

142. Many persons take great pains in their dress, to appear well and receive attention; and so far as personal appearance can exert an influence, they attain their end: but if they would cultivate their language, and the proper way of using it, so as not to deform themselves in reading and conversation, they might accomplish the object at which they aim.

143. The second sound of R, is rough, trilled, or burred; when it comes before vowel sounds in the same syllable: RAIL ROAD; the roa-ring rep-ro-bate re-ver-be-rates his ran-cor-ous rib-ald-ry and re-treats from his re-gal throne, to his ri-val rec-re-a-tion in the rook-ery: the op-pro-bri-ous li-bra-ri-an, rec-re-ant-ly threw the great grid-i-ron among the crock-ery with ir-re-proach-a-ble ef-front-ery; the re-sults of which were, ro-man-tic dreams, broken ribs, and a hun-dred prime cit-rons for the throng of cry-ing chil-dren: round and round the rug-ged rock the rag-ged ras-cal drags the strong rhi-noc-e-ros, while a rat in a rat-trap ran through the rain on a rail, with a raw lump of red liv-er in its mouth.

144. Written language—is used for communicating information respecting persons distant from each other, and for transmitting, to succeeding ages, knowledge, that might otherwise be lost, or handed down by erring tradition. Spoken language—is used to convey the thoughts and feelings of those who are present, and are speaking, or conversing together: the former is, of course, addressed to our eyes, and the latter, to our ears; each kind having its own particular alphabet, which must be mastered.

Notes. 1. This vocal trilled diphthongal sound, consists of the aspirate sound of h, modified between the end of the tongue and the roof of the mouth, combined with a vocal. 2. Or, make the name sound of r, and mix it with the aspirate, by clapping the tongue against the roof of the mouth; practice prolonging her, or purr in a whisper, trilling the r, then add the voice sound; afterwards prefix the i, and exercise as above. 3. Demosthenes, in the early part of his career, was reproached for not being able to pronounce, correctly, the first letter of his favorite art—Rhetoric: i. e. he could not trill it for some time. 4. Give only one trill or clap of the tongue, unless the sentiment be very animating; as—Rise—brothers, rise! etc. "Strike! till the last armed foe expires."

145. Another. The riven rocks are rudely rent asunder, and the rifted trees rush along the river, while hoar-y bo-re-as rends the robes of spring, and rat-ling thunder roars around the rock-y re-gions: Robert Rowley rolled a round roll round; a round roll, Robert Rowley rolled round; where rolled the round roll, Robert Rowley rolled round!

Didst ever see
Two gentle vines, each—round the other twined,
So fondly, closely, that they had become,
Ere their growth, blended together
Into one single tree?

Proverbs. 1. He, who resolves to amend, has God on his side. 2. Honest men are soon bound; but you can never bind a knave. 3. If the best man's faults were written on his forehead, it would make him pull his hat over his eyes. 4. Life is half spent, before we know what it is. 5. Of the two evils, choose the least. 6. One bad example spoils many good precepts. 7. Patience—is a plaster for all sores. 8. He who serves well—need not be afraid to ask his wages. 9. If you will not hear reason, she will rap you over your knuckles. 10. Prayer—should be the key of the day, and the lock of the night. 11. Foul water will quench fire. 12. From nothing—nothing can come.

Anecdote. Spinster. Formerly, it was a maxim, that a young woman should never be married, till she had spun, herself, a full set of linen. Hence, all unmarried women have been called spinsters: an appellation they still retain in certain deeds, and law proceedings; though many are not entitled to it.

Mathematics—includes the study of numbers and magnitudes: hence, it is called the science of gravity; and is applicable to all quantities, that can be measured—by a standard unit, and thus expressed by numbers and magnitude. Feeling and thought, though they vary immensely, cannot be measured: we cannot say, with strict propriety, that we love one—exactly twice as much as another; nor, that one—is three times as wise as another; because love and wisdom are not mathematical quantities: but we can measure time by seconds, minutes, hours, days, weeks, months, years, and centuries; space by inches, feet, yards, rods, and miles; and motion, by the space passed over in a given time.

Varieties. 1. Was the world created out of nothing? 2. Fools—draw false conclusions, from just principles: and mad-men draw just conclusions, from false principles. 3. The discovery of what is true, and the practice of what is good, are the two most important objects of life. 4. Associations—between persons of opposite temperaments, can neither be durable, nor productive of real pleasure to either party. 5. Where grace cannot enter, sin increases and abounds. 6. The spontaneous gifts of heaven, are of high value; but perseverance—gains the prize. 7. When the will—becomes duly resigned to God, in small things, as well as great ones, all the affections will be reduced into their proper state, in their proper season.

The wretch, condemn'd with life to part,
Still, still on hope relies,
And every pang, that rends his heart,
Bids expectation rise.

Hope, like the glimmering taper's light,
Adorns—and cheers his way,
And still, as darker grows the night,
Emits a brighter ray.

146. Keep a watchful and jealous eye over common opinions, prejudices and bad school instruction, until the influence of reason, nature and truth, is so far established over the ear and taste, as to obviate the danger of adopting or following, unquestionable errors, and vicious habits of reading and speaking: extended views, a narrow mind extend. To judge righteously of all things, preserve the mind in a state of perfect equilibrium, and let a love of truth and goodness govern all its decisions and actions.

147. W, has but one consonant sound, and one vowel sound; WOO; a wan-ton wag, with woful words, be-wail-ed the well wish-er of the wig-wam; the dwarf dwells in the wea-ry west, where wom-en weave well the warp of life, and win-ter winds wan-der in the wild swamps, that wail and weep: the wa-ter-witch, al-ways war-worn in the wax-works, war-bles her watch-word to the weath-er-wise, and re-wards the wick-ed with weep-ing, wail-ing and worm-wood.

148. By separating these elements of language, and practicing on them, each by itself, the exact position and effort of the vocal organs, may be distinctly observed; and in this way, the true means of increasing and improving the force and quality of every one ascertained. Be not discouraged at the apparent mechanical, artificial and constrained modes of giving the sounds, and pronouncing the words: acquire accuracy, and ease and gracefulness will inevitably follow.

149. Irregulars. U has this sound in certain words: the an-guish of the an-ti-quary is as-sua-ged with lan-guid man-sue-tude, for the con-quest over his dis-tin-guish-ed per-sua-sion: the guide dis-gui-ses his as-sue-tude of per-sua-ding the dis-sua-der.

Notes. 1. To produce this sound, shape the mouth and lips as for whistling, and make a voice sound; or, pronounce the word do, and when the o is about to vanish, commence this vocal consonant, thus, do—was. 2. When so is initial, i. e. begins a word or syllable, it is a consonant; but when it ends one, it is equivalent to 2d o in ooze; new, how, now, pow-er, etc. 3. In second, two, answer, etc. it is silent: so also before r, wrap, wrack, wretch, wrist, wrong, etc. blow, who, knowledge, whom, whose, whole, whoop, etc. 4. Practice changes on ee and e, as found under 21 f. 5. He who a watch would wear, two things must do, pocket his watch, and watch his pocket too.

Anecdote. A Scold. Foote, a celebrated comic actor, being scolded by a woman, said, in reply, "I have heard of tartar—and brimstone;—you are the CREAM of the one, and the FLOWER of the OTHER."

"Ask for what end—the heavenly bodies shine?
Earth—for whose use?—Man answers, 'Tis for mine;
For me—kind nature wakes her genial power,
Suckles each herb, and spreads out every flower;
Annual for me—the grape, the rose renew
The juice nectarous, and the balmy dew:
For me—health—gushes from a thousand springs;
For me—the mine—a thousand treasures brings,
Seas roll—to waft me, suns—to light me rise,
My footstool—earth, my canopy—the skies."

Proverbs. 1. It is easier to praise poverty, than to bear it. 2. Prevention—is better than cure. 3. Learn wisdom by the follies of others. 4. Knowledge, without practice, makes but half an artist. 5. When you want any thing, always ask the price of it. 6. To cure idleness, count the tickings of a clock. 7. It costs more to revenge injuries, than to endure them. 8. Conceited men think nothing can be done without them. 9. He, that kills a man, when he is drunk, must be hung when he is sober. 10. An idle man's head, is the devil's work-shop. 11. God makes, and apparel shapes. 12. Good watch prevents harm.

The Difference. Two teachers apply for a school; one—is ignorant, but offers to teach for twelve dollars a month; the other—is well qualified for the station, and asks twenty-five dollars a month. The fathers—weigh the souls of their children against money, and the twelve dollar teacher is employed. A man in search of work asks a farmer, if he does not want to hire a hand? "If I can find one to suit me,"—the farmer replies: and then he puts a variety of questions to him; such as,—"Can you mow? reap? chop? cradle? hoe? dress flax? &c." Soon after, another stranger calls, and asks whether they wish to hire a teacher in their district? But the principal question in this case, is—"How much do you ask a month?" Now, just observe the difference—in the catechising of the two applicants. Again, the father—will superintend the hired man, and have things so arranged—as not to lose a moment's time,—and see that nothing goes to waste; but the same watchful parent—will employ a teacher, and put him into the school, and never go near him.

Varieties. 1. If a man begin a fool, he is not obliged to persevere. 2. Ought circumstantial evidence to be admitted in criminal cases? 3. Suspicion—is always worse than fact. 4. No duty, imposed by necessity, should be considered a burthen. 5. To act from order, is to act from heaven. 6. Truth, however little, does the mind good. 7. True love always gives forth true light; false light agrees not with the truth, but lightly esteems it; and also, seems to itself, to be better than truth.

