

78. These principles must be faithfully studied and practiced, with a particular reference to the *expulsion* of the short vowel sounds, and the *prolongation* of the long ones; which exhibit *quantity* in its elementary state. I must exercise my *voice* and *mind*, in every useful way, and labor to attain an intimate knowledge of my *vocal* and *mental* capacity; then I shall be able to see any *defects*, and *govern* myself accordingly.

79. The third sound of C, is like that of Z: suffice; the discern at sice, dis-cern-i-bly dis-cerns dis-cern-i-ble things with dis-cern-ing dis-cern-ment, and dis-cern-i-ble-ness; the sac-ri-fi-er, in sac-ri-fi- [C in SICE.] cing, sac-ri-fi-ces the sac-ri-fi-ce on the altar of sac-ri-fi-ce, and suf-fi-ceth the law of sac-ri-fi-ce. These are nearly all the words in our language, in which c, sounds like z.

80. Vowels—are the mediums of conveying the affections, which impart life and warmth to speech; and consonants, of the thoughts, which give light and form to it; hence, all letters that are not silent, should be given fully and distinctly. The reason—why the brute creation cannot speak, is, because they have no understanding, as men have; consequently, no thoughts, and of course, no articulating organs: therefore, they merely sound their affections, instead of speaking them; being guided and influenced by instinct, which is a power given them for their preservation and continuance.

81. Irregulars. S, Z, and X, sometimes are thus pronounced; as, the pres-i-dent resigns his is-o-la-ted hou-ses, and ab-solves the grea-sy hus-sars of Is-lam-ism; the puz-zler puz-zles his brains with na-sal pains, buz-zes about the trees as much as he plea-ses, and re-sumes the zig-zag giz-zards of Xer-x-es with dis-sol-ving huz-zas; Xan-thus and Xen-o-phon dis-band the pis-mires, which dis-dain to dis-guise their dis-mal phiz-es with their gris-ly beards; Zion's zeal breathes zeph-yrs upon the paths of truths, where re-sides the soul, which loves the tones of music coming up from Nat-ure's res-o-nant tem-ples.

Notes. 1. This vocal diphthongal sound is made by closing the teeth, as in making the name sound of C, and producing the 2d sound of a in the larynx, ending with a hissing sound; or it may be made by drawing out the sound of z in z - -est. 2. S, following a vocal consonant, generally sounds like Z: tubs, adds; eggs; needs; pens; cars, &c.; but following an aspirate, or breath consonant, it sounds like c in cent, facts, tips, mufts, cracks, &c.

Would you taste the tranquil scene?

Be sure—your bosom be serene:

Devoid of hate, devoid of strife,

Devoid of all, th't poisons life.

And much it 'vails you—in their place,

To graft the love of human race.

Be always as merry as ever you can,
For no one delights in a sorrowful man.

82. The perfection of music, as well as of speech, depends upon giving the full and free expression of our thoughts and affections, so as to produce corresponding ones in the minds of others. This is not the work of a day, a month, or a year; but of a life; for it implies the full development of mind and body. The present age presents only a faint idea, of what music and oratory are capable of becoming; for we are surrounded, and loaded, with almost as many bad habits (which prevent the perfect cultivation of humanity,) as an Egyptian mummy is of folds of linen. Let the axe of truth, of principle, be laid at the root of every tree that does not bring forth good fruit. Which do we like better—error, or truth?

Proverbs. 1. A man may be strong, and not *now* well. 2. It is easier to keep out a bad associate, than to get rid of him, after he has been admitted. 3. Consider well what you do, whence you come, and whither you go. 4. Every fool can find faults, that a great many wise men cannot mend. 5. He who follows his own advice, must take the consequences. 6. In giving, and taking, it is easy mistaking. 7. Letters do not blush. 8. Murder—will out. 9. Nothing that is violent—is permanent. 10. Old foxes want no tutors. 11. The first chapter of fools is, to esteem themselves wise. 12. God—tempers the wind—to the shorn lamb.

Anecdote. Doctor-'em. A physician, having been out gaming, but without success, his servant said, he would go into the next field, and if the birds were there, he would 'doctor-'em.' "Doctor-'em,—what do you mean by that?" inquired his master: "Why, kill 'em, to be sure," replied the servant.

Varieties. 1. Which has caused most evil, intemperance, war, or famine? 2. Power, acquired by guilty means, never was, and never will be exercised—to promote good ends. 3. By applying ourselves diligently to any art, science, trade, or profession, we become expert in it. 4. To be fond of a great variety of dishes—is a sure proof of a perverted stomach. 5. Prosperity—often leads persons to give way to their passions, and causes them to forget whence they came, what they are, and whither they are going. 6. Evil persons—asperse the characters of the good, by malicious tales. 7. Every man and woman have a good—proper to them, which they are to perfect and fill up. To do this—is all that is required of them; they need not seek to be in the state of another.

In pleasure's dream, or sorrow's hour,
In crowded hall, or lonely bow'r,
The bus'ness of my soul—shall be—
Forever—to remember thee.

Who more than he is worth doth spend,
Evn makes a rope—his life to end.

83. Elocution or vocal delivery, relates to the propriety of utterance, and is exhibited by a proper enunciation, inflection and emphasis; and signifies—the manner of delivery. It is divided into two parts; the correct, which respects the meaning of what is read or spoken; that is, such a clear and accurate pronunciation of the words, as will render them perfectly intelligible; and the rhetorical, which supposes feeling; whose object is fully to convey, and enforce, the entire sense, with all the variety, strength, and beauty, that taste and emotion demand.

84. The fourth sound of C is SH; after the accent, followed by ea, ia, ie, eo, eou, and iou; O-CEAN; ju-di-cious Pho-ci-on, te-na-cious of his lus-cious spe-cies, ap-pre-ci-ates his con-sci-en-tious as-so- [C in CIA.] ci-ate, who e-nun-ci-ates his sap-o-na-cious pre-science: a Gre-cian pro-fi-cient, with ca-pa-cious su-per-fi-cies and hal-cy-on pron-un-ci-a-tion, de-pre-ci-ates the fe-ro-cious gla-ciers, and ra-pa-cious pro-vin-cial-isms of Cap-a-do-cia.

85. The business of training youth in Elocution, should begin in childhood, before the contraction of bad habits, and while the character is in the rapid process of formation. The first school is the NURSERY: here, at least, may be formed a clear and distinct articulation; which is the first requisite for good reading, speaking and singing: nor can ease and grace, in eloquence and music, be separated from ease and grace in private life, and in the social circle.

86. Irregulars. S, t, and ch, in many words, are thus pronounced: the lus-cious no-tion of Cham-pagne and prec-ious sugar, in re-ver-sion for pa-tients, is suf-fi-cient for the ex-pul-sion of tran-sient ir-ration-al-i-ty from the ju-di-cial chev-a-liers of Mich-i-gan, in Chi-ca-go; (She-caw-go,) the nau-se-a-ting ra-ci-oc-i-na-tions of sen-su-al char-la-tans to pro-pi-ti-ate the pas-sionate mar-chion-ess of Che-mung, are mi-nu-ti-a for ra-tion-al fis-ures to make E-gyp-tian op-ti-cians of.

Notes. 1. This aspirate diphthongal sound may be made, by prolonging the letters sh, in a whisper, sh—ow. See engraving. 2. Beware of prolonging this sound too much. 3. Exercise all the muscular, or fleshy parts of the body, and let your efforts be made from the dorsal region; i. e. the small of the back; thus giving up the loins of the mind. 4. If you do not feel refreshed and invigorated by these exercises, after an hour's practice, rest assured you are not in nature's path: if you meet with difficulty, be particular to inform your teacher, who will point out the cause and the remedy. 5. C is silent in Czar, infict, Cucus, Ches-i-phon, science, muscle, scene, sceptre, &c.: S, do, in life, vis-count, island, &c.: Ch, in schism, yacht, (yot), drachm.

True love's the gift, which God has given
To man alone, beneath the heaven.
It is the secret sympathy,
The silver chord, the silken tie,
Which, heart—to heart, and mind—to mind,
In body, and in soul—can bind.

Pleasant the sun,
When first on this delightful land he spreads
His orient beams.

Proverbs. 1. He who sows brambles, must not go barefoot. 2. It is better to do well, than to say well. 3. Look before you leap. 4. Nothing is so bad as not to be good for some-thing. 5. One fool in a house is enough. 6. Put off your armor, and then show your courage. 7. A right choice is half the battle. 8. The fox—is very cunning; but he is more cunning, that catches him. 9. When a person is in fear, he is in no state for enjoyment. 10. When rogues fall out, honest men get their due. 11. Reward—is certain to the faithful. 12. Deceit—shows a little mind.

Anecdote. A gentleman, who had listened attentively to a long, diffuse and highly ornamented prayer, was asked, by one of the members, "if he did not think their minister was very gifted in prayer." "Yes;" he replied, "I think it as good a prayer as was ever offered to a congregation."

Our Persons. If our knowledge of the outlines, proportions, and symmetry of the human form, and of natural attitudes and appropriate gestures were as general as it ought to be, our exercises would be determined by considerations of health, grace and purity of mind; the subject of clothing would be studied in reference to its true purposes—protection against what is without, and a tasteful adornment of the person; decency would no longer be determined by fashion, nor the approved costumes of the day be at variance with personal comfort and ease of carriage; and in the place of fantastic figures, called fashionably dressed persons, moving in a constrained and artificial manner, we would be arrayed in vestments adapted to our size, shape, and undulating outline of form, and with drapery flowing in graceful folds, adding to the elasticity of our steps, and to the varied movements of the whole body.

Varieties. 1. The true statesman will never flatter the people; he will leave that for those, who mean to betray them. 2. Will dying for principles—prove any thing more than the sincerity of the martyr? 3. Which is the stronger passion, love, or anger? 4. Public speakers—ought to live longer, and enjoy better health, than others; and they will, if they speak right. 5. Mere imitation—is always fruitless; what we get from others, must be inborn in us, to produce the designed effects. 6. Times of general calamity, and revolution, have ever been productive of the greatest minds. 7. All mere external worship, in which the senses hear, and the mouth speaks, but in which the life—is unconcerned, is perfectly dead, and profiteth nothing.

Habitual evils—change not on a sudden;
But many days, and many sorrows,
Conscious remorse, and anguish—must be felt,
To curb desire, to break the stubborn will,
And work a second nature in the soul,
Ere virtue—can resume the place she lost.
Let the tenor of my life—speak for me.

87. Good reading and speaking is music; and he who can sit unmoved by their charms, is a stranger to correct taste, and lost in insensibility. A single exhibition of natural eloquence, may kindle a love of the art, in the bosom of an aspiring youth, which, in after life, will impel and animate him—through a long career of usefulness. Self-made men are the glory of the world.

