

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

1. WILL' I AM 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.



5. SCIP' I O is the name of a celebrated family of ancient Rome. The name is identified with some of the most splendid triumphs of the Roman arms. The most eminent of the family was Publius Cornelius Scipio, surnamed *Africanus*, who conquered Hannibal. He died B. C. 183.

6. PHID' I AS, an Athenian, and one of the greatest sculptors of antiquity: born B. C. 498, and died 431 B. C.

7. MO' SES, the great Jewish Lawgiver.

8. DAN' TE A LI GHIE' RI, the most sublime of Italian poets: born at Florence, Anno Domini 1265.

## SELF-RELIANCE.

R. WALDO EMERSON.

1. Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half-possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it.

2. Where is the master who could have taught 'Shakspeare? Where is the master who could have instructed 'Franklin, or Washington, or 'Bacon, or 'Newton? Every great man is a unique. The Scipionism of 'Scipio is precisely that part he could not borrow. If anybody will tell me whom the great man imitates in the original crisis, when he performs a great act, I will tell him who else than himself can teach him. Shakspeare will never be made by the study of Shakspeare. Do that which is assigned thee, and thou canst not hope too much, or dare too much.

3. There is, at this moment, there is for me an utterance bare and grand as that of the colossal chisel of 'Phidias, or trowel of the Egyptians, or the pen of 'Moses, or 'Dante, but different from all these. Not possibly will the soul all rich, all eloquent, with thousand cloven-tongue, deign to repeat itself; but, if I can hear what these patriarchs say, surely I can reply to them in the same pitch of voice: for the ear and the tongue are two organs of one nature. Dwell up

there in the simple and noble regions of thy life, obey thy heart, and thou shalt reproduce the Foreworld again.

QUESTIONS.—1. What is said of that which each can do best? 2. When only can one know what it is? 3. What is meant by the "colossal chisel of Phidias"? 4. What persons are here meant by Patriarchs?

## LESSON CXXXVII.

## WORDS FOR SPELLING AND DEFINING.

AD' VERSE, opposing.	CLOUD'-CAPT, covered with clouds.
TEMPT, try; venture on.	EM' I NENCE, summit.
TIM' OR OUS LY, timidly.	OB STRUCT', block up; impede.
MEAN, medium; middle point.	MAG NA NIM' I TY, greatness of mind.
HAUNT, frequent; resort to.	PRO PI' TIOUS, favorable.
IM BIT' TERING, making unhappy.	

## THE WAY TO MEET ADVERSITY.

HORACE BY COWPER.

1. Receive, dear friend, the truths I teach,  
So shalt thou live beyond the reach  
Of adverse Fortune's power;  
Not always tempt the distant deep,  
Nor always timorously creep  
Along the treacherous shore.
2. He that holds fast the golden mean,  
And lives contentedly between  
The little and the great,  
Feels not the wants that pinch the poor,  
Nor plagues that haunt the rich man's door  
Imbittering all his state.
- 3 The tallest pines feel most the power  
Of winter's blasts; the loftiest tower  
Comes heaviest to the ground;  
The bolts, that spare the mountain's side,  
His cloud-capt eminence divide,  
And spread the ruin round.



4. The well-informed philosopher  
Rejoices with a wholesome fear,  
And hopes, in spite of pain;  
If winter bellows from the north,  
Soon the sweet Spring comes dancing forth,  
And Nature laughs again.
5. What if thy heaven be overcast,  
The dark appearance will not last;  
Expect a brighter sky.  
The god that strings the silver bow,  
Awakes sometimes the muses too,  
And lays his arrows by.
6. If hindrances obstruct thy way,  
Thy magnanimity display,  
And let thy strength be seen;  
But O! if fortune fill thy sail  
With more than a propitious gale,  
Take half thy canvas in.

QUESTIONS.—1. What advice is given in the first stanza? 2. How, in the next stanza, is the poet's meaning explained? 3. What illustrations are given in the third stanza? 4. What is said of the well-informed philosopher? 5. What encouragement to the desponding is given in the fifth and sixth stanzas? 6. Which of the heathen deities is referred to in the fifth stanza? *Ans.* Apollo, the god of archery, prophecy, and music. 7. Who were the muses? *Ans.* Certain goddesses who were supposed to preside over poetry, music, the arts and sciences.

## LESSON CXXXVIII.

"AS THY DAYS, SO SHALL THY STRENGTH BE."

