Ang. How! bribe me?
Isab. Ay, with such gifts, that Heaven shall share with you.
Not with fond shekels of the tested gold,
Or stones, whose rate is either rich or poor,
As fancy values them; but with true prayers,
That shall be up at Heaven, and enter there,
Ere sun-rise; prayers from preserved souls,
From fasting maids, whose minds are dedicate
To nothing temporal.
Ang. Well, come to-morrow.
Isab. Heaven keep your honor safe!

QUESTIONS.—1. What was Isabella's petition? 2. How was her petition received? 3. To whom did she refer as an example for Angelo's imitation? 4. When does Angelo say he shows *most* pity? 5. What gifts does she promise for the pardon of her brother?
What rule for the rising inflection on *it*, 6th paragraph? What inflection do antithetic terms and clauses require? Rule V. p. 29. Why the falling inflection on *law*, and rising on *I*? Note I. p. 29.

LESSON CXIII.

WORDS FOR SPELLING AND DEFINING.

HUR RAH', shout of exultation.
IN VAD' ERS, intruders.
FRAY, combat; contest.
MEN-OF-WAR', vessels of war.

BROTHER JONATHAN'S SHIPS.

GEORGE GRENVILLE.

1. (°°) HURRAH for our ships! our merchant-ships!
Let's raise for them a song;
That safely glide o'er the foaming tide,
With timbers stout and strong;
That to and fro on the waters go,
And borne on the rushing breeze,
Like birds they fly, 'neath every sky,
From South to Northern seas!

2. HURRAH for our ships! our battle-ships!
Our glory and our boast;
That carry death in their bellowing breath
To invaders of our coast.

In glory and pride, whatever betide,
May they sail around our shore;
But long be the day ere, in battle's fray,
We shall hear their cannons roar.

3. HURRAH for our ships! our stout steam-ships!
That float in strength and grace;
By fire and air their course they bear,
As giants in the race:
That bind the hands of kindred lands
In close and friendly grasp:
God grant no feud by death and blood,
May e'er unloose the clasp!

4. HURRAH for them all, both great and small,
That float our waters free;
May they safely sail in calm or gale,
In home or foreign sea:
HURRAH again for our merchant-men,
HURRAH for our men-of-war!
Ring out the shout for our steam-ships stout,
(*f.*) HURRAH for them all! (*ff.*) HURRAH!

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

LESSON CXIV.

WORDS FOR SPELLING AND DEFINING.

MIR' A CLES, supernatural events.
DRAM' A TIST, writer of plays.
RANT' ING, extravagant.
RE' AL IZ ED, made real.
U BIQ' UI TY, omnipresence.
CON CEP' TION, idea.
GRAV' I TY, seriousness.
PRE TEN' SIONS, claims; pretences.
IN I' TIALS, first letters of a word.
REEK' ING, steaming.
IG NITE', kindle; set on fire.
HOR I ZON' TAL, on a level.
A NAL' O GOUS, bearing some resemblance.
DROM' E DA RIES, species of camels.
REN' DEZ VOUS, (*ren' de voo*) place of meeting.

1. PAN O RA' MA, (*pan* + *orama*,) from two Greek words, together signifying *a whole or complete view*, is applied to a large, circular picture, presenting, from a central point, a view of objects in every

direction, represented on the interior surface of a cylindrical wall or rotunda.

2. Mi′ cro cosm, (*micro* + *cosm*,) from two Greek words, which, united, mean *a little world.*

3. Tel′ es cope, (*tele* + *scope*,) from two Greek words, together meaning *far-seeing*, or *seeing at a distance*, is the name of an optical instrument for viewing distant objects.

4. An tip′ o des, (*anti* + *podes*,) from two Greek words, which together mean *feet opposite*, is a term applied to those who live on opposite sides of the globe, and whose feet are, therefore, directly opposite.

THE NEWSPAPER.

WILLIAM ADAMS.

1. Nothing which is familiar to us, strikes us as wonderful. Were miracles repeated every day, we should come to glance at them very heedlessly. We get used to rainbows, and stars, and sunsets, and the flashing fires of the north. Surprise wears away in time from the greatest discoveries and inventions; and we send thought through the air, and ride in carriages without horses, and in ships against the wind, just as carelessly and composedly as though such things had always been.

