selves or in others. "Resist the devil," says the apostle James, "and he will flee from you." Surely, this Scriptural instruction differs *toto cœlo* from that which counsels us not to *resist*, but to *run*.

7. The truth is, Mr. President, there is often a positive advantage in being near to the wicked and the degraded, provided we have the heart to seek to do them good. Christ himself affords, by his practice in this regard, as in all others, the best possible example. He was found among the wicked, the outcast, the wretched: saying in answer to the question, "Why eateth your master with publicans and sinners?" "They that be whole need not a physician, but they that are sick." By following this divine example, sir, we may derive the highest benefit to ourselves, while we are seeking to alleviate the woes of others.

8. The spirit of true Christianity is no anchoretic spirit. It goes out among men, because evil is among men, and seeks, like its blessed Founder, "to save that which is lost." That wicked men, in numbers, dwell in cities, is, therefore, no argument to induce good men to flee to the country. It is rather a reason to make them court that trial of virtue, by which they may become, at once, the teachers and the taught in the ways and the works of God.

Well might the poet sing:—

"Thy praise, O Charity! thy labors most
Divine; thy sympathy with sighs, and tears,
And groans; thy great, thy god-like wish to heal
All misery, all fortune's wounds, and make
The soul of every living thing rejoice."

QUESTIONS.—1. What does the 4th speaker think might be inferred from the preceding speech? 2. What is meant by Siberian destitution? *Ans.* Such as exists in the barren regions of Siberia. 3. What does he say of his opponent's doleful catalogue of evils? 4. How does he answer the argument, that the country is more favorable to study? 5. How does he answer that respecting the vicious associations of the city? 6. For what purpose does he quote the passage: "Resist the devil," &c.? 7. How does he show that there is often an advantage in being near the wicked?

LESSON CXXX.

WORDS FOR SPELLING AND DEFINING.

IN GEN′ U OUS, candid; sincere.
IN GE′ NIOUS, artful; cunning.
TRAN′ QUIL, peaceful; quiet.
CON COM′ I TANTS, accompaniments.
TAUNT′ ING LY, mockingly.
LOG′ IC, reasoning.
SPEC′ I MEN, sample.
IN VES TI GA′ TION, a searching out.
IN VAL′ I DATE, weaken.
CON TRIV′ ANCE, invention.
SIM U LA′ TION, act of feigning.
DIS SIM U LA′ TION, concealment.
AL LI′ ANCES, interested connections.
MUS TACHE′, (*mus tash′*,) long hair on the upper lip.
DIS SI PA′ TION, dissolute course of life.
CON VEN′ TION AL, arising from custom.
MAM′ MON, wealth; or, the god of riches.

DEBATE. (CONTINUED.)

Which is preferable, city or country life?

FIFTH SPEAKER.

1. MR. PRESIDENT:—If I wished to give a distinct notion of the difference in signification, between the words *ingenious* and *ingenuous*, I think I might safely say that, in this discussion, thus far, the arguments *for* the country have been *ingenuous*, while the answers to them have been *ingenious*.

2. The country, says the first speaker, in substance, abounds in scenes and objects fitted to awaken admiration, and turn the thoughts of men toward their Creator. It differs from the city, in being the *natural*, instead of the *artificial* dwelling-place of man, and is, therefore, better adapted to the development of his mental and moral character.

3. Now, this is a plain and *ingenuous* statement of truth: powerful, indeed, but only powerful, because it is true. But how is it answered? "O," says the next speaker, "that's all *fancy!* Men soon become indifferent to the impressions of external grandeur. These things may be *fitted* to excite sublime sentiments and holy affections, but they seldom *do;* for men are apt to pass them by unheeded."

4. Then the whole argument is dismissed with a fine flourish of words about people walking among the Alps, as

they would among common hills, and riding on the waves of the ocean as thoughtlessly as they would on the gently-ruffled surface of a tranquil lake. In all this, the real point, on which the argument was obviously meant to turn, viz.: the *comparative* influence of city and country scenes and objects on man's moral nature, is quite overlooked. Now, sir, this may be considered *ingenious;* but it is far from being *ingenuous.*

5. Again; it was argued that the quiet and seclusion of rural life, afforded *better* opportunities for study and reflection than can be realized in the city; where there must be much of bustle and uproar,—the necessary concomitants of trade and commerce. In reply to this, we are rather tauntingly told, that people in the city, who are inclined to study, do not, for that purpose, seek those parts of the town most beset with the noise of carts, and the clamor of commerce.