L. H. SIGOURNEY.

1. When adverse winds and waves arise,  
And in my heart despondence sighs;  
When life her throng of cares reveals,  
And weakness o'er my spirit steals;  
Grateful I hear the kind decree,  
That, "As my day, my strength shall be."

2. When, with sad footstep, memory roves  
'Mid smitten joys and buried loves;  
When sleep my tearful pillow flies,  
And dewy morning drinks my sighs;  
Still to thy promise, Lord, I flee,  
That, "As my day, my strength shall be."
3. One trial more must yet be past,  
One pang—the keenest, and the last;  
And when, with brow convulsed and pale,  
My feeble, quivering heart-strings fail,  
Redeemer, grant my soul to see  
That, "As her day, her strength shall be."

QUESTIONS.—1. In what part of the Scriptures is the heading of this piece found? *Ans.* Deut. 33d chapter, 25th verse. 2. What is intended to be taught in this piece?

## LESSON CXXXIX.

## WORDS FOR SPELLING AND DEFINING.

- |  |                                   |
|--|-----------------------------------|
| REV O LU' TION IZ ING, changing completely.                          | PER PET' U ATE, continue.         |
| IM MO BIL' I TY, fixedness.  | AC CEL' ER A TED, quickened.      |
| CON SERV' A TISM, desire and effort to preserve what is established. | RA' TIO, rate; degree.            |
| MO MEN' TUM, impetus.  | FA TU' I TY, weakness of mind.    |
| WIELD' ER, manager; handler.   | PRE DICT' ED, foretold.           |
| VIN' DI CATE, defend; justify.                                       | PHAN' TOMS, specters; fancies.    |
| PRE' SCI ENCE, foreknowledge.  | PER EN' NI AL, unceasing.         |
| AR' ID, dry; parched.  | EM' U LA TING, vying with.        |
| MA LA' RI OUS, infectious.   | PER SIST' ENT, persevering.       |
|  | PRI' OR, previous.                |
|  | COM' PE TENCE, sufficiency.       |
|  | UNFURL' ED, unrolled; spread out. |

1. NA THAN' IEL HAW' THORNE, who, according to an excellent judge, "is among the first of the first order of writers," was born at Sa em, Mass., about the year 1807.

## AGRICULTURAL PURSUITS.

(Extract from an Address before the Indiana State Agricultural Society.)

HORACE GREELEY.

1. I do not seek to disguise the magnitude and the difficulty of the work I contemplate—that of revolutionizing our



agriculture, and making it the most elevated and ennobling, because the most intellectual pursuit of man. I realize the mountains of Prejudice that are to be leveled, the Dead Seas of Ignorance that must be filled up, the constitutional immobility of Conservatism, that must be overcome, before the end can be attained.

2. But I see, also, how "the stars in their courses" fight in behalf of Progress and Enlightenment,—how immense has been the march of Intelligence, as well as Invention and Physical Improvement in our age,—how the Steamboat, the Railroad, the Steam Press, the Ocean Steamship, the Electric Telegraph, are speeding us onward with a momentum the world has never before known,—and I hear a voice from all these, and many a kindred impulse, and influence, bidding Man, the Cultivator, advance boldly and confidently to take his proper post as lord of the animal kingdom, and wielder of the elements for the satisfaction of his wants, and the development of his immortal powers.

3. I hear them calling him to vindicate the discernment or the prescience of those glorious old Greeks, who gave our Earth in her young luxuriance the name of *Kosmos* or *BEAUTY*—a name belied by our scarred and stumpy grain-fields, our seared and barren pastures, our bleak and arid deserts, our foul, malarious marshes; but which Science shall yet justify, and joyous labor perpetuate.

4. In spite of all distractions and impediments, "the world *does* move," and even the most sluggish and stubborn are carried along with it. Our Agriculture, as a whole, is more skillful and efficient than it was thirty or forty years ago; and it is now improving in accelerated ratio. Even I, the descendant of a line of poor cultivators, stretching back, very likely, to him who, through his own blindness and fatuity, lost the situation of head gardener in Eden,—even I feel the all-pervading impulse toward improvement and reform.

5. Hawthorne, in his "Three-Fold Destiny," tells the story of a young man who wandered all the world over in

quest of three wonderful incidents, which, it had been predicted, should occur to him; and returned disappointed and spirit-broken, to find them all under the shadow of his paternal roof. I perceive in this tale, as in every work of true genius, some reflection of a universal fact,—an appeal to the general experience and the heart of Humanity. How many have chased deluding phantoms through the fervid noontide of life, only to find, as evening shadows drew around them, that Ambition had no goal, Achievement no triumph, to equal the calm, perennial joys of a humble, rural home!

