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 afforded?"

3. "And have I not obeyed your orders?" said Æsop. "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 reason? 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

was astonished to find that Æsop had provided nothing but the very same dishes.

6. "Did I not tell you," said Xanthus, "to purchase the *worst* things for this day's feast? How comes it, then, that you have placed before us the same kind of food, which, only yesterday, you declared to be the very best?"

7. Æsop, not at all abashed, replied: "The tongue is the *worst* thing in the world as well as the *best;* for it is the instrument of all strife and contention, 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 Æsop, 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 *best* 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 serpents, 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 proceedeth blessing and cursing. My brethren, these things ought not so to be."

QUESTIONS.—1. Who was Æsop? 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 *worst* things? 5. How did he justify his conduct 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 10th 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 has x in Xanthus? p. 13.

LESSON XXXII.

WORDS FOR SPELLING AND DEFINING.

TAL′ IS MAN, something magical.	LAIR, couch; lurking place.
RARE, excellent; valuable.	FRAIL, weak; easily broken.
PO′ TENT, powerful; efficacious.	RAVES, drives on furiously.
MAG′ IC, sorcery; witchcraft.	MIS FOR′ TUNE, calamity.
IL LU′ MINE, enlighten.	MAR′ IN ER, seaman; sailor.
DE SPITE′, in spite of.	SHRINK, draw back; quail.

NEVER DESPAIR.

WM. C. RICHARDS.

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 illumine 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 Despair!*

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,
Shrink 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 DESPAIR.

QUESTIONS.—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 SPELLING AND DEFINING.

Bau′ ble, gewgaw; trifle.
Hu′ mors, gratifies; indulges.
In vade′, enter; go into.
Re spect′ less, regardless.
De sert′, merit; worthiness.
Ref u ta′ tion, character.
Af fect′, aim at; aspire to.
Gen′ try, high birth; rank.
Ex tin′ guish, put out; destroy
Un sa′ vor y, offensive.
Pro por′ tion, relative amount.
Gen til′ i ty, dignity of birth.

ADVICE TO A YOUNG MAN.

BEN JONSON.

1 What would I have you dó? I'll tell yoù, kínsman;
Learn to be wise, and practice how to thrive;
That would I have you dò; and not to spend
Your coin on every bauble that you fáncy,
Or every foolish brain that humors 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 affect
To make a blaze of gentry to the world,
A little puff of scorn extinguish it,
And you be left like an unsavory 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,
Except you make or hold it.

Questions.—1. What would the writer have his kinsman do? 2. What would he not have him invade? 3. 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 SPELLING AND DEFINING.

Nest′ ling, young bird.
Cow′ er ing, crouching.
Sin′ ews, tendons; nerves.
Palm, inner part of the hand.
Span, measure with the hand.
A non′, soon; shortly.
Pros′ trate, downcast.
Wa′ ver ed, moved to and fro.
Sculp′ tor, carver in wood and stone
Stat′ ue, image; likeness.
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.

KNOWLES.

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 brag! There's not an archer
In all [1]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.
Alb. I'll show you
How I can shoot. (*Goes out to fix the mark.*)
Ver. Nestling as he is, he is the making of a bird
Will own no cowering 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 archer! With what ease he bends
The bow! To see 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. I'd be content to die,
Living to see that day! What, Albert!
Alb. Ah! My father!
Tell. You raise the bow
Too fast. (*Albert continues shooting.*)
Bring it slowly to the eye.—You've missed.
How often have you hit the mark to-day?
Alb. Not once, yet.
Tell. You're not steady. I perceived
You wavered now. Stand firm. Let every limb
Be braced as marble, and as motionless.
Stand like the sculptor's statue on the gate
Of Altorf, that looks life, yet neither breathes
Nor stirs. (*Albert 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 Gesler live—
'Twas easy to say that. Suppose you, now,
Your life or his depended on that shot!
Take care! That's Gesler!—Now for liberty!
Right to the tyrant's heart! (*Hits the mark.*) Well done,
my boy!
Come here! How early were you up?
Alb. Before the sun.
Tell. Ay, strive with him. He never lies abed
When it is time to rise. Be like the sun.
Alb. 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?