6. And, as if to draw the mind entirely from the point in debate, that is, from a simple *comparison* of advantages, where both places are admitted to have, at least, *some* claims to the thing in dispute, we are boastfully reminded, that in cities there are capital schools, capital lectures, and capital every thing! Surely, sir, this is somewhat *ingenious* in the way of logic; but is it candid? Is it *ingenuous?*

7. It was further argued, that the country is comparatively free from the vicious associations that are always collected in large cities; and forthwith a gentleman tells us that evil exists everywhere, and then quotes Scripture to show, what nobody denies, viz.: that we must "resist the devil." This is another specimen of logical *ingenuity;* but it wants the very life and soul of logic, that is, the open and *ingenuous* spirit, that befits the investigation of truth.

8. Such, sir, is the reasoning, which has here been employed, in the attempt to invalidate the claims of the country to superior regard, as a place of residence. Vain attempt! "God made the country," some one has well observed, "but man made the city;" and there is here, as in all things else,

the same measureless distance between the works of divinity and the works of humanity.

9. The city, sir, is a contrivance of trade,—trade that fosters "the love of money, which is the root of *all* evil,"—trade, that enslaves all the powers of the mind, and lashes them into the degrading service of Mammon,—trade, that tempts men to trickery and falsehood,—trade, that makes them hasten to be rich, and so "pierce themselves through with many sorrows."

10. The city, sir, is the convenience and theater of fashion,—fashion that engenders fops and fools who delight in simulation and *dis*simulation; anxiously laboring to *seem* to be what they are *not*, and *not* to be what they *are*,—fashion, that forms and fosters hollow and deceitful friendships and alliances, makes happiness dependent upon the cut of a coat, the shape of a hat, the fit of a boot, or the length of a mustache, and resolves all gentility into a slavish conformity with modes of dress and *ad*dress, often absurd and ridiculous, and rarely convenient to nature.

11. The city is the nursery of social vice;—that vice, I mean, that can thrive only in the midst of multitudes; that shelters itself under the concealments of trade, and fashion, and politics, and whatever else may yield a fair outside, and so saps, unseen, the very foundations of virtue.

12. Why is it, sir, that people worn out, or disgusted with the toil and turmoil of trade, or with the empty and wearisome round of fashionable dissipation, or with the sorrowful vicissitudes of political ambition, fly away to the enchanting embrace of rural life, and seek in nature's path what was vainly, though eagerly, pursued amid the artificial arrangements and conventional restraints of city life? It is because the country, being agreeable to nature, furnishes just those means and modes of enjoyment, which are the most effective and permanent, because they are the most reliable.

13. There healthful labor brings its natural reward,—"*a sound mind in a sound body.*" There the eye is gratified

with scenes of beauty and sublimity; there the ear is delighted with the song of birds and all the melody of nature; and there, if we will, we may in *truth*,—

"Look through nature up to nature's God!"

QUESTIONS.—1. How does the 5th speaker characterize the arguments of the previous speakers? 2. How does he illustrate his statements? 3. How does he characterize the city in the 9th, 10th, and 11th paragraphs? 4. How does he account for the retreat of many people from the city? 5. How is the country represented in the last paragraph?

Why is the accent changed from the 4th to the 1st syllable, in the word *dissimulation*, and from the 2d to the 1st, in the word *address*, 10th paragraph? Note V. p. 20.

LESSON CXXXI.

WORDS FOR SPELLING AND DEFINING.

SPE CIF′ IC, definite; particular.
DE JECT′ ED, cast down.
PRO TRACT′ ED, prolonged.
IR RE SIST′ I BLE, that can not be resisted.
CO′ GENT, forcible.
CON′ TRO VERT ED, disputed.
COM′ PEN SA TED, recompensed.
AT TRI′ TION, abrasion; friction.
SUAV′ I TY, gentleness of manner.
PROX IM′ I TY, nearness.
AD MIN IS TRA′ TION, government
PE DES′ TRI AN, walker.
SPARSE, thin; scattered.
RE SPECT′ IVE, relative.
ME′ DI UM, means.
A MEN′ I TY, agreeableness.

DEBATE. (CONTINUED.)

Which is preferable, city or country life?

SIXTH SPEAKER.

