No definite rule can be given with reference to the length of the rhetorical or grammatical pauses. The correct taste of the reader or speaker must determine it. For the voice should sometimes be suspended much longer at the same pause in one situation than in another; as in the two following

EXAMPLES.

LONG PAUSE.

Pause a moment. I heard a footstep. Listen now. I heard it again; but it is going from us. It sounds fainter,—still fainter. It is gone.

SHORT PAUSE.

John, be quick. Get some water. Throw the powder overboard. "It can not be reached." Jump into the boat, then. Shove off. There goes the powder. Thank Heaven. We are safe.

QUESTIONS.—Are the Rhetorical or Grammatical Pauses always of the same length? Give examples of a Long Pause. Of a Short Pause.

REMARK TO TEACHERS.

It is of the utmost importance, in order to secure an easy and elegant style of utterance in reading, to refer the pupil often to the more important principles involved in a just elocution. To this end, it will be found very advantageous, occasionally to review the rules and directions given in the preceding pages, and thus early accustom him to apply them in the subsequent reading lessons.

SCHOOL READER.

FOURTH BOOK.

PART SECOND.

LESSON I.

WORDS FOR SPELLING AND DEFINING.

Ap pli ca' tion, close attention.
Sol' i ta ry, lonely; retired.
Re flec' tion, meditation.
Il lit' er ate, ignorant.
Con' strue, explain, or translate.
Mot' to, sentence, or inscription.
Con ve' nien ces, accommodations.
Dis till' ed, extracted.
Com pre hen' sive, capacious.
Purg' ed, purified.
Per turb a' tions, disquietudes.
In ter' pret, explain.
In ex haust' i ble, unfailing.
En ter tain' ment, amusement.
Per pet' u al, never-ceasing.
A mass' ed, accumulated.
Eq' ui page, habiliments.

KNOWLEDGE BETTER THAN WEALTH.

MRS. BARBAULD.

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 illiterate person, who can not construe 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 conveniences 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?"

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, pregnant with inexhaustible stores of entertainment and reflection; a perpetual spring of fresh ideas, and the conscious 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 amassed wealth enough to buy a nátion?" Not in the lèast. 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 bárgain? 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."

QUESTIONS.—1. How may knowledge be obtained? 2. What are the rewards of knowledge? 3. What is often sacrificed to obtain wealth? 4. What is meant by "Greek and Roman springs?"

GENERAL 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*, second par.? See p. 26, Rule I. Why the rising inflection on *reward*, third par.? See p. 27, Rule II., Note 1.

LESSON II.

WORDS FOR SPELLING AND DEFINING.

COM MU' NI TIES, societies.
SO' CIAL, familiar.
SPE' CIES, sort, or kind.
ES PE' CIAL LY, particularly.
FA CE' TIOUS LY, humorously.
HU' MOR OUS, playful, or facetious.
IN VAD' ED, attacked; assaulted.
RANG' ERS, roving troops.
CON FU' SION, disorder; uproar.
SEN' TI NELS, guards.
SOM' ER SET, leap heels over head.
TRAV' ERS ED, ran over.
BURGH' ER, inhabitant; citizen.
E MERGE', rise or come out of.
GOS' SIP ING, tattling; prattling.
SO LIC' IT OUS, anxious; careful
A TRO' CIOUS, extremely cruel.
WHIM' SI CAL, droll; odd.

PRAIRIE DOGS.

W. IRVING.

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 different directions, showing that they are both social and neighborly.

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 perceive numbers of the inhabitants seated at the entrances of their cells, while sentinels 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 yelp, 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 probed their cells as far as the ramrods of our rifles 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, catching 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 solicitous, or with whom they wished to compare notes about the late occurrences.

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 mouth 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. "The 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 picturing to myself the inhabitants gathered together in noisy assemblage, and windy debate, to devise plans for the public safety, and to vindicate the invaded rights and insulted dignity of the Republic."

QUESTIONS.—1. What is said of the prairie dog? 2. What sometimes intrude into their dens? 3. To what does Washington Irving compare these communities of prairie dogs? 4. Give a description of the one he visited. 5. After his return to the camp, what did he fancy they were doing? 6. Is this piece descriptive, didactic, or narrative?

LESSON III.

WORDS FOR SPELLING AND DEFINING.

MA TUR′ ED, ripened; perfected.
RE TRO SPECT′ IVE, looking back.
ANX I′ E TY, solicitude.
AG′ I TATES, disturbs; disquiets.
IM AG′ INES, fancies.
CON TEMPT′ I BLE, despicable.
IN TEG′ RI TY, honesty.
RAL′ LY ING, gathering.
CON′ FI DANT, trusty friend.
DEF′ I CIT, want; deficiency.
SOV′ ER EIGN, supreme; chief.
TRAG′ IC AL, cruel; mournful.
EX PEND′ I TURE, what is spent.
LAS′ SI TUDE, great weariness.
HES′ I TATE, stop; pause.
PROP O SI′ TION, proposal.
AP PRO′ PRI ATE, set apart.
EX TRAV′ A GANT, excessive.
SE DUC′ TIVE, leading astray.
AL LURE′ MENT, enticement.
RE POSE′, confide; intrust.
COUN TER ACT′, act against.