Great were the hearts, and strong the minds,
Of those, who framed, in high debate,
The immortal league of love, that binds
Our fair, broad Empire, State with State.

And deep the gladness of the hour,
When, as the auspicious task was done,
In solemn trust, the sword of power,
Was giv'n to glory's unspoil'd son.

That noble race is gone; the suns
Of fifty years—have risen, and set;
But the bright links, those chosen ones
So strongly forged, are brighter yet.

Wide—as our own free race increase—
Wide shall extend the elastic chain,
And bind, in everlasting peace,
State after State, a mighty train.

150. Two grand objects are to be accomplished by these lessons and exercises: the acquiring a knowledge of the *vowel* and *consonant* sounds, and a facility in *pronouncing* them: by means of which, the voice is partially *broken*, and rendered *flexible*, as well as *controllable*, and the obstacles to a clear and distinct articulation removed: therefore, practice *much*, and dwell on every elementary *sound*, taking the letters *separately*, and then *combining* them into syllables, words and sentences.

151. Two of the three sounds of X: first, name sound; or ks, when at the end of accented syllables, and often when it precedes them; if followed by an abrupt consonant. AXE: the *cox-comb* ex- [X in AXE.] *pe-ri-en-ces* the *lux-u-ry* of ex-*pa-ti-a-ting* on the ex-*plo-sion* of his ex-*ces-sive* ex-*al-ta-tion* of the *bux-om* fair sex; being *anx-ious* to ex-*plain* the *or-tho-dox-y* and *het-o-dox-y* of Ex-*ag-o-nus*, the ex-*pos-i-ter* ex-*po-ses* the ex-*plot*, of ex-*pect-ing* to ex-*plain* how to ex-*crete* ex-*cel-lent* texts by ex-*cru-ci-a-ting* the wax of the ex-*cheq-uer*.

152. A good articulation—consists in giving to every letter in a syllable, its due proportion of *sound*, according to the best *pronunciation*; and, in making such a distinction between the *syllables*, of which words are composed, as that the *ear*, without *difficulty*, shall acknowledge their *number*, and perceive, at once, to which syllable each letter belongs. When these things are not *observed*, the articulation is in that proportion, *defective*: the great object is—to articulate so *well*, that the *hearer* can perfectly *understand* what is *read* or *spoken*, without being obliged to have recourse to a painful *attention*. A good articulation is the foundation of good *delivery*: as the sounding of the musical notes with *exactness*, is the foundation of good *singing*.

153. *Play upon Xes*. Charles X. x-king of France, was xtravagantly xtoll'd, but is xceedingly xerated. He xperienced xtraordinary xcellence in xigencies; he was xcellent in xternals, but xtrinsic in xtacy; he was xtatic in xpression, xtreme in xcitement, and xtraordinary in xtempore xpression. He was xpatriated for his xcesses, and, to xpiate his xtravagance, was xcluded, and xpired in xpulsion.

Notes. 1. To produce this diphthongal aspirate sound, whisper the word *his*, and then repeat it, and leave out the *i*; *k'is*: one of the most unpleasant sounds in our language. 2. Since the word diphthong merely signifies a double sound, there is no impropriety in calling double consonants, diphthongs, as we do certain vowels. 3. All critical skill in the sound of language, has its foundation in the practical knowledge of the nature and properties of these elements: remember this and apply yourself accordingly. 4. In all cases, get the proper sounds of letters, as given in the *key-words*, or first examples.

To err—is human; to forgive—divine.

Proverbs. 1. If better were *within*, better would come *out*. 2. *Jests*, like *sweetmeats*, have often sour *sauce*. 3. Keep aloof from *quarrels*; be neither a *witness*, nor a *party*. 4. Least *said*, the soonest *mended*. 5. *Little boats* should keep near *shore*; greater ones may venture *more*. 6. *Some*—are more *nice* than *wise*. 7. Make a wrong *step*, and *down* you go. 8. We all *live* and *learn*. 9. *Riches*, (like *manure*), do no *good*, till they are *spread*. 10. *Silks* and *satins* often put out the *kitchen fire*. 11. *Some*—would go to the *devil*, if they had *authority* for it. 12. Love *virtue*, and abhor *vice*. 13. Good *counsel* has no *price*.

Anecdote. *Matrimony*. A father, wishing to dissuade his *daughter* from all thoughts of *matrimony*, quoted the words: "She who *marries*, doeth *well*; but she who *marries not*, doeth *better*." The daughter, meekly replied, "Father, I am content to do *well*; let those do *better*, who can."

Boundaries of Knowledge. Human *reason*—very properly refuses to give its assent to *any* thing, but in proportion as it sees how that thing *is*, or is *done*. Now, there are *three directions*—in natural *science*, which are attended with their *difficulties*. The *astronomer*—*sees*—and *feels* a *difficulty*—in getting from the *solar system*—to the *universe*; the *chemist*, in proceeding from *matter*—to its mysterious *essence*; and the *physiologist*, in advancing from the *body*—to the *soul*; *three kingdoms of knowledge*—bordering on *kingdoms*—unknown to natural science. Without *reason*, man could never become elevated above his *senses*, and, consequently, could not become a *rational* and *intellectual* being, and, of course, not *MAN*, in the *true* sense of the *term*. But our minds are so *constituted*, that after having traversed the *material* creation, and perceived, scientifically, the very *boundaries* of *matter*, where it is *adjoined* by *spirit*, it can *elevate* itself, by a *power*, constantly given by *God*, to the *lower* boundaries of *spirit*, where it touches upon *matter*, and then, by its *derived* powers, ascend step by step, to the great I AM; whom to *know aright*, and whom to *love supremely*, is the chief good of *man*.

Varieties. 1. When man *sins*, *angels weep*, and *devils rejoice*. 2. *True politeness*, springs from the *heart*. 3. What is that, which makes *every* body sick, except those who *swallow* it? *Flattery*. 4. Science has no *enemy*, but *ignorance*. 5. Be not too *brief* in conversation, lest you be not *understood*; nor too *diffuse*, lest you be *troublesome*. 6. *Simplicity*, and *modesty*, are among the most *engaging* qualities of every superior mind. 7. We live in *two* worlds, a *natural* and a *spiritual* one.

I would never kneel at a gilded shrine,
To worship the idol—gold;
I would never fetter this heart of mine,
As a thing—for fortune sold;
But I'd bow—to the light th't God hath given,
The nobler light—of mind;
The only light, save that of Heaven,
That should free-will homage find.

154. *Reading*—should be a perfect *fac-simile* of correct *speaking*; and *both* exact copies of *real life*: hence, *read* just as you would naturally *speak* on the same *subject*, and under similar *circumstances*: so, that if any one should *hear* you, without *seeing* you, he could not tell whether you were *reading* or *speaking*. Remember that nothing is denied to *industry* and *perseverance*; and that nothing *valuable* can be obtained *without* them.

155. The second sound of X is that of gz; generally, when it immediately precedes the accent, and is followed by a vowel sound, or the letter h, in words of two or more syllables; EXIST; the ex- [X in EXIST.] *hor-ter* is ex-*haust-ed* by his ex-*u-ber-ant* ex-*or-di-um*, and desires to be ex-*on-er-a-ted* from ex-*am-in-ing* the ux-*o-ri-ous* ex-*ec-u-tive*; an ex-*act* ex-*am-in-a-tion* into the ex-*ag-ger-a-tions* of the aux-*i-li-a-ries* ex-*hib-its* a lux-*u-ri-ant* ex-*ile*, who ex-*ist-ed* an ex-*ot-ic* in ex-*em-pla-ry* ex-*al-ta-tion*.

156. The letters o, and e, in to and the, are long, before vowels, but abbreviated before consonants, (unless emphatic,) to prevent a hiatus. Th' man took the instrument and began t' play th' tune, when th' guests were ready to eat. I have written to Obadiah t' send me some of th' wheat, that was brought in th' ship Omar, and which grew on th' land belonging t' th' family of the Ashlands. Are you going from town? No I am going to town. Th' vessel is insured to, at and from London.

Notes. 1. To make this diphthongal vocal sound, close the teeth as if to give the sound of C, and then bring into contact the posterior, or the roots of the tongue, and back parts of the throat, and pronounce the imaginary word *guz*, several times; then omit the *u*, and pronounce the *g, z*, by themselves: *g-z*. 2. For the 3d sound of X, see the third sound of C. 3. These elemental sounds was the favorite study among the ancients, of the greatest ability.

157. *Sight Reading*. To become a good reader, and a reader at *sight*, one must always let the *eyes* precede the *voice* a number of words; so that the *mind* shall have time, clearly, and distinctly, to *conceive* the ideas to be *communicated*; and also *feel* their *influence*: this will give full play to the *thoughts*, as well as impart power from the *affectuous* part of the mind, to the body, for producing the action, and co-operation, of the right muscles and organs to manufacture the *sounds* and *words*. In *walking*, it is always best to see *where* we are about to step; it is equally so in *reading*, when the *voice* walks. Indeed, by practice, a person will be able to take in a *line* or two, in *anticipation* of the vocal effort: always *look* before you *leap*.

