What mode of ressoning is employed in the 3 d stanza? 5 . What viem of God and nature are employed in the 8 d stanza?
given in the last paragraph?
Why the rising inflection on break and thee, and the falling on whom, 2d paragraph? What rules for each? Why the falling inflection on worm, madness, pride, and impiety? Rule VIII. p. 31.


words for speluting and definina.
PBE PAR' A to Ry , introductory. WEx em pli in ca' tons, illustra-

## tions.

Con' ti nent, chaste; pure. VET' ER AX, old soldier.

1. $\mathrm{Ca}^{\prime}$ sab, (see note, p. 156. .)
2. HAs'
3. He was the most formidable of all the enemies of the Romans, by whom he was ultimately defeated. He destroyed himself by poison at Nicomedia, in Bithynia, B. C. 188.

## CHARACTER OF WASHINGTON.

1. Sir, it matters very little what immediate spot may be the birth-place of such a man as Washington. No people can claim, no country can appropriate him; the boon of Providence to the human race, his fame is eternity, and
his residence creation. Though it was the defeat of our arms, and the disgrace of our poliey, I almost bless the convulsion, in which he had his origin. If the heavens thundered, and the earth rocked, yet, when the storm passed, how pure was the climate that it cleared; how bright, in the brow of the firmament, was the planet which it revealed to us !
2. In the production of Washington, it does really appear as if Nature was endeavoring to improve upon herself, and that al: the virtues of the ancient world were but so many studies preparatory to the patriot of the new. Individual instances, no doubt, there were-splendid exemplifications of some single qualification; ${ }^{1}$ Cæsar was merciful; ${ }^{2}$ Scipio was continent; ${ }^{3}$ Hannibal was patient; but it was reserved for Washington to blend them all in one, and, like the lovely master-piece of the Grecian artist, to exhibit, in one glow of associated beauty, the pride of every model, and the perfection of every master.
3. As a general, he marshaled the peasant into a veteran, and supplied by discipline the absence of experience; as a statesman, he enlarged the policy of the cabinet into the most comprehensive system of general advantage; and such was the wisdom of his views, and the philosophy of his counsels, that to the soldier and the statesman, he almost added the character of the sage! A conqueror, he was untainted with the crime of blood; a revolutionist, he was free from any stain of treason; for aggression commenced the contest, and his country called him to the command.
4. Liberty unsheathed his sword, necessity stained, victory returned it. If he had paused here, history might have doubted what station to assign him : whether at the head of her citizens or her soldiers,-her heroes or her patriots. But the last glorious act crowns his career, and banishes all hesitation. Who, like Washington, after having emancipated a hemisphere, resigned its crown, and preferred the retirement of domestic life to the adoration of a land he might be almost said to have created?

## FOURTH READER.

"How shall we rank thee upon glory's page,
Thou more than soldier, and just less than sage?
2. All thou hast been, reflects less fame on thee, Far less, than all thou hast forborne to be!"
Qussmioss.-1. What does the speaker say of the birth-place cf Washington? 2. What does Nature really appear to have sought in the production of Washington? 3. How does the speaker represent him as a conqueror? 4. As a revolutionist? 5. What is it that crowns his career?
$+$ $+=$

## Lesson olxviil.

words for spelling and definina.
SAck' clotr, coarse cloth, worn Ca ress', treat with fondness.
in mourning or distress. Tress' gs, looks of hair.
in mourning
Wost, accustomed.
Yeario ina, longing.
Strick' en, smitten; afflicted. Cos vel'sive ly, with agitation
dAVID's LAMENT FOR HIS SON ABSALOM.
1.

The king stood still
Till the last echo died; then, throwing off
The sackeloth from his brow, and laying baek
The pall from the still fcatures of his child,
He bowed his head upon him, and broke forth In the resistless eloquence of woe:
2. ( $p$ L) " Alas! my noble boy! that thou shouldst die!