A MOTHER'S ADVICE TO HER SON.

MADAM CAMPAN.

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

between the rugged road of industry and integrity, leading straight to honor and happiness; and the smooth and flowery 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 your 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 idleness creates.

9. Be cautious how you form connections; and hesitate not 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 hundred and eighty hours' reading in the course of the year. Great fortunes are amassed by little savings; and poverty, as well as ignorance, is occasioned 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 patiently 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 power.

QUESTIONS.—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.

WORDS FOR SPELLING AND DEFINING.

RJAM, rove, wander.
ME′ TE OR, luminous body floating in the atmosphere.
VES′ TAL, pure; chaste.
PYRE, funeral pile.
AM BI′ TION, desire to excel.
VAN′ ISH, disappear.
SHIV′ ER ED, dashed to pieces.
RUD′ DER, instrument by which a ship is steered.
BEA′ CON, light-house.
SHROUD, winding-sheet.
QUENCH′ ED, extinguished.
WAN′ DER ER, 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 foam;
   But, when sails are shivered, and rudder lost,
   Then look to the light of home.

5. And there, like a star through the midnight cloud,
   Thou shalt see the beacon 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 wretched wanderer come!
   But, my boy, when the world is dark to thee,
   Then turn to the light of home.

QUESTIONS.—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?"

LESSON V.

WORDS FOR SPELLING AND DEFINING.

GAL′ LANT, brave; daring
AS SAIL′ ED, attacked.
PAL′ LID, pale; wan.
DIS TRACT′ ING, perplexing.
PRE VAIL′ED, gained power over.
STEAD′ FAST, steadily.
COM POS′ URE, calmness
THREAT′ EN ING, menacing.
SEA′ MAN, sailor; mariner.
O VER WHELM′, overcome.
REFT, taken away.
AN′ CHOR, instrument for mooring vessels.
PANGS, extreme pains.
RE LIEF′, ease; release.
TOR′ TUR ING, tormenting.

MY FATHER'S AT THE HELM.

ANON.

1. (℣) The curling waves with awful roar,
   A gallant bark assailed,
   And pallid fear's distracting power,
   O'er all on board prevailed,—

2. Save one, 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 overwhelm?"
   "Why should I fear?" the boy replied;
   "My father's at the helm."

4. Thus, when our worldly hopes are reft,
   Our earthly comforts 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 captain'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?

LESSON VI.

WORDS FOR SPELLING AND DEFINING.

RE TEN′ TION, act of retaining or keeping.
FEE, reward for services.
JU′ RY, number of persons sworn to declare truth on evidence.
SUS PECT′ ED, mistrusted.
SIM′ PLY, merely.
IM PER FEC′ TION, defect.
MI NOR′ I TY, state of being under age.
CLI′ ENT, one who submits his cause to a lawyer.
OP POR TU′ NI TY, chance.
DE PEND′, rely.

In reading or speaking dialogues, the tones of voice should be varied so as to personate the different individuals.

THE HONEST YOUNG LAWYER AND HIS CLIENT.

JOHN TODD.

"Are you the láwyer?" 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?

Lawyer. Retention-fee, I presume you mean.

Client. Just so; and, by your taking it, you are my lawyer. So take it.

Lawyer. Not quite so fast, if you please. State your case, and then I will tell you whether or not I take the retention-fee.

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.

Lawyer. Very well; what became of the oxen?

Client. Butchered and sold out, to be sure.

Lawyer. By yoú?

Client. Yès.

Lawyer. 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

Lawyer. 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!

Lawyer. And was it really so?

Client. Exactly.

Lawyer. How came Major Farnsworth to let you have the oxen?

Client. Oh! the godly old man never suspected that I was under age.

Lawyer. What did you get for the oxen in selling them out?

Client. Why, somewhere between one hundred and thirty and one hundred and forty dollars,—they were noble fellows!

Lawyer. 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 does 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 will be an honest man!*

QUESTIONS.—1. Why the rising inflection on *lawyer* and *minority*, first and last paragraphs? 2. Why the falling inflection on *yes* and *no*, second and last paragraphs? Rule I., p. 26.

LESSON VII.

WORDS FOR SPELLING AND DEFINING.