88. D has two sounds; first, its name sound; DAME; dart, dawn, dab; deed, dead; die, did; dole, do, dog; duke, duck, druid; doit, doubt; a dan-dy de-fraud-ed his dad-dy of his sec-ond-hand-ed sad-die, and dubbed the had-dok a la-dy-bird; the doub-le head-ed pad-dy, nod-ding at noon-day, de-ter-mined to rid-dle ted-ded hay in the fields till dooms-day; the dog-ged dry-ads ad-dict-ed to de-pre-dations, robbed the day-dawn of its dread-ed di-a-dem, and erred and strayed a good deal the down-ward road to ad-en-dum.

89. I must give all the sounds, particularly the final ones, with great care, and never run the words together, making one, out of three. And—is pronounced six different ways; only one of which is right. Some call it an, or en; others, un, 'nd, or n; and a few—and; thus good-an-bad; caus-en-effect; loaves-en-fishes, hills-un-groves; pen-un-ink, you-nd I, or youn-I; an-de-said; hooks-en-eyes, wor-sen-worse, pleas-ure-un-pain; cakes-n-beer, to-un-the; roun-d'n-round, ol-d'n-young, voice-n-ear; bread-en-butter; vir-tu-n-vice; Jame-zen-John; solem-un-sub-lime, up-n-down, pies-n-cakes. I will avoid such glaring faults, and give to each letter its appropriate sound.

Notes. 1. Here the delicate ear may perceive the aspirate after the vocal part of d, as after h, and some other letters. The vocal is made, (see engraving,) by pressing the tongue against the gums of the upper fore-teeth, (the incisors,) and the roof of the mouth, beginning to say d, without the e sound; and the aspirated part, by removing the tongue, and the organs taking their natural positions; but avoid giving the aspirate of the vocal consonants, any vocality. 2. By whispering the vocal consonants, the aspirate only is heard. 3. D is silent in hand-sel, hand-saw, hand-some, hand-ker-chief, and the first d in Welnes-day, stad-holder, and in Dnie-per, (Nze-per,) and Dnes-ter, (Nzes-ter). 4. Do not give the sound of j to d in any word; as—grand-ear, sold-ier, verd-ure, ed-u-cate, ob-du-rate, cred-u-lous, mod-u-late, &c.; but speak them as though written grand-yur, sold-yur, &c.; the same analogy prevails in ma-ture, fort-une, &c. 5. The following participials and adjectives, should be pronounced without abridgment; a bless-ed man gives unfeign-ed thanks to his learn-ed friend, and belov-ed lady; some wing-ed animals are curs-ed things; you say he curs'd and bless'd him, for he feign'd that he had learn'd his lesson. 6. Pronounce words in the Bible, the same as in other books.

Anecdote. Blushing. A certain fashionable and dissipated youth, more famed for his red nose, than for his wit, on approaching a female, who was highly rouged, said; "Miss; you blush from modesty." "Pardon me Sir,"—she replied, "I blush from reflection."

Kindness—A woman, not their beauteous looks Shall win my love.

90. As practicing on the gutters very much improves the voice, by giving it depth of tone, and imparting to it smoothness and strength, I will repeat the following, with force and energy, and at the same time convert all the breath into sound: the dis-carded hands dread-ed the growth of the muffled drums, that broke on the sad-den'd dream-er's ears, mad-dened by des-pair; the blood ebb'd and flow'd from their double dy'd shields, and worlds on worlds, and friends on friends by thousands roll'd.

Proverbs. 1. An irritable and passionate man—is a downright drunkard. 2. Better go to heaven in rags, than to hell, in embroidery. 3. Common sense—is the growth of all countries, but very rare. 4. Death has nothing terrible in it, but what life has made so. 5. Every rice fights against nature. 6. Folly—is never long pleased with itself. 7. Guilt—is always jealous. 8. He that shows his passion, tells his enemy where to hit him. 9. It is pride, not nature, that craves much. 10. Keep out of broils, and you will neither be a principal nor a witness. 11. One dog barking, another soon joins him. 12. Money—is a good servant, but a bad master.

Changes. We see that all material objects around us are changing; their colors change just as the particles are disturbed in their relations. This result is not owing to any natural cause, but to the Divine Power. And are there not higher influences more potent, tho' invisible, acting on man's moral nature, pervading the deepest abysses of his affection, and the darkest recesses of his thoughts; to purify the one, and enlighten the other, and from the chaos of both—to educe order, beauty and happiness? And why is it not changed? Shall we deny to his moral nature, the powers and capacities which we assign to stocks and stones? Or, is the Almighty less inclined to bring the most highly endowed of his creatures into the harmony and blessedness of his own Divine Order? To affirm either would be the grossest reflection on the character of God, and the nature of his works. If man, then, be not changed, so as to reflect the likeness and image of his Creator and Redeemer, it must be in consequence of his own depraved will, and blinded understanding.

Varieties. 1. Why is the letter D like a sailor? because it follows the C. 2. Books, (says Lord Bacon,) should have no patrons, but truth and reason. 3. Who follows not virtue in youth, cannot fly vice in old age. 4. Never buy—what you do not want, because it is cheap; it will be a dear article to you in the end. 5. Those—bear disappointments the best, who have been most used to them. 6. Confidence—produces more conversation than either wit or talent. 7. Attend well to all that is said; for nothing—exists in vain, either in outward creation, in the mind, in the speech, or in the actions.

Authors, before they writ, should read.

91. Do not hurry your enunciation of words, precipitating syllable over syllable, and word over word; nor melt them together into a mass of confusion, in pronouncing them; do not abridge or prolong them too much, nor swallow nor force them; but deliver them from your vocal and articulating organs, as golden coins from the mint, accurately impressed, perfectly finished, neatly and elegantly struck, distinct, in due succession, and of full weight.

92. The second sound of D, is that of T; when at the end of words, after c, f, ss, p, q, o, x, ch, and sh, with silent e, under the accent; FAC'D: he curs'd his stuff'd shoe, and dipp'd it in (D. in FAC'D.) poach'd eggs, that escap'd from the vex'd cook, who watch'd the spic'd food with arch'd brow, tripp'd his crisp'd feet, and dash'd them on the mash'd hearth; she pip'd and wisp'd a tune for the watch'd thief who jump'd into the sack'd pan, and scratch'd his blanch'd face, which eclips'd the chaf'd horse, that was attach'd and wrapp'd for a tax'd scape-grace.

93. To read and speak with ease, accuracy, and effect, are great accomplishments; as elegant and dignified as they are useful, and important. Many covet the art, but few are willing to make the necessary application: and this makes good readers and speakers, so very rare. Success depends, principally, on the student's own exertions, uniting correct theory with faithful practice.

94. Irregulars. T—generally has this sound; the lit-tle tat-ler tu-tered at the taste-ful tea-pot, and caught a tempt-ing tar-tar by his sa-ti-e-ty; the stout Ti-tan took a tell-tale ter-ma-gant and thrust her against the tot-ter-ing tow-ers, for twist-ing the frit-ters; Ti-tus takes the pet-u-lent out-casts, and tos-ses them into na-ture's pas-tures with the tur-tles; the guests of the hosts at-tract a great deal of at-ten-tion, and sub-sti-tute their pre-texts for tem-pests; the con-ot-ous pari-ner, des-ti-tute of fort-une, states that when the steed is stolen, he shuts the sta-ble door, lest the grav-i-ty of his ro-tun-di-ty tip his tac-tics into non-en-ti-ty.

When a twister, a twisting, will twist him a twist,
For twisting his twist, he three twines doth intwist;
But if one of the twines of the twist do untwist,
The twine that untwisteth untwisteth the twist.

Notes. 1. This dento-lingual sound may be made by whispering the imaginary word *tuh*, (short u) the tongue being pressed against the upper front teeth, and then suddenly removed, as indicated by the engraving. 2. T is silent when preceded by i, and followed by the abbreviated terminations *en, ic*. Apostle, glisten, fasten, epistle, often, castle, pestle, soften, whistle, chasten, bustle, christen; in eclat, bil-let-doux, debut, haut-boy, curranst, de-pot, hostler, mortgage, Christmas, Timolus, and the first t, in chestnut and mis-de-toe. 3. The adjectives, blessed, cursed, &c. are exceptions to the rule for pronouncing d. 4. Consonants are sometimes double in their pronunciation, although not found in the name spelling; pit-ted, (pit-ted,) river, (riv-er,) mon-ey (mon-ney) etc. Beware of chewing your words, as vir-chu, us-chure, etc.

Self—alone, in nature rooted fast,
Attends us—first, and leaves us—last.

Proverbs. 1. None of you know where the shoe pinches. 2. One may live and learn. 3. Remember the reckoning. 4. Such as the tree is, such is the fruit. 5. The biggest horses are not the best travelers. 6. What cannot be cured, must be endured. 7. You cannot catch old birds with chaff. 8. Argument—seldom convinces any one, contrary to his inclinations. 9. A horse—is neither better, nor worse, for his trappings. 10. Content—is the philosopher's stone, that turns all it touches into gold. 11. Never sport, with the opinions of others. 12. Be prompt in every thing.

Anecdote. President Harrison, in his last out-door exercise, was assisting the gardener in adjusting some grape-vines. The gardener remarked, that there would be but little use in trailing the vines, so far as any fruit was concerned; for the boys would come on Sunday, while the family was at church, and steal all the grapes; and suggested to the general, as a guard against such a loss, that he should purchase an active watch-dog. Said the general, "Better employ an active Sabbath-school teacher; a dog may take care of the grapes, but a good Sabbath-school teacher will take care of the grapes and the boys too."

Home. Wherever we roam, in whatever climate or land we are cast, by the accidents of human life, beyond the mountains or beyond the ocean, in the legislative halls of the Capitol, or in the retreats and shades of private life, our hearts turn, with an irresistible instinct, to the cherished spot, which ushered us into existence. And we dwell, with delightful associations, on the recollection of the streams, in which, during our boyish days, we bathed, the fountains at which we drank, the piney fields, the hills and the valleys where we sported, and the friends, who shared these enjoyments with us.

Varieties. 1. If we do well, shall we not be accepted? 2. A guilty conscience—paralyzes the energies of the boldest mind, and enfeebles the stoutest heart. 3. Persons in love, generally resolve—first, and reason after-ward. 4. All contingencies have a Providence in them. 5. If these principles of Elocution be correct, practicing them as here taught, will not make one formal and artificial, but natural and effectuous. 6. Be above the opinion of the world, and act from your own sense of right and wrong. 7. All christians believe the soul of man to be immortal: if, then, the souls of all, who have departed out of the body from this world, are in the spiritual world, what millions of inhabitants must exist therein!