1. MR. PRESIDENT:—I have no disposition to imitate the example of the last speaker, in complaining of the course taken by others in the debate; but I can not resist the conviction, that the *real* point in dispute has not yet been fully brought out and discussed. I do not flatter myself, that *I* shall be able to do it, as it ought to be done. Yet, something in this way, I shall attempt.

2. The statement of the case, seems to be this. Two individuals, early in life, equal in health, fortune, and in social position, propose to themselves the question: "Which is *preferable*, city or country life?" It is not which would be preferable, supposing a man to be eager after wealth, or fashion, or some other specific object, which cities alone can confidently promise, because of the number and variety of the people in them; neither is it, which would be preferable, supposing a man to be in quest of health, or disgusted with the tedious and trifling ways of fashion, or worn out with the cares of business, or dejected and disheartened by the disappointments of ambition, or bent upon nothing but sober, profound, and protracted studies.

3. The question respects exclusively neither of these supposed conditions or characters; for, if it did, its decision would be easy. The claims of the city, for the one party, would be so absolute and overpowering, as to be quite irresistible; while the claims of the country, for the other party, would be no less cogent and convincing.

4. Now, with this, the true aspect of the case, that is, *other things being equal*, "which is preferable, town or country?" I think I may assume a position in favor of the former, that can not easily be controverted. I set out with the observation, that the town affords several advantages which can not be had, nor compensated for, by a resort to the country. There is a certain polish and refinement acquired in city circles, or by the gentle attrition of city associations, whether for pleasure or business, which nothing in the ordinary rural life, can either produce or atone for.

5. This has been experienced always and everywhere The very words *civility*, from *civis*, in Latin, *a citizen*, *urbanity*, from *urbs*, *a city*, in the same language; and, as has been affirmed by some, *polite*, from the Greek *polis*, *a city*; these very words, I say, all expressive of that suavity and polish of manners that are essential to the true gentleman, show what has been the judgment of mankind for

centuries, respecting the influence of cities upon human character.

6. A second peculiar advantage of living in a city, arises from the multiplicity and proximity of its means and appliances for comfort and convenience. Whoever has experienced the annoyances growing out of the privations of country life, in this respect, will need no lengthy argument to make him feel its force. In the country, days and even weeks of delay and consequent discomfort, spring from the want of things, that every corner, in a city, offers in perpetual abundance.

7. In the country, with but few intervals of relief, a walk in the roads is but a weary wading through mud, or snow, or a ceaseless contact with clouds of dust. In the city, except under a weak and inefficient administration of the laws, well-paved streets and walks, and withal well cleaned and sprinkled, invite the pedestrian to out-door business or exercise. Even, at night, when the country is everywhere shrouded in robes of darkness, the city, all brilliant with lamps, along the streets, and in the countless shops and saloons, offers both pleasure and safety in walking abroad.

8. In the country, such is the temptation to impertinent curiosity, that every body's business seems to be every *other* body's business, and all and each, like the Athenians of old, seem "to spend their time in nothing else, but either to tell, or to hear some new thing." In the city, every man has enough, and sometimes *more* than enough of his own business to attend to; and so it comes to pass, that whether one eats or drinks, whether he rides or walks, marries or is given in marriage, buys or sells, or whatsoever he does, that is legal and proper, arrests no special attention, and calls for no general talk or silly wonderment.

9. A third peculiar benefit in city life, is impressively known and felt only when we are taken dangerously ill, or suddenly meet with some bodily calamity. In the country, where the population is sparse, a single physician is all that can ordinarily be supported in a widely-extended district.

10. It results, especially in cases of sudden and dangerous emergency, that the greatest delay and difficulty are experienced in securing timely medical aid and attendance. In the city, on the contrary, physicians and surgeons of all grades, are ever at hand, because, in cities alone, can they, in such numbers, be supported and encouraged. None can fail, at once, to see the singular superiority, in this respect, of the city over the country.

11. But, sir, I will pursue the subject no farther. I will not even claim the privilege, so freely accorded to others,—that of calling to my aid the sweet voice of song. Rather let my arguments, whether worthy or worthless, stand all alone: unaffected by the magic influence of meter, the felicities of rhyme, or the airy forms of imagination.

12. I will only remind you, in conclusion, that the question should be decided on *general* grounds; that the respective claims of town and country are to be made upon those who are in a condition to *choose*, without the bias or necessity resulting from particular aims or personal and peculiar habits or infirmities.

