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-morrow*.

4. For virtuous acts, and harmless joys,
The 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 soon, if they appear
To-morrow, friend, *to-morrow*.

QUESTIONS.—1. What is the subject of this poetry? 2. What virtues does it inculcate? 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 SPELLING AND DEFINING.

EA' GER NESS, ardent desire.
WA' RI LY, cautiously.
IN JU DI' CIOUS, indiscreet.
DIS COV' ER IES, disclosures.
VA RI' E TY, different kinds.
TRAN' SIENT, short; hasty.
DE SCRIP' TION, account.
MO RASS', low, wet ground.
SA VAN' NAS, plains destitute of trees.
SU PER FI' CIAL, not profound.
CON TEM PLA' TION, meditation.
MYS TER' IES, hidden things.
TRIV' I AL, trifling.
SCRU' PLE, doubt.
OB' VI OUS NESS, plainness.
TEN' DEN CY, drift; direction.
IN SIG NIF' I CANT, unimportant.
Rides post, rides in haste.
Buckle to, apply with vigor.

INJUDICIOUS HASTE IN STUDY.

JOHN LOCKE.

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 catches 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 view, to tell, in general, how the parts lie, and may be able to give some loose description of here a mountain, and there a plain; here a morass, and there a river; woodland in one part, and savannas in another.

3. 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 inhabitants, with their several sorts and properties, must necessarily escape him; and it is seldom men ever discover the rich mines without some digging.

4. 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 truth.

5. But, here, care 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 full speed.

6. 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 discoveries, 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?

LESSON XX.

WORDS FOR SPELLING AND DEFINING.

Ac′ cess, admittance; near approach.
De part′ ments, parts; portions.
Ma te′ ri als, subjects.
Dis tin′ guish ed, eminent.
Re fine′ ment, polish of manners.
Civ il i za′ tion, state of being civilized.
Ac qui si′ tion, act of acquiring.
Prev′ a lent, general.
Ex hib′ its, presents to view.
Rev o lu′ tions, changes.
Priv′ i lege, peculiar benefit.
Coun′ sel ors, advisers.
Re flect′, consider attentively
Con verse′, talk familiarly.
Re late, tell; narrate.
Scan′ dal, what is slanderous.
Vol′ umes, books.

BENEFITS OF READING.

1. Reading may be considered as the key which commands our entrance, and gives us access to the various 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 view the scenes 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 connected 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 instruct us in our duty, and teach us how to behave ourselves. They comfort us in our distresses and afflictions. They pass away our leisure hours pleasantly and usefully; and the amusement which they afford, is cheaper than almost

any other. They are true friends, excellent counselors, and agreeable 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?

LESSON XXI.

WORDS FOR SPELLING AND DEFINING.

Un der stand′ ings, minds.
Ex haust′ ed, used; expended.
Crit′ i cism, act of judging in literary matters.
In duc′ ed, led; caused.
Sus pect′, doubt; mistrust.
Ac cus′ tom ed, habituated.
Dis sat′ is fi ed, discontented.
Con trol′, sway; government.
Re lax′, become remiss.
At tempt′ ed, tried; endeavored.
A bate′, lessen; diminish.
Ad mi ra′ tion, high regard.
Rev′ er ence, deep respect.
Pro pens′ i ties, inclinations.
De fil′ ed, corrupted; polluted.
Im ag in a′ tion, fancy.
Mon′ strous, shocking; hateful.

THE TRUE TEST OF A BOOK.

SOUTHEY.

1. Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted 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 or evil, 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 dángerous? 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 abate 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 selfishness, or any other of your evil propénsities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is mónstrous?

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 2d and 3d paragraphs *direct* or *indirect?* What inflections do indirect questions usually require?

LESSON XXII.

WORDS FOR SPELLING AND DEFINING.

TEN′ DER, offer; present.	CULL′ ED, picked; selected.
IN TRIN′ SIC, true; real.	TYPES, signs; emblems.
RAR′ EST, most uncommon.	TO′ KEN, sign; memorial.
E MO′ TION, feeling; sensation.	CHER′ ISH, foster; encourage.
DE VO′ TION, sacred regard.	SEV′ ER, part; separate.

THE VALUE OF A GIFT.

O. G. WARREN.

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 sever;
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. Might even a violet or any little flower, if given with the proper spirit, awaken lasting gratitude? 3. Will not the affection indicated by such a gift, last long after the gift itself has perished?