2. Fletcher, the old dramatist, was counted as half crazy when he put into the mouth of Arbaces this ranting promise:—

"He shall have chariots easier than air,
Which I have invented; and thyself,
That art the messenger, shalt ride before him,
On a horse cut out of an entire diamond,
That shall be made to go with golden wheels,
I know not how yet."

3. The wonder of the promise has long ago been realized; and, if the poetry of the dream should yet come to pass, and locomotives cut from solid diamonds, and car-wheels wrought from gold, should become common, we should ride after them with as little surprise, as now we talk beneath the azure and the gold of God's glorious firmament. Who can

forget the feeling of *awe* which came over him, when, for the first time, he received a telegraphic dispatch from a distant city, transmitted from New York to New Orleans, actually in advance of time itself! This approaches spiritual power more nearly than any thing we have seen and handled.

4. The times, of which we are writing, are remarkable for the extension of periodical literature, especially for the ubiquity of the Newspaper. The authors of the Spectator, the Tatler, the Rambler, had no conception of the modern newspaper. It seems like putting the gravity of our readers to the test, when we name this as one of the most wonderful and powerful agents of our times. It is made of rags, ropes, rushes, and lampblack.

5. Great pains are taken in fitting up the visitant to make a respectable appearance in our mansions; but, in its best trim, its pretensions are very humble. It is dumb, yet it tells us of all which is done upon the earth. It bears, in its own name, the initials of the four points of the compass, N. E. W. S.—*news*. Reeking, in hot haste, as if out of breath, it delivers its message, and then is crumpled up, and thrown into the waste-paper basket, to ignite the morning's fire. Yet is there nothing more worthy of preservation; for it is the great dial-plate on the clock of time.

6. An artist expends great time and labor in painting a [1]panorama, and crowds find delight in gazing upon the canvas; yet it is of a limited space,—a ruin, a river, a city, —Thebes or Jerusalem, the Nile, the Hudson, or the Mississippi. But a newspaper is a daguerreotype of the whole world,—its warrings and diplomacies, its buyings and sellings, its governments and revolutions, its marryings, births, and deaths.

7. A newspaper is a real [2]microcosm,—the world made smaller, held in the hand, and brought under the eye. The huge [3]telescope of Sir John Herschel is so swung, that it reflects all the distant wonders of the sky, which sweep across its lenses, upon a small horizontal table under the eye of the observer; and analogous to this, a newspaper brings all the

occurrences of remote continents, incidents at the North Pole and the Antipodes, under the light of your reading-lamp, and within the space of your parlor table. The evening has come, the damp sheet is spread out before you, and with an ill-concealed impatience you sit down to see what new spectacle, "Time, the scene shifter," has prepared for your astonished and delighted eye.

8. The whole world is in motion before you. This is no small gossip about what took place under your own windows; but as Isaiah, in the visions of prophecy, beheld the concourse from all quarters of the earth, the dromedaries from Midian and Ephah, the ships of Tarshish, and the forces of the Gentiles hastening to the rendezvous, so, in sober fact, the most remote and improbable agencies, from the four winds under heaven, are hurrying through the air and over the sea, to deliver their separate tidings in that small sheet of paper which you now hold in your hand.

QUESTIONS.—1. What examples does the writer give of the influence of familiarity in rendering us indifferent? 2. What wonderful promise made by a character in one of Fletcher's plays, has been, in effect, already realized? 3. What feeling came over men when they first received a telegraphic dispatch? 4. What is said of the ubiquity of the Newspaper? 5. In what terms does the author describe the materials composing a Newspaper? 6. In what respect is a Newspaper analogous to the Telescope? 7. To what, in the prophetic visions of Isaiah, are the contents of a Newspaper compared?

LESSON CXV.

WORDS FOR SPELLING AND DEFINING.

SU PE RI OR′ I TY, pre-eminence.
SUB OR′ DIN ATE, inferior; lower.
IN FE′ RI OR, lower in value.
ARCH′ I TECT, person skilled in the art of building.
SU PER IN TENDS′, oversees.
EX′ E CUTES, performs.
CON TRIVES′, plans; devises.
PRE ROG′ A TIVE, exclusive privilege.
CON DUCE′, contribute; tend.
PROV′ INCE, proper office.
UM′ PIRE, arbiter.
DE TERM′ INE, decide.
DE LIB′ ER ATE, considerate
MA TU′ RI TY, ripeness.