The high, the mountain-majesty—of worth—
Should be, and shall, survive its woe;
And, from its immortality,—look forth—
In the sun's face,—like yonder Alpine snow,
Imperishably pure—beyond all things below.

Proverbs. 1. If you would lend a man money, and make him your *enemy*, ask him for it again. 2. He that goes a *borrowing*, goes a *sorrowing*. 3. The *innocent*—often suffer through the *indolence* and *negligence* of others. 4. *Two* of a *trade* seldom *agree*. 5. When the *Lord* revives his work, the *Devil* revives his. 6. He that *swells* in *prosperity*, will *shrink* in *adversity*. 7. It is *human* to *err*; but *diabolical* to *persevere* in error. 8. For a cure of *ambition*, go in the *church-yard*, and read the *gravestones*. 9. Better get in the *right* path *late*, than *never*. 10. A *real* friend—is discerned in a *trying* case. 11. *Every* one can acquire a *right* character. 12. *Two wrongs*—don't make a *right*.

Anecdote. *Zeno*—was told, that it was *disreputable* for a *philosopher* to be in *love*. "If that were *true*," said the wise man, "the *fair* sex are indeed to be *pitied*; for they would then receive the attention of *fools* alone."

Mental Violence. Everything which tends to *discompose* or *agitate* the mind, whether it be excessive *sorrow*, *rage* or *fear*, *envy*, or *revenge*, *love* or *despair*—in short, whatever acts *violently* on our mental faculties—tends to injure the *health*.

Varieties. 1. *Washington*—was born Feb. 22d, 1732, and died Dec. 14th, 1799; how old was he? 2. We cannot *love* those, whom we do not *respect*. 3. *Order*—is the same in the *world*, in *man*, and in the *church*; and *man* is an *epitome* of all the principles of order. 4. In *factions*, the most *ignorant* are always the most *violent*. 5. The *good* man has *God* in his *heart*, when he is not in his *mouth*: but the *hypocrite*—has *God* in his *mouth*, without having him in his *heart*. 6. It is some hope of *goodness*, not to grow *worse*; but it is a part of *badness*, not to grow *better*. 7. Why should we *seek*—that *love*, that cannot *profit* us, or *fear*—that *malice*, that cannot *hurt* us?

WARRENS ADDRESS AT THE BUNKER HILL BATTLE.

STAND! the ground's your own, my braves!
Will ye give it up to slaves?
Will ye look for greener graves?
Hope ye mercy still?
What's the mercy despots feel?
Hear it—in that battle peal!
Read it—on yon bristling steel!
Ask it—ye who will.
Fear ye foes who kill for hire?
Will ye to your homes retire?
Look behind you! they're afire!
And before you, see
Who have done it!—From the vale—
On they come!—and will ye quail?
Leaden rain and iron hail
Let their welcome be!
In the God of battles trust!
Die we may—and die we must:—
But, O! where—can dust—to dust
Be consigned so well,
As where heavens—its deus shall shed
On the martyr'd patriot's bed,
And the rocks shall raise their head,
Of his deeds to tell! [PIERPONT.]

158. An accurate knowledge of these elementary sounds, which constitute our vocal alphabet, and the exact co-operation of the appropriate organs to give them truly, are essential to the attainment of a good and efficient elocution. Therefore, be resolved to understand them thoroughly; and, in your various efforts to accomplish this important object, give precision and full force to every sound, and practice faithfully, and often, the difficult and rapid changes of the vocal powers, required by the enunciation of a quick succession of the muscle-breakers.

159. The sound of Y, when a consonant; YE: the year-ling youngster, yelled for the yel-low yolk, yes-ter-night, and yearned in the yard o-ver the year-book till he yex'd: the yoke yields to your year-ling, which yearns for the yar-row in the yaws; you yerkd' your yeast from the yawn-ing yeo-man yes-ter-day, and yet yourself, of yore, yea, tho' young, yearned o-ver the yes-ty yawn: Mr. Yew, did you say, or did you not say, what I said you said? because Mr. Yewyaw said you never said what I said you said: now, if you say that you did not say, what I said you said, then pray what did you say?

160. The first step to improvement is, to awaken the desire of improvement: whatever interests the heart, and excites the imagination, will do this. The second is a clear and distinct classification of the principles, on which an art is based, and an exact expression of them, in accordance with this classification; indeed, all the arts and sciences should be seen in definite delineations, thro' a language which cannot well be misunderstood.

161. Irregulars. E, I, J, and U, occasionally have this sound; Eu-rope al-ien-ates the con-spic-u-ous cull-ure of her na-iads, and, like a dis-guis-ed creat-ure, eu-lo-gi-ses her ju-nior court-iers for their bril-liant genius: the virt-u-ous christ-ian sold-ier, in spir-it-u-al union with the mil-lions of Nat-ure, shouts with eu-cha-ris-tic grand-eur, eu-pho-ni-ous hal-le-lu-jahs, which are fa-mil-iar-ly read, throughout the vol-ume of the U-ni-verse.

Notes. To give this vocal sound, nearly close the teeth, with the lips turned out as in making long e, (see engraving,) and drawlingly pronounce the word yet, protracting the sound of the y thus, y—et; y—on. 2. For the two other sounds of y, see the two sounds of i; rhyme, hymn; idle, lie. 3. Y is a consonant at the beginning of a word or syllable, except in y-clad, (e-clad), y-cleft, (e-cleft) yf-ri-a, (it-ri-a), Yp-si-lan-ti, (Ip-si-lan-ti), the name of a town in Michigan. 4. In prod-uce, u has its name sound; and in vol-ume, it has this con-so-nant sound of y preceding it; in the first, it is preceded by an abrupt element: in the second, by an open one.

If I could find some cave unknown,
Where human feet have never trod,
Even there—I could not be alone,
On every side—there would be God.

Proverbs. 1. The shorter answer—is doing the thing. 2. You cannot quench fire with tow. 3. There is no general rule without exceptions. 4. Happiness—is not in a cottage, nor in a palace, nor in riches, nor in poverty, nor in learning, nor in ignorance, nor in active, nor in passive life; but in doing right, from right motives. 5. Good intention—is not reformation. 6. It is self-conceit, that makes a man obstinate. 7. To cure a fit of passion, walk out in the open air. 8. Idle men are dead, all their lives long. 9. If you would know the value of money, earn it. 10. Hearts may agree, tho' heads—differ. 11. Beware of flirting and coquetry. 12. There is no place like home. 13. He that is warm, thinks others so.

Anecdote. A Vain Mother. As a lady—was viewing herself in a looking-glass, she said to her daughter: "What would you give—to be as handsome as I am?" "Just as much, (replied the daughter,) as you would, to be as young as I am."

The Poor. How few, even of professing christians, are aware of the pleasure, arising from contributing to the support of the poor! Is it not more blessed to give—than to receive? But there are alms for the mind—as well as for the body. If we duly considered our relations, and our destinies, instead of giving grudgingly, or wanting to be called upon, we should go out in search of the destitute and ignorant, and feel that we were performing the most acceptable service to God, while sharing the gifts of his providence with our fellow-beings, who are as precious in his sight—as we fancy ourselves to be: for he does not regard any from their external situation, but altogether from their internal state.

Varieties. 1. American independence—was acknowledged by Great Britain, Jan. 19, 1783; and the treaty of Ghent signed, Dec. 24, 1814. 2. Never do an act, of which you doubt the justice. 3. Nothing can be a real blessing, or curse, to the soul, that is not made its own by appropriation. 4. Let every man be the champion of right. 5. How sharper—than a serpent's tooth it is to have a thankless child. 6. All science has its foundation in experience. 7. Happy are the miseries that end in joy; and blessed are the joys, that have no end.

Ay, I have planned full many a sanguine scheme Of earthly happiness; * * *

And it is hard
To feel the hand of death—arrest one's steps,
Throw a chill blight—on all one's budding hopes,
And hurl one's soul, untimely, to the shades,
Lost in the gaping gulf of blank oblivion.
—Fifty years hence, and who will think of Henry?
Oh, none!—another busy brood of beings
Will shoot up in the interim, and none
Will hold him in remembrance.—

I shall sink,
As sinks a stranger—in the crowded streets
Of busy London:—some short bustle's caused,
A few inquiries, and the crowd close in,
And all's forgotten. [H. K. WHITE.]

162. Many consider elocution merely as an accomplishment, and that a desultory, instead of a systematic attention, is all that is necessary. A regular, scientific and progressive course, in this as well as every thing else, is the only correct, effectual, and rapid mode of proceeding. If improvement be the object, whether we devote little, or much attention, to a pursuit, be it mental or manual, system and method are absolutely essential: order—is heaven's first, and last law.

163. One of the three sounds of Ch; which may be represented by tch: CHANGE; the cheat choked a child for choos-ing to chop a chump of chives for the arch-deacon of Green-wich: a chap chased a [CH in CHIP.] chick-en into the church, and the churl-ish chap-lain check'd it for char-i-ty; the Sa-chem of Wool-wich, chuck-led over the ur-chin's chil-chat, and snatched his rich peach-es, and pinch'd them to chow-der; the chief of Nor-wich, charm'd by the chaunt-ing of the chirp-ing chough, chafed his chil-ly chin by touch-ing it on the chal-ky chim-ney: three chub-by chil-dren, in Richfield, were each choked with choice chunks of cheese, much of which Sancho Panza purchased of Charles Chickering on Chimborazo.