How should a passage, included within a parenthesis, be read? See Sanders' Spelling Book, p. 158.

LESSON XXIII.

WORDS FOR SPELLING AND DEFINING.

TOW' ER ED, arose; soared.
A LOFT', high in the air.
EV' ER-GREEN, perennial.
EN DUR' ANCE, duration.
RIV' EN, split; rent asunder.
PRONE, lying down; prostrate.
RE BUK' ED, reproved.
O VER TOP' PING, surpassing in hight.
MOR' AL, lesson or precept inculcated.
EX ALT' ETH, lifts up; elevates.

THE BLASTED PINE.

H. W. HEYWOOD.

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."

2. Ere the boast was well spoken, the sunlight had fled,
And the storm-cloud was bursting in wrath o'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 low 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 moral is plain—
Who *exalteth* himself, shall be *humbled* again.

QUESTIONS.—1. What was the boast of the pine? 2. What happened to the pine during the thunder-storm? 3. What said the oak to the prostrate pine-tree? 4. What did the pine say in reply? 5. What is the moral of this piece? See Mat. 23d, 12th verse.

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

LESSON XXIV.

WORDS FOR SPELLING AND DEFINING.

IN TEG' RI TY, honesty; uprightness.
DE FRAUD', cheat; rob.
IN TRUST' ED, put in trust.
PER SUAD' ED, fully convinced.
AP PRO' PRI ATE, set apart.
NU' CLE US, kernel; that around which things are collected.
UN DI MIN' ISH ED, not lessened.
DE TERS', hinders; prevents.
HAZ' ARD, risk; peril.
DE TEC' TION, discovery.
TEMPT A' TION, trial; allurement.
UN CLOG' GED, unimpeded.
FI DEL' I TY, faithfulness.
PRO MOT' ED, advanced.
CAL' CU LA TED, computed; reckoned.
DE LIB' ER ATE LY, considerately; coolly.
DE CID' ED, determined.
EX CLUDE', shut out; disregard.
VI' O LATE, break through; infringe.
POL' I CY, expediency.
TEMPT' RESS, female enticer.

THE TRUE TEST OF INTEGRITY.

W. H. VAN DOREN.

1. Suppose a clerk has it in his power to defraud 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 reason 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 can 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 detection alone, is a dishonest 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 promoted.

4. 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, viz., a regard to the law of Heaven?

5. 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 policy of the fraud, or balance the loss or gain which might result. His eye flashed up to Heaven, and he asked the fair temptress: "How can I do this great wickedness, and *sin against God?*"

QUESTIONS.—1. How might a dishonest clerk 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? 3. What alone is needed to make such a young man show his dishonesty in *acts?* 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, 39th chap. 9th verse.

LESSON XXV.

WORDS FOR SPELLING AND DEFINING.

CON' FINES, borders; boundaries.
IN AC CESS' I BLE, inapproachable.
DER' VISE, Turkish priest or monk.
AUS TER' I TY, rigor of life.
STER' ILE, barren; unfruitful.
SLAK' ED, quenched.
MAG NIF' I CENT, splendid.
MOSQUE, Mohammedan temple.
SCRU' PU LOUS LY, carefully; cautiously.
CER' E MO NIES, rites; forms.
DIS GUST' ED, highly displeased.
HY POC' RI SY, false pretension.
A BAN' DON ED, relinquished.
AN' CHOR ITE, hermit; monk.
SANC' TI TY, holiness; piety.
PEST' I LENCE, plague; infectious disease.
SOL' I TA RY, lonely.
STANCH, stop the flow of.
CIM' E TERS, Turkish short swords.
IM MOR TAL' I TY, endless life.
EN CUM' BER ED, clogged.
DIS BAND', dismiss; disperse.

1. MO HAM' ME DAN, pertaining to the religion of Mohammed, a famous false prophet, who was born about the year of our Lord 500.

2. BED' OU IN, (Bed ou een.) The Bedouins, that is, *dwellers in the desert*, are a numerous, wandering, Mohammedan race, dwelling in the deserts of Arabia, Egypt, and Northern Africa. They live at a distance from cities, occupying tents, huts, caverns, and ruins.

THE THREE HEAVY STONES.

ANON.