SUPERIORITY OF WISDOM.

ROBERT HALL.

1. Every other quality is subordinate and inferior to wisdom, in the same sense as the mason who lays the bricks and stones in a building, is inferior to the architect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now, it is the prerogative of wisdom to preside over every inferior principle, so as regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end.

2. It being the province of wisdom to preside, it sits as umpire on every difficulty, and so gives the final direction and control to all the powers of our nature. Hence, it is entitled to be considered as the top and summit of perfection. It belongs to wisdom to determine when to act, and when to cease; when to reveal, and when to conceal a matter; when to speak, and when to keep silence; when to give, and when to receive; in short, to regulate the measure of all things, as well as to determine the end, and provide the means of obtaining the end pursued in every deliberate course of action.

3. Every particular faculty or skill, besides, should be under the direction of wisdom; for each is quite incapable of directing itself. The art of navigation, for instance, will teach us to steer a ship across the ocean; but it will never teach us on what occasions it is proper to take a voyage. The art of war will instruct us how to marshal an army, or to fight a battle to the greatest advantage; but we must learn from a higher school when it is fitting, just, and proper to wage war or to make peace.

4. The art of the husbandman is to till the earth and bring to maturity its precious fruits; it belongs to another skill to regulate the consumption of these fruits by a regard to our health, fortune, and other circumstances. In short, there is no faculty we can exert, no species of skill we can apply, that does not require a superintending hand,—that

does not look up, as it were, to some higher principle, for guidance, and this guide is Wisdom.

QUESTIONS.—1. In what sense is wisdom superior to every other quality? 2. What is its prerogative? 3. What is its province? 4. How is the exercise of wisdom illustrated by the art of navigation? 5. How, by the art of war? 6. How, by the art of husbandry?

LESSON CXVI.

WORDS FOR SPELLING AND DEFINING.

SHIRK, avoid; get off from.
CLOG, burden; hindrance.
PRO POR′ TION ED, in proportion.
FRAC′ TION, part; portion.
IN DE PEND′ ENCE, self-support.
COM′ PE TENCE, sufficiency.
NOOK, corner.
STROLL, ramble leisurely.

WORKING MAN'S SONG.

CHARLES MACKAY.

1. Who lacks for bread of daily work,
And his appointed task would shirk,
Commits a folly and a crime;
A soulless slave,—
A partly knave,—
A clog upon the wheels of Time,
With work to do, and stores of health,
The man's unworthy to be free,
Who will not give,
That he may live,
His daily toil for daily fee.

2. No! Let us work! we only ask
Reward proportioned to our task;
We have no quarrel with the great;
No feud with rank,—
With mill, or bank,—
No envy of a lord's estate,
If we can earn sufficient store
To satisfy our need;
And can retain,
For age and pain,
A fraction, we are rich, indeed.

3. No dread of toil have we or ours;
We know our worth, our weight, our powers,
The more we work, the more we win;
Success to Trade!
Success to Spade!
And to the corn that's coming in;
And joy to him, who, o'er his task,
Remembers toil is nature's plan;
Who working thinks,
And never sinks
His independence as a man;

4. Who only asks for humble wealth,
Enough for competence and health;
And leisure, when his work is done,
To read his book,
By chimney nook,
Or stroll at setting sun;
Who toils, as every man should toil,
For fair reward, erect and free;
These are the men,—
The best of men,—
These are the men we mean to be.

QUESTIONS.—1. What is said of the man who is unwilling to work? 2. When are we rich indeed? 3. To whom does the poet wish success?

LESSON CXVII.

WORDS FOR SPELLING AND DEFINING.

BOON, gift; present.
CON FIDE′, intrust; commit.
HER′ IT AGE, inheritance.
SPOR TS′ MAN, huntsman.
WARES, goods; merchandise.
DE VOT′ ED, strongly attached.
PLAINT′ IVE, complaining.
PROS′ TRATE, lying in the posture of humility or adoration.
LOI′ TER ING, lingering; delaying.
RAP′ TUR ED, greatly delighted.
RAV′ ISH ING, enrapturing.