The man, who conserates his powers,
By vigorous effort, and an honest aim,
At once, he draws the sting of life, and death;
He walks with Nature; and her paths—are
peace.

95. Let the position be *erect*, and the body balanced on the foot upon which you stand; banish all *care* and *anxiety* from the mind; let the forehead be perfectly *smooth*, the lungs entirely *quiescent*, and make every effort from the abdominal region. To expand the thorax and become straight, strike the PALMS of the hands together *before*, and the backs of them *behind*, turning the thumbs *upward*: do all with a united action of the body and mind, the center of exertion being in the small of the back; be in earnest, but husband your breath and strength; breathe often, and be perfectly *free, easy, independent, and natural*.

96. **F** has two sounds: first, name sound: FIFE; off with the scarf from the calf's head; the *af-fa-ble* but-*foon*, *faith-ful* to its *gaf-fer*, lifts his wife's *fa-ther* from the *caf-fin*, and puts in the *fret-ful* *caf-ty*; *fear-ful* of the *ef-fects*, the *fright-ful* *fel-low* *prof-fers* his *hand-ker-chief* to fire off the *dan-druff* from the *fit-ful* fool's *of-fen-sive* *fowl-ing-piece*.



97. If you read and speak *slow*, and *articulate* well, you will always be heard with *attention*; although your delivery, in *other* respects, may be very *faulty*: and remember, that it is not necessary to speak very *loud*, in order to be understood, but very *distinctly*, and, of course, *deliberately*. The *sweetener*, and more *musical* your voice is, the better, and the farther you may be heard, the more accurate will be your *pronunciation*, and with the more *pleasure* and *profit* will you be *listened to*.

98. **Irregulars**, *Gh* and *Ph* frequently have this sound; *Phil-ip* Brough, laugh'd enough at the phantoms of the her-*maph-rodite* *phi-los-o-phy*, to make the nymph *Saph-i-ra* have a *phthis-i-cal* *hic-cough*; the seraph's draught of the *proph-e-cy* was *lith-o-graph'd* for an *eph-a* of *phos-pho-res-ent* *naph-tha*, and a *spher-i-cal* trough of tough *phys-ic*.

Notes. 1. To make this dento-labial aspirate, press the under lip against the upper fore teeth, as seen in the engraving, and blow out the first sound of the word *f*—*ire!* 2. *Gh*, are silent in drought, burrough, nigh, high, brought, dough, fight, etc.; and *Ph* and *h* in *phthis-i-cal*. 3. The difficulty of applying rules, to the pronunciation of our language, may be illustrated by the two following lines, where *ough* is pronounced in different ways; as *o*, *uff*, *off*, *ou*, *oo*, and *ock*. Though the tough *cough* and *hiccough* plough me through, O'er life's dark lough my course I will pursue.

Anecdote. Natural Death. An old man, who had been a close observer all his life, when dangerously sick, was urged by his friends, to take advice of a quack; but objected, saying,—“I wish to die a *natural* death.”

The patient mind, by yielding—overcomes.

Proverbs. 1. *Hope*—is a good breakfast, but a bad supper. 2. It is right to put every thing to its proper use. 3. *Open confession*—is good for the soul. 4. *Pride*—must have a fall. 5. The lower mill-stone—grinds as well as the upper one. 6. Venture not all in one vessel. 7. What one ardently desires, he easily believes. 8. *Yielding*—is sometimes the best way of succeeding. 9. A man that breaks his word, bids others be false to him. 10. *Amendment*—is repentance. 11. There is nothing useless to a person of sense. 12. The hand of the diligent—maketh rich.

Patience and Perseverance. Let any one consider, with attention, the structure of a common engine to raise water. Let him observe the intricacy of the machinery, and behold in what vast quantities one of the heaviest elements is forced out of its course; and then let him reflect how many experiments must have been tried in vain, how many obstacles overcome, before a frame of such wonderful variety in its parts, could have been successfully put together: after which consideration let him pursue his enterprise with hope of success, supporting the spirit of industry, by thinking how much may be done by *patience* and *perseverance*.

Varieties. Was the last war with England—justifiable? 2. In every thing you undertake, have some definite object in mind. 3. Persons of either sex—may captivate, by assuming a feigned character; but when the deception is found out, disgrace and unhappiness will be the consequences of the fraud. 4. All truths—are the forms of heavenly loves; and all falsities—are the forms of infernal loves. 5. While we co-operate with Nature, we cannot labor too much—for the development and perfection of body and mind; but when we force or contradict her, so far from mending and improving “the human form divine,” we actually degrade it below the brute. 6. How ridiculous some people make themselves appear, by giving their opinions for or against a thing, with which they are unacquainted! 7. The law of God is divine and eternal, and no person has a right to alter, add, or diminish, one word: it must speak for itself, and stand by itself.

Who needs a teacher—to admonish him, [mist? That flesh—is grass? That earthly things—are What are our joys—but dreams? and what our But goodly shadows in the summer cloud? [hopes, There's not a wind that blows, but bears with it Some rainbow promise. Not a moment flies, But puts its sickle—in the fields of life, [cares. And mows its thousands, with their joys and

Our early days!—How often—back We turn—on Life's bewildering track, To where, o'er hill, and valley, plays The sunlight of our early days! A monkey, to reform the times, Resolved to visit foreign climes.

99. He who attempts to make an *inroad* on the existing state of things, though evidently for the better, will find a few to encourage and assist him, in effecting a useful reform; and many who will treat his honest exertions with resentment and contempt, and cling to their old errors with a fonder pertinacity, the more vigorous is the effort to tear them from their arms. There is more hope of a fool, than of one wise in his own conceit.

100. The second sound of **F**, is that of **V**: OF; (never off, nor ov;) there-of here-of, where-of; the only words in our language, in which *F*, has this sound: a piece of cake, not a piece-u-cake, nor a piece-ur-cake.



101. **Muscle Breakers.** Thou waft'd'st the rickety skiff over the mountain height cliffs, and clearly saw'st the full orb'd moon, in whose silvery and effulgent light, thou reef'd'st the haggled sails of the ship-wrecked vessel, on the rock-bound coast of Kam-scat-ka. He was an unamiable, disrespectful, incommunicative, disingenuous, formidable, unmanageable, intolerable and pusillanimous old bachelor. Get the latest amended edition of Charles Smith's *Thucyd-i-des*, and study the colonist's best interests.

102. **Irregulars.** *V* has this vocal aspirate; also *Ph* in a few words; my vain nephew, *Ste-phen Van-de-ver*, be-lieves *Ve-nus* a ves-tal vir-gin, who vir-i-fies his shiv-ered liv-er, and im-proves his vel-vet voice, so as to speak with viv-id viv-ac-i-ty; the brave chev-a-lier be-haves like a vol-a-tile con-ser-va-tive, and says, he loves white wine vin-e-gar with veal vict-u-als every warm day in the vo-cal vales of Vu-co-var.

103. **FAULTS** in articulation, early contracted, are suffered to gain strength by habit, and grow so inveterate by time, as to be almost incurable. Hence, parents should assist their children to pronounce correctly, in their first attempts to speak, instead of permitting them to pronounce in a faulty manner: but some, so far from endeavoring to correct them, encourage them to go on in their baby talk; thus cultivating a vicious mode of articulation. Has wisdom fled from men; or was she driven away?

Notes. 1. This diphthongal sound, is made like that of *f*, with the addition of a voice sound in the larynx; see engraving. 2. A modification of this sound, with the upper lip over-lapping the under one, and blowing down on the chin, gives a very good imitation of the humble-bee. 3. Avoid saying gim me some, for give me some; I haint got any, for I have not got any; I don't hull to go; for, I don't love, (like rather), to go; you'll haff to do it; for you will have to do it.

What is a man, If his chief good and market of his time, Be but to sleep and feed? A beast, no more. Sure, He, th't made us, with such large discourse, Looking before, and after, gave us not That capability—and god-like reason, To rust in us—unused.

Proverbs. 1. A good cause makes a stout heart, and a strong arm. 2. Better ten guilty persons escape, than one innocently suffer. 3. Criminals—are punished, that crime may be prevented. 4. Drunkenness—turns a man out of himself, and leaves a beast in his room. 5. He that goes to church, with an evil intention, goes on the devil's errand. 6. Most things have handles; and a wise man takes hold of the best. 7. Our flatterers—are our most dangerous enemies; yet they are often in our own bosom. 8. Poverty—makes a man acquainted with strange bed-fellows. 9. Make yourself all honey, and the flies will be sure to devour you. 10. Many talk like philosophers, and live like fools. 11. A stitch in time—saves nine. 12. The idle man's head, is the devil's workshop.

Anecdote. School master and pupil. A school master—asked a boy, one very cold winter morning, what was the Latin—for the word cold: at which the boy hesitated,—saying, I have it at my finger's ends.

Ourselves and Others. That man—deserves the thanks of his country, who connects with his own—the good of others. The philosopher—enlightens the world; the manufacturer—employs the needy; and the merchant—gratifies the rich, by procuring the varieties of every clime. The miser, altho' he may be no burden on society, yet, thinking only of himself, affords no one else—either profit, or pleasure. As it is not of any one—to have a very large share of happiness, that man will, of course, have the largest portion, who makes himself—a partner in the happiness of others. The BENEVOLENT—are sharers in every one's joys.

Varieties. 1. Ought not the study of our language be made part of our education? 2. He who is slowest in making a promise, is generally the most faithful in performing it. 3. They who are governed by reason, need no other motive than the goodness of a thing, to induce them to practice it. 4. A reading people—will become a thinking people; and then they are capable of becoming a rational and a great people. 5. The happiness of every one—depends more on the state of his own mind, than on any external circumstance; nay, more than all external things put together. 6. There is no one so despicable, but may be able, in some way, and at some time, to revenge our impositions. 7. Desire—seeks an end: the nature of the desire, love and life, may be known by its end.

When lowly Merit—feels misfortune's blow, And seeks relief from penury and wo, Hope fills with rapture—every generous heart, To share its treasures, and its hopes impart; As, rising o'er the sordid lust of gold, It shows the impress—of a heavenly mould!

Whose nature is—so far from doing harm, That he suspects none.

104. In all schools, one leading object should be, to teach the science and art of reading and speaking with effect: they ought, indeed, to occupy seven-fold more time than at present. Teachers should strive to improve themselves, as well as their pupils, and feel, that to them are committed the future orators of our country. A first-rate reader is much more useful than a first-rate performer on a piano, or any other artificial instrument. Nor is the voice of song sweeter than the voice of eloquence: there may be eloquent readers, as well as eloquent speakers.