Thou, who wert made so beautifully fair!
That death should settle in thy glorious eye,
And leave his stillness in this clustering hair! How could he mark thee for the silent tomb,
D1. My proud boy, Absalom.
3. "Cold is thy brow, my son! and I am chill, As to my bosom I have tried to press thee! How was I wont to feel my pulses thrill,

Like a rich harp-string, yearning to caress thee, And hear thy sweet 'my father!' from those dumb And cold lips, Absalom!
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Like a rich harp-string, yearning to caress thee, And hear thy sweet 'my father!' from those dumb And cold lips, Absalom!
4. "But death is on thee; I shall hear the gush Of music, and the voices of the young; $x$ And life will pass me in the mantling blush, And the dark tresses to the soft winds flung; But thou no more, with thy sweet voice, shalt come To meet me, Absalom !
5. "And oh! when I am stricken, and my heart, Like a bruised reed, is waiting to be broken, How will its love for thee, as I depart,
Yearn for thine ear to drink its las̃t deep token !
It were so sweet, amid death's gathering gloom, To see thee, Absalom!
6. "And now, farewell! 'Tis hard to give thee up,

With death so like a gentle slumber on thee!-
And thy dark sin!-oh! I could drink the cup,
If from this woe its bitterness had won thee. May God have called thee, like a wanderer, home My lost boy, Absalom!"
7. He covered up his face, and bowed himself A moment on his child; then, giving him A look of melting tenderness, he clasped
His hands convulsively, as if in prayer ;
And, as if strength were given him of God,
He rose up calmly, and composed the pall
Firmly and decently,-and left him there, As if his rest had been a breathing sleep.
NTT $A$ As his rest had been a breathing sleep.

2. The evil that men do, lives after them; The good is oft interred with their bones.
shaxspeark.

## Merit.

3. Be thou the first true merit to befriend; His praise is lost, who waits till all commend.

## Forgiveness.

4. Tis easier for the generous to forgive, Than for offense to ask it.

E How little do they see what is, who frame Their hasty judgment upon that which seems.

Conscience.
6. The sweetest cordial we reeeive, at last, Is conscience of our virtuous actions past.

## Envy.

7. Base envy withers at another's joy,

And hates that excellence it can not reach

## Experienoe.

8. Experience joined with common sense,

To mortals is a providence.
Cowards.


MISCELLANEOUS PARAGRAPHS.

## Learning.

1. How empty learning, and how vain is art, But as it mends the life and guides the heart !

## Gratitude.

11. He that hath nature in him, fust be grateful; 'Tis the Creator's primary great law
That links the chain of beings to each other.
Ingratitude.
12. 

If there be a crime
Of deeper dye than all the guilty train Of human vices, 'tis ingratitude.

## Words.

13. Words are things; and a small drop of ink, Falling like a dew upon a thought, produces That which makes thousands, perhaps, millions, think
14. A pebble in the streamlet scant, Has turned the course of many a river A dew-drgp on the tender plant, Has warped the giant oak forever.

## Fidelity.

15. His words are bonds, his oaths are oracles;

His love sincere, his thoughts immaculate;
His tears pure messengers sent from his heart
His heart as far from fraud, as heaven from earth.
sHaEspearz.
Goodenss.
16 The words which thou hast uttered Are of thy soul a part
And the good seed thou hast scattered,
Is springing from the heart.
annownercice

## Happiness

18. Beware what earth calls happiness; beware All joys, but joys that never can expire; Who builds on less than an immortal base, Fond as he seems, condemns his joys to death:

## Opportunity

19. There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
shagspearl.

## YOcoaston.

20. Miss not the occasion; by the forelock take That subtle Power, the never-halting Time, Lest a mere moment's putting-off should make Mischance almost as heavy as a crime.

WORDSWORTE.

$$
\uparrow \text { Guilit. }
$$

What a state is guilt,
When every thing alarms it! Like a sentinel,
Who sleeps upon his watch, it wakes in dread, E'en at a breath of wind. O, how the passions, insolent and strong, Bear our weak minds their rapid course along; Make us the madness of their will obey, Then die, and leave us to our griefs a prey.
$\square$

## Flattery.

17 For praise too dearly loved, or warmly sought. Enfeebles all internal strength of thought; And the weak soul within itself unblest, Leans for all pleasure on another's breast.

1 Duty.
23. Rugged strength and radiant beauty, -

These were one in nature's plan;
Humble toil and heavenward duty,These will form the perfect man.

## EQuality.

24. Consider man, weigh well thy frame,

The king, the beggar are the same;
Dust formed us all. Each breathes his day,
Then sinks into his native clay.