164. In all cases of producing sounds, observe the different positions of the organs, and remember, that the running through with the forty-four sounds of our language, is like running up the keys of an instrument, to see if all is right: be satisfied with nothing, short of a complete mastery over the whole subject. Be very particular in converting all the breath that escapes into sound, when reading or singing; and remember, that the purer the sound, the easier it may be made; the less will be the injury to the vocal organs, the further it will be heard, and with the more pleasure will it be listened to. Do not forget the end, the cause, and the effect.

Notes. 1. To produce this most unpleasant triphthongal sound in our language, close the teeth, and, as you suddenly separate them, whisper din, (u short), and you will accomplish the object. 2. In drachm, the ch, are silent. 3. Always try to improve the sounds as well as your voice. 4. Quintilian says, in recommending a close attention to the study of the simple elements, "whoever will enter into the inmost recesses of this sacred edifice, will find many things, not only proper to sharpen the ingenuity of children, but able to exercise the most profound erudition, and the deepest science;" indeed, they are the fountains in the science of sound and vocal modulation.

Anecdote. Principal—Interest. A debtor, when asked to pay his creditor, observed to him: that "it was not his interest to pay the principal, nor his principle to pay the interest." What do you think of such a man?

Unhappy he, who lets a tender heart,
Bound to him—by the ties of earliest love,
Fall from him, by his own neglect, and die,
Because it met no kindness.

Proverbs. 1. Humility—gains more than pride. 2. Never be seary in well-doing. 3. Expect nothing of those who promise a great deal. 4. Grieving for misfortunes, is adding gall to mormwood. 5. He, who would catch fish, must not mind getting wet. 6. He that by the plow would thrive, must either hold, himself, or drive. 7. Idleness—is the greatest prodigality in the world. 8. If the counsel be good, no matter who gave it. 9. Occupation—cures one half of life's troubles, and mitigates the other. 10. We bear no afflictions so patiently as those of others. 11. Let Nature have her perfect work. 12. Soft hands, and soft brains, generally go together.

To speak of Howard, the philanthropist, without calling to mind the eloquent eulogium, in which Burke has embalmed his memory, would be as impossible—as it would be to read that eulogium without owning that human virtue never received a more illustrious manifestation. "Howard," said the orator, "was a man, who traversed foreign countries, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or manuscripts; but, to dive into the depths of dungeons; to plunge in the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forsaken; and to compare and collate the distresses of all men, under all climes." In the prosecution of this god-like work, Howard made "a voyage of discovery, a circumnavigation of charity," and at last—fell a victim to his humanity; for, in administering medicine to some poor wretches in the hospital at Cherson, in the Crimea, he caught a malignant fever, and died in the glorious work of benevolence. Thus fell the man who—

"Girding creation—in one warm embrace,
Outstretch'd his savior-arm—from pole to pole,
And felt ahin—to all the human race."

Varieties. 1. To promote an unworthy person—disgraces humanity. 2. Read not books alone, but men; and, especially, thyself. 3. The human mind is a mirror—of the incomprehensible Divinity. 4. No one need despair of being happy. 5. The reason, that many persons want their desires, is—because their desires want reason. 6. Passions—act as wind, to propel our vessel; and our reason—is the pilot that steers her: without the wind, we could not move, and without the pilot, we should be lost. 7. The more genuine—the truths are, which we receive, the purer will be the good, that is found in the life; if the truths are applied to their real and proper uses.

What, then, remains, but well our power to use,
And keep good humor still, whatever we lose?
And trust me, dear, good humor can prevail,
When airs, and flights, and screams, and scolding—fall:
Beauties—in vain, their pretty eyes may roll;
Charms—strike the sight; but merit—wins the soul.

165. Vowel sounds are all formed in the LARYNX; and, on their emission, the articulating organs modify them into words. These words constitute language, which is used, by common consent, as signs of ideas; or as mediums for the manifestation of thought and feeling: it may be written, or spoken; and the natural results are—books, papers and conversation: by means of which, the conceptions and affections of human minds are made known and perpetuated.

166. Th have two sounds; first a lisping sound; THIN: a thief thirst-eth for the path of death, and win-keth at his thank-less thefts, as the a-the-ist doth of the o-rel-i-cal truth; forth-with the thrift-^[TH in THIN.] less throng, threw throngs over the mouth of Frith of Fourth, and thwar-ted the wrath of the thril-ling thun-der; faith, quoth the youth, to the Pro-thon-o-ta-ry, the bath is my berth, the hearth is my cloth, and the heath is my throne.

167. Ventriloquism. In analyzing the sounds of our letters, and practicing them upon different pitches, and with different qualities of voice, the author ascertained that this amusing art can be acquired and practiced, by almost any one of common organization. It has been generally supposed that ventriloquists possessed a different set of organs from most people; or, at least, that they were differently constituted; but this is altogether a misapprehension: as well might we say that the singer is differently constituted from one who does not sing. They have the same organs, but one has better command of them than the other. It is not asserted that all can become equally eminent in these arts; for there will be at least, three grand divisions; viz, good, BETTER and BEST.

168. The Thistle Sifter. Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles thro' the thick of his thumb; if then Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles thro' the thick of his thumb; see that thou, in sifting a sieve full of unsifted thistles, dost not thrust three thousand thistles through the thick of thy thumb: success to the successful thistle sifter, who doth not get the thistles in his tongue.

Notes. 1. To make this lisping diphthongal sound, press the tongue against the upper front teeth, and let the breath pass between them: or pronounce the word path, and dwell on the th sound; see engraving. 2. To avoid lisping, draw the tongue back so as not to touch the teeth, and take words beginning with s, or st; see the first sound of C for examples. 3. Why should this sound be called sharp, rather than dull? 4. Exactness in articulating every vocal letter, is more important than correct spelling in composition; for the former is addressed to hundreds at the same instant, while the latter is submitted to one or a few at a time.

Proverbs. 1. Youth—indulges in hope; old age—in remembrance. 2. One half of the world delights in uttering slander, and the other—in hearing it. 3. Virtue—is the only true nobility. 4. To bless, is to be bless'd. 5. Pleasures—are rendered bitter, by being abused. 6. Quarrels—would not last long, if the faults all lay on one side. 7. True merit—is dependent, neither on season, nor on fashion. 8. Hypocrisy—is the homage, which vice—renders to virtue. 9. The law—imposes on no one impossibilities. 10. Contempt of injuries, is proof of a great mind. 11. What! hope for honey from a nest of wasps? 12. Shall we creep like snails, or fly like eagles?

Anecdote. A stranger—went into a church-yard, where two children were setting out flowers on some graves. "Whose graves are these?" said he. "Father, mother, and little Johnny lie here." "Why do you set the flowers here?" said the stranger. They looked at him with tears, and said—"We do love them so."

Human ambition and human policy—labor after happiness in vain;—goodness—is the only foundation to build on. The wisdom of past ages—declares this truth;—our own observation confirms it;—and all the world acknowledge it;—yet how few, how very few—are willing to act upon it! If the inordinate love of wealth—and parade—be not checked among us, it will be the ruin of our country—as it has been, and will be, the ruin of thousands of others. But there are always two sides to a question. If it is pernicious—to make money and style—the standard of respectability,—it is injurious—and wrong—to foster prejudice against the wealthy and fashionable. Poverty—and wealth—have different temptations; but they are equally strong. The rich—are tempted to pride—and insolence; the poor—to jealousy—and envy. The envious and discontented poor, invariably become haughty—and over-bearing, when they become rich; for selfishness—is equally at the bottom—of these opposite evils.

Varieties. 1. The battle of New Orleans, was fought Jan. 8th, 1815. 2. A flatterer, is the shadow of a fool. 3. You cannot truly love, and ought not to be loved, if you ask any thing, that virtue condemns. 5. Do men exert a greater influence on society than women? 5. Self-exaltation, is the worst posture of the spirit. 6. A principle of unity, without a subject of unity, cannot exist. 7. Where is the wisdom, in saying to a child, be a man? Attempt not what God cannot countenance; but wait, and all things will be brought forth in their due season.

Decit! thy reign is short: Hypocrisy,
However gaily dress'd—in specious garb,
In witching eloquence, or winning smiles,
Allures—but for a time: Truth—lifts the veil,
She lights her torch, and places it on high,
To spread intelligence—to all around.
How shrinks the fawning slave—hypocrisy—
Then, when the specious veil—is rent in twain,
Which screen'd the hideous monster—from our view!

169. Enunciation—is the utterance and combination of the elements of language, and the consequent formation of syllables, words, &c, as contradistinguished from the tones, and tuning of the voice, and all that belongs to the melody of speech. A perfect enunciation—consists in the accurate formation of the sounds of the letters, by right motions and positions of the organs, accompanied by a proper degree of energy, to impress those elements fully and distinctly on the ear; and the act of combining and linking those together, so as to form them into words, capable of being again combined into clauses and sentences, for the full conveyance of our ideas and determinations.

170. The second sound of th, is the vocal lisping: THAT; thou saidst the truths are thine, and the youths say they are theirs who walk therein; fath-er and moth-er bathe dai-ly, and their clothes and hearths are wor-thy^[TH in THAT.] of them; broth-er says, where-with-al shall I smoothe the scythe, to cut the laths to stop the mouths of the moths with-out be-ing both-ered? they gath-er wreaths be-neath the baths, and sheathe their swords with swath-ing bands, rather than make a blith-some pother.