105. G has three sounds: first, name sound, or that of *J*, before *e*, *i*, and *y*, generally: GEM; Gen-eral Ghent, of gi-ant ge-ni-us, suggests that the o-rig-i-nal mag-ic of the frag-ile gip-sey has gener-a-ated the gen-e-al-o-gy of Geor-gi-um Si-dus; the geor-gics of George Ger-man are ex-ag-er-a-ated by the pan-e-gyr-ics of the log-i-cal ser-geant; hy-dro-gen, og-y-gen and ging-seng, ger-min-ate gen-teel ginger-bread for the o-rig-i-nal ab-o-rig-i-nes of Ge-ne-va.

106. It is of the first importance, that the reader, speaker and singer be free and unrestrained in his manner; so as to avoid using the chest as much as possible, and also of being monotonous in the flow of his words: thus, there will be perfect correspondence—of the feelings, thoughts and actions. Look out upon Nature; all is free, varied, and expressive; such should be our delivery. Nature—abhors monotony, as much as she does a vacuum.

107. Irregulars. *J* generally has this sound. The je-june judge just-ly jeal-ous of Ju-lia's joy, joined her to ju-ba James in June or July; the ju-ry jus-ti-fy the joke, in jerk-ing the javé-lin of Ju-pi-ter from the jol-ly Jes-u-it, and jam-ming it into the jovi-al Jew, to the jeop-ar-dy of the jeer-ing jock-ey.

Notes. 1. This triphthongal sound, as are most of the other vocal consonants, is composed of a vocal and aspirate. To make it, compress the teeth, and begin to pronounce the word *judge*, very loud; and when you have made a sound, *e*, *i* got to the *u*, stop instantly, and you will perceive the proper sound; or begin to pronounce the letter *g*, but put no *e* to it: see engraving. 2. The three sounds, of which this is composed, are that of the name sound of *a*, and those of *e*, and *h*, combined. 3. *Breath* as well as *voice* sounds, may be arrested, or allowed to escape, according to the nature of the sound to be produced.

Anecdote. A pedlar—overtook another of his tribe on the road, and thus accosted him: "Hallo, friend, what do you carry?" "Rum and Whisky,"—was the prompt reply. "Good," said the other; "you may go ahead; I carry gravestones."

The quiet sea,
Th't, like a giant, resting from his toil,
Sleeps in the morning sun.

Proverbs. 1. He that seeks trouble, it were a pity he should miss it. 2. Honor and ease—are seldom bed-fellows. 3. It is a miserable sight to see a poor man proud, and a rich man avaricious. 4. One cannot fly without wings. 5. The fairest rose at last is withered. 6. The best evidence of a clergyman's usefulness, is the holy lives of his parishoners. 7. We are rarely so unfortunate, or so happy, as we think we are. 8. A friend in need, is a friend indeed. 9. Bought wit is the best, if not bought too dear. 10. Disputations—leave truth in the middle, and the parties at both ends. 11. We must do and live. 12. A diligent pen supplies many thoughts.

Authority and Truth. Who has not observed how much more ready mankind are to bow to the authority of a name, than yield to the evidence of truth? However strong and incontestible—the force of reasoning, and the array of facts of an individual, who is unknown to fame, a slavish world—will weigh and measure him by the obscurity of his name. Integrity, research, science, philosophy, fact, truth, and goodness—are no shield against ridicule, and misrepresentation. Now this is exceedingly humiliating to the freed mind, and shows the great necessity of looking at the truth itself for the evidence of truth. Hence, we are not to believe what one says, because he says it, but because we see that it is true: this course is well calculated to make us independent reasoners, speakers, and writers, and constitute us, as we were designed to be—FREEMEN, in feeling, thought and act.

Varieties. 1. How long was it, from the discovery of America, in 1492, by Columbus, to the commencement of the Revolutionary War, in 1775? 2. Most of our laws would never have had an existence, if evil actions had not made them necessary. 3. The grand secret—of never failing—in propriety of deportment, is to have an intention—of always doing what is right. 4. Only that, which is sown here, will be reap'd hereafter. 5. Is there more than one God? 6. The human race is so connected, that the well intentioned efforts of each individual—are never lost; but are propagated to the mass; so that what one—may ardently desire, another—may resolutely endeavor, and a third, or tenth, may actually accomplish. 7. All thought is dependent on the will, or voluntary principle, and takes its quality therefrom: as is the will, such is the thought; for the thought—is the will, in form; and the state of the will—may be known by that form.

Go abroad, upon the paths of Nature, and when its voices whisper, and its silent things [all
Are breathing the deep beauty of the world,
Kneel at its simple altar, and the God,
Who hath the living waters—shall be there.

108. Elocution—is not, as some erroneously suppose, an art of something artificial in tones, looks and gestures, that may be learned by imitation. The principles teach us—to exhibit truth and nature dressed to advantage: its objects are, to enable the reader, and speaker, to manifest his thoughts, and feelings, in the most pleasing, perspicuous, and forcible manner, so as to charm the affections, enlighten the understanding, and leave the deepest, and most permanent impression, on the mind of the attentive hearer.

109. The second sound of G, is hard, or guttural, before *a*, *o*, *u*, *l*, *r*, and often before *e*, and *i*; also, at the end of monosyllables, and sometimes at the end of dissyllables, and their preceding syllables. GAME; a giddy goose [G in GAME.] got a ci-gar, and gave it to a gan-grene beggar: Scrog-gins, of Brob-dig-nag, growls over his green-glass gog-gles, which the big ne-gro gath-er-ed from the bog-gy quag-mire; a gid-dy gig-gling girl glides into the grog-ge-ry, and gloats over the gru-el in the great pig-gin of the rag-ged grand-mother, exclaim-ing, dig or beg, the game is gone.

110. Foreigners and natives may derive essential aid from this system of mental and vocal philosophy; enabling them to read and speak the language correctly; which they most certainly ought to do, before they are employed in our schools: for whatever children learn, they should learn correctly. Good teachers are quite as necessary in the primary school, as in the Academy or College: at least, so thought Philip, king of Macedon, when he sent his son Alexander to Aristotle, the great philosopher, to learn his letters: and Alexander says, he owed more to his teacher, than to his father.

111. Irregulars. *Gh*, in a few words, has this sound: tho', strictly speaking, the *h* is silent. The ghas-ty bur-gher stood a-ghast to see the ghost of the ghyll, eat the ghas-ty gher-kins in the ghos-ly burgh. They are silent in—the neigh-bors taught their daughters to plough with de-light, though they caught a fur-lough; &c.

Notes. 1. This vocal sound is made, by pressing the roots of the tongue against the uvula, so as to close the throat, and beginning to say *go*, without the *o*; the sound is intercepted lower down than that of first *d*, and the jaw dropped more; observe also the vocal and aspirate; the sound is finished, however, in this, as in all other instances of making the vocal consonants, by the organs resuming their natural position, either for another effort, or for silence. 2. If practice enables persons with half the usual number of fingers to accomplish whatever manual labor they undertake; think, how much may be done in this art, by those who possess their vocal organs complete, provided they pursue the course here indicated,—there is nothing like these vocal gymnastics.

'Tis autumn. Many, and many a fleeting age
Hath faded, since the primal morn of Time;
And silently the slowly journeying years,
All redolent of countless seasons, pass.

112. Freedom of Thought. Beware of pinning your faith to another's sleeve—of forming your own opinion entirely on that of another. Strive to attain to a modest independence of mind, and keep clear of leading-strings: follow no one, where you cannot see the road, in which you are desired to walk: otherwise, you will have no confidence in your own judgment, and will become a changeling all your days. Remember the old adage—"let every tub stand on its own bottom!" And, "never be the mere shadow of another."

Proverbs. 1. He dies like a beast, who has done no good while he lived. 2. 'Tis a base thing to betray a man, because he trusted you. 3. *Knaves*—imagine that nothing can be done without knavery. 4. He is not a wise man, who pays more for a thing than it is worth. 5. Learning—is a sceptre to some, and a bauble—to others. 6. No tyrant can take from you your knowledge. 7. Only that which is honestly got—is true gain. 8. Pride—is as loud a beggar as want; and a great deal more saucy. 9. That is a bad child, that goes like a top; no longer than it is whipped. 10. It is hard for an empty bag to stand upright. 11. Learn to bear disappointment cheerfully. 12. Eradicate your prejudices.

Anecdote. A sharp Eye. A witness, during the assizes, at York, in England, after several ineffectual attempts to go on with his story, declared, "he could not proceed in his testimony, if Mr. Brougham did not take his eyes off from him."

Varieties. 1. Which does society the most injury, the robber, the slanderer, or the murderer? 2. In every period of life, our talents may be improved, and our mind expanded by education. 3. The mind is powerful, in proportion as it possesses powerful truths, reduced to practice. 4. Give not the meats and drinks of a man, to a child; for how should they do it good? 5. A proverb, well applied at the end of a phrase, often makes a very happy conclusion: but beware of using such sentences too often. 6. Extravagant—and misplaced eulogiums—neither honor the one, who bestows them, nor the person, who receives them. 7. Apparent truth—has its use, but genuine truth a greater use: and hence, it is the part of wisdom—to seek it.

'Tis midnight's holy hour—and silence now
Is brooding, like a gentle Spirit, o'er
The still and pulseless world. Hark! on the winds
The bell's deep tones are swelling,—'tis the knell
Of the departed year. No funeral train
Is sweeping past,—yet, on the stream, and wood,
With melancholy light, the moonbeams rest,
Like a pale, spotless shroud,—the air is stirred,
As by a mourner's sigh—and on yon cloud,
That floats on still and placidly through heaven,
The Spirits—of the Seasons—seem to stand;
Young Spring, bright Summer, Autumn's solemn form,
And Winter, with his aged locks, and breathe,
In mournful cadences, that come abroad
Like the far wind-harp's wild and touching wail,
A melancholy dirge—o'er the dead year—
Gone, from the Earth, forever.

113. These principles of oratory—are well calculated to accustom the mind to the closest investigation and reasoning; thus, affording a better discipline for the scientific, rational, and affectuous faculties of the mind, than even the study of the mathematics: for the whole man is here addressed, and all his mental powers, and all his acquirements, are called into requisition. This system is a fiery ordeal; and those who pass through it, understandingly, and practically, will come out purified as by fire: it solves difficulties, and leads the mind to correct conclusions, respecting what one is to do, and what one is not to do.

114. The third sound of G is that of Zh; which, tho' common to s and z, is derived to this letter from the French; or, perhaps we should say, the words in which G has this sound, are French words not Anglicised—or made into English. The pro-te-ge (pro-ta-zha, a person protected, or patronized,) during his bad-e-nage, (bad-e-nazh, light or playful discourse,) in the me-nag-e-ry, (a place for the collection of wild animals, or their collection,) on the mi-rage, (me-razh, an optical illusion, presenting an image of water in sandy deserts,) put rouge, (roozh, red paint for the face,) on the charge-d'af-fair, (shar-zha-dif-fare, an ambassador, or minister of secondary rank.)