## Complatnt.

25 To tell thy mis'ries will no comfort breed;
Men help thee most who think thou hast no need;
But, if the world once thy misfortunes know,
Thou soon shalt lose a friend and find a foe.
Fatsehood.
26. Let falsehood be a stranger to thy lips;

Shame on the policy that first began To tamper with the heart to hide its thoughts ! And doubly shame on that inglorious tongue,
That sold its honesty and told a lie.
27. Would you both please and be instructed too, Watch well the rage of shining, to subdue;
Hear every man upon his favorite theme,
And ever be more knowing than you seem ;
The lowest genius will afford some light,
Or give a hint that had escaped your sight.
STILLINGFLEET.

## NIVERSID words for speling and defining.

AR' bi tra ry, tyrannical.
$-\mathrm{Brav}^{\prime}$ ing, setting at defiance. Re stos' bd, gave up.
PAs' sive, untesisting
e. $\{$ Fas'sal ters, offers voluntarily $-\mathrm{SEP}^{\prime}$ UL ChERE, tombs.

1. CTss 1 PHoN, (Tes' i phon,) the Athenian who brought forward the proposition in relation to the crown of gold, which the Athe sians decreed to Demosthenes for his public services.
2. Mar' $\boldsymbol{\text { a thos, (see note, p. } 3 5 1 \text { ). }}$
3. Prat tá A , a town in Bceotia, in Ancient Greece, celebrated for the battle in which the Persians, under Mardonius, were defeated by the Greeks, B. C. 479.
4. SA1' A mIs, a celebrated island of Greece, off the coast of Attica, near which the Persians were completely defeated in a seafight, $480 \mathrm{~B} . \mathrm{C}$.
5. Ar TE MI' sI UM, a promontory on the norih-west side of Eubcea. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, king of Persia.
6. Ais' cHI NEs, a distinguished Athenian orator, who accused Ctesiphon, and brought him to trial, for his proposition respecting the crown of gold decreed to Demosthenes. He was born 397 B.C

## ATHENIAN PATRIOTISM.

## dziosthenes.

1. The Athenians never were known to live contented in a slavish, though secure obedience to unjust and arbitrary power. No : our whole history is a series of gallant contests for preëminence: the whole period of our national existence has been spent in braving dangers, for the sake of glory and renown.
2. And so highly do you esteem such conduct, as characteristic of the Athenian spirit, that those of your ancestors who were most eminent for it, are ever the most favorite objects of your praise. And with reason; for who can reflect, without astonishment, on the magnanimity of those men who resigned their lands, gave up their eity, and embarked in their ships, rather than live at the bidding of a stranger?
3. The Athenians of that day looked out for no speaker, no general, to procure them a state of easy slavery. They had the spirit to reject even life, unless they were allowed to enjoy that life in freedom. For it was a principle fixed deeply in every breast, that man was not born to his parents only, but to his country.
4. And mark the distinction. He who regards himself as born orly to his parents, waits in passive submission for the hour of his natural dissolution. He who considers that he is the child of his eountry, also, voluuteers to meet death rather than behold that country reduced to vassalage; and thinks those insults and disgraces which he must endure, in a state enslaved, much more terrible than death.
5. Should I attempt to assert that it was I who inspired you with sentiments worthy of your ancestors, I should meet the just resentment of every hearer. No: it is my point to show that such sentiments are properly your own; that they were the sentiments of your country long before my day. I claim but my share of merit in having acted on such principles, in every part of my administration.
6. He, then, who condemns every part of my administration, -he who directs you to treat me with severity, as one who has involved the State in terrors and dangers,-while he labors to deprive me of present honor, robs you of the applause of all posterity. For, if you now pronounce, that, as my public conduct has not been right, ${ }^{1}$ Ctesiphon must stand condemned, it must be thought that you yourselves have acted wrong, not that you owe your present state to the caprice of fortune.
7. But it can not be! No: my countrymen, it can not be that you have acted wrong in encountering danger bravely for the liberty and safety of all Greece. No! I affirm it by the spirits of our sires, who rushed upon destruction at ${ }^{2}$ Marathon!-by those who stood arrayed at TPlatea! - by those who fought the sea-fight at 'Salamis!by the men of "Artemisium !-by the others, so many and so brave, who now rest in our public sepulchers !-all of whom their country judged worthy of the same honor; all, I say, ${ }^{\text {'EEschines ; not those only who prevailed, not those }}$ only who were victorious. And with reason. What was the part of gallant men, they all performed. Their suceess was such as the Supreme Ruler of the world dispensed to each.