171. Jaw-breakers. Thou wreath'd'st and muzzl'd'st the far-fetch'd ox, and imprison'd'st him in the volcanic Mexican mountain of Pop-o-cat-a-pell in Co-ti-pax-i. Thou prob'd'st my rack'd ribs. Thou trifl'd'st with his acts, that thou black'n'st and contaminated'st with his filch'd character. Thou lov'd'st the elves when thou heard'st and quick'd'n'st my heart's tuneful harps. Thou wasg'd'st thy prop'd up head, because thou thrust'd'st three hundred and thirty three thistles thro' the thick of that thumb, that thou cur'd'st of the barb'd shafts.

Notes. 1. To make this diphthongal vocal sound, place the organs as in the preceding th, and then add the voice sound, which can be made only in the larynx. 2. The terms sharp and flat, as applied to sound, are not sufficiently definite; we might as well speak of square, round and dull sounds; at the same time it is often convenient to use such terms, in order to convey our ideas. 3. If you have imperfections of articulation, set apart an hour every day for practice, in direct reference to your specific defects; and so of every other fault; particularly, of rapid utterance: this can be done either alone, or in company of those who can assist you.

Sky, mountains, rivers, winds, lakes, lightnings!—Ye,
With night, and clouds, and thunder, and a soul
To make these felt and feeling; the far roll
Of your departing voices—is the knell
Of what in me is sleepless—if I rest.

Could I embody and unbosom now
That which is most within me—could I wreak
My thoughts upon expression, and thus throw
Soul, heart, mind, passions, feelings strong or weak,
All that I would have sought, and all I seek,
Bear, know, feel, and yet breathe,—into one word,
And that one word were lightning, I would speak!—
But—as it is—I live, and die, unheard,
With a most voiceless thought, sheathing it as a sword.

Proverbs. 1. A promise performed, is preferable to one made. 2. It will not always be summer. 3. Make hay, while the sun shines. 4. Cut your coat according to the cloth. 5. Pride—costs us more than hunger, thirst, or cold. 6. Never spend your money before you have it. 7. Never trouble another, for what you can do yourself. 8. Slanderers—are the Devil's bellows, to blow up contention. 9. The loquacity of fools—is a lecture to the wise. 10. Vows made in storms, are forgotten in calms. 11. We must form our characters for both worlds. 12. Progress—is the great law of our being.

A Puzzle. Here's a health to all those that we love; and a health to all those that love us; and a health to all them, that love those, that love them, that love them that love those that love us.

Anecdote. Half Mourning. A little girl, hearing her mother observe to another lady, that she was going into half mourning; inquired, whether any of her relations were half dead?

What is Ours. It is not those, who have riches in their possession, that are really rich; but they, who possess, and use them aright, and thereby enjoy them. Is he a true christian, who has a Bible in his possession, but does not live by the Bible? Is he a genuine christian, who reads, but does not understand the word, and, from understanding, practice it? As well may one say, that they are rich, who have borrowed money from others, or have the property of others in their possession. What do we think of those, who go dressed in fine clothes, or ride in splendid carriages, while none of these things are their own property? Knowledges, or truths—stored up in the memory, are not ours, really and truly, unless we reduce them to practice: they are like hearsays of great travelers, of which nothing more than the sound reaches us. Understanding—does not make the man, but understanding and doing, or living accordingly. There must be an appropriation of knowledge and truth—by the affections, in deeds, or they are of no avail: "Faith, without works, is dead:" the same principle applies to a society, and to a church.

Varieties. 1. Burgoyne—surrendered, Oct. 17, 1777, and Cornwallis, Oct. 19, '81. 2. Happy is that people whose rulers—rule in the fear of God. 3. Remember the past, consider the present, and provide for the future. 4. He, who marries for wealth, sells his happiness for half price. 5. The covetous person is always poor. 6. If you would avoid wants, attend to every thing below you, around you, within you, and above you. 7. All the works of natural creation, are exhibited to us, that we may know the nature of the spiritual, and eternal; all things speak, and are a language.

He was not born—to shame;
Upon his brow—shame—is ashamed to sit;
For 'tis a throne, where honor—may be crowned
Sole monarch—of the universal earth.

172. The chief source of indistinctness is precipitancy; which arises from the bad method of teaching to read: the child not being taught the true beauty and propriety of reading, thinks all excellence consists in quickness and rapidity: to him the prize seems destined to the swift; for he sets out at a gallop, and continues his speed to the end, regardless of how many letters, or syllables, he omits by the way, or how many words he runs together. "O reform it altogether."

173. Wh have one sound; WHALE; wherefore are whet-stones made of whirl-winds, and whip-lashes of whirl-pools? Why does that whimsical whis-ler whee-dle the whip-por-wills with wheat? Whi-lom the wheels whipped the whif-fer-tree, and whir-ler-ber-ries were white-washed for wheat; the whim-per-ing whi-ning whelp, which the whigs whi-tened on the wharf was whelmed into a whirli-gig as a whim-wham for a wheel-barrow of whis-ky.

174. Causes of Hoarseness. Hoarseness, in speaking, is produced by the emission of more breath than is converted into sound; which may be perceived by whispering a few minutes. The reason, why the breath is not converted into sound, in thus speaking, is, that the thorax, (or lungs,) is principally used; and when this is the case, there is always an expansion of the chest, and consequently, a lack of power to produce sounds in a natural manner: therefore, some of the breath, on its emission through the glottis, over the epiglottis, and through the back part of the mouth, chafes up their surfaces, producing a swelling of the muscles in those parts, and terminating in what is called hoarseness.

Notes. 1. This diphthongal aspirate may be easily made, by whispering the imaginary word *whu*, (*u* short,) prolonging it a little. 2. Since a diphthong is a double sound and a triphthong a triple sound, there is as much propriety in applying the term to consonants, as to vowels. 3. Let the pupil, in revising, point out all the Monothongs, Diphthongs, Triphthongs, and Polythongs. 4. Make and keep a list of all your deficiencies in speech and song, and practice daily for suppressing them: especially, in articulation, and false intonations; and never rest satisfied unless you can perceive a progress towards perfection at every exercise,—for all principles are immortal, and should be continually developing themselves.

How sleep the brave, who sink to rest
With all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns—to deck their hallow'd mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod:
By Fairy hands—their knell is rung,
By forms unseen—their dirge is sung;
There—Honor comes, a pilgrim gray,
To bless the turf, that wraps their clay;
And Freedom—shall a while repair
To dwell, a weeping hermit, there.

Proverbs. 1. Self-exaltation—is the fool's paradise. 2. That, which is bitter to endure, may be sweet to remember. 3. The fool—is busy in every one's business but his own. 4. We may give advice, but we cannot give conduct. 5. Where reason—rules, appetite—obeys. 6. You will never repent of being patient and sober. 7. Zeal, without knowledge, is like fire without light. 8. Law-makers, should not be law-breakers. 9. Might—does not make right. 10. The greater the man, the greater the crime. 11. No one lives for himself. 12. No one can tell how much he can accomplish, till he tries.

Anecdote. Wine. Said a Rev. guest to a gentleman, with whom he was dining, and who was a temperance, man: "I always think a certain quantity of wine does no harm, after a good dinner." "O no sir," replied mine host; "it is the uncertain quantity that does the mischief."

Winter Evenings. This seems provided, as if expressly for the purpose—of furnishing those who labor, with ample opportunity for the improvement of their minds. The severity of the weather, and the shortness of the day, necessarily limit the proportion of time, which is devoted to out-door industry; and there is little to tempt us abroad—in search of amusement. Every thing seems to invite us—to employ an hour or two—of this calm and quiet season, in the acquisition of useful knowledge, and the cultivation of the mind. The noise of life is hushed; the pavement ceases to resound with the din of laden wheels, and the tread of busy men; the glowing sun has gone down, and the moon and the stars are left to watch in the heavens, over the slumbers of the peaceful creation. The mind of man—should keep its vigils with them; and while his body—is reposeing from the labors of the day, and his feelings—are at rest from its excitements, he should seek, in some amusing and instructive page, substantial food—for the generous appetite for knowledge.

Varieties. 1. The poor—may be content; and the contented are rich. 2. Hypocrisy—desires to seem good, rather than to be good. 3. It is better to be beaten with few stripes, than with many stripes. 4. He who swears, in order to be believed, does not know how to counterfeit a man of truth. 5. Who was the greater monster, Nero, or Cataline? 6. Let nothing foul, or indecent, either to the eye, or ear, enter within the doors where children dwell. 7. We worship God best, and most acceptably, when we resemble him most in our minds, lives, and actions.

Home! how that blessed word—thrills the ear!
In it—what recollections blend!

It tells of childhood's scenes so dear,
And speaks—of many a cherished friend.

O! through the world, where'er we roam,
Though souls be pure—and lips be kind;
The heart, with fondness, turns to home,
Still turns to those—it left behind.

175. The pupil, in Elocution and Music, is strongly urged to attend to the right and the wrong method of producing the sounds of our letters, as well as in enunciating words. By all means, make the effort entirely below the diaphragm, while the chest is comparatively quiescent; and, as you value health and life, and good natural speaking, avoid the cruel practice of exploding the sounds, by whomsoever taught or recommended. The author's long experience, and practice, with his sense of duty, justify this protest against that unnatural manner of coughing out the sounds, as it is called. Nine-tenths of his hundreds of pupils, whom he has cured of the Bronchitis, have induced the disease by this exploding process, which ought itself to be exploded.