13. And, judging in this, the only fair and philosophical manner, I claim for the city,—that splendid result of human progress,—that glorious achievement of associated labor and enterprise,—that spacious field for the exercise of Christian virtues,—that noble encourager of the arts and sciences,—that matchless medium of trade and commerce,—that wondrous combination of comfort and convenience,—that incomparable nursery of the suavities and amenities of life, a true and triumphant decision in our favor.

QUESTIONS.—1. What is the 6th speaker's view of the point in debate? 2. Which side does he take? 3. What is his first argument for the city? 5. How does he make the words *civility*, *urbanity*, and *polite*, tributary to his argument? 5. What is his second argument? 6. What is his third argument? 7. How does he conclude?

LESSON CXXXII.

WORDS FOR SPELLING AND DEFINING.

E LIC IT A′ TION, a drawing out.
DE VOLVES′, is incumbent.
AD′ VO CA TED, defended.
DIS CARD′ ED, rejected; cast out.
TE NAC′ I TY, close adherence.
IM PLI CA′ TION, inference.
RE LIN′ QUISH MENT, abandonment.
PER VER′ SION, misdirection.
TOL′ ER ATES, endures.
SUBT′ LE TIES, artifices.
SPEC I FI CA′ TION, particular mention.
UN TEN′ A BLE, not maintainable.
DE LIB′ ER A TIVE, pertaining to deliberation or discussion.
REP AR TEE′, smart, witty reply.
AN TIP′ A THIES, enmities.

DEBATE. (CONTINUED.)

Which is preferable, city or country life?

SPEECH OF THE PRESIDENT.

1. GENTLEMEN:—The debate, on the present occasion, though, in several respects, quite meritorious, exhibits, as it seems to me, several deficiencies deserving of notice. Some considerations, decidedly subordinate, have been injudiciously compelled to wear the aspect of weighty reasons; while arguments of real power, through some want of skill or care in directing their force, have either been kept in the back ground, or made altogether to miss their aim. Besides, the end of all wise discussion,—*the elicitation of truth*, has not been, in my judgment, sufficiently kept in view. The spirit of the debate seems rather to have been the spirit of conquest.

2. I, therefore, purpose, with your permission, to defer the duty of summing up and deciding, which devolves upon me, according to our rules, until the question has been more largely and liberally discussed; proposing, for this purpose, that the subject be resumed at our next regular meeting. Meantime, allow me to occupy a few moments in venturing upon several suggestions and observations, designed, however feebly, to impart to the debates in this place a character more in harmony with the professed object of our Association, which is *the moral and intellectual improvement* of our own members.

3. I set out with this, as a prime rule of conduct in all debates,—that truth, and truth only, must be sought after, cherished, and advocated; while error, whether in ourselves, or in others, whatever sacrifice it may cost us, must be avoided, discarded, and condemned. This is a hard rule to work by; for such is the tenacity with which we cling to opinions and prejudices once entertained, that it is difficult to let them go, and more difficult still to confess, even by implication, that we have been wrong.

4. There is, moreover, a certain love of victory, natural to the human heart, which finds nourishment in contests of all kinds, and which often tempts the unwary disputant "to make the worse appear the better reason," and so secure a triumph at the expense of truth. You can not, therefore, my friends, be too cautious, too resolute, or too self-denying, in the application of this rule.

5. This leads me to a second precept, closely allied to the first, namely, to enter into the discussion of a question, with a mind *prepared* to accept truth, because it *is* truth; no matter *who* presents it, or on what *side* it appears. Such a preparation, however, is not to be acquired without effort. It implies a relinquishment of all disposition to take unfair advantages.

6. It carefully excludes the spirit of perversion; tolerates none of those countless shifts and subtleties that officiously offer their services in the defense of error and prejudice; admits what is true as readily as it denies what is false; guards the speaker against the indulgence of petty personalities; teaches him to exercise every forbearance and every courtesy, but, at all hazards, through whatever clouds of words, flashes of wit, assaults of satire, or thunder of oratory, to make his way steadily into the presence of all-enchanting, all-satisfying truth.

7. A third rule of discussion is,—to study the subject of debate well beforehand, and, in so doing, take the widest

and most liberal views; determining your position only after pondering deeply both sides of the question, and carefully measuring and comparing the forces of each respectively. And, when once you have *chosen* your position, seek to fortify it in your own minds by an orderly and apt arrangement of all your arguments; so that when you come to be put upon the defense, you may have perfectly at command the whole of your resources.