6. I commend the moral of Hawthorne's story to our young men, who are, from year to year, setting forth so bravely to wrench fortune from the golden sands of California, or win her, among the young cities, that, emulating the growth of Jonah's gourd, are beginning to dot the American shores of the great Pacific. Far be it from me to insinuate that their venture is a wild one, and their hopes necessarily doomed to untimely blight.

7. I have faith in American energy; still more in sturdy, persistent, intelligent Industry; and I feel sure that a clime so genial, a country so diversified in its natural features, a soil so deep and virgin, as those of California, must proffer many inducements to the hardy, resolute pioneer, even though that soil be here and there sprinkled with gold. Such an enterprise as the peopling and settling of a country so new and so remote from prior civilization, will, of course, demand its martyrs: in its prosecution, thousands will die, and tens of thousands fail; but the enterprise itself will neither die nor fail; and many of those who fitly embark in it, will achieve, at last, success and competence.

8. What I would say is addressed rather to the tens of thousands, whom filial or parental ties retain among us, while they impatiently champ the bit, and say: "Why am not I, too, at liberty to cross the Rocky Mountains, and gather my share of the golden harvest?" To these I would earnestly say: "Believe not, repining friends! that California



and fortune are inseparable, nor forget that there were broad avenues to success and competence, before Fremont unfurled his Bear standard in the valley of the Sacramento."

QUESTIONS.—1. What difficulties does the speaker find in the way of revolutionizing our agriculture? 2. From what circumstances does he derive encouragement that such revolution will take place? 3. What is said of the name *Kosmos*, applied by the Greeks to our earth? 4. How does our agriculture at present compare with its condition 30 or 40 years ago? 5. What story in Hawthorne's *Three-Fold Destiny* is referred to? 6. To whom does he recommend the moral of this story? 7. What advice does he give those who are impatient to seek their fortunes by gold-digging?

## LESSON CXL.

## WORDS FOR SPELLING AND DEFINING.

✓E QUIP' PED, fitted out.      ✓IN HER' IT ANCE, possession.  
IN' DI CATE, denote; point out.      ✓PULS A' TION, act of throbbing.  
✓MAN' TLE, redden; crimson.      ✓RE LUCT' ANT, unwilling.

1. PIERRE DU TER' RAIL, CHEV A LIER' BAY' ARD, called *the knight without fear and without reproach*, was born in 1476, in the castle of Bayard, near Grenoble. He was one of the most spotless characters of the middle ages. He died April 30th, 1524.

2. HEN' RY FRAN' CIS D'AG' UES SEAU, (*Dag' a so*), distinguished in the annals of French eloquence and jurisprudence, was born at Limoges in 1668. After a life of signal usefulness, he died in the year 1751.

## PARTING ADDRESS TO LA FAYETTE.

JOHN QUINCY ADAMS.

1. The ship is now prepared for your reception, and equipped for sea. From the moment of her departure, the prayers of millions will ascend to Heaven, that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as your visit to this scene of your youthful glory, has been to that of the American people.

2. Go, then, our beloved friend, return to the land of brilliant genius, of generous sentiment, of heroic valor; to that beautiful France, the nursing mother of the Twelfth Louis and the Fourth Henry; to the native soil of 'Bayard and 'D'Aguesseau.

3. In that illustrious catalogue of names, which she claims as those of her children, and with honest pride holds to the admiration of other nations, the name of LA FAYETTE has already, for centuries, been enrolled. And it shall henceforth burnish into brighter fame; for if, in after days, a Frenchman shall be called to indicate the character of his nation by that of one individual, during the age, in which we live, the blood of lofty patriotism shall mantle in his cheek, the fire of conscious virtue shall sparkle in his eye, and he shall pronounce the name of LA FAYETTE.

4. Yet we, too, and our children, in life, and after death, shall claim you for their own. You are ours by that more than patriotic self-devotion, with which you flew to the aid of our fathers, at the crisis of their fate; ours by that long series of years, in which you have cherished us in your regard; ours by that unshaken sentiment of gratitude for your services, which is a precious portion of our inheritance; ours by that tie of love, stronger than death, which has linked your name, for the endless ages of time, with the name of WASHINGTON.

5. At the painful moment of parting from you, we take comfort in the thought, that, wherever you may be, to the last pulsation of your heart, our country will ever be present to your affections; and a cheering consolation assures us, that we are not called to sorrow, most of all, that we shall see your face no more. We shall indulge the pleasing anticipation of beholding our friend again.