Questions. -1. How are the Athenians described in the first four paragraphs? 2. What is said of him who is born only to his parents? 3. Of him who considers himself as the child of his country? 4. What merit does Demosthenes claim in the 5th paragraph ? 5. What does the orator say of the man who condemns every part of his administration? 6. What is said of the position of Ctesiphon? 7. What does he affirm in the 7th paragraph? 8. By what does he make the affirmation?

## LeSSON CLXXI

words for speling and depining.
$\mathrm{CHO}^{\prime}$ rat, belonging to a choir. $0^{\prime}$ RI ENT, rising. SYM' PHO NIES, harmonies of ' MYs' TIC, mysterious; intrieate. sound. QUA TER'NI ON, in fourfold union. Ex tou', elevate in praise. $\quad$ Mus' TI rosm, having many
Prime, first part of the day. forms.
CIR' OLET, little circle, or orb. Boun' te ous, liberal; kind.

## MORNING HYMN.

1. These are thy glorious works, Parent of good, Almighty! Thine this universal frame,
Thus wondrous fair! Thyself how wondrous, then! Unspeakable! who sitt'st above these heavens, To us invisible, or dimly seen
In these Thy lower works; yet these declare
Thy goodness beyond thought, and power divine. Speak ye, who best can tell, ye sons of light, Angels \& for ye behold him, and with songs And choral symphonies, day without night, Circle his throne rejoicing. Ye in heaven, On earth, join, all ye creatures, to extol, Him first, Him last, Him midst, and without end!
2. Fairest of stars, last in the train of night, If better thou belong not to the dawn, Sure pledge of day, that crown'st the smiling morn With thy bright circlet, praise Him in thy sphere, While day arises, that sweet hour of prime. Thou Sun, of this great world both eye and soul, Acknowledge Him thy greater; sound His praise In thy eternal course, both when thou climb'st, And when high noon hast gained, and when thou fall'st Moon, that now meets the orient sun, now fliest With the fixed stars, fixed in their orb that flies; And ye five other wandering fires, that move In mystic dance, not without song; resound His praise, who out of darkness called up light.
3. Air, and ye elements, the eldest birth Of nature's womb, that in quaternion run, Perpetual cirele, multiform, and mix,

And nourish all things; let your ceaseless change Vary to our great Maker still new praise. Ye mists and exhalations, that now rise From hill or streaming lake, dusky or gray, Till the sun paint your fleeey skirts with gold, In honor to the world's great Author rise, Whether to deck with clouds the uncolored sky, Or wet the thirsty earth with falling showers ; Rising or falling, still advance His praise.
4. His praise, ye winds, that from four quarters blow, Breathe soft or loud; and wave your tops, ye pines, With every plant, in sign of worship wave. Fountains, and ye that warble, as ye flow, Melodious murnurs, warbling tune His praise. Join voices, all ye living souls! ye birds That, singing, up to heaven's gate ascend, Bear on your wings and in your notes His praise.
5. Ye that in waters glide, and ye that walk The earth, and stately tread, or lowly creep, Witness, if I be silent, morn or even, To hill or valley, fountain or fresh shade, Made roeal by my song, and taught His praise.
-Hail, universal Lord! be bounteous still
To give us only good: and, if the night
Have gathered aught of evil, or concealed,
Disperse it, as now light dispels the dark!
Questross. -1 . What address to the Almighty forms the opening of this picee? 2. What beings are called ypon to join in extolling Him ? 3. What is here meant by "Fairest of Stars"? Ans. Venus: the most brilliant of all the planets. 4. What is alluded to in the words, - "Last in the train of night, if better thou belong not to the dawn" ? Ans, The allusion is to the alternate appearance of Venus in the morning and evening, whence she has been called the morring and the evering star. 5. What are the "five other wandering fires" referred to? Ant. Mercury, the Earth, Mars, Jupiter, and Saturn ; whieh, with those previously mentioned, were all that had been discovered in Milton's time.
avered in Minton's time.
$\mathrm{Pa}^{\prime}$ thos, passion.
$\mathrm{V}_{\text {IE }}$, compare; compete with. NAR' bA TIVE, story; history. $\mathrm{Dic}^{\prime}$ TA TED, suggested.
My thon'o or, system of fables respecting heathen deities.