176. The 44 sounds of our Language, in their alphabetical order. A 4; Ale, are, all, at: B 1; bribe: C 4; cent, clock, suffice, ocean: D 2; did, fac'd: E 2; eel, ell: F 2; five, of: G 3; gem, gou, rouge: H 1; hope: I 2; isle, ill: J 1; judge: K 1; kirk: L 1; lily: M 1; mum: N 2; nun, bank: O 3; old, ooze, on: P 1; pipe: Q 1; queen: R 2; arm, rough: S 4; so, is, sure, treasury: T 2; pit, nation: U 3; mute, up, full: V 1; vivid: W 2; wall, bow: X 3; flax, exist, beaux: Y 3; youth, rhyme, hymn: Z 2; zigzag, azure: Ch 3; church, chaise, chasm: Gh 3; laugh, ghost, lough: Ph 2; sphere, nephew: Th 2; thin, that: Wh 1; whale: Oi 1; oil: Ou 1; sound: the duplicates, or those having the same sound, are printed in italics.

177. "Bowels of compassion, and loins of the mind." In the light of the principles here unfolded, these words are full of meaning. All the strong affections of the human mind, are manifested thro' the dorsal and abdominal region. Let any one look at a boy, when he bids defiance to another boy, and challenges him to combat: "Come on, I am ready for you!" and at the soldier, with his loins girded for battle: also, observe the effect of strong emotions on yourself, on your body, and where; and you will be able to see the propriety of these words, and the world of meaning they contain. If we were pure minded, we should find the proper study of physiology to be the direct natural road to the mind, and to the presence of the DEITY.

Notes. 1. Make these 44 sounds, which constitute our vocal alphabet, as familiar to the ear, as the shapes of our 26 letters are to the eye; and remember, that success depends on your mastery of them; they are the *a, b, c*, of spoken language; and the effort to make them has a most beneficial effect on the health and voice. 2. Keep up the proper use of the whole body, and you need not fear sickness. 3. The only solid foundation for elocution is, a perfect knowledge of the number and nature of these 44 simple elements: error here will carry a taint throughout.

Virtue—

Stands like the sun, and all, which rolls around,
Drinks life, and light, and glory—from her aspect.

Proverbs. 1. Truth—may be blamed, but never shamed. 2. What soberness—conceals, drunkenness—reveals. 3. Be you ever so high, the law is above you. 4. A mob—has many heads, but no brains. 5. A poor man's debt makes a great noise. 6. Busy-bodies—are always meddling. 7. Crows—are never the whiter, for washing themselves. 8. Good words—cost nothing, and are worth much. 9. He, who pays well, is master of every-body's purse. 10. Our knowledge—is as the rivulet; our ignorance—as the sea. 11. Consider well, before you promise. 12. Dare to do right.

Anecdote. Candor. A clergyman—once preached, during the whole of Lent, in a parish, where he was never invited to dine; and, in his farewell sermon, he said to his hearers, "I have preached against every vice, except good living; which, I believe, is not to be found among you; and, therefore, needed not my reproach."

Society owes All a Living. Every one must and will—find a livelihood; nor has society the choice, whether or not to provide for its members: for if an individual is not put in a way to earn a living, he will seek it by unlawful means: if he is not educated—to lead a sober and industrious life, he will lead a life of dissipation; and if society refuse to take care of him, in his minority, he will force it to notice him—as an object of self-defence. Thus, society cannot avoid giving a livelihood to all, whom providence has placed in its bosom; nor help devoting time and expense to them; for they are by birth, or circumstances, dependent on its assistance. While, then, it has the power—to make every one—available—as an honest, industrious and useful citizen, would it not be the best policy, (to say nothing of principles,) to do so; and attach all to society, by ties of gratitude, rather than put them in a condition to become enemies; a condition in which it will be necessary to punish them—for an alienation, which is the natural consequence of destitution. Schools, founded on true christian principles, would, in the end, be much cheaper, and better—than to support our criminal code, by the prosecutions, incident to that state, in which many come up, instead of being brought up; and the consequent expenses attending our houses of correction, penitentiaries, &c. (of which many seem to be proud,) on the score of public justice, but of which, on the score of christian love, we have reason to be deeply ashamed.

Varieties. 1. Will not our souls—continue in being forever? 2. He—is not so good as he should be, who does not strive to be better than he is. 3. Genius—is a plant, whose growth you cannot stop, without destroying it. 4. In doing nothing we learn to do ill. 5. Neither wealth, nor power, can confer happiness. 6. In heaven, (we have reason to believe,) no one considers anything as good, unless others partake of it. 7. Nothing is ours, until we give it away. Ill doers—are ill thinkers.

178. Orthography or Right Spelling. As we have two kinds of language, written and spoken, so, there are two modes of spelling; one addressed to the eye, and exhibited by naming the letters; the other addressed to the ear, and spelled by giving the sounds, which the letters represent: the former method, which is the common one, tends to the predominant use of the throat, and lungs, and is one of the fruitful sources of consumption; the latter, which is the new one, serves to keep up the natural use of the appropriate muscles, and tends to prevent, as well as cure, dyspepsia, liver and lung complaints, and diseases of the throat.

179. Classification of the Consonants. The first natural division of the consonants is into *Vocal* and *Aspirate*. Of the *Vocal* there are, as they stand in the alphabet, and their combinations, *twenty-six*; but deducting the *duplicates*, there are but *seventeen*; viz: *b*, as in *bib*; *c*, as in *suffice*; *d*, as in *dead*; *f*, as in *of*; *g*, as in *gem*, *go*, *rouge*; *l*, as in *ill*; *m*, as in *me*; *n*, as in *none*, *bank*; *r*, as in *err*, *pride*; *w*, as in *wo*; *x*, as in *exist*; *y*, as in *yet*; and *th* as in *this*; all of which should be given *separately*, as well as *combined*, and their differences observed.

180. After the pupil has become familiar with reading by *vowel* sounds and *spelling*, as above recommended, let him be exercised in reading by the *vowel* and *consonant* sounds: i. e. by giving a perfect analysis of all the sounds, found in any of the words of the sentence before him; which involves every thing relating to sounds, whether *single*, *double*, or *triple*; and to *articulation*, *accent*, *pronunciation*, and *emphasis*. No one should wish to be *excused* from these very useful and important exercises; for they are directly calculated to improve the *voice*, the *ear*, and the *manner*, while they impart that kind of knowledge of this subject, which will be felt to be *power*, and give one *confidence* in his own *abilities*.

Notes. 1. It is not a little amusing and instructive too, to examine the great variety of *names*, used by different authors, to designate the sounds of our letters, their classifications, &c. against which the charge of *simplicity* cannot be brought: in every thing, let us guard against *learned* and *unlearned* ignorance. 2. There are those, who ought, from their position before the world, to be standard authorities in the pronunciation of letters and words, and in general delivery; but, unfortunately, on account of their sad defects and inaccuracies, in all those particulars, they constitute a court of *Errors*, instead of *Appeal*: consequently, we must throw ourselves upon the first principles and our own resources; using, however, such true lights as a kind Providence has vouchsafed us for our guidance.

To him, who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language; for his gayer hours,
She has a voice of gladness, and a smile,
And eloquence of beauty; and she glides
Into his darker musings—with a mild
And gentle sympathy, that steals away
Their sharpness—ere he is aware.

Proverbs. 1. As we act towards others, we may expect others to act towards us. 2. A good orator is pointed, and vehement. 3. Illness—is the rust of the mind, and the blight of genius. 4. Assist yourself, and heaven will assist you. 5. We should estimate man's character, by his goodness; not by his wealth. 6. Knowledge—is as essential to the mind, as food is to the body. 7. A good word is as soon said, as an ill one. 8. No temptation of emolument, can induce an honest man to do wrong. 9. Virtue—is the best, and safest helmet we can wear. 10. Against the fickleness of fortune, oppose a bold heart. 11. Never profess—what you do not practice. 12. Treat every one with kindness.

Anecdote. Keeping Time—from Eternity. Chief Justice Parsons, of Massachusetts, having been shown a watch, that was looked on as well worthy of notice, as it had saved a man's life, in a duel, remarked,—“It is, indeed, a very astonishing watch, that has kept time—from eternity.”

The Difference. Why is it, that many professors of religion—are so reluctant, to have the reading of the Bible, as well as speaking and singing, conducted in a correct and proper manner? Should not the greatest and most glorious truths—be delivered in an appropriate style? Do they think to exalt religious truth, in the eyes of the well-informed, by communicating it in a way that is not only repulsive to correct taste, but slovenly, and absolutely wrong? Is it calculated to recommend devotional exercises to their consideration, by offering up prayer in a language and manner, unbecoming man when addressing man; and performing the singing, regardless of proper time and tune? Will they present their offerings in a maimed, halt and blind manner, upon the altar of religion; while they have it in their power, to provide a way in accordance with the subject and object of their devotion? Is it well—to despise a good style and manner—of elocution and music, because we have not the ability, and are too indolent to labor for it, to do justice to ourselves and others? What course does true wisdom dictate?

Varieties. 1. Men—will never feel like women, nor women—think, like men. 2. In too eager disputation, the truth is often lost sight of. 3. Woman—is not degraded, but elevated, by an earnest, daily application—to her domestic concerns. 4. How wretched is his condition, who depends for his daily support, on the hospitality of others. 5. An evil-speaker—differs from an evil-doer, only in opportunity. 6. The use of knowledge is—to communicate to others, that they may be the better for it. 7. They who deny a God, either in theory, or practice, destroy man's nobility.