6. In the mean time, speaking in the name of the whole people of the United States, and at a loss only for language to give utterance to that feeling of attachment, with which the heart of the nation beats, as the heart of one man,—I bid you a reluctant and affectionate farewell.

QUESTIONS.—1. When and for what will the prayers of millions ascend? 2. What, in the 3d paragraph, is said of the name of La Fayette? 3. In what sense is La Fayette *ours*? 4. In what does the speaker take comfort at the moment of parting from La Fayette? 5. How does the speech close?



## LESSON CXL.

## THE MIGHT WITH THE RIGHT.

W. E. HICKSON.

1. May every year but bring more near  
The time when strife shall cease,  
When truth and love all hearts shall move  
To live in joy and peace.  
Now sorrow reigns, and earth complains;  
For folly still her power maintains;  
But the day shall yet appear,  
When the might with the right and the truth shall be;  
And, come what there may, to stand in the way,  
That day the world shall see.
2. Let good men ne'er of truth despair  
Though humble efforts fail;  
We'll give not o'er, until once more  
The righteous cause prevail.  
Though vain and long, enduring wrong,  
The weak may strive against the strong;  
But the day shall yet appear,  
When the might with the right and the truth shall be;  
And, come what there may, to stand in the way,  
That day the world shall see.
3. Though interest pleads that noble deeds  
The world will not regard;  
To noble minds whom duty binds,  
No sacrifice is hard.  
The brave and true may seem but few;  
But hope keeps better things in view;  
And the day shall yet appear,  
When the might with the right and the truth shall be;  
And, come what there may, to stand in the way,  
That day the world shall see.

QUESTIONS.—1. What wish is expressed concerning every year?  
2. Why does earth complain? 3. What day shall yet appear? 4.  
Of what should one not despair? 5. What is said of noble minds?  
6. What is said of hope?

What is there peculiar in the 1st, 3d, 5th, 7th, 8th, and 9th lines  
of each stanza? What sound has the second *c* in the word sacrifice?

## LESSON CXLII.

## WORDS FOR SPELLING AND DEFINING.

TUR' BID, muddy: not clear.	{ CA RESS', embrace.
*RE CESS', a receding.	{ BE WIL' DER ING, distracting.

## FALLS OF THE MOHAWK.

THOMAS MOORE.

1. From rise of morn till set of sun,  
I've seen the mighty Mohawk run;  
And, as I marked the woods of pine  
Along its mirror darkly shine,  
Like tall and gloomy forms that pass,  
Before the wizard's midnight glass;  
And, as I viewed the hurrying pace,  
With which he ran his turbid race,  
Rushing alike, untired and wild,  
Through shades that frowned and flowers that smiled,  
Flying by every green recess,  
That wooed him to its calm caress,  
Yet, sometimes turning with the wind,  
As if to leave one look behind,—
2. Oh! I have thought, and thinking, sighed —  
How like to thee, thou restless tide,  
May be the lot, the life of him,  
Who roams along thy water's brim!  
Through what alternate shades of woe,  
And flowers of joy my path may go!  
How many an humble still retreat  
May rise to court my weary feet,  
While still pursuing, still unblest,  
I wander on, nor dare to rest!
3. But, urgent as the doom that calls  
Thy water to its destined falls,  
I see the world's bewildering force  
Hurry my heart's devoted course  
From lapse to lapse, till life be done,  
And the last current cease to run!



Oh, may my falls be bright as thine!  
 May Heaven's forgiving rainbow shine  
 Upon the mist that circles me,  
 As soft, as now it hangs o'er thee!

QUESTIONS.—1. What thoughts were suggested to the poet on viewing the Mohawk? 2. With what prayer does the piece close?

## LESSON CXLIII.

## WORDS FOR SPELLING AND DEFINING.

VE' TO, negative; prohibition.	MEN' ACE, threat.
DIS AP PRO BA' TION, disapproval.	AG GRAND' IZE MENT, exaltation.
AT TRIB' UTE, impute.	IM PU TA' TION, charge.
IN TRE PID' I TY, fearlessness.	E' GO TISM, self-praise.
AP PRE CI A' TION, estimate.	AB SORB' ED, wholly engrossed.
IN SIG NIF' ICANCE, unimportance.	VAL' OR, bravery; courage.
IN TIM' I DA TED, frightened.	GROV' EL ING, creeping; mean.

## PUBLIC VIRTUE.

HENRY CLAY.