## Lesson ClXXII

words for spelling and definina.

1. $\mathrm{Ho}^{\prime}$ mer, a celebrated Greek poet, who flourished sbout 900 before Christ. His most celebrated work is called the Ilisd.
2. $\mathrm{Ju}^{\prime}$ ro, a celebrated goddess, who is represented as the wife of Jupiter.
3. Dr $\Delta^{\prime} \mathrm{SA}$, the goddess of hunting. She is represented as a strong active maiden : bearing on her shoulders a quiver, and in her hand a bow or hunting spear.
4. Low $\mathrm{GI}^{\prime} \mathrm{nUS}$, a celebrated Greek critic, who flourished in the middle of the 3d century, and was beheaded by the emperor Aurelian, A. D. 273.
the bible and the illad.

## FRAXCIS WAYLAKD

1. But considered simply as an intellectual production, who will compare the poems of ${ }^{1}$ Homer with the Holy Scriptures of the Old and New Testament? Where, in the Iliad, shall we find simplicity and pathos which shall vie with the narrative of Moses, or maxims of conduct to equal in wisdom the Proverbs of Solomon, or sublimity which does not fade away before the conceptions of Job, or David, of Isaiah, or St. John?
the soul is the result of the organization of matter.
IL LDe' tra ted, made apparent.
I DOL' A TRX, worship of idols
Trans porm $A^{\prime}$ tion, change.
trans porm a tion, change. Dis sEM I $\mathrm{NA}^{\prime}$ TION, a difusing.
2. But $I$ can not pursue this comparison. I feel that it is doing wrong to the mind that dictated the Iliad, and to thosc other mighty intellects, on whom the light of the holy oraclen never shined. Who that has read his poem, has not usserved how he strove in vain to give dignity to the mythology of his time? Who has not seen how the religion of his country, unable to support the fight of his imagination, sunk powerless beneath him? It is the
unseen world, where the master spirits of our race breathe freely, and are at home; and it is mournful to behold the intellect of Homer, striving to free itself from the conceptions of matefialism, and then sinking down in hopeless despair, to weave idle tales about Jupiter and EJano, Apollo and sidiana,
3. But the difficulties, under which he labored, are abundantly illustrated by the fact, that the light which he poured upon the human intelleot, taught other ages how unworthy was the religion of his day, of the man who was compelled to use it. "It seems to me," says "Longinus, "that Homer, when he describes dissensions, jealousies, tears, imprisonments, and other afflietions to his deities, hath, as much as was in his power, made the men of the Iliad gods, and the gods men. To men, when afflicted, death is the termination of evils; but he hath made net only the nature, but the miseries, of the gods eternal."
4. If, then, so great results have flowed from this one effort of a single mind, what may we not expect from the combined efforts of several, at least, his equals in power over the human heart? If that one genius, though groping in the thick darkness of absurd idolatry, wrought so glorious a transformation in the character of his countrymen, what may we not look for, from the dissemination of those writings, on whose authors was poured the full splendor of eternal truth? If unassisted haman nature, epell-bound by a childish mythology, have done so much, what may we not hope for, from the supernatural efforts of pre-eminent genius, which spake as it was moved by the Holy Ghost?

Orbstioss.-1. With what inquiry does this piece kegin? 2. What is the next inquiry? 3. To what did Homer strive in vain to give dignity? 4. What is it mournful to behold! 5 . How are the difficulties under which he labored illustrated? 0 What quotation from Longinus?

## LESSON CLXXIII.

WORDS FOR SPRLIING AND DEPINING.
DAR' ING, boldness; courage. Pred I pICe, steep descent. 'Reck' ed, heeded; regarded. Mar' shal ing, arranging. A vails', profits. IN VOL' UN TA Ry, spontaneous. In' or dent, event. Con vuls' ive iy, with violent agitation.
Trans par' ent, elear; pellucid.
$\mathrm{Ec}^{\prime}$ sta sy, excess of joy. Un LU La' tions, wavings. IN DI GA' tions, signs.