115. This work informs the pupil, as the master workman does the apprentice: it teaches the principles, or rules, and the way to apply them; and when they are thus applied to practice, he has no more use for them: indeed, its rules and directions serve him the same purpose as the guide-post does the traveler; who, after visiting the place, towards which it directs, has no further need of it.

116. Irregulars. S often has this sound, and Z, generally. The az-ure ad-he-sion to the am-bro-sial en-clo-sures is a ro-se-ate treas-ure of vis-ions of pleas-ures; the sei-zure of the viz-ier's en-thu-si-asm is an in-va-sion of the gla-zier's di-vi-sions of the scis-sors; the ho-sier takes the bra-zier's cro-sier with a-bra-sions and cor-ro-sions by ex-po-sure, and treas-ures it up without e-lis-ions.

Notes. 1. This vocal triphthongal consonant sound may be made, by placing the organs, as if to pronounce sh in shote, and adding a voice sound, from the larynx; or, by drawing out the sound of the imaginary word zhure, zh—ure. 2. Analyze these sounds thus; give the first sound of c, keep the teeth still compressed, add the aspirate of h, and then prefix the vocalicity; or reverse the process. G is silent in—the mal-igen phlegm of the poig-nant gnat, impregns the en-sig-n's di-a-phragm, and gnaws into Char-le-magne's se-ra-gi-to.

Anecdote. A considerate Minister. A very dull clergyman, whose delivery was monotonous and uninteresting to his hearers, putting many of the old folks asleep—said to the boys, who were playing in the gallery; "Don't make so much noise there; you will awake your parents below."

For me, my lot—was what I sought; to be,
In life, or death, the fearless,—and the free.

Proverbs. 1. Impudence, and wit, are vastly different. 2. Keep thy shop, and thy shop will keep thee. 3. Listeners—hear no good of themselves. 4. Make hay while the sun shines. 5. An ounce of discretion is worth a pound of wit. 6. Purposing, without performing, is mere fooling. 7. Quiet persons—are welcome every where. 8. Some have been thought brave, because they were afraid to run away. 9. A liar—is a bravo towards God, and a coward towards men. 10. Without a friend, the world is a wilderness. 11. A young man idle,—an old man—needy. 12. Resolution, without action, is a slothful folly.

Reading Rooms. Incalculable good might be done to the present and the rising generation, by the establishment, in every town and village in our country, of Public Reading Rooms, to be supported by voluntary subscription: indeed, it would be wise in town authorities to sustain such institutions of knowledge by direct taxation. Oh! when shall we wake up to a consideration of things above the mere love of money-making.

Varieties. 1. Did Napoleon—do more evil than good—to mankind? 2. A necessary part of good manners—is a punctual observation of time; whether on matters of civility, business, or pleasure. 3. It is absurd—to expect that your friends will remember you, after you have thought proper to forget them. 4. How much pain has borrowed trouble cost us. 5. Adversity—has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant. 6. When the infidel would persuade you to abandon the Bible, tell him you will, when he will bring you a better book. 7. When the mind becomes persuaded of the truth of a thing, it receives that thing, and it becomes a part of the person's life: what men seek, they find.

The spacious firmament—on high,
With all the blue etherial sky,
And spangled heavens, a shining frame,
Their great original proclaim.
Th' unwearied sun—from day to day,
Does his Creator's power display;
And publishes—to ev'ry land,
The work—of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale
And, nightly, to the list'ning earth,
Repeats the story of her birth;
Whilst all the stars, that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth, from pole to pole.

What, though, in solemn silence, all
Move round the dark terrestrial ball?
What, though no real voice nor sound
Amid these radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing, as they shine,
"The hand that made us—is divine."

117. Be very particular in pronouncing the jaw, or voice-breakers, and cease not, till you can give every sound fully, correctly and distinctly. If your vocal powers are well exercised, by faithful practice on the more difficult combinations, they will acquire a facility of movement, a precision of action, a flexibility, grace, and force truly surprising.

118. H has but one sound, which is an aspirate, or forcible breathing, made in the glottis: HALE: his high-ness holds high his haugh-ty head, and ex-hib-its his shrunk shanks to the ho-ly horde in the hu-mid hall; the hard-heart-ed hedge-hog, heed-less of his hav-oc of the house-wife's ham, hies himself home, hap-py to have his head, his hands, and his heart whole; the harm-ful hum-ble-bee hur-tles through the hot-house, and ex-horts his ex-haust-ed hive-lings to hold their house-hold-stuff for a hob-by-horse till har-vest-home.

119. It is said, that no description can adequately represent Lord Chatham: to comprehend the force of his eloquence, it was necessary to see and to hear him: his whole delivery was such, as to make the orator a part of his own eloquence: his mind was view'd in his countenance, and so embodied was it in his every look, and gesture, that his words were rather felt than followed; they invested his hearers; the weapons of his opponents fell from their hands; he spoke with the air and vehemence of inspiration, and the very atmosphere flamed around him.

120. H is silent at the beginning and end of many words. The hon-est shepherd's ca-tarrh, hum-bles the heir-ess in her dish-a-billes, and hu-mors the thy-my rhet-o-ric of his rhymes to rhap-so-dy; the humor-some Thom-as ex-plained diph-thongs and triph-thongs to A-bi-jah, Be-ri-ah—Ca-lah, Di-nah, E-li-jah, Ge-rah, Hul-dah, I-sa-iah, Jo-nah, Han-nah, Nim-e-vah, O-ba-di-ah, Pis-gah, Ru-mah, Sa-rah, Te-rah, Uri-ah, Va-ni-ah, and Ze-lah.

Notes. 1. This sound is the material of which all sounds are made, whether vowel or consonant, either by condensation, or modification. To demonstrate this position, commence any sound in a whisper, and proceed to a vocalicity; shaping the organs to form the one required, if a vowel or vocal consonant, and in a proper way to produce any of the aspirates. 2. Those who are in the habit of omitting the h, when it ought to be pronounced, can practice on the preceding and similar examples: and also correct such sentences as this; Hi took my horse hand went hout to hunt my ogs, hand got hoff my orse, hand icked im to a hoak tree, hand gave im some hoats. 3. It requires more breath to make this sound, than any other in our language; as in producing it, even mildly, the lungs are nearly exhausted of air. It may be made by whispering the word hah: the higher up, the more scattering, the lower in the throat, the more condensed, till it becomes vocal.

I am well aware, that what is base,
No polish—can make sterling—and that vice,
Though well perfumed, and elegantly dressed,
Like an unburied carcass,—trick'd with flowers,
Is but a garnished nuisance,—fitter far
For cleanly riddance,—than for fair attire.

Proverbs. 1. When the cat is away, the mice will play. 2. One may be a wise man, and yet not know how to make a watch. 3. A wicked companion invites us to hell. 4. All happiness and misery—is in the mind. 5. A good conscience is excellent divinity. 6. Bear and forbear—is good philosophy. 7. Drunkenness—is a voluntary madness. 8. Envy shoots at others, and wounds herself. 9. Fools lade out the water, and wise men catch the fish. 10. Good preachers give fruits, rather than flowers. 11. Actions are the raiment of the man. 12. Faith is the eye of love.

Anecdote. Frederick the Great, of Prussia, an ardent lover of literature and the fine arts, as well as of his people, used to rise at three or four o'clock in the morning to get more time for his studies; and when one of his intimate friends noticed how hard he worked, he replied,—“It is true, I do work hard,—but it is in order to live; for nothing has more resemblance to death, than idleness: of what use is it, to live, if one only vegetates?”

Wrong Choice. How miserable some people make themselves, by a wrong choice, when they have all the good things of earth before them, out of which to choose! If good judgment be wanting, neither the greatest monarch, nor the repeated smiles of fortune, can render such persons happy; hence, a prince—may become a poor wretch, and the peasant—completely blessed. To know one's self—is the first degree of sound judgment; for, by failing rightly to estimate our own capacity, we may undertake—not only what will make us unhappy, but ridiculous. This may be illustrated by an unequal marriage with a person, whose genius, life and temper—will blast the peace of one, or both, forever. The understanding, and not the will—should be our guide.

Varieties. 1. What can the virtues of our ancestors profit us, unless we imitate them? 2. Why is it, that we are so unwilling to practice a little self-denial for the sake of a future good? 3. The toilet of woman—is too often an altar, erected by self-love—to vanity. 4. Half the labor, required to make a first-rate musician, would make an accomplished reader and speaker. 5. Learn to unlearn what you have learned amiss. 6. A conceit of knowledge—is a great enemy to knowledge, and a great argument for ignorance. 7. Of pure love, and pure conception of truth, we are only receivers: God only is the giver; and they are all His from first to last.

It is a beautiful belief, that ever-round our head,
Are hovering, on noiseless wing, the spirits of the dead.
It is a beautiful belief, when ended our career,
That it will be our ministry to watch o'er others here;
To lend a moral to the flower; breathe wisdom on the wind;
To hold commune, at night's pure noon, with the imprison'd mind;
To bid the mourner—cease to mourn, the trembling be forgotten;
To bear away, from ills of clay, the infant—to its heaven.
Ah! when delight—was found in life, and joy—in every breath,
I cannot tell how terrible—the mystery of death.
But now, the past is bright to me, and all the future—clear;
For 'tis my faith, that after death, I still shall linger here.

121. Important Remarks. Every pupil should be required to notice, distinctly, not only all the specific *sounds* of our language, simple and compound, but also the different and exact positions of the vocal organs, necessary to produce them. The teacher should, unyieldingly, insist upon having these two things faithfully attended to: for success in elocution, and music, absolutely demands it: no one, therefore, should wish to be excused from a full and hearty compliance. *Master* these elementary principles, and you will have command of all the mediums for communicating your thoughts and feelings.

122. L has only one sound, which is its name sound. LAY; the laird's little fool loudly lauds the lil-y white lamb the live-long day; Lem-u-el Ly-ell loves the lass-lorn lul-la-by of the land-lord's love-ly la-dy, and, with bliss-ful dal-li-ance, gen-teel-ly lis-tens to the low-ly lol-lard's live-ly song; the lawyer le-gal-ly, and plain-ly tells his luck-less client, that he lit-er-al-ly re-pels the il-log-i-cal re-ply of the nul-ly-fy-ing leg-is-la-tor, who, in list-less lan-guor, lies, and re-gales him-self over the el-der blow tea: (not l-oo-t loot.)