1. I rose not to say one word which should wound the feelings of the President. The senator\* says, that, if placed in like circumstances, I would have been the last man to avoid putting a direct veto upon the Bill, had it met my disapprobation; and he does me the honor to attribute to me high qualities of stern and unbending intrepidity.

2. I hope that, in all that relates to personal firmness, all that concerns a just appreciation of the insignificance of human life,—whatever may be attempted to threaten or alarm a soul, not easily swayed by opposition, or awed or intimidated by menace,—a stout heart and a steady eye, that can survey, unmoved and undaunted, any mere personal perils that assail this poor, transient, perishing frame, I may, without disparagement, compare with other men.

3. But there is a sort of courage, which, I frankly confess

\* Hon. Mr. Rives, of Virginia.

it, I do not possess; a boldness, to which I dare not aspire; a valor which I can not covet. I can not lay myself down in the way of the welfare and happiness of my country. That I can not, I have not the courage to do. I can not interpose the power, with which I am invested, a power conferred, not for my personal benefit, nor for my aggrandizement, but for my country's good, to check her onward march to greatness and glory. I have not courage enough, —I am too cowardly for that.

4. I would not, I dare not, in the exercise of such a trust, lie down, and place my body across the path that leads my country to prosperity and happiness. This is a sort of courage widely different from that which a man may display in his private conduct and personal relations. Personal or private courage is totally distinct from that higher and nobler courage which prompts the patriot to offer himself a voluntary sacrifice to his country's good.

5. Apprehensions of the imputation of the want of firmness, sometimes impel us to perform rash and inconsiderate acts. It is the greatest courage to be able to bear the imputation of the want of courage. But pride, vanity, egotism, so unamiable and offensive in private life, are vices which partake of the character of crimes, in the conduct of public affairs. The unfortunate victim of these passions can not see beyond the little, petty, contemptible circle of his own personal interests.

6. All his thoughts are withdrawn from his country, and concentrated on his consistency, his firmness, himself. The high, the exalted, the sublime emotions of a patriotism, which, soaring toward heaven, rises far above all mean, low, or selfish things, and is absorbed by one soul-transporting thought of the good and the glory of one's country, are never felt in his impenetrable bosom.

7. That patriotism which, catching its inspirations from the immortal God, and leaving, at an immeasurable distance below, all lesser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of



devotion, and of death itself,—that is public virtue,—that is the noblest, the sublimest of all public virtues!

QUESTIONS.—1. What does Mr. Clay say of the high qualities attributed to him by Mr. Rives? 2. What sort of courage does Mr. Clay disclaim? 3. What difference does he make between private and public courage? 4. What does he set down as the greatest courage? 5. How are pride, vanity, and egotism, in the conduct of public affairs, to be regarded? 6. What does he commend, in the last paragraph, as the noblest of all virtues?

## LESSON CXLIV.

## WORDS FOR SPELLING AND DEFINING.

FO REN' SIC, relating to courts.	DIS CRIM IN A' TION, discernment.
AUS PI' CIOUS, fortunate.	COM BI NA' TION, association.
IM PAS' SION ED, animated.	MAG NAN' I MOUS, noble-minded.
SUA' SIVE, persuasive.	TRA DI' TION AL, delivered orally
DRA' PER IES, hangings.	from parents to children.
CON SIGN' ED, handed over.	AD MO NI' TIONS, warnings.

1. AG A MEM' NON, commander-in-chief of the Grecian forces against ancient Troy, who is styled by Homer, "king of men."

## DEATH OF HENRY CLAY.

REV. C. M. BUTLER, D. D.

"How is the strong staff broken, and the beautiful rod."—Jeremiah, 48th chap. 17th verse.

1. Before all hearts and minds in this august assemblage, the vivid image of ONE MAN stands. To some aged eye, he may come forth from the dim past, as he appeared in the neighboring city of his native State, a lithe and ardent youth, full of promise, of ambition, and of hope. To another, he may appear, as in a distant State in the Courts of Justice, erect, high-strung, bold, wearing fresh forensic laurels on his young and open brow.

2. Some may see him in the earlier, and some in the later stages of his career, in this auspicious theater of his renown;

and, to the former, he will start out in the background of the past, as he appeared in the neighboring Chamber,—tall, elate, impassioned, with flashing eye, and suasive gesture, and clarion voice,—an already acknowledged Agamemmon,—king of men; and, to others, he will again stand in this chamber, "the strong staff" of the bewildered and staggering State, and "the beautiful rod," rich with the blossoms of genius, and of patriotic love and hope; the life of youth still remaining to give animation, grace, and exhaustless vigor to the wisdom, the experience, and the gravity of age.