JU′ PI TER, or Jove, who is often, in ancient poetry, styled, "the father of the gods, and king of men," was the supreme deity among the Romans. Hence, he is represented, by Schiller, as possessing and disposing of the world

JUPITER DIVIDING THE EARTH.

FROM THE GERMAN OF SCHILLER, BY W. H. WOODBURY.

1. "Take, take the world," cried the god from his throne,—
"Ye mortals, the boon to you I confide,—
A heritage vast, forever your own;
Only, as brethren, see ye divide.

2. Anon, from old to young, each busy hand,
In strife, prepares to gain the proffered good;
The peasant grasps the treasures of the land,
The sportsman ranges through the wood:

3 With richest wares the merchant crowds his stores,
The abbot claims the choicest of the wine,
The monarch bars the bridges and the doors,
And cries: "The tenth of all is mine!"

4. Too late! alas, long after all was shared,
Approached the Poet, too, from far-off lands;
When, lo, for him the rest had nothing spared;
The world was all in other hands!

5. "Ah me! so then must I forgotten be,
Alone of all, thy most devoted son?"
'Twas thus to Jove he poured his plaintive plea,
And prostrate fell before the throne.

6. "If thou in dream-land, loit'ring, hast resided,"
Replied the god, "why quarrel now with me?
But where wast thou when the world was divided?
"I," said the poet, "was with THEE:

7. "On THEE hung my eye, with raptured delight,
Upon thy heavens' harmony my ear;
Forgive the spirit whose ravishing sight,
Thus robbed me of my portion here."

8. "What help!" says Jove, "my world is given away;
The mart, harvest, hunt, no more are for me:
Henceforth, if thou in my heaven wilt stay,
Come when thou wilt, 'tis open to thee!"

QUESTIONS.—1. What gift is Jupiter represented as making to mankind? 2. How does he require them to divide his gift? 3. What five classes of persons are alluded to in the 2d and 3d stanzas?

LESSON CXVIII.

WORDS FOR SPELLING AND DEFINING.

CA PRICE', (*ca prees'*) freak.
IN DE CIS' ION, wavering of mind.
IN CON GRU' I TY, inconsistency.
COM PLA' CEN CY, satisfaction.
RAIL' ING, using reproachful language; clamoring.
DE PLOR' ING, lamenting.
IN' STI TUTE, commence.
IN FAL' LI BLY, certainly.
SUG GEST', offer to the mind.
PLAUD' ITS, applause.
IM MU TA BIL' I TY, unchangeableness.
AP PALL' ED, overcome with fear.

EVERY MAN THE ARCHITECT OF HIS OWN FORTUNE.

MACDIARMID.

1. Nothing is more common in the world, than for people to flatter their self-esteem, and to excuse their indolence, by referring the prosperity of others to the caprice or partiality of fortune. Yet few, who have examined the matter with attention, have failed to discover, that success is as generally a consequence of industry and good conduct, as disappointment is the consequence of indolence and indecision.

2. Happiness, as Pope remarks, is truly "our being's end and aim;" and almost every man desires wealth, as a means of happiness. Thus, in wishing, mankind are nearly alike; but it is chiefly the striking incongruity that exists betwixt their actions and thoughts that checker society, that produces those endless varieties of character and situation which prevail in human life.

3. Some men, with the best intentions, have so little fortitude, and are so fond of present ease or pleasure, that they give way to every temptation; while others, possessed of greater strength of mind, hold out heroically to the last, and then look back with complacency on the difficulties they have overcome, and the thousands of their fellow travelers that are lagging far behind, railing at fate, and dreaming of what they might have been.

4. This difference in the progress which men make in life, who set out with the same prospects and opportunities, is a proof, of itself, that more depends upon conduct than

fortune. And it would be good for man, if, instead of envying his neighbor's lot, and deploring his own, he would begin to inquire what means others have employed, that he has neglected, and whether it is not possible, by a change of conduct, to secure a result more proportioned to his wishes.

5. Were individuals, when unsuccessful, often to institute such an inquiry, and improve the hints it would infallibly suggest, we should hear fewer complaints against the partiality of fortune, and witness less of the wide extremes of riches and poverty. But the great misfortune is, that few have courage to undertake, and still fewer candor to execute such a system of self-examination.