123. Pronounce my, you, your, and that, when emphatic, with the vowels full and open. My harp is as good as yours. He told you, but would not tell me. I said he was my friend, not yours. That man related that story. When these words are not emphatic, the sounds of *y* and *u* are shortened, the *o* silent, and *u* having its second sound, while the *a* is entirely suppressed. My pen is as bad as my paper. How do you do? Very well; and how do you do? Have you got your book? This is not your book; it is my book. I said that you said, that you told him so.

Notes. 1. This vocal lingual dental sound (from the larynx, tongue and teeth,) is made by pressing the tongue against the upper gums and the roof of the mouth: pronounce the word *lo*, by prolonging the sound of *l*; *l*—*o*. 2. Do not let the eye mislead the ear in the comparison of sounds; *gay* and *ghay* are alike to the ear, tho' unlike to the eye: so are *ph* in philosophy and *f* in folly: the same may be observed of *th* in thine and thou. 3. Never forget the difference between the names of letters, and their respective sounds; weigh their natures, powers and qualities. 4. Notice the dissimilarity between the letters *o-n-e*, and the word *one* (*o-n*); also *e-i-g-h-t*, and *eight* (*ate*); *e-n-o-u-g-h*, and *enuff*. Is there not a better way? and is not this that way? 5. *L* is silent in balm, save, could, psalm, would, chalk, should, talk, hal-ser (*havo-ser*), fal-con (*faw-k'n*), salm-on, folks, malm-sey (*2la*) almonds, &c.

Anecdote. One Tongue. Milton, the author of *Paradise Lost* and *Regained*, was one day asked, by a friend of female education, if he did not intend to instruct his daughter in the different languages: "No Sir," replied Milton, "one tongue is sufficient for a woman."

To despots, too long—did your tyranny hold us
In a vassalage vile—ere its weakness we knew;
But we learn'd, that the links of the chain, that enthral'd us,
Were forg'd by the fears of the captive alone.

Proverbs. 1. Almost, and very nigh, save many a lie. 2. A man may buy even gold too dear. 3. He, that waits for dead men's shoes, may long go barefoot. 4. It is an ill cause, that none dare speak in. 5. If pride were an art, there would be many teachers. 6. Out of sight, out of mind. 7. The whole ocean is made of single drops. 8. There would be no great ones, if there were no little ones. 9. Things unreasonable—are never durable. 10. Time and tide wait for no man. 11. An author's writings are a mirror of his mind. 12. Every one is architect of his own character.

In the Truth. How may a person be said to be in the truth? This may be understood, rationally, by a comparison: we say—such a man is in the mercantile business; by which we mean, that his life—is that of merchandizing, and is regulated by the laws of his peculiar calling. In like manner, we say of a christian, that he is in the truth, and in the Lord, when he is in the true order of his creation; which is—to love the Lord, with all his heart, and his neighbor as himself; and to do unto others—as he would they should do unto him: such a one is, emphatically, in the truth, and the truth makes him free; and this is the only freedom on earth, or in heaven; and any other state is *abject slavery*.

Varieties. 1. Why is the *L*, in the word *military*, like a man's nose? Because, it is between two *i*'s. 2. No one is wise at all times; because every one is *finite*, and of course, *imperfect*. 3. *Money*—is the servant of those, who know how to use it; but the master of those, who do not. 4. *Rome*—was built, 753 years before the christian era; and the Roman empire—terminated 476 years after it; what was its duration? 5. The tales of other times—are like the calm dew of the morning, when the sun is faint on its side, and the lake is settled and blue in the vale. 6. As is the state of mind, such is the reception, operation, production, and manifestation—of all that is received. 7. Ends of actions show the quality of life; natural men ever regard natural ends; but spiritual men—spiritual ones.

Changing, forever changing!—So depart
The glories—of the old majestic wood:
So—pass the pride, and garniture of fields;
The growth of ages, and the bloom of days,
Into the dust of centuries; and so—
Are both—renewed. The scattered tribes of men,
The generations of the populous earth,
All have their seasons too. And Jocond Youth
Is the green spring-time—Manhood's lusty strength
Is the maturing summer—hoary Age
Types well the autumn of the year—and Death
Is the real winter, which forecloses all.
And shall the forests—have another spring,
And shall the fields—another garland wear,
And shall the worms—come forth, renew'd in life,
And clothed with highest beauty, and not MAN?
No!—in the Book before me now, I read
Another language; and my faith is sure,
That though the chains of death may hold it long,
This mortal—will overcome them, and break
Stoicy, and put on immortality.

124. Read, and speak, in such a just and impressive manner, as will instruct, interest and affect your hearers, and reproduce in them all those ideas and emotions, which you wish to convey. Remember, that *theory*—is one thing, and *practice*—another; and that there is a great difference, between knowing how a sentence should be read or spoken, and the ability to read or speak it: *theory*—is the result of thought; *practice*—of actual experience.

125. M has only one sound; MAIM: meek men made mum-mies out of gam-mon, and moon-beams of gum-my am-mo-nia, for a pre-mi-um on dum-my som-nam-bu-lism: mind, man-ners and (M in MAIM) mag-na-nim-i-ty, make a migh-ty man, to a-mal-ga-mate em-blems and wam-pum for an om-ni-um gath-er-um: the malt-man circum-am-bu-lates the cim-me-ri-an ham-mock, and tum-bles the mur-mur-ing mid-ship-man into a min-i-um and max-i-um of a mam-mi-form di-lem-ma.

126. CICERO and DEMOSTHENES, by their words, lives, maxims, and practice, show the high estimation, in which they held the subject of oratory; for they devoted years to the study and practice of its theory and art, under the most celebrated masters of antiquity. Most of the effects of ancient, as well as of modern elocution, may be attributed to the manner of delivery: we read their words, but their spirit is gone; the body remains, beautiful indeed, but motionless—and dead; TRUE elocution—revivifies it.

Notes. To produce this labio-nasal sound, close the lips and make a sound through the nose, resembling the plaintive lowing of an ox, with its mouth closed; or, a wailing sound through your nose. 2. This is called a nasal sound, because it is made through the nose; and not because it does not pass through it, as many imagine: which may become evident, by producing the sound when the nose is held between the thumb and forefinger. 3. Avoid detaching letters from preceding words, and attaching them to succeeding ones; as—his cry moved me; for, his crime moved me. 4. *M* is silent before *n*, in the same syllable; as, *Mason*, and *mne-mon-ics*.

127. That is th' man, th't said that you saw him. I say th't that, th't that man said, is not that, th't that man told him. That th't I say is this: th't that, th't that gentleman advanced, is not that, th't he should have spoken; for he said, th't that THAT, th't that man pointed out, is not that that, th't that lady insisted th't it was; but is another that.

THE PATHS OF LIFE.

Go forth—the world is very wide,
And many paths—before you lie,
Devious, and dang'rous, and untrod;
Go forth with wary eye!
Go! with the heart—by grief unbow'd!
Go! ere a shadow, or a cloud
Hath dimm'd the laughing sky!
But, lest your wand'ring footsteps stray,
Choose ye the straight, the narrow way.

128. By the aid of the principles here inculcated, children can be taken, before they have learned the names of the letters, and, in a few months, become better readers than one in fifty of those taught in the usual way; and they may have their voices so developed and trained, by the natural use of the proper organs and muscles, as to be able to read, speak, and sing, for hours in succession, without hoarseness, or injurious exhaustion. It is a melancholy reflection, that children learn more bad habits than good ones, in most of our common schools.

Proverbs. 1. He, that does you an ill turn, will never forgive you. 2. It is an ill wind that blows nobody any good. 3. The proof of the pudding—is in eating. 4. None so deaf, as they that will not hear. 5. Time—is a file, that wears, and makes no noise. 8. When every one takes care of himself, care is taken of all. 7. Without pains, there can be no gains. 8. One may as well expect to be at ease, without money, as to be happy, without virtue. 9. A man, like a watch, is valued according to his going. 10. The government of the will is better than an increase of knowledge. 11. Character—is every thing—to both old and young. 12. War brings scars.

Anecdote. Long Enough. A man, upon the verge of bankruptcy, having purchased an elegant coat, upon credit, and being told by one of his acquaintances, that the cloth was very beautiful, though the coat was too short; replied,—with a sigh—"It will be long enough before I get another."

Honor—was the virtue of the pagan; but christianity—teaches a more enlarged and nobler code; calling into activity—all the best feelings of our nature,—illuminating our path, through this world, with deeds of mercy and charity, mutually done and received,—and sustaining us, amidst difficulties and temptations—by the hope of a glorious immortality,—in which peace—shall be inviolable—and joy—eternal.

Varieties. 1. Why is a fashionably dressed lady, like a careful housewife? Because her waist (waste), is always as small as she can make it. 2. Literature and Science, to produce their full effect, must be generally diffused, like the healthful breeze. 3. The elements, so mixed in him, that Nature might stand up, and say to all the world, "This is a man!" 4. All minds are influenced every moment; and there is a providence in every feeling, thought and word. 5. The excesses of our youth, are drafts on our old age, payable with interest; though sometimes, they are payable at sight. 6. I will not only know the way, but walk in it. 7. As it is God's will to fill us with his life, let us exert every faculty we possess, to be filled with it; and that with all sincerity and diligence.

The man, th't's resolute, and just,
Firm to his principles and trust,
Nor hopes, nor fears—can bind.

129. *Distinctness of articulation* demands special attention, and requires that you should pronounce the vocal letters, as well as every word, audibly and correctly, giving to each its appropriate force and quantity. Unless these principles are perfectly understood, your future acquirements will be more or less faulty: for, in proportion as one is ignorant of what ought to be felt, thought, and done, will he be liable to err.

130. N has two sounds; first its name sound: NINE; the land-man's nin-ny, neg-li-gent of the huntsman's en-chant-ments, con-lam-i-nates the no-ble-man's nine-pins with his an-ti-no-mi-an non-^[N in NINE.] sense: Na-hant, and Flam-ni-gan, joint-tenants of nine-ty-nine Man-i-kins, u-nan-i-mously en-chain with win-ning tones, the be-nig-nant du-en-na, while they are con-vened to nom-i-nate con-di-ments for the so-cin-i-an con-ven-tion of the non-res-i-dents; he knows his nose; I know he knows his nose: he said I knew he knows his nose: and if he says he knows I know he knows his nose, of course, he knows I know he knows his nose.

131. Some public speakers, in other respects inferior, from the ease, grace, dignity and power of their delivery, are followed and applauded; while others, however sound in matter, and finished in language, on account of their deficiency of manner, are passed by almost unnoticed. All experience teaches us the great importance of manner, as a means of inculcating truth, and persuading others to embrace it. Lord Bacon says, it is as necessary for a public speaker, as decorum for a gentleman.