3. To others, he may be present, as he sat in the chamber of sickness, cheerful, majestic, gentle,—his mind clear,—his heart warm,—his hope fixed on Heaven, peacefully preparing for his last, great change. To the memory of the minister of God, he appears as the penitent, humble, and peaceful Christian, who received him with the affection of a father, and joined with him in solemn sacrament and prayer, with the gentleness of a woman, and the humility of a child. "Out of the strong came forth sweetness!" "How is the strong staff broken, and the beautiful rod!"

4. But not before this assembly only, does the venerable image of the departed statesman this day distinctly stand; for more than a thousand miles, east, west, north, and south, it is known and remembered at this place and hour, a Nation's representatives assemble to do honor to him whose fame is now a Nation's heritage,—a Nation's mighty heart throbs against this Capitol, and beats through you.

5. In many cities, banners droop, bells toll, cannons boom, funeral draperies wave. In crowded streets, and on surrounding wharves, upon steamboats, upon rail-cars, in fields, in workshops, in homes, in schools, millions of men, women, and children, have their thoughts fixed upon this scene, and say mournfully to each other, this is the hour, in which, at the Capitol, the Nation's representatives are burying HENRY CLAY.

6. Burying HENRY CLAY! Bury the records of your country's history,—bury the hearts of living millions,—bury



the mountains, the rivers, the lakes, and the spreading lands from sea to sea, with which his name is inseparably associated, and even then you would not bury HENRY CLAY; for he lives in other lands, and speaks in other tongues, and to other times than ours.

7. A great mind, a great heart, a great orator, a great career, have been consigned to history. She will record his rare gifts of deep insight, keen discrimination, clear statement, rapid combination, plain, direct, and convincing logic. She will love to dwell on that large, generous, magnanimous, open, forgiving heart.

8. She will linger with fond delight on the recorded or traditional stories of an eloquence that was so masterful and stirring, because it was but himself struggling to come forth on living words, because though the words were brave, and strong, and beautiful, and melodious, it was felt that behind them there was a soul braver, stronger, more beautiful, and more melodious than language could express.

9. She will point to a career of statesmanship which has, to a remarkable extent, stamped itself on the public policy of the country, and reached in beneficent, practical results, the fields, the looms, the commercial marts, and the quiet homes of all the land, where his name was with the departed fathers, and is with the living children, and will be with successive generations, an honored household word.

10. I feel, as a man, the grandeur of this career, but, as an immortal, with this broken wreck of mortality before me, with this scene, as the end of all human glory, I feel that no career is truly great, but that of him who, whether he be illustrious or obscure, lives to the future in the present, and, linking himself to the spiritual world, draws from God the life, the rule, the motive, and the reward of all his labor.

QUESTIONS.—1. In what various aspects to different persons may Mr. Clay be supposed to have appeared at the time of his death? 2. What does the speaker say of burying him? 3. How will history regard his memory? 4. What is the only truly great career?

## LESSON CXLV.

WORDS FOR SPELLING AND DEFINING.

MIEN, aspect; look. { CA' DENCE, tones; sound.  
CHAM' PI ON, hero; advocate. { CON' SE CRA TED, sanctified.

## HENRY CLAY.

GEORGE D. PRENTICE.

1. With voice and mien of stern control,  
He stood among the great and proud,  
And words of fire burst from his soul,  
Like lightnings from the tempest-cloud;  
His high and deathless themes were crowned  
With glory of his genius born,  
And gloom and ruin darkly frowned,  
Where fell his bolts of wrath and scorn.
2. (*pl.*) But he is gone, the free, the bold,  
The champion of his country's right;  
His burning eye is dim and cold,  
And mute his voice of conscious might.  
Oh, no! not mute; (<) the stirring call  
Can startle tyrants on their thrones,  
And on the hearts of nations fall  
More awful than his living tones.
- 3 The impulse that his spirit gave  
To human thought's wild, stormy sea,  
Will heave and thrill through every wave  
Of that great deep eternally;  
And the all-circling atmosphere,  
With which is blent his breath of flame,  
Will sound with cadence deep and clear,  
In storm and calm, his voice and name
- 4 His words that, like a bugle blast,  
Erst rang along the Grecian shore,  
And o'er the hoary Andes passed,  
Will still ring on for evermore.  
Great LIBERTY will catch the sounds,  
And start to newer, brighter life,  
And summon from Earth's utmost bounds  
Her children to the glorious strife.