6. Conscience may, perhaps, whisper that they have not done all which their circumstances permitted; but these whispers are soon stifled amidst the plaudits of self-esteem, and they remain in a happy ignorance of the exertions of others, and a consoling belief in the immutability of fortune. Others, who may possess candor and firmness to undertake this inquiry, are quite appalled at the unwelcome truths it forces upon their notice.

7. Their own industry, which they believed to be great, and their own talents, which they fancied were unequaled, are found to suffer by a comparison with those of others; and they betake themselves, in despair, to the refuge of indolence, and think it easier, if not better, to want wealth, than encounter the toil and trouble of obtaining it. Thus do thousands pass through life, angry with fate, when they ought to be angry with themselves,—too fond of the comforts and enjoyments which riches procure, ever to be happy without them, and too indolent and unsteady ever to persevere in the use of those means, by which alone they are attainable.

QUESTIONS.—1. Of what is success in life the consequence? 2. What does Pope say of happiness? 3. What is desired as a means of happiness? 4. Why do some fail in attaining it? 5. What were good for man, instead of envying his neighbor's lot, &c.? 6. What is the misfortune of some? 7. Why are some successful?

LESSON CXIX.

WORDS FOR SPELLING AND DEFINING.

CA LAM′ I TIES, misfortunes.
AS SIGN′ ED, given; specified.
DIS CUSS′, debate; reason on.
UN A VOID′ A BLE, inevitable.
BE SET′, surround; besiege.
CROSS, adverse; contrary.
DIS TRI BU′ TION, dispensation.
RE PINE′, murmur.
CON STI TU′ TION, corporeal frame.
SO BRI′ E TY, temperance.
PRE′ MA TURE, too early
AR RAIGN′, call in question.
GRAT I FI CA′ TIONS, indulgences.
TAINT′ ED, stained; corrupted.
IN VOLV′ ED, entangled.
EM BAR′ RASS MENT, perplexity.
ART IF′ I CER, inventor.
DE′ VI A TED, turned aside.
IN SU′ PER A BLE, insurmountable.
PROB′ I TY, honesty; uprightness.
DIS TRUST′ ED, doubted.
AS CRIBE′, attribute; impute.

OUR MISERIES OFTEN OUR FAULT.

BLAIR.

1. We find man placed in a world, where he has, by no means, the disposal of the events that happen. Calamities sometimes befall the worthiest and the best, which it is not in their power to prevent, and where nothing is left them, but to acknowledge and to submit to the high hand of Heaven. For such visitations of trial, many good and wise reasons can be assigned, which the present subject leads me not to discuss.

2. But, though those unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life. A multitude of evils beset us, for the source of which we must look to another quarter. No sooner has any thing in the health, or in the circumstances of men, gone cross to their wish, than they begin to talk of the unequal distribution of the good things of this life; they envy the condition of others; they repine at their own lot, and fret against the Ruler of the world.

3. Full of these sentiments, one man pines under a broken constitution. But let us ask him, whether he can fairly and honestly assign no cause for this but the unknown decree of Heaven? Has he duly valued the blessing of health, and always observed the rules of virtue and sobriety?

Has he been moderate in his life, and temperate in all his pléasures? If now he is only paying the price of his former, perhaps, his forgotten indulgences, has he any title to complain, as if he were suffering unjústly?

4. Were we to survey the chambers of sickness and distress, we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicious indolence and sloth. Among the thousands who languish there, we should find the proportion of innocent sufferers to be small. We should see faded youth, premature old age, and the prospect of an untimely grave, to be the portion of multitudes who, in one way or other, have brought those evils on themselves; while yet these martyrs of vice and folly have the assurance to arraign the hard fate of man, and to "fret against the Lord."

5. But you, perhaps, complain of hardships of another kind; of the injustice of the world; of the poverty which you suffer, and the discouragements under which you labor; of the crosses and disappointments of which your life has been doomed to be full. Before you give too much scope to your discontent, let me desire you to reflect impartially upon your past train of life. Have not sloth, or pride, or ill-temper, or sinful passions, misled you often from the path of sound and wise cónduct? Have you not been wanting to yourselves in improving those opportunities which Providence offered you, for bettering and advancing your státe?