Till youth's delirious dream is o'er,
Sanguine with hope, we look before,
The future good to find;
In age, when error charms no more,
For bliss—we look behind.

181. Orthography, being to the Elocutionist, especially, a subject of incalculable importance, it is presumed a few observations, illustrated by examples, will not be out of place. The author introduces an entirely new mode of learning the letters, by the use of sounds, before the characters are exhibited; also, a new way of spelling, in which the words are spelt by giving the different sounds of the letters, instead of their names: and finally, a new method of teaching children to read, by dictation; instead of by the book: i. e. to read without a book, the same as we all learn to speak our mother tongue; and afterwards, with a book: thus making the book talk just as we should, when speaking on the same subject.

182. Aspirates. There are, according to their representatives, 21 aspirate, or breath sounds: omitting the duplicates, (or letters having the same sound,) there are only eleven; viz: *c*, as in cent, clock, ocean; *d*, as in fac'd; *f*, as in fife; *h*, as in hoe; *p*, as in pipe; *x*, as in mix; *ch*, as in church; *th*, as in thin; and *wh*, as in where: whence it appears, by actual analysis, that we have sixteen vowel sounds, and twenty-eight consonant sounds; making in all forty-four; some authors, however, give only thirty-eight.

183. The common mode of teaching all three, is no better policy, (setting every thing else aside,) than to go from America to China to get to England: in other words, perfectly ridiculous: and were we not so much accustomed to this unnatural and demeriting process, we should consider it one of the most self-evident humbugs, not of the age only, but of the world. Examples of the old mode: *p*, (pe,) *h*, (aytch,) *i*, (eye,) *s*, (ess,) *tis*, *i*, (eye,) *c*, (see,) *k*, (kay,) *ick*, *tisick*; fifteen sounds: of the new; *i*, *i*, *z*, *tis*, *i*, *k*, *ik*, *tis-ik*; giving nothing but the five sounds: the old: *g*, (je,) *e*, (e,) *w*, (doubleyou,) *ev*, *g*, (je,) *a*, (a,) *w*, (doubleyou,) *gaw*, *gew-gaw*; eighteen sounds, and not one sound in spelling is found in the word after it is spelt: the new mode; *g*, *u*, *g*, *aw*, *gew-gaw*, giving only the four sounds of the letters, instead of their names.

Notes. 1. We never can succeed in accomplishing one half of the glorious purposes of language, so long as we apply ourselves to what is written, and neglect what is spoken. 2. A new field presents itself; and when we shall have entered it, in the right place and manner, a new era will dawn upon us, leading us more to the cultivation of the living language and the living voice; the compass and harmony of the best instrument can never be perceived, by touching the keys at random, or playing a few simple tunes upon it, learned by the ear.

When sailing—on this troubled sea
Of pain, and tears, and agony;
Though wildly roar the waves around,
With restless and repeated sound,
'Tis sweet—to think, that on our eyes,
A lovelier clime—shall yet arise;
That we shall wake—from sorrow's dream,
Beside a pure—and living stream.

Proverbs. 1. Estimate persons more by their hearts, than by their heads. 2. A people who have no amusements, have no manners. 3. All are not saints, who go to church; all is not gold that glitters. 4. Advice—is seldom welcome; those who need it most, generally like it least. 5. Do not spend your words to no purpose; but come to the facts. 6. Great things—cannot be accomplished without proper means. 7. We reap the consequences of our actions—both here, and hereafter. 8. God gives to all, the power of becoming what they ought to be. 9. Infringe on no one's rights. 10. If we are determined to succeed, we shall succeed. 11. Better do well, than say well. 12. Better be happy than rich.

Anecdote. If men would confine their conversation to such subjects as they understand, how much better it would be for both speaker and hearer. Hally, the great mathematician, dabbled not a little in infidelity; he was rather too fond of introducing this subject in his social intercourse; and once, when he had descanted somewhat freely on it, in the presence of his friend, Sir Isaac Newton, the latter cut him short with this observation. “I always attend to you, Dr. Hally, with the greatest deference, when you do us the honor to converse on astronomy, or the mathematics; because, these are subjects that you have industriously investigated, and which you well understand: but religion—is a subject on which I hear you with great pain; for this is a subject which you have not seriously examined, and do not understand; you despise it, because you have not studied it; and you will not study it, because you despise it.”

Laconics. In the scale of pleasure, the lowest are sensual delights, which are succeeded by the more enlarged views and gay portraiture of a lively imagination; and these give way to the sublimer pleasures of reason, which discover the causes and designs, the form, connection, and symmetry of things, and fill the mind with the contemplation of intellectual beauty, order, and truth.

Varieties. 1. The greatest learning—is to be seen in the greatest simplicity. 2. Prefer the happiness and independence of a private station, to the trouble and vexation of a public one. 3. It is very foolish—for any one, to suppose, that he excels all others—in understanding. 4. Never take the humble, nor the proud, at their own valuation; the estimate of the former—is too little, and that of the latter—too much. 5. Every order of good—is found by an order of truth, agreeing with it. 6. As there is much to enjoy in the world, so is there much to endure; and wise are they, who enjoy gratefully, and endure patiently. 7. What is the meaning of the expression, in the first chapter of Genesis,—“Let us make man, in our image, and after our likeness?”

All farewells—should be sudden, when forever;
Else, they make an eternity—of moments,—
And clog the last—sad sands of life—with tears.

184. In teaching *spelling* to children, exercise them on the forty-four sounds of the letters; then in speaking in *concert*, after the preceptor, and also *individually*, interspersing the exercises with analyzing words, by giving the various sounds of which they are composed. At first, let them give each sound in a syllable by itself, (after you;) then let them give all the sounds in a syllable before pronouncing it; and finally, let them give all the sounds in a word, and then pronounce it: thus, there are three modes of spelling by ear; *easy*, *difficult*, and *more difficult*. Those, however, taught in the *old way*, must expect that their younger pupils, especially, will soon get ahead of them; unless they apply themselves very closely to their work.

185. The second division of the Consonants is into SIMPLE, and COMPOUND; or single and double: of the former, there are twenty, including the duplicates: viz: c, in city; c, cab; d, do; d, pip'd; f, fifty; g, gull; h, hope; k, make; l, bill; m, mile; n, no; p, pop; q, quote; r, corn; s, see; t, tune; ch, chyle; gh, tough; gh, ghastly; and ph, epha: omitting the duplicate representatives, there are but eleven; viz: c, (cypress); c, (ac-me;) d, (day;) d, (tripp'd;) f, (foe;) g, (give;) l, (lay;) m, (mote;) n, (nine;) p, (passed;) r, (more;) compare, and see.

186. *Origin of Language*. Plato says, that *language*—is of Divine institution; that *human reason*, from a defect in the knowledge of *natures and qualities*, which are indicated by *names*, could not determine the cog-nom-i-na of things. He also maintains, that *names* are the vehicles of *substances*: that a fixed *analogy*, or *correspondence*, exists between the *name* and *thing*; that *language*, therefore, is not *arbitrary* in its origin, but fixed by the laws of *analogy*; and that *God alone*, who knows the *nature* of things, originally imposed *names*, strictly expressive of their *qualities*. Zeno, Cleanthes, Chry-sip-pus, and others, were of the same opinion.

Notes. 1. This work is not designed to exhibit the whole subject of Oratory; which is as boundless and profound as are the thoughts and feelings of the human mind; but to present in a plain and familiar form, the essentials of this God-like art; in the hopes of being useful in this day and generation. In the course of another twelve years, there may be a nearer approach to truth and nature. 2. Observe the difference between the sounds, heard in spelling the following words, by the names of the letters, and those sounds, heard in the words after being spelt: a-g-e; if the sounds heard in calling the letters by name, are pronounced, the word is ay-je-ee; t-r, in like manner, spell eye-ess; c-o-r-r-n, spell, see o-ar-en; oo-z-t, spell double-o-ze-ee; a-h-m-s, spell, a-el-em-ess; o-n, spell-ow-en; &c. 3. The common arrangement of words in columns, without meaning, seems at variance with common sense; but this mode is perfectly mathematical, as well as philosophical; and of course, in accordance with nature, science, and the structure of mind. 4. The proper formation of words, out of letters, or sounds, is word-making. 5. Abedarians should first be taught the sounds of letters, and then their uses, and

then their shapes, and names, together with their uses; the same course should be pursued in teaching music, the ear, always predominating; and then there will be ease, grace, and power combined.

Proverbs. 1. *Virtue*—grows under every weight imposed on it. 2. He, who envies the lot of another, must be discontented with his own. 3. When fortune fails us, the supposed friends of our prosperous days—vanish. 4. The love of ruling—is the most powerful affection of the human mind. 5. A quarrelsome man—must expect many wounds. 6. Many condemn, what they do not understand. 7. Property, dishonestly acquired, seldom descends to the third generation. 8. He, who has well begun, has half done his task. 9. The difference between hypocrisy and sincerity—is infinite. 10. When our attention is directed to two objects, we rarely succeed in either. 11. Recompence every one for his labor. 12. Zealously pursue the right path.