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 cave in the rock was his dwelling. Roots and fruits, the scanty products of the sterile region he inhabited, satisfied his hunger, and the fountain 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 scrupulously conducted the ceremonies of the [1]Mohammedan faith; but, disgusted with the hypocrisy 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 traveler 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 blood 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-house 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 his 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 cliff 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 he, "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 himself too heavily encumbered to proceed.

7. "I tell thee it is impossible," cried the robber chieftain; "thou 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 him 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 cliff.

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."

QUESTIONS.—1. Who was Ben Achmet? 2. Why did he abandon the Mohammedan faith? 3. 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, affected 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 DEFINING.

EN′ VY, pain at another's success.
BAL′ ANCE, weigh; compare.
CON TRA DICT′ O RY, opposite.
CON TEMN′, despise; disdain.
CON SUMES′, absorbs; uses up.
RE PRESS′, restrain; subdue.
CON TEMPT′, disdain; scorn.
O VER RAT′ ING, over-estimating.
PER FEC′ TIONS, excellencies.
AD VAN TA′ GEOUS, profitable.
DE FEND′, protect; advocate.
IN′ NO CENCE, freedom from guilt.
VAL′ OR, courage; bravery.
DIS COURS′ ING, talking.

THE CURE OF ENVY.

SIR GEORGE MACKENZIE.

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 consider 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 envy 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 possess. 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 scene, 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, yet, if I were discoursing of my nation abroad, I would be glad of that merit in him, which now displeases me.

6. Nothing is envied 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 no 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.

QUESTIONS.—1. How may we cure envy in ourselves? 2. Can you mention the different ways suggested by the author of this piece?

What sound has *x* in *examine*, *exactly?* What difference in the sound of *th* in *thinking* and *these?* See p. 12.

LESSON XXVII.

WORDS FOR SPELLING AND DEFINING.

SO LIL′ O QUY, a talking to one's self.
SOL′ I TUDE, loneliness.
DE SPAIR′, give up hope.
FROWN, look stern; scowl.
DUN′ GEON, close, dark prison.
PEER, peep; come in sight.
DI VERGE′, shoot out in different ways.
PET′ ALS, flower leaves.
FO′ CUS, converging point where rays of light meet.
E MERGE′, issue from.
CRO′ CUS, kind of flower.
AR RAY′ ED, decked; dressed.
SE RENE′, calm; placid.
DIS′ MAL, gloomy; sad.
PER HAPS′, perchance.

THE CROCUS' SOLILOQUY.

H. F. GOULD.

1. Down in my solitude under the snow,
Where nothing cheering can 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?

LESSON XXVIII.

WORDS FOR SPELLING AND DEFINING.

PER SUADE′, convince.
PULS′ ES, beatings of the heart.
THRILL′, tingling sensation.
BIDE, wait; endure.
RE NEW′, renovate; restore.
PRIME, spring of life; youth.
WHOOP, call; shout.
SMOTH′ ER ED, stifled.
WILES, deceives; beguiles.
DREAR′ I NESS, gloominess

YOUTHFUL AMUSEMENTS.

N. P. WILLIS.

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;
(=) For it stirs the blood in an old man's heart,
And makes his pulses fly,
To catch the thrill of a happy voice,
And the light of a pleasant eye.

2. (*.) 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 slip 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;
(*pl.*) For the world, at best, is a weary place,
And my pulse is getting low;
(*.) But the grave is dark, and the heart will fail,
In treading its gloomy way,
(=) And it wiles my heart from its dreariness,
To see the young so gay.

QUESTIONS.—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. 33.

LESSON XXIX.

WORDS FOR SPELLING AND DEFINING.

RI' VALS, strives to excel.
ES TI MA' TION, opinion; esteem.
DE SCRIP' TION, account.
BLIGHT, blast; destroy.
DIS SOLV' ING, melting.
GE' NI AL, fruitful; productive.
IN' TER VAL, space between.
TUR' TLE, species of dove.
FO' LI AGE, leaves collectively.
CLUS' TER ED, growing in bunches.
EN AM' EL ED, inlaid; variegated.
REV' EL RY, festive mirth; jollity.
SENS I BIL' I TY, delicate feeling.
PERCH' ES, alights.
SUC CES' SION, series.
RAP' TUR OUS, joyful; thrilling.
TREM' U LOUS LY, tremblingly.
EC' STA SY, excessive joy.
PAR' A MOUR, lover.
IN TOX I CA' TION, high excitement.
RU' RAL, pertaining to the country.
MEW' ED, shut up; confined.
LIVE' LONG, long in passing.
VAR' LET, scamp; rascal.