6. If you have chosen to indulge your humor or your taste, in the gratifications of indolence or pleasure, can you complain because others, in preference to you, have obtained those advantages which naturally belong to useful labors, and honorable pursúits? Have not the consequences of some false steps, into which your passions, or your pleasures, have betrayed you, pursued you through much of your life; tainted, perhaps, your character, involved you in embarrassments, or sunk you into negléct?

7 It is an old saying, that every man is the artificer of

his own fortune in the world. It is certain, that the world seldom turns wholly against a man, unless through his own fault. "Religion is," in general, "profitable unto all things." Virtue, diligence, and industry, joined with good temper and prudence, have ever been found the surest road to prosperity; and, where men fail of attaining it, their want of success is far oftener owing to their having deviated from that road, than to their having encountered insuperable barriers in it.

8. Some, by being too artful, forfeit the reputation of probity. Some, by being too open, are accounted to fail in prudence. Others, by being fickle and changeable, are distrusted by all. The case commonly is, that men seek to ascribe their disappointments to any cause, rather than to their own misconduct; and, when they can devise no other cause, they lay them to the charge of Providence. Their folly leads them into vices; their vices into misfortunes; and, in their misfortunes, they "murmur against Providence."

9. They are doubly unjust toward their Creator. In their prosperity, they are apt to ascribe their success to their own diligence, rather than to His blessing; and, in their adversity, they impute their distresses to His providence, not to their own misbehavior. Whereas, the truth is the very reverse of this. "Every good gift and every perfect gift cometh from above;" and of evil and misery, man is the author to himself.

Questions.—1. What is often the only resource left to men? 2. How do some men behave under misfortunes? 3. Might not these misfortunes often be traced to previous impropriety of conduct? 4. What should we do before we indulge in feelings and expressions of discontent? 5. What old, but very true saying, is referred to by the writer? 6. What is the surest road to prosperity? 7. How do some lose the reputation of probity? 8. To what do men commonly ascribe their disappointments? 9. What leads them into vices, and what into misfortunes? 10. How are they doubly unjust to their Creator?

Are the questions in the 3d and 5th paragraphs, direct or indirect? Where is the quotation in the last paragraph found?

LESSON CXX.

WORDS FOR SPELLING AND DEFINING.

Pā′ tri ot ism, love of country.
Con′ sti tutes, makes; forms.
Bat′ tle ments, breastworks.
Mound, rampart; bank of earth.
Moat′ ed, surrounded by a ditch.
Tur′ rets, little towers.
Na′ vies, fleets of ships.
Base′ ness, meanness.
High′-mind ed, magnanimous.
En du′ ed, furnished; endowed.
Ex cel′, exceed; surpass.
Bram′ bles, prickly shrubs.
Main tain′, defend; support.
Rend, part asunder.
Sov′ er eign, supreme.
Col lect′ ed, congregated.
E late′, raised; lofty.
Re press′ ing, quelling.

TRUE PATRIOTISM.

SIR WILLIAM JONES.

1. What constitutes a State?
Not high-raised battlements or labored mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.

2. No; men, high-minded men,
With powers as far above dull brutes endued,
In forest brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,—
But know their rights, and knowing, dare maintain;
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain;
These constitute a State;
And Sovereign Law, that State's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill.

Questions.—1. What are some of the things that do *not* constitute a state? 2. What *does* constitute a state? 3. What is said of Law?

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

LESSON CXXI.

WORDS FOR SPELLING AND DEFINING.

Fa′ ther land, native country.
Scan′ ned, examined.
Un match′ ed, unequaled.
Wrench′ ed, wrested.
Im pe′ ri al, belonging to an emperor.
Di′ a dem, crown.
Prince′ ly, royal.
Treach′ er y, treason.
En kin′ dles, inflames; excites.
U ni vers′ al, total; whole.

THE GERMAN'S FATHERLAND.

FROM THE GERMAN OF ARNDT.

1. Where is the German's fatherland?
Is't Prússia? Suábia? Is't the stránd
Where grows the vine, where flows the Rhíne?
Is't where the gull skims Baltic's bríne?
Nò; yet more great and far more grand
Must be the German's fatherland!

2. How call they, then, the German's land
Bavària? Brùnswick? Hast thou scanned
It where the Zuyder Zee exténds?
Where Styrian toil the iron bénds?
Nò, bróther, nò; thou hast not spanned
The German's genuine fatherland!