Anecdote. *Patience.* The priest of a certain village, observing a man, (who had just lost his wife,) very much oppressed with grief, told him,—“he must have *Patience* ;” whereupon, the mourner replied, “I have been trying her sir, but she will not consent to have me.”

The range of knowledge—is divided into three classes, corresponding to the scientific, rational and affectuous faculties of man. The first, is knowledge of the outward creation,—involving every thing material,—all that is addressed to our five senses; the second, is knowledge of human existences, as it respects man's spiritual, or immortal nature: and the third, knowledge of the Divine Being, including his nature, and laws, and their modes of operation. There is a certain point where matter—ends, and spirit—begins: i. e. a boundary, where they come in contact, where spirit—operates on matter: there is a state, where finite spiritual existences—receive life and light—from the Infinite, who is the Lord of all; that Spirit.

“That warms—in the sun; refreshes—in the breeze;
Glow—in the stars; and blossoms—in the trees.”

The omniscient, omnipotent and omnipresent Being, that

“Lives—through all life, extends thro' all extent;
Spreads—undivided—operates—unspent;
Whose body nature is,—and God—the soul.”

Varieties. 1. Are monopolies—consistent with republican institutions? 2. Love—often makes the most clever persons act like fools, and the most foolish, act like wise ones. 3. Patience is the surest remedy against calumny: time, sooner or later, will disclose the truth. 4. The fickleness of fortune—is felt all over the world. 5. It is easy to criticise the productions of art, tho' it is difficult to make them. 6. Do not defer till to-morrow, what ought to be done to-day. 7. The precepts and truths of the word of God,—are the very laws of divine order; and so far as our minds are receptive of them, we are so far in the divine order, and the divine order in us, if in a life agreeing with them.

Guard well thy thoughts;—our thoughts are heard in heaven.

187. The *method*, here recommended, of giving the sounds, of *spelling*, and of teaching children to read without a book, and then with a book, will save three-fourths of the labor of both teacher and pupil; and, in addition to these important considerations, there will be an immense amount of time and expense saved, and the young prevented from contracting the common bad habits of reading unnaturally; which not only obstructs the proper development of body and mind, but sows the seeds of sickness and premature death. Our motto should be, “cease to do evil, and learn to do well.”

188. **Modes of Spelling.** In the old, or common mode of spelling, there are many more sounds introduced, than the words contain: this always perplexes new beginners, whose ear—has had much more practice, in reference to language, than their eye. The great difficulty seems to be—to dispose of the parts, which amount to more than the whole: for, in philosophy, it is an acknowledged principle, that the parts—are only equal to the whole. Hence, spelling by sounds of letters, instead of by names is vastly preferable: the former being perfectly philosophical, involving orderly, analysis and synthesis, and it is also mathematical, because the parts—are just equal to the whole: while the latter mode is the very reverse of all this; and instead of aiding, essentially, in the development of body and mind, tends directly to prevent both.

189. Of the compound, or diphthongal and triphthongal consonants, we have twenty-three; viz: c, (z,) discern; c, (sh,) social; f, (v,) thereof; g, (dg,) gibe; g, (zh,) badinage; j, (dg,) judge; n, (ng,) bank; r, (burr'd,) trill; s, (z,) was; s, (sh,) sure; s, (zh,) leisure; t, (sh,) rational; v, vivacity; w, wist; x, (ks,) ox; x, (z,) Xenia; y, youth; z, zigzag; ch, (tch,) such; ch, (sh,) chagrin; ph, (v,) nephew; th, thick; th, tho'; wh, why: deducting the duplicates, we have but twelve; c, (z,) c, (sh,) f, (v,) g, (zh,) n, (ng,) r, (trill'd,) x, (ks,) x, (gz,) ch, (tch,) th, (think,) th, (that,) and wh, (when:) let them be exemplified.

190. It has previously been remarked, that, strictly speaking, a, in far, is the only natural vowel sound in our language; and that the other fifteen are modifications of it; also, that on the same principle, the aspirate, or breath sound, heard in pronouncing the sound of h, (huh, in a whisper,) is the material, out of which all sounds are made; for it is by condensing the breath, in the larynx, through the agency of the vocal chords, that the voice sound, of grave a is made; and, by the peculiar modification, at certain points of interception, that any aspirate consonant sound is produced; hence, it may be said,

that a, in far, is the original element of all the vowel and vocal consonant sounds, and the aspirate h, is the original element, out of which all the aspirate consonant sounds are made, as well as the vocal sounds; thus, that which the letter h represents, seems to involve something of infinity in variety, so far as sounds, and their corresponding affections are concerned; for breath—is air: and without air, there can be no sound. Why was the letter h, added to the names of Abram and Sarai?

Proverbs. 1. He, who reckons without his host, must reckon again. 2. When we despise danger, it often overtakes us the sooner. 3. They, who cross the ocean, may change climate, but their minds are still the same. 4. The corruption, or perversion of the best things—produces the worst. 5. We must not judge of persons by their clothing, or by the sanctity of their appearance. 6. If we indulge our passions, they will daily become more violent. 7. Light grief—may find utterance; but deeper sorrow can find none. 8. The difference is great—between words and deeds. 9. Poverty—wants many things; avarice—every thing. 10. Let us avoid having too many irons in the fire. 11. Faithfully perform every duty, small and great. 12. Govern your thoughts, when alone, and your tongue, when in company. 13. Ill got,—ill spent.

Anecdote. *Finishing our Studies.* Several young physicians were conversing, in the hearing of Dr. Rush, and one of them observed, “When I have finished my studies.”—“When you have finished your studies!” said the doctor, abruptly; “why, you must be a happy man, to have finished them so young: I do not expect to finish mine while I live.”

Laconics. The kindnesses, which most men receive from others, are like traces drawn in the sand. The breath of every passion sweeps them away, and they are remembered no more. But injuries are like inscriptions on monuments of brass, or pillars of marble, which endure, unimpaired, the revolutions of time.

Varieties. 1. We rarely regret—having spoken too little; but often—of saying too much. 2. Which is the more extensively useful,—fire, or water? 3. A speaker, who expresses himself with fluency and discretion, will always have attentive listeners. 4. The spirit of party, sometimes leads even the greatest men—to descend to the meanness of the vulgar. 5. Without virtue, happiness—can never be real, or permanent. 6. When we are convinced that our opinions are erroneous, it is always right to acknowledge it, and exchange them for truths. 7. Every love—contains its own truth. Serve God before the world! let him not go, Until thou hast a blessing; then, resign The whole unto him, and remember who Prevailed by wrestling—ere the sun did shine; Pour oil upon the stones, weep for thy sin, Then journey on, and have an eye to heaven.

191. Here a new field is open for the classification of our letters, involving the structure of all languages, and presenting us with an infinite variety, terminating in unity,—all languages being merely dialects of the original one; but in this work, nothing more is attempted, than an abridgment of the subject. As every effect must have an adequate cause, and as in material things, such as we see, hear, taste, smell, and feel, there can be no primary, but only secondary causes, we must look to the mind for the feelings and thoughts, that have given rise to all the peculiarities and modifications of language; being assured, that in the original language, each state of the will and the understanding, had its external sign, as a medium of manifestation.

192. Uses of Spelling. The object of spelling, in the manner here recommended, is two-fold; to spell by sound, in order to be able to distinguish the sounds, of which words are composed, and to pronounce them correctly: thus developing and training the voice and ear to the highest pitch of perfection. The use of spelling by the names of letters is, to make us acquainted with them, and the order in which they are placed in the words, so as to be able, not only to read, but to write the language: hence, we must become acquainted with both our spoken and written language, if we would avail ourselves of their wonderful capabilities, and the treasures of which they are possessed.

193. In partially applying this doctrine, we may say, B, (bib.) represents a guttural labial sound; 1st. c, (cent.) a dental aspirate: 2d. c, (clock,) a guttural aspirate: 3d. c, (sacrifice,) a dental vocal consonant: 4th. c, (ocean,) a dental aspirate: 1st. f, (if,) a sub-labial and super-dental aspirate: 2d. f, (of,) a sub-labial super-dental, vocal: 1st. g, (gem,) a posterior lingual dental vocal, terminating in an aspirate; 2d. g, (go,) a glottal vocal consonant: 3d. g, (rouge,) a vocal dental aspirate: h, a pure aspirate, with open mouth and throat; l, a lingual dental; and so on to the end of our sounds, of analysis and synthesis, of which a volume might be written; and although the writer has practiced on them many thousands of times, he never has done it once, without learning something new.

Notes. 1. Don't forget to understand and master every thing that relates to the subject of study and practice: the only royal highway to truth is the straight way. 2. Become as familiar with the sounds of our language as you are with the alphabet. 3. As you proceed, acquire more ease and grace in reading and speaking.

An honest man—is still an unmoved rock,
Wash'd whiter, but not shaken—with the shock;
Whose heart—conceives no sinister device;
Fearless—he plays with flames, and treads on ice.

Proverbs. 1. Do as much good as you can and make but little noise about it. 2. The Bible is a book of laws, to show us what is right, and what is wrong. 3. What maintains one vice, would bring up two children. 4. A little wrong—done to another, is a great wrong done to ourselves. 5. Sermons—should be steeped in the heart—before they are delivered. 6. A life of attractive industry is always a happy one. 7. Drive your business before you, and it will go easily. 8. Good fences—make good neighbors. 9. Pride wishes not to owe; self-love—wishes not to pay. 10. The rotten apple injures its companion. 11. Make