A $\mathrm{BAT}^{\prime}$ ING, diminishing.
De Lis' I ous Ix, wildly.
DI shev' el ED, hanging loosel
des among the Persians, was an elf or fairy, fancied to be descendant of fallen angels, and awaiting only the termination of the penance enjoined, to return to the bliss of Paradise.

## THE THUNDER STORM

## george d. prentice.

1. I never was a man of feeble courage. There are few scenes of either human or elemental strife, upon which I have not looked with a brow of daring. I have stood in the front of the battle when the swords were gleaming and circling around me like fiery serpents in the air. I have seen these things with a swelling soul, that knew not, that reeked no danger.
2. But there is something in the thunder's voice, that makes me tremble like a child. I have tried to overcome this unmanly weakness. I have called pride to my aid; I have sought for moral courage in the lessons of philosophy, but it avails me nothing. At the first low moaning of the distant cloud, my heart shrinks and dies within me.
3. My involuntary dread of thunder had its origin in an incident that occurred when I was a boy of ten years. I had a little cousin, a girl of the same age as myself, who had been the constant companion of my youth. Strange, that, after the lapse of many years, that occurrence should be so familiar to me! I can see the bright young creature, her eyes flashing like a beautiful gem, her free locks streaming as in joy upon the rising gale, and her cheeks glowing, like a raby, through a wreath of transparent snow.
4. Her voice had the melody and joyousness of a bird's, and when she bounded over the wooded hill, or fresh green valley, shouting a glad answer to every voice of nature, and clapping her little hands in the eestasy of young existence, she looked as if breaking away, like a free nightingale, from the earth, and going off where all things are beautiful like her.
5. It was a morning in the middle of August. The little girl had been phssing some days at my father's house, and she was now to return home. Her path lay across the fields, and gladly I became the companion of her walk. I never knew a summer morning more beautiful and still. Only one little cloud was visible, and that seemed as pure, and white, and peacefyl, as if it had been the incense-smoke of some burning censer of the skies.
6. The leaves hung silent in the woods, the waters in the bay had forgotten their undulations, the flowers were bending their heads, as if dreaming of the rainbow and dew, and the whole atmosphere was of such a soft and luxurious sweetness, that it seemed a cloud of roses scattered down by the hands of a ${ }^{1}$ Peri, from the affreoff garden of Paradise. The green earth and the blue sea lay around, in their boundlessness, and the peaceful sky bent over and blessed them.
7. The little creature at my side was in a delirium of happiness, and her clear, sweet voice came ringing upon the air as often as she heard the tones of a fayorite bird, or found some strange and lovely flower in teer frolle wanderings. The unbroken and almost supernatural stillness of the day continued until near noon. Then, for the first time, the indications of an approaching tempest were manifest.
8. On the summit of a mountain, at the distance of about a mile, the folds of a dark cloud became suddenly visible, and, at the same instant, a hollow roar came down upon the winds, as if it had been the sound of waves in a rocky cavern. The cloud rolled out like a banner unfolded upon the air, but still the atmosphere was as calm, and the leaves as motionless, as before; and there was not even a quiver among the sleeping waters to tell of the coming hurricane.
9. To escape the tempest was impossible. As the only resort, we fled to an oak that stood at the foot of a tall and ragged precipice. Here we stood, and gazed almost breathlessly upon the clouds, marshaling themselves like bloody giants in the sky. The thundet was not frequent, but every burst was so fearful, that the young creature who stood by me, shut her eyes convulsively, and clung with desperate strength to my arm, and shrieked as if her heart would break.
10. A few minutes, and the storm was upon us. During the hight of its fury, the little girl lifted her finger toward the precipice that towered over us. And the next moment the clouds opened, the rocks tottered to their foundations, a roar like the groan of the universe filled the air, and I felt myself blinded, and thrown I know not whither. How long I remained insensible, I can not tell ; but when consciousness returned, the violence of the tempest was abating, $(>$ ) the roar of the winds was dying in the tree-tops, and the deep tones of thunder-clouds came in fainting murmurs from the eastern hills.
11. I rose, and looked tremblingly and almost deliriously around. She was there, the dear idol of my infant love, stretched out upon the green earth. After a moment of irresolution, I went up and looked upon her. The handkerchief upon her neek was slightly rent, and a single dark spot upon her bosom told where the pathway of death had been. At first, I clasped her to my breast with a cry of agony, and then laid her down, and gazed upon her face almost with feelings of calmness.
12. Her bright, disheveled hair clustered sweetly around her brow; the look of terror had faded from her lips, and infant smiles were pictured there ; the rose tinge upon her cheeks was lovely as in life; and, as I pressed them to my own, the fountains of tears were opened, and I wept as if my heart were waters. I have but a dim recollection of what followed. I only know, that I remained weeping and motionless till the coming twilight, and I was taken tenderly by the hand, and led away where I saw the countenances of parents and sister.
13. Many years have gone by on the wings of light and shadow, but the scenes I have portrayed still come over me, at times, with terrible distinctness. The oak yet stands at the base of the precipice, but its limbs are black and dead, and the hollow trunk looking upward to the sky, as if "calling to the clouds for drink," is an emblem of rapid and noiseless decay.
14. A year ago, I visited the spot, and the thought of bygoze years came mournfully back to me. I thought of the little innocent being who fell by my side, like some beautiful tree of Spring, rent up by the whirivind in the midst of blossoming. But I remembered,-and 0 , there was joy in the memory ! - that she had gone where no lightnings slumber in the felds of the rainbow-cloud, and where the sunlit waters are broken only by the storm-breath of Omnipotence.
Questions.- 1 . What does the author of this piece say of his courage? 2. What would cause him to tremble? 3. From what did his dread of thunder originate? 4. Can you relate the principal incidents that occurred?