3. Is, then, the German's fatherland
Westphália? Pomeránia? Stand
Where Zurich's waveless water sleeps;
Where Weser winds, where Danube sweeps;
Hast found it nów?—Not yèt! Demand
Elsewhere the German's fatherland!

4. Then say, where lies the German's land?
How call they that unconquered land?
Is't where Tyrol's green mountains rise?
The Switzer's land I dearly prize,
By freedom's purest breezes fanned,—
But nò; 'tis not the German's land!

5. Where, therefore, lies the German's land?
Baptize that great, that ancient land!
'Tis surely Austria, proud and bold,
In wealth unmatched, in glory old?
Oh! none shall write her name on sand:
But she is not the German's land.

6. Say, then, where lies the German's land?
Baptize that great, that ancient land!
Is't Al'sace? or Lorraine—that gem
Wrenched from the imperial diadem
By wiles which princely treachery plánned?
Nò; these are not the German's land!

7. Where, therefore, lies the German's land?
Name now, at last, that mighty land!
Where'er resounds the German tongue,—
Where German hymns to God are sung,—
There, gallant brother, take thy stand,
That is the German's fatherland!

8. That is his land, the land of lands,
Where vows bind less than claspéd hands,
Where valor lights the flashing eye,
Where love and truth in deep hearts lie,
And zeal enkindles freedom's brand,
That is the German's fatherland.

9. That is the German's fatherland!
Great God! look down and bless that land!
And give her noble children souls
To cherish while existence rolls,
And love with heart, and aid with hand,
Their universal fatherland.

QUESTIONS.—1. In what part of this piece do we find the answer to the question:—"Where is the German's Fatherland?" 2. With what prayer does the piece close? 3. Can you point out the places mentioned in this piece?

Can you repeat the rules for the rising inflections marked in this piece? What rules for the falling?

LESSON CXXII.

WORDS FOR SPELLING AND DEFINING.

FIC' TION, work of imagination.
DEL' I CA CY, tenderness.
DIS' SI PATES, disperses.
FER' VOR, ardor; earnestness.
RE SERVES', retains; keeps.
PHI LAN' THRO PY, benevolence.
PEST I LEN' TIAL, infectious.
E JAC U LA' TION, short prayer.
CA PRI' CIOUS, fickle; unsteady.
VIG' IL ANT, watchful.
DIS CERN' ING, discriminating.
LAN' GUOR, feebleness; dullness.

ACTIVE BENEVOLENCE OF THE GOSPEL.

CHALMERS.

1. The benevolence of the gospel lies in actions; the benevolence of our writers of fiction, in a kind of high-wrought delicacy of feeling and sentiment. The one dissipates all its fervor in sighs, and tears, and idle aspirations; the other reserves its strength for efforts and execution. The one regards it as a luxurious enjoyment for the heart; the other, as a work and business for the hand.

2. The one sits in indolence, and broods, in visionary rapture, over its schemes of ideal philanthropy; the other steps abroad, and enlightens by its presence the dark and pestilential hovels of disease. The one wastes away in empty ejaculation; the other gives time and effort to the work of beneficence; gives education to the orphan; and provides clothes for the naked, and lays food on the table of the hungry.

3. The one is indolent and capricious, and often does mischief by the occasional overflowings of a whimsical and ill-directed charity; the other is vigilant and discerning, and takes care lest his distributions be injudicious, and the effort of benevolence be unsupplied. The one is soothed with the luxury of feeling, and reclines in easy and indolent satisfaction; the other shakes off the deceitful languor of contemplation and solitude, and delights in a scene of activity.

4. Remember that virtue, in general, is not to *feel*, but to *do;* not merely to conceive a purpose, but to carry that purpose into execution; not merely to be overpowered by the impression of a sentiment, but to practice what it loves, and to imitate what it admires.

QUESTIONS.—1. In what lies the benevolence of the Gospel? 2. In what, the benevolence of the writers of fiction? 3. What is each represented in 2d paragraph, as doing? 4. What is each represented in 3d paragraph, as doing? 5. What is the office of virtue?

Can you point out the antithetic words and sentences in this piece? Why are *feel* and *do* emphatic, last paragraph? What sound has *ch* in *schemes*, *ph* in *philanthropy* and *orphan?*