THE BOBOLINK.

W. IRVING.

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 description 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. Earlier than 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 clover-blossoms; 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 meadows; and is most in song when the clover is in blossom.

5. He perches on the topmost twig of a tree, or on some flaunting weed, and, as he rises and sinks with the breeze, pours forth a succession of rich, tinkling notes, crowding one upon another, like the outpouring melody of the sky-lark, and possessing the same rapturous character.

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 music. Sometimes he is in pursuit of his paramour; always 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 envy 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 bosom; but, when I, luckless urchin, was doomed to be mewed up, during the livelong day, in a school-room, it seemed as if the little varlet mocked at me, as he flew by in full song, and sought to taunt me with his happier lot. O, how I envied him! No lessons, no tasks, no schools; nothing but holiday, frolic, green fields, and fine weather.

QUESTIONS.—1. When does the Bobolink appear? 2. What is the appearance of Nature at this season? 3. How does the Bobolink employ himself, and how does he seem to enjoy life? 4. What does the writer say of his fondness for this bird? 5. How does he say the Bobolink seemed to taunt him? 6. Where is the passage included within the quotation to be found? Cant. 2d chap. 11th and 12th 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. 143, Exercise 369.

LESSON XXX.

WORDS FOR SPELLING AND DEFINING.

VO LUP′ TU A RY, one given to pleasure.	BAN′ QUET ING, feasting.
RUS′ TIC, dweller in the country.	COR′ PU LENT, fleshy; fat.
VI′ BRATE, quiver.	OR′ TO LAN, delicate, small bird.
RUS′ SET, reddish-brown.	EP′ I CURE, one given to luxury.
GOR′ MAND, glutton.	GORG′ ING, swallowing greedily.
CON VIV′ I AL, festal; social.	VAUNT′ ED, boasted.
GAS TRO NOM′ IC AL, pertaining to good eating.	SENS′ U AL, luxurious.
LUX′ U RIES, dainties.	PER′ SE CU TED, harassed; vexed.
MYR′ I ADS, tens of thousands.	IN TEL LECT′ U 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 sacred from injury; the very school-boy would not fling 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 suit of black, assumes a russet, or rather a dusky 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 Delaware, banqueting on their seeds; grows corpulent with good feeding, and soon acquires the unlucky 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 Pennsylvanian epicure.

6. Does he take warning and reform? Not he! He wings his flight still farther south in search 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 most vaunted of southern dainties, the *rice-bird* of the Carolinas.

7. Such is the story 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 him to such a pitch of popularity, during the early part of his career; but to eschew all tendency to that gross and dissipated indulgence, which brought this mistaken little bird to an untimely end.

QUESTIONS.—1. How has farther observation changed the writer's opinion of this little bird? 2. How was the Bobolink regarded in his earlier career, even by the school-boy? 3. What changes come over this bird as the year advances? 4. What is he called, and 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 vivant*, in the 4th paragraph? *Ans.* A high-liver.

LESSON XXXI.

WORDS FOR SPELLING AND DEFINING.

PHI LOS′ O PHER, wise man.
EN TER TAIN′ ING, treating with hospitality.
RE MOVES′, dishes removed.
CIV′ IL, well-ordered; civilized.
OR′ GAN, instrument; medium.
AD MIN′ IS TER ED, managed.
PRE SIDE′, rule over; govern.
A BASH′ ED, confused; ashamed.
CON TEN′ TION, strife.
FO MENT′ ER, exciter; instigator.
CAL′ UM NY, slander.
PRO FAN′ I TY, irreverence of sacred things.
ME′ DI UM, means; instrument.
SI MIL′ I TUDE, likeness; form.

Æ′ SOP, a celebrated writer of Fables, who flourished about 620, B. C.

A DINNER OF TONGUES.

1. Æsop was the servant of a philosopher named Xanthus. One day his master being desirous of entertaining some of his friends to dinner, he ordered him to provide the *best* things he could find in the market. Æsop 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 afford̀ed?"

3. "And have I not obeyed your órders?" said Æsop. "Is there any thing better than tóngues? 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 acquit 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