## LESSON CLXXIV.

WORD FOB SPELLISG AND DEFINING.
As CEND' AN CY, control. Pro pess' I tirs, tendencies. Mys/ ter ies, wonders. SA LU' BRI DUs, healthful.
Do' oILe, tractable. Do mask', dominion ; empire. ${ }^{1} \mathrm{PA}^{\prime}$ GEANT, show ; spectacle. $\mathrm{PRI}^{\prime}$ MAL, first; primeval. Cosvul'sioss, violent agitation Throes, pangs; agonies.


## HUMAN KNOWLEDGE.

## bdward averett.

1. What is human knowledge? It is the cultivation and improvement of the spiritual principle in man. We are composed of two elements; the one, a little dust, caught up

T~IL Lin' if a ble, boundless.

TER RA' QUR ovs, consisting of land and water. STRA' TA, beds; layers. My' oro scope, optical instrument to magnify objects. Sis rort' imo, playing. Drans form ${ }^{\prime}$ bD, changed.
Thay Trans yonn' ${ }^{\prime}$ ed, changed.
Stu pesd' ous, amazing Stu pesio ovs, amazing

## .

from the earth, to which we shall soon return ; the other, a spark of that Divine Intelligence, in which and through which we bear the image of the great Creator. By knowledge, the wings of the intellect are spread: by ignorance, they are closed and palsied, and the physical passions are left to gain the ascendancy.
2. Knowledge opens all the senses to the wonders of creation : ignorance seals them up, and leaves the animal propensities unbalanced by reflection, enthusiasm, and taste. Tc the iznorant man, the glorious pomp of day, the shining mysteries of night, the majestic ocean, the rushing storm, the plenty-bearing river, the salubrious breeze, the fertile field, the docile animal tribes, the broad, the various, the unexhausted, domain of Nature, are a mere outward pageant, poorly understood in their character and harmony, and prized only so far as they minister to the supply of sensual wants.
3. How different the scene, to the man whose mind is stored with knowledge! For him, the mystery is unfolded, the vail is lifted up, as, one after another, he turns the leaves of that great volume of creation, which is filled, "in every page, with the characters of wisdom, power, and love, -with lessons of truth the most exalted,-with images of unspeakable loveliness and wonder,-arguments of Providence, food for meditation,-themes of praise.
4. One noble science sends him to the barren hills, and teaches him to survey their broken precipices. Where ignorance beheld nothing but a rough inorganic mass, instruction discerns the intelligible record of the primal convulsions of the world; the secrets of ages before man was; the landmarks of the elemental struggles and throes of what is now the terraqueous globe. Buried monsters, of which the races are now extinet, are dragged out of deep strata, dug out of eternal rocks, and brought almost to life, to bear witness to the power that created them.
5. Before the admiring student of Nature has realized all the wonders of the elder world, thus, as it were, created again by science, another delightful Instructress, with her miero-
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from the earth, to which we shall soon return ; the other, a spark of that Divine Intelligence, in which and through which we bear the image of the great Creator. By knowledge, the wings of the intellect are spread: by ignorance, they are closed and palsied, and the physical passions are left to gain the ascendancy.
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5. Before the admiring student of Nature has realized all the wonders of the elder world, thus, as it were, created again by science, another delightful Instructress, with her miero-
scope in her hand, bids him sit down, and learn, at last, to know the universe, in which he lives; and contemplate the limbs, the motions, the circulations, of races of animals, disporting in their tempestuous ocean, -a drop of water.
6. Then, while his whole soul is penetrated with admiration of the power which has filled with life, and motion, and sense, these all but non-existent atoms,-0, then, let the divinest of the Muses, let Astronomy approach, and take him by the hand; let her