8. This being done, have in readiness for detail and specification, those weak and untenable grounds which, by previous study, you have ascertained to be among the defenses of those who take the opposite side. This will command for you the respect that ever falls to him who is found to be acquainted with his theme, besides saving you the mortification of confessing ignorance and talking at a venture.

9. The fourth and last rule which time here allows me to offer, is,—ever to observe the rules of order and the courtesies of debate. "Order," it has been well said, "is Heaven's first law;" and nowhere, in the universe, is that law more indispensable than in a deliberative assembly.

> Let Earth unbalanced from her orbit fly,
> Planets and suns run lawless through the sky,

and you produce no more confusion in the physical universe, than the same lawless course of things produces in the moral and intellectual world.

10. Every speaker should feel himself under the strictest obligation to maintain in practice, as in precept, the rules and regulations adopted for the government and conduct of our meetings. Nor is this all. Above and beyond all the written requirements of the case, there is a certain educated refinement of manners,—a suavity of look, of word, and of act, without which all discussion savors of insolent contradiction, all debate sinks down into noisy wrangling.

11. He, then, who indulges much in the use of repartee,

or satire, or ridicule, or whose deportment is so shaped as to wound the feelings of his opponent, thereby proves himself a practical enemy to the investigation of truth; since his conduct shuts up all the reliable avenues to conviction, turns the discussion into a contest of abusive utterances, and, instead of friendship, generates a brood of antipathies and resentments, that not only outlast the excitement of the occasion, but often go with us through all subsequent life. It is, therefore, impossible to be too strict in the observance of this last rule; for, in debating, as in all other societies, the precept of the Apostle is equally imperative,—"Let all things be done DECENTLY and IN ORDER."

12. I forbear, Gentlemen, further to test your patience. I have no apology to offer for thus assuming to myself the office of an adviser; unless it can be found in the well-meant, if not well-considered endeavor to advance the common interests of the Association.

QUESTIONS.—1. What is the president's opinion of the debate? 2. Why does he defer the duty of summing up and deciding? 3. How does he propose to occupy a few minutes? 4. What is his 1st rule for the conduct of a debate? 5. What is the 2d rule? 6. What is the 3d? 7. What is the 4th? 8. How does he conclude?

LESSON CXXXIII.

WORDS FOR SPELLING AND DEFINING.

POS′ I TIVE, confident; certain.
PER SIST′ ING, head-strong.
CRIT′ IC, examiner.
NIG′ GARD, miserly; sparing.
AV′ A RICE, mean economy.
COM′ PLAI SANCE, civility.
UN BI′ AS ED, exempt from prejudice.
PRE POS SESS′ ED, prejudiced.

ADVICE TO A YOUNG CRITIC.

ALEXANDER POPE.

1. 'Tis not enough, taste, judgment, learning join;
In all you speak, let truth and candor shine;
That not alone what to your sense is due
All may allow, but seek your friendship too

2. Be silent always, when you doubt your sense,
And speak, though sure, with seeming diffidence:
Some positive, persisting fops we know,
Who, if once wrong, will needs be always so:
But *you*, with pleasure own your errors past,
And make each day a critic on the last.

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

4 Be niggard of advice on no pretense;
For the worst avarice is that of sense.
With mean complacence ne'er betray your trust,
Nor be so civil as to prove unjust.
Fear not the anger of the wise to raise;
Those best can bear reproof who merit praise.

5. But where's the man who counsel can bestow,
Still pleased to teach, and yet not proud to know;
Unbiased, or by favor, or by spite;
Not dully prepossessed, nor blindly right,
Though learned, well-bred; and, though well-bred, sincere;
Modestly bold, and humanly severe;
Who to a friend his faults can freely show,
And gladly praise the merit of a foe?

6. Blest with a taste exact, yet unconfined;
A knowledge both of books and human kind;
Generous converse; a soul exempt from pride;
And love to praise with reason on his side;
Careless of censure, nor too fond of fame;
Still pleased to praise, yet not afraid to blame;
Averse alike to flatter or offend;
Not free from faults, nor yet too vain to mend?

Questions.—1. Why must we add truth and candor to taste, judgment, and learning? 2. When must we be silent? 3. How must we speak? 4. What is said of certain fops? 5. How should we regard one day with respect to another? 6. With what precepts does the piece conclude?

LESSON CXXXIV.

WORDS FOR SPELLING AND DEFINING.