Notes. 1. This vocal nasal sound is made, by pressing the tongue against the roof of the mouth, and thus preventing the sound from passing through the mouth, and emitting all of it through the nose: see engraving. 2. In comparing sounds, be guided solely by the ear; beware of going by sight in the science of accents. 3. Remember, when there is a change in the position of the organs, there is a corresponding change in the sounds. 4. In words where l and n precede ch, the sound of t intervenes in the pronunciation: fileh, blanch, wench, inch, bench, &c. 5. Beware of omissions and additions; Boston notion, not Boston ocean. Regain either, not regain neither.

Anecdote. The Rev. Mr. Whitfield—was once accused, by one of his hearers, of wandering in his discourse; to which he replied: "If you will ramble like a lost sheep, I must ramble after you."

Truth—
Comes to us with a slow—and doubtful step;
Measuring the ground she treads on, and forever
Turning her curious eye, to see that all
Is right—behind; and, with keen survey,
Choosing her onward path.

Seize upon truth,—wherever found,
On christian,—or on heathen ground;
Among your friends,—among your foes;
The plant's divine,—where'er it grows.

Proverbs. 1. It is not the burthen, but the over-burthen, that kills the beast. 2. The death of youth is a shipwreck. 3. There is no disputing of tastes, appetites, and fancies. 4. When the fox preaches, let the geese beware. 5. Alms-giving—never made a man poor; nor robbery—rich; nor prosperity—wise. 6. A lie, begets a lie, till they come to generations. 7. Anger—is often more hurtful than the injury that caused it. 8. Better late ripe, and bear, than blossom, and blast. 9. Experience—is the mother of science. 10. He that will not be counselled, can not be helped. 11. Expose one's evils, and he will either forsake them, or hate you for the exposure. 12. Do not hurry a free horse. 13. Every thing would live.

Gradations. The dawn, the deep light, the sun-rise, and the blaze of day! what softness and gentleness! all is graduated, and yet, all is decisive. Again, observe how winter—passes into spring,—each—weakened by the struggle; then, steals on the summer, which is followed by the maturity of autumn. Look also at the gradations and commingling of infancy, childhood, youth, manhood and age: how beautiful the series! and all this may be seen—in the successive developments of the human mind:—there is first sense, then fancy, imagination and reason,—each of which—is the ground, or continent, of all that succeed: sense—is the rude germ, or crust of the fancy, which is the full-fledged bird, freed from its confinement and limited notices, and soaring aloft, unrestrained, in the luxuries of its new being; then, succeeds imagination, a well regulated fancy, that emulates the work of reason, while it borrows the hues—of its immediate parent: and reason—is the full and perfect development—of all that sense—originally contain'd, fancy—decorated, and imagination—designed—in a thousand forms: thus reason—combines the whole, and from the whole, thro' the light of the Supreme Mind, deduces her conclusions: thus, shall the gradations, or series of developments, continue in the good, and the true—to all eternity!

Varieties. 1. How many years intervened—between the discovery of the mariner's compass, in 1302, and the discovery of America? 2. The covetous man—is as much deprived of what he has, as of what he has not; for he enjoys neither. 3. Ah! who can tell, how hard it is to climb the steep, where Fame's proud temple shines afar, checked by the scoff of Pride, by Envy's frown, and Poverty's unconquerable bar! 4. A man of cultivated mind, can converse with a picture, and find an agreeable companion in a statue. 5. Little men—triumph over the errors of great ones, as an owl—rejoices at an eclipse of the sun. 6. The eternal and natural worlds are so united, as to make but one; like the soul and the body. 7. What is the difference between good sense, and wit?

A villain, when he most seems kind,
Is most to be suspected.

132. Be perfectly distinct in your articulation, or you cannot become an easy, graceful, effective and natural elocutionist; therefore, practice on the vowels and consonants, as here recommended, separately and combined. If your utterance is rapid, and indistinct, your reading and speaking, will not be listened to with much pleasure, or profit. A hint—to those who would be wise, is sufficient.

133. The second sound of N, is that of Ng, before hard g, and often before hard c, k and q under the accent. BANK; con-gress conquers the strang-ling don-key, and sanc-tions the lank con-clave ^[N in BANK.] in punc-til-i-ous con-course; the san-guine un-cle, anx-i-ous to ling-er much long-er among the link-ling in-gots, jin-gles his rinkled fin-ger over the lin-guist's an-gu-lar shrunk shanks.

134. The common mode of teaching elocution is considered the true one, because it has been so long admitted and practiced: the old have become familiar with it, and follow it from habit, as their predecessors did; and the rising generation receive it on trust: thus, they pass on, striving to keep each other in countenance: hence it is, that most of our bad habits, in this important art, are born in the primary school, brought up in the academy, and graduated in the college; if we proceed so far in our education. Is not an entire revolution necessary.

135. Irregulars. Ng have generally this sound. In cultivating and strength-ening the un-der-stand-ing, by stud-y-ing, read-ing, writ-ing, cy-pher-ing, and speak-ing, I am think-ing of con-tend-ing for go-ing to sing-ing meet-ing; in re-lin-quis-hing your stand-ing in the crisp-ing fry-ing pan, by jump-ing o-ver the wind-ing rail-ing, you may be sail-ing on the boil-ing o-cean, where the limp-ing her-rings are skip-ping, and danc-ing, around some-thing that is laugh-ing and cry-ing, sleep-ing and wa-king, lov-ing and smi-ling.

Notes. 1. This nasal diphthongal vocal consonant sound, may be made by drawing the tongue back, closing the passage from the throat into the mouth, and directing the sound through the nose; as in giving the name sound of N; it can be distinctly perceived by prolonging, or singing the ng sound in the word sing. 2. If the accent be on the syllable beginning with g and chard, and k, and q, the n may take its name sound; as, con-grat-u-late, con-cur, con-clave, &c. 3. The three sounds of m and n, are the only nasal ones in our language. 4. Some consonant sounds are continuous: the 1st, 3d, and 4th of c; the 2nd of f; the third of g, l, m, n, r, &c. are examples; others are abrupt or discrete; as, b, d, p, k, t, &c.: so we have continuous sounds, (the long ones,) and abrupt or discrete ones, (the short.)

Anecdote. Equality. When Lycurgus, king of Sparta, was to reform and change the government, one advised him, that it should be reduced to an absolute popular equality: "Sir,"—said the lawgiver, "begin it in your own house first."

Love—reckons hours—for months,—and days—for years;
And every little absence—is an age.

Proverbs. 1. A miss, is as good as a mile. 2. A man is a lion in his own cause. 3. He that has too many irons in the fire, will find that some of them will be apt to burn. 4. It is not an art to play; but it is a very good art to leave off play. 5. Beyond the truth, there is nothing but error; and beyond error, there is madness. 6. He, who deals with a blockhead, has need of much brains. 7. The burnt child dreads the fire. 8. When one will not, two cannot quarrel. 9. Words from the mouth, die in the ears; but words from the heart—stay there. 10. Young folks—think old folks fools; but old folks know that young ones are. 11. First know what is to be done, then do it. 12. The tongue, without the heart, speaks an unknown tongue. 13. Remember the reckoning.

The three essentials—of every existence are an inmost, a middle and an outmost: i. e. an end, a cause, and an effect: the end is the inmost, the cause is the middle, and the effect the outmost, or ultimate. Ex. Man is one existence, and yet consists of a soul, or inmost principle, a body, or middle principle, and an activity, or ultimate principle. In his soul are ends, or motives to action; in his body are causes, or ways and means of action; and in his life are effects, or actions themselves: if either were wanting, he could not be a man: for, take away his soul, and his body would die for want of a first principle to live from; take away his body, and his soul could not act in the natural world, for want of a suitably organized instrument; take away his life, or the activity of his body from his soul, and both soul and body would cease to exist for lack of exercise. In other words, MAN consists of will, or inmost; understanding, or intermediate; and activity, or ultimate. It is evident, that without willing, his understanding would never think, and devise means of acting; and without understanding, his will—could not effect its purpose; and without action—that willing and understanding would be of no use.

Varieties. 1. The thief—is sorry he is to be punished, but not that he is a thief. 2. Some—are atheists—only in fair weather. 3. Is the casket—more valuable than the jewel it contains? 4. Indolence—is a stream that flows slowly on; yet it undermines every virtue. 5. All outward existence—is only the shadow of that, which is truly real; because its very correspondence. 6. Should we act from policy, or from principle? 7. The prayer of the memory is a reflected light, like that of the moon; that of the understanding alone, is as the light of the sun in winter; but that of the heart, like the light and heat united, as in spring or summer; and so also, is all discourse from them, and all worship.

THE FLIGHT OF YEARS.

Gone! gone forever!—Like a rushing wave
Another year—has burst upon the shore
Of earthly being—and its last low tones,
Wandering in broken accents on the air,
Are dying—to an echo.

136. In ancient *Rome*, an orator's education began in *infancy*; so should it be *now*; the *seeds* of eloquence may be sown, when the child is on the maternal *bosom*; the *voice* should be developed with the *mind*. If the *child* has good examples set him, in reading and speaking, and the *youth* is attentive to his every day *language*, and is careful to improve his *mind* and *voice* together, he will become a good *elocutionist*, without scarcely *knowing* it. *Connection* and *association*—have as much to do with our manner of *speaking*, as with our cast of *thinking*.

137. P has but one sound: PAP; pale, par, pall, pap; peep, pet; pipe, pip; pope, pool, pop; pule, pup, puss; point, pound; *peo-ple* put *pep-er* in *pep-per-box-es*, *ap-ple-pies* in *cup-boards*, and whap-ping *pap-poo-ses* in *wrap-pers*; the *hap-py* pi-*per* placed his *peer-less* *pup-py* in *Pom-pey's* *slop-shop*, to be purchased for a peck of *pap-py* pip-pins, or a pound of *pul-ver-iz-ed* *pop-pies*; a *pad-dy* picked a peck of pick-led *pep-pers*, and put them on a broad brimmed *pew-ter* *plat-ter*.

138. MUSCLE BREAKERS. Peter Prickle Prandle picked three pecks of prickly *pears*, from three prickly prangly pear trees: if then, Peter Prickle Prandle, picked three pecks of prickly pears from three prickly prangly pear trees; where *are* the three pecks of prickly pears, that Peter Prickle Prandle picked, from the three prickly prangly pear trees? Success to the successful prickly prangly pear picker.