> WE Come, but keep her wonted state, With even step and musing gait, And looks commercing with the skies, Her rapt soul sitting in her eyes;"
let her lead him to the mount of observation; let her turn her heaven-piercing tube to the sparkling vault: through that, let him observe the serene star of evening, and see it transformed into a cloud-encompassed orb, a world of rugged mountains and stormy deeps; or behold the pale beams of Saturn, lost to the untaught observer amidst myriads of brighter stars, and see them expand into the broad disk of a noble planet, the seven attendant worlds, the wondrous rings, a mighty system in itself, borne at the rate of twenty-two thousand miles an hour, on its broad pathway through the heavens; and then let him reflect, that our great solar system, of which Saturn and his stupendous retimue is but a small part, fills, itself, in the general structure of the universe, but the space of one fixed star; and that the Power, which filled the drop of water with millions of living beings, is present and active, throughout this illimitable creation! Yes, yes,
"The undevout astronomer is mad !"
Qusstross,-1. How is human knowledge defined? 2. Of what Qusstross.-1. How is human knowledge defined? 2. Of what
are we composed? 3. What is said of knowledge and ignorance? 4. How are the scenes of Nature viewed by the ignorant man? 5 , How, by the man of knowledge? 6. How is the science of geology viewed by each? 7. What may be learned by the use of the microscope? 8. What, by the use of the telescope?

NEVER SAY FAIL.
 2. With eye ev - er open, A tongue that's not dumb, And heart that will 3. The spir - it of an -gels is ac - tive, I know, As high-er and


## I LOVE THE WEST


. love the west, the gallant west, With its bright and sunny strenzs


The land of the brave, the land of the free, The land of my childhood, 'Tis there the dash-ing wa - ter - fall Ma - jes - tie beau-ty




Ilove the west, the glorious west, I love the west, the sumn west ${ }^{\frac{5}{3}}$ With its rivers old fund grand,-
Its silvery lakes whic. proudly bear The freight of many a land.

I love the west, the beautsous west, With its pruiries broad and free: The heart with purest rapture swells,
As we guze on the flowerr le

Iove the west, the sunny west,
With its green hills, and its flo atr Its verdant plams, and smiling groven
Where the wild vine weaves is tow Where the wild vine weaves its bow

I love the west, the far of west
For my home and heart are there ; May Heaven's blessings on it rest,
Is my humble, ardent praver.


[^0]:    Questions.-What letters have no substitutes? What error in Articulation would be avoided by the observance of direction II. ? Give examples. What, by direction III.? Examples. What, by direction IV.? Examples

[^1]:    7

[^2]:    Fru dai' ity, economy. 引Prod ioat ity, wastefulness. Avó fios, vendue; publio sale. $\begin{aligned} & \text { Pbr plex' } 1 \text { ti, embarrassment }\end{aligned}$ Dis chapae', pay. Be stis', put in action. Gis chapge', pay. Grisv' ous, heavy; oppressive. Es tats', property; fortun Con mis' siox ER , deputy ; agent. \{Bail' ipr, under-sheriff. A batz' yest, deduction. $A^{\prime} A^{\prime}$ soluts ly, positively; really. CA $^{\prime}$ ' BLe, rope or chain for holdSQuas' DER, waste. $\quad$ ing vessels at rest.

[^3]:    1. Sickness is a sort of early old age; it teaches us a diffidence in our earthly state, and inspires us with thoughts
[^4]:    * Insolens verbum, tanquam scopulum, evitare.

[^5]:    * Insolens verbum, tanquam scopulum, evitare.