Wince, shrink; start back.
El′ e va ted, raised.
Key, tone of voice.
Ven′ i son, flesh of beasts of the chase.
Sole, a species of marine fish.
Loathe, abhor; greatly dislike.
Gulps, swallows greedily.
Teas′ ing, vexing; annoying.
Dis pleas′ ed, offended.

THE FRETFUL MAN.

WILLIAM COWPER.

1. Some fretful tempers wince at every touch;
You always do too little or too much;
You speak with life, in hopes to entertain;
Your elevated voice goes through the brain.
You fall, at once, into a lower key;—
That's worse, the drone-pipe of a bumble-bee.

2. The southern sash admits too strong a light;
You rise and drop the curtain,—now 'tis night.
He shakes with cold; you stir the fire, and strive
To make a blaze;—that's roasting him alive.
Serve him with venison, and he chooses fish;
With sole;—that's just the sort he would not wish.

3. He takes what he, at first, professed to loathe,
And, in due time, feeds heartily on both;
Yet still o'erclouded with a constant frown,
He does not swallow, but he gulps it down.
Your hope to please him vain on every plan,
Himself should work that wonder, if he can.

4. Alas, his efforts double his distress.
He likes *yours* little, and his *own* still less;
Thus, always teasing others, always teased,
His only pleasure is—to be displeased.

Questions.—1. What is said of the fretful man, in the first two lines? 2. What in the next three lines? 3. What efforts for his comfort are referred to? 4. How is he described? 5. What is his only pleasure?

What kind of emphasis on *yours* and *own*, last stanza?

LESSON CXXXV.

WORDS FOR SPELLING AND DEFINING.

PRE-EM′ I NENT LY, surpassingly.
EM A NA′ TION, offspring.
COR PO′ RE AL, material; bodily.
QUAR′ RY, place where stones are dug from the earth.
EM BEL′ LISH ED, beautified.
PLAS′ TIC, shaping; molding.
SI MIL′ I TUDE, likeness.
POR′ TI COES, porches; vestibules.
DI′ A GRAMS, figures drawn for the purpose of demonstration.
E QUA′ TIONS, propositions asserting equality between two quantities.
SUR MOUNT′, overcome.
THE O LOG′ IC AL, pertaining to divine things.
LEG IS LA′ TION, law-making.

1. JON′ A THAN ED′ WARDS, celebrated for his metaphysical knowledge and skill, was born at Windsor, Conn., in 1703, and died in New Jersey, in 1758.

2. CYP′ RI AN VE′ NUS ES, statues of the Cyprian Venus. Venus, the goddess of love being so called, because she was chiefly worshiped in the island of Cyprus. The Grecian sculptors and painters vied with each other in forming her image, as the perfect *ideal* of female beauty and attraction.

3. HER′ CU LES, a celebrated hero of antiquity, who, after his death, came to be ranked among the gods. He was famous for his exploits of strength and agility. The allusion, in the text, is to the old fable, in which a wagoner whose wheels had become set in the mud, is said to have ceased all effort to get them out, in order to pray for deliverance to Hercules; upon which Hercules is represented as showing himself through a cloud, and bidding the man first to put his shoulder to the wheel, and *then* call for aid from above.

THE CULTIVATION OF THE MIND.

HUMPHREY.

1. It is the intelligent and immortal mind, which preëminently distinguishes man from the countless forms of animated nature around him. It is this, which not only gives him dominion over them all, but raises him to an alliance with angels; and, through grace, to converse with God himself. Mysterious emanation of the Divinity! Who can measure its capacity, or set bounds to its progression in knowledge?

2. But this intelligent and immortal principle, which we call mind, is not created in full strength and maturity. As the body passes slowly through infancy and childhood, so does the mind. Feeble, at first, it "grows with the growth, and strengthens with the strength" of the corporeal system. Destitute alike of knowledge at their birth, the children of one family, or generation, have, in this respect, no advantage over those of another. All, the high as well as the low, the rich as well as the poor, have every thing to learn.

3 No one was ever born a Newton or an [1]Edwards. It is a patient, vigorous, and long-continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Thus, native talent in a child, may be compared to the small capital, with which a young merchant begins in trade. It is not his fortune, but only the means of making it.

4. It may, also, be likened to a quarry of fine marble, or to a mine of the precious metals. The former never starts up spontaneously into [2]Cyprian Venuses, nor does the latter, of its own accord, assume the shape and value of a shining currency. Much time, and labor, and skill are requisite, to fashion the graceful statue, and to refine and stamp the yellow treasure.