Notes. 1. To give this aspirate labial, whisper the word *puh*, (u short), or pop out the candle; see the engraving; it is all of the word *up*, except the *u*: but the sound is not finished till the lips are separated, or the remaining breath exhaled: remember the remarks in reference to other abrupt elements. 2. The principal difference between *b* and *p* is, that *b* is a vocal, and *p*, only a breath sound. *P, H, T*, are called, by some, *sharp* mutes; and *B, G, D*, flat mutes. 3. Germans find it difficult to pronounce certain vocal consonants at the ends of words, tho' correctly at the beginning; hence, instead of saying *dog, mad, pod*, &c. they say, at first, *doh, mah, pod*, &c. 4. In pronouncing *m*, and *t* together, *p* is very apt to intervene; as in *Pan-ton* &c. 5. *P* is silent in *psalter, pshaw, pneu-mat-ics, Pol-e-my, Psy-che, rasp-ber-ry, (St a), corys* (o long), *re-ceipt*, &c. 6. Not depths, but depths; not clab-board, but clap-board; not *Ja-cob*, but *Ja-cob*; not *bal-tism*, but *bap-tism*, &c.

Anecdote. A Check. Soon after the battle of *Leipsic*, a *wit* observed,—“*Bona-part* must now be in *funds*; for he has received a *check* on the *bank* of the *Elbe*.”

Hidden, and *deep*, and never *dry*,
Or *flowing*, or at *rest*,
A *living* spring of *love*—doth lie
In every human *breast*.
All *else*—may fail, th't soothes the *heart*,
All, save that *fount* alone;
With that, and *life*, we never *part*;
For *life*, and *love*—are *one*.

He seemed
For *dignity* composed,—and high *exploit*;
But all was *false*—and *hollow*.

Proverbs. 1. He, who thinks he knows the most, knows the least. 2. Take every thing as it comes, and make the best of it. 3. Three *removes* are as bad as a *fire*. 4. Tread on a *worm*, and he will turn. 5. Two things we should never be angry at,—what we *can*, and what we *cannot* help. 6. When the bow is too much bent, it breaks. 7. A *wise* man—is a great *wonder*. 8. A *wicked* man—is his own *hell*; and his evil *lusts* and *passions* the *fiends* that torment him. 9. *Blushing*—is *virtue's* color. 10. Evil *communications* corrupt good *manners*. 11. *Gain*—is *uncertain*, but the *pain* is sure. 12. Never *court*, unless you intend to *marry*.

Amusements. Ever since the *fall*, mankind have been prone to *extremes*; not only the *religious*, but the *irreligious* portion of the world. It is greatly to be regretted, that we are all so much at the mercy of *passion* and *prejudice*, and so little—under the guiding influence of *reason* and *intelligence*. In our *creation*, the *Divine Being*—has manifested infinite *love* and infinite *wisdom*: for we are made in “*HIS IMAGE* and *LIKENESS*,” the *former*, we still retain, but the *latter*, *sad* to relate, we have *lost*. The *will*, or *voluntary* principle of the mind, constitutes our *impelling* power, and the *understanding*, or *reasoning* faculties, under the light of *truth*, is our *governing* power: if, therefore, we find ourselves *loving*—what is not *good* and *true*, our *rationality*, enlightened by *wisdom*, must be our *guide*. Hence, our rule is this; whatever *amusements*—tend to fit us for our various *duties*, and give us *zest* in faithfully performing them, are perfectly *proper*; but, *amusements*, whose tendency is the reverse of this, are entirely *improper*, and we should not hesitate a *moment* in *abstaining* from them, however they may be approved by *others*, or sanctioned by long *usage*: we must never compromise the interests of *eternity*—for those *transitory* enjoyments of *time* and *sense*, which are at variance with the principles of *truth* and *goodness*. Both worlds are *best* taken care of, when they are cared for *together*, and each has its *attention*, according to its *importance*.

Varieties. 1. There are *some*, who *live*—to *eat* and *drink*; and there are *others*, who *eat* and *drink*, to *live*. 2. The *perfection* of art is—to *conceal* the art: i. e. to be the thing, instead of its *representative*. 3. Let every one sweep the snow from his *own* door, and not trouble himself about the *frost* on his *neighbor's* tiles. 4. *Galileo*, the great *astronomer*, was imprisoned for *life*, because he declared that *Venus*—shone with a *borrowed* light, and from the *sun*, as the centre of our *system*. 5. There are *abuses*—in all *human* governments. 6. *He*, whose *virtues*, exceed his *talents*, is the *good* man; but *he*, whose *talents* exceed his *virtues*, is the *bad* man. 7. All we *perceive*, *understand*, *will*, *love*, and *practice*, is our *own*; but nothing *else*.

Suspicion—always haunts the *guilty* mind;
The *thief*—still fears each *bush*—an *officer*.

139. Written language consists of *letters*, and, consequently, is more durable than *spoken* language, which is composed of articulated *sounds*. Our *written* alphabet contains twenty-six letters, which make *syllables* and *words*; words make *sentences*; sentences *paragraphs*, which make *sections* and *chapters*; these constitute an *essay*, *discourse*, *address*, *oration*, *poem*, *dissertation*, *tract* or *book*: but our *vocal* alphabet has forty-four letters, or *sounds*, which make up the whole of spoken language.

140. R has two sounds; first, its name sound; ARM; the *bar-bers* were, in former years, the *ar-bi-ter*s of the *mur-der-ers* of their *fore-fathers*: the *Tur-tars* are *gar-bl-ers* of *hard-ware* and *per-ver-ter*s of the *er-rors* of *North-ern-ers* and *South-ern-ers*; the *far-mers* are *dire search-ers* af-ter burnt *ar-bors*, and store the *corn-ers* of their *lar-ders* with *di-vers* sorts of *quar-ter dol-lars*; Charles *Bar-ser* goes to the *far-ther* barn, and gets *lar-ger* ears of hard corn, for the *car-ter's* *hor-ses*.

141. Dr. *Franklin* says, (of the justly celebrated *Whitfield*), that it would have been fortunate for his *reputation*, if he had left no *written* works behind him; his talents would then have been estimated by their *effects*: indeed, his elocution was almost *faultless*. But whence did he *derive* his effective manner? We are informed, that he took lessons of *Garrick*, an eminent tragedian of *England*, who was a great master in *Nature's* school of *teaching* and *practicing* this useful art.

Notes. 1. To make this smooth vocal sound, pronounce the word *arm*, and dwell on the *r* sound; and you will perceive that the tongue is turned gently to the roof of the mouth, and at the same time drawn back a little. 2. Avoid omitting this letter, as it never is silent, except it is doubled in the same syllable; not *staw-my*, but *stor-my*; not *lib-ah-ty*, but *lib-er-ty*; not *burst*, but *burst*; not *waw-um*, but *warm*; not *ab-gu-ment*, but *ar-gu-ment*; not *hoses*, but *hor-ses*; not *habd stawm*, but *hard storm*; &c. 3. Remember that short *e* before *r*, in the same syllable, when accented, sound like short *u*, unless followed by another *r*, as *mercy*, (*mer-it*) *ser-geant*, (*ser-rat*) *ter-ma-gant*, (*ter-ror*) *mirth-ful*, (*mirth-ful*) *ver-ses*, (*ver-y*) (here the *r* is re-echoed) and *spirits*, &c.: the exceptions are in parentheses; see p. 22d. 4. Some words, (where *e, i, and y*, are peculiarly situated, as above,) have, in their pronunciation, a reverberation, or repetition of the *r*, although there may be but one in the word; as *ver-y*; being followed by a vowel.

Anecdote. Who Rules? A *schoolmas-ter*, in ancient *Rome*, declared, that he ruled the *world*. He was asked to explain: which he did in the following manner. “*Rome*—rules the *world*; the *women* rule those who govern *Rome*; the *children* control their *mothers*, and *I* rule the *children*.”

So—we grow together,
Like to a double *cherry*, seeming—*parted*;
But yet a *union*—in *partition*,
Two lowly *berries*,—moulded on one *stem*;
So, with two seeming *bodies*, but one *heart*;
Two—of the *first*, like *coats*, in *heraldry*,
Due but to *one*, and crowned—with one *crest*.

Proverbs. 1. He that is *ill* to himself, will be *good* to *nobody*. 2. The *remedy*—is worse than the *disease*. 3. Who is so *deaf*, as he that will not *hear*? 4. *All vice* infatuates and *corrupts* the *judgment*. 5. A *fool*, may, by chance, put something into a *wise* man's head. 6. After praying to *God*, not to lead you into *temptation*, do not throw yourself into it. 7. Evil *gotten*, evil *spent*. 8. He, that knows *useful* things, and not he that knows *many* things, is the *wise* man. 9. He—*preaches* well, that *lives* well. 10. It is *always* term time in the court of *conscience*. 11. We may be ashamed of our *pride*, but not proud of our *shame*. 12. *Historical* faith—precedes *saving* faith. 13. *Stolen* waters are *sweet*.

The True Christian Character. The three essentials of a *christian*—are—a *good will*—flowing through a *true understanding*, into a uniform *life of justice* and *judgment*. It is not enough, that we *mean* well, or know our *duty*, or *try* to do *right*; for good *intention* is powerless, without *truth* to guide it aright; and *truth*—in the *intellect* alone, is mere *winter-light*, without the *summer-heat* of love to *God*—and love to *man*; and blundering *efforts*—to do our *duty*—are poor *apologies* for virtuous *energies*, well *directed* and efficiently *applied*: the three alone—can constitute us *true christians*; i. e. our *will*, *understanding* and *life*, must be brought into *harmonious* and efficient *unity*, in order that we may be entitled to this *high* and *holy* appellation. Things must not only be *thought* of, and *desired*, *purposed*, and *intended*; but they must be *done*, from love to the *Lord*; that *He*, as a principle of *goodness*, and a principle of *truth*—may be flowing, constantly, from the *centre*—to the *circumference* of *actions*: we must *practice* what we *know* of the *truth*; we must *live* the *life* of our heavenly *Father's* *commandments*; so as to have his *goodness* and *truth* implanted in us, that we may strive to *walk* before Him, and become *perfect*.

Varieties. 1. A certain *apothecary*—has over his *door*, this *sign*—“*All kinds of dy-ing* stuff sold here.” 2. Does *wealth*—exert more influence than *knowledge*? 3. A *pretty shepherd*, indeed, a *wolf* would make! 4. At some *taverns*—*madness*—is sold by the *glass*; at *others*, by the *bottle*. 5. *Sobriety*, without *sullenness*, and *mirth* with *modesty*, are *commendable*. 6. Even an *ordinary* composition, well delivered, is better received, and of course does more *good*, than a *superior* one, badly delivered. 7. Where *order*—cannot enter, it cannot *exist*.

What is *beauty*? Not the show
Of shapely *limbs*, and *features*. No:
These—are but *flowers*,
That have their dated *hours*,
To breathe their momentary *sweets*, then *go*;
’Tis the stainless *soul*—*within*—
That outshines—the *fairest* skin.

Appearances—*deceive*;
And this one *maxim*—is a standing *rule*,—
Men are *not*—what they *seem*.