IM′ PORT, meaning.
MO MENT′ OUS, important.
AF FIRM′ ED, declared; asserted.
PRO CRAS TI NA′ TION, delay.
POST PON′ ING, putting off.
IM MENSE′, very great; infinite.
SUB′ STI TU TED, put instead.
PO′ TEN CY, power; energy.
PUNC TU AL′ I TY, exactness.
LU′ DI CROUS LY, sportively.
COM′ PLI CA TED, intricate.
LAG′ GARD, loiterer.
RE JOIN′ DER, answer; reply.
APH′ O RISM, maxim; precept.
VE LOC′ I TY, speed; swiftness.
EC CEN′ TRIC, erratic.

EXPLANATORY NOTES.—1. DE MOS′ THE NES, the great Grecian orator, who, rather than to fall into the hands of his enemies, destroyed himself by taking poison.

SOURCES OF SUCCESS IN BUSINESS.

JOHN ANGELL JAMES.

1. Weigh well, young man, the import of that momentous word DILIGENCE. You remember the anecdote of [1]Demosthenes, who, on being asked the first grace of elocution, replied, "Action!" The second? "*Action!*" The third? "ACTION!" So, if asked, what is the first qualification of a successful tradesman? I answer, "Diligence!" The second? "*Diligence!*" The third? "DILIGENCE!"

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 failure or success. In this I include *promptness* as opposed to procrastination. No habit 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;*" "*tomorrow;*" "*at some future time.*"

5. Young men! catch the inspiration of that weighty monosyllable—"Now." Yield to the potency of that word—"*instantly.*" But, to use a still more business-like term, acquire 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 inflicts 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!" "Very true," was the rejoinder; "but here are twelve of us, *each* of whom has lost five minutes." He who keeps servants, customers, or creditors waiting, through his want of punctuality, 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 machinery 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 procrastination? 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 VIII.

WORDS FOR SPELLING AND DEFINING.

MU′ TU AL, reciprocal.
DE PEND′ ENCE, reliance.
DIS POS′ ED, inclined.
NUM′ BER LESS, innumerable.
BEN′ E FITS, advantages.
FAULT′ Y, wrong; erroneous.
IN′ DO LENT, lazy; listless.
HU MIL′ I TY, lowliness; modesty.
CA′ PA BLE, endued with power
EX AM′ PLE, pattern; sample.
DE GREE′, measure; extent.
DIS COUN′ TE NANCE, discourage.
ALMS, what is given to the poor.
FOR′ WARD ING, sending; transmitting.
DIS TRESS′ ED, afflicted.

ALL CAN DO GOOD.

CATHARINE TALBOT.

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 believe that they are capable of doing much; for every body can do something. Every body can set a good example, be it to many or to few. Every body can, in some degree, 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, can 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 may 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?

LESSON IX.

WORDS FOR SPELLING AND DEFINING.

AID, help; assist.
SOOTH′ ING, solacing.
SUC′ COR, help; relieve.
WEA′ RY, tired; fatigued.
WID′ OW, a woman whose husband is dead.
BE REFT′, deprived.
FA′ VOR ED, benefited.
COM′ FORT, solace; soothe.
OR′ PHAN, child bereaved of its parents.
HEED′ LESS, careless; thoughtless.
RE DEEM′, rescue; recover.
MIS′ ER Y, wretchedness.
SHARE, divide.

WHO IS MY NEIGHBOR?

ANON.

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—
Go thou, and succor him.

3. Thy néighbor? 'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares and pain—
Go thou, and comfort him.

4. Thy néighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go 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 not, pass not heedless by;
Perhaps, thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

QUESTIONS.—1. Is the sentiment contained in this piece, similar 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.

LESSON X.

WORDS FOR SPELLING AND DEFINING.

LAY, song.
WAN' DER ED, roved; rambled.
AM' PLE, broad; spacious.
THITH' ER, to that place.
RE CLIN' ED, lay; leaned back.
CON CEAL' ED, hid.

THE BLIND BOY.

F. L. HAWKS.

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.

5. "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 sóng?"

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 can 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. Nò; 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 you—
You 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.

QUESTIONS.—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 6th and 10th verses? See Rule I. p. 26.

LESSON XI.

WORDS FOR SPELLING AND DEFINING.

LIV' ER Y, dress; garb.
A' E RIE, nest of a bird of prey.
DES TI NA' TION, appointed place.
E' THER, matter, finer than air
CA REER' ING, moving speedily
TEN' SION, a stretching.
GY RA' TIONS, circular motions.
AS PI RA' TIONS, ardent desires.

THE TEACHER'S FABLE.

MRS. EMILY 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 *wrong stories*," said little Abby Stillman.

6. "They are *fish stories*," added Lewis.

7. "No; *animal stories*," said Julia May; "for Æsop'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 voice 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 necks 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 a head and feet not altogether unlike her own offspring, and was clothed in a natural coat of feathers, which proved him, beyond the shadow of a doubt, to belong to the extensive