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!
'Tis more than friends or fortune; clothing, food;
All things on earth; yea, life itself!—It is
To live, when these are gone, where they are naught—
With 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?*

LESSON XXXV.

WORDS FOR SPELLING AND DEFINING.

PROD′ I GAL, wasteful; lavish.
PUB′ LIC ANS, tax-gatherers.
PHAR′ I SEE, a sect among the Jews.
SCRIBES, writers; copyists.
PAR′ A BLE, fable for moral instruction.
RI′ OT OUS, wanton; luxurious.
FAIN, gladly; with pleasure.
FAM′ INE, scarcity of food; dearth.
COM PAS′ SION, pity.
EN TREAT′ ED, besought; urged.
TRANS GRESS′ ED, broke; violated.
MEET, suitable; proper.

THE PRODIGAL SON.

BIBLE.

1. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them

2. And he spake this parable unto them, saying: What man of you having a hundred 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.

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 sinned 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 neck, 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 killed 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.

QUESTIONS.—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 SPELLING AND DEFINING.

PLY' ING, working; employing.
FA TIGU' ED, wearied; tired.
BASK, warm one's self.
ES PI' ED, saw; observed.
WEA' RI SOME, tiresome; fatiguing.
CON' FAB, talk; conversation.
RI' OT, live sumptuously; revel.
HUES, colors; tints.
HUGE, large; vast.
BE GUILE', elude; while away.
PHIL O SOPH' IC AL, wise; thoughtful.
GAUD' Y, showy; splendid; gay
AT TIRE', dress.
NO' TA BLE, remarkable; strange
SUR VIVE', out-live; remain alive
REF' UGE, place of retreat.
PER' ILS, dangers; hazards.
BAU' BLES, gewgaws; trifles.
A WAITS', waits for; stands ready for.

THE ANT AND THE BUTTERFLY.

ANON.

1. A butterfly gay, in the month of July,
   When flowerets were in their full bloom,
   Was plying his wings 'neath a beautiful sky,
   In search of the richest perfume.
   Fatigued with its pleasures, it rested awhile
   On a sand-bank to bask in the sun,
   Where an ant it espied at its wearisome toil,
   And the following confab begun:

2. "Ah, why, foolish thing, dost thou work like a slave?
   Why toil on this beautiful day?
   Come ramble with me, and thou pleasure shalt have,
   And thy moments glide gayly away.
   I toil not like thee, yet I live like a king,
   And riot in garden and grove;
   The sweets 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;
   Enjoyment and pleasures our hours shall beguile,
   And thus we shall get through the day."

4. The ant, with a true philosophical eye,
   Viewed the butterfly's gaudy attire;
   Next paused, shrugged his shoulders, then made this reply:
   "Suppose you should fall in the mire,—
   Methinks you would tumble and flutter about,
   And wish yourself safe in my hut;
   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 baubles 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?

LESSON XXXVII.

WORDS FOR SPELLING AND DEFINING.

STRAND' ED driven on the shore.
EP' AU LET, shoulder-knot.
EY' ED, viewed; looked at.
TWIRL' ED, whirled.
CURL' ED, twisted; turned.
COV' ET, desire; wish for.
ART' I SAN, workman.
PLUME, feather.
IN' LAID, wrought in.
BROOD, young birds; progeny.
FON' DLED, fostered; cherished.
SHEEN, brightness; splendor.

THE SILVER BIRD'S-NEST.

H. F. GOULD.

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 vest,
She knew not why she should deny
Herself a silver nest.

2. The shining wire she pecked and twirled;
Then bore 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,
About 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 bĕd?
Do you suppose they ever rose,
Of higher powers possessed,
Because they knew they peeped and grew
Within a silver nest?

QUESTIONS.—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 DEFINING.