5. In every system of education, two things should be kept steadily in view:—first, that the mind itself is to be formed,—is to be gradually expanded and strengthened into vigorous manhood, by the proper exercise of its faculties; and, secondly, that it is to be enriched and embellished with various knowledge. In practice, however, these two things can not be separated. For, at the same time, that the plastic hand of education is strengthening and enlarging the mind, by subjecting it to severe and sometimes painful discipline, this very exercise is continually enriching it with new and important ideas.

6. Thus, to illustrate the point by a plain similitude, we do not, when we begin with the child, find the intellectual temple already built, and waiting only to be furnished; but we must lay the foundation, and carry up the walls, and fashion the porticoes and arches, while we are carving the

ornaments, and bringing in all that is requisite to finish the edifice and furnish the apartments. That, then, must obviously be the best system of mental education, which does most to develop and strengthen the intellectual powers, and which pours into the mind the richest streams of science and literature.

7. The object of teaching should never be, to excuse the student from thinking and reasoning; but to teach him how to think and to reason. You can never make your son, or your pupil a scholar, by drawing his diagrams, measuring his angles, finding out his equations, and translating his Majora. No. He must do all these things for himself. It is his own application that is to give him distinction. It is climbing the hill of science by dint of effort and perseverance, and not being carried up on other men's shoulders.

8. Let every youth, therefore, early settle it in his mind, that if he would ever be any thing, *he must make himself;* or, in other words, *must rise by personal application.* Let him always try his own strength, and try it effectually, before he is allowed to call upon [3]Hercules. Put him first upon his own invention; send him back again and again to the resources of his own mind, and make him feel that there is nothing too hard for industry and perseverance to accomplish.

9. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When, in the rugged paths of science, difficulties which he can not surmount impede his progress, let him be helped over them; but never let him think of being led, when he has power to walk without help, nor of carrying his ore to another's furnace, when he can melt it down in his own.

10. To excuse our young men from painful mental labor, in a course of liberal education, would be about as wise, as to invent easy cradle springs for the conveyance of our children to school, or softer cushions for them to sit on at home, in order to promote their growth, and give them vigorous constitutions. By adopting such methods, in the room of those

distinguished men, to whom we have been accustomed to look for sound literary and theological instruction; for wise laws, and the able administration of justice, our pulpits, and courts, and professorships, and halls of legislation, would soon be filled, or rather disgraced, by a succession of weak and rickety pretenders.

QUESTIONS.—1. What is it that distinguishes man from other animals? 2. To what does it raise him? 3. What comparison is made between the mind and body as to growth? 4. In what respect are the rich and poor alike? 5. What makes the great mind? 6. With what may the native talent of a child be compared? 7. What is said in the *note*, of Cyprian Venuses? 8. What two things should be kept in view in every system of education? 9. How is the point illustrated? 10. What is the best system of mental education? 11. What should be the object of teaching? 12. What must the pupil do for himself? 13. When, only, should he be assisted? 14. What leading sentiment is contained in the closing paragraphs?

LESSON CXXXVI.

WORDS FOR SPELLING AND DEFINING.

AN SIST′, stand, or rest on.
IM′ I TATE, copy; pattern after.
CU′ MU LA TIVE, augmentative.
A DOPT′ ED, taken as one's own.
EX TEM PO RA′ NE OUS, unpremeditated.
U NIQUE′, (*u neek′*) single in kind or excellence.
CRI′ SIS, hight, or turning point.
CLO′ VEN, divided; parted.
DEIGN, condescend.
RE-PRO DUCE′, produce again.

1. WILL′ IAM SHAK′ SPEARE, the illustrious dramatic poet, was born at Stratford-upon-Avon, April 23d, 1564, and died in 1616.

2. BEN′ JA MIN FRANK′ LIN, the eminent American Philosopher, was born at Boston in 1706, and died in 1790.

3. FRAN′ CIS BA′ CON, Baron of Verulam, was born at London in 1561. He was one of the greatest philosophers that any age or country has produced. He examined the whole circle of the sciences, and directed all his studies and efforts at a reform in the systems of human knowledge. He died in 1626.

4. SIR I′ SAAC NEW′ TON, the most renowned of philosophers, was born at Colsterworth, in Lincolnshire, Dec. 25, 1642, and died in 1727.