PE CUL′ IAR, special; particular.
PROV′ INCE, department; office.
PRO FES′ SION, calling; avocation.
IM PROVE′ MENT, advancement.
ZEAL′ OUS, eager; ardent.
CON SPIC′ U OUS, prominent.
PROP O SI′ TION, thing proposed.
IN FAL′ LI BLE, sure; unmistakable.
PER′ EMP TO RY, positive; decisive.
AS SUM′ ING, haughty; arrogant.
DE CI′ SIVE, positive.
EL′ DERS, seniors.
REF U TA′ TION, act of refuting.
OR′ A TO RY, art of speaking.
AD′ MI RA BLE, worthy of regard
IN SIN′ U ATE, hint; intimate.
SAR′ CASM, keen reproach; taunt.
PER VERSE′, distorted from the right.
IN VID′ I OUS, envious; hateful.
IM PUT′ ED, ascribed; attributed.
SE REN′ I TY, mildness; calmness.
CLAM′ OR, outcry; noise.
IN FIRM′ I TIES, frailties; weaknesses.

RULES FOR IMPROVEMENT BY CONVERSATION.

DR. WATTS.

1. If we would improve our minds by *conversation*, it is a great happiness to be acquainted 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 spinster, lead them into a discourse of the matters of their own peculiar province 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.

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 issue.

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 custom 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 peremptory sentence, nor speak with assuming airs, and with a decisive tone of voice. A young man, in the presence of his elders, 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 speech 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.

QUESTIONS.—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 a young man in the presence of his elders behave? 6. What caution does the writer give about affecting to shine? 7. What 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 SPELLING AND DEFINING.

MAG′ NI TUDE, size; bigness.
IN′ FI NITE, unlimited.
AV′ E NUES, ways; passages.
PAL′ I SADES, defenses made by stakes.
FOR TI FI CA′ TION, defense.
EX PA′ TIA TING, wandering about.
CIT′ A DEL, fortress; strong place.
CON VUL′ SION, agitation.
DIS SO LU′ TION, act of dissolving.
LE′ GIONS, great bodies of soldiers.
VAL′ IANT LY, bravely.
DI LAP I DA′ TIONS, ruins.
CON′ TRO VER SY, dispute; debate.
SCUR′ RIL OUS, vile; coarse.
PRE-DE TER′ MIN ED, resolved beforehand.
DIS PAR′ AGE, underrate; vilify.
VAG′ A BOND, vagrant; outcast.
FREE′ BOOT ER, robber; pillager.
ARCH′ I TECT URE, science of building.
IN HE′ RENT, native; inborn.
EX HAL′ ED, sent out; emitted.
EX′ CRE MENT, filth.

1. BE EL′ ZE 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 advocates of ancient and modern learning. The Bee represents the ancients, the Spider the moderns.

1. Upon the highest corner of a large window, there dwelt a certain spider, swollen up to the first magnitude by the destruction of infinite numbers of flies, whose spoils lay scattered before the gates of his palace, like human bones before the cave of some giant The avenues to his castle were guarded with turnpikes 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 peace 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 curiosity 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 [1]Beelzebub, with all his legions, was come to revenge the death of many thousands of his subjects whom his enemy had slain and devoured. 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; he stormed and raved like a madman, and swelled until he was ready to burst.

6. At length, casting 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 heartily 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 conviction.

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 freebooter 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 hands, 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 seems, I am obliged to Heaven alone for my flights and my music; 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 whatever 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 drawing 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 dirt and poison in your breast; and, though I would, by no means, lessen or disparage your genuine 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 acquisitions, by sweepings exhaled from below; and one insect

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. How 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 utter the *moral* of this piece? 10. What great contest is referred to in this Fable?

LESSON XL.

WORDS FOR SPELLING AND DEFINING.

Po′ TENT ATE, prince; sovereign.
CEN′ TU RY, one hundred years.
RIV′ U LET, small stream; brook.
UN FATH′ OM A BLE, that can not be fathomed, or sounded.
MAG NIF′ I CENCE, grandeur.
MON′ ARCHS, kings; princes.
CON VULS′ ED, violently shaken.
DES′ TI NIES, ultimate conditions
AR REST′, stop; check.
DI VERT′, turn aside.
CHRON′ I CLES, records; tells of.
BAR′ BA RISMS, savage manners.
IN VIS′ I BLE, unseen.
ARM′ OR, defensive arms.
WATCH′ WORD, signal; motto

ONWARD, ONWARD.

LINNÆUS BANKS.

1. Onward! Onward is the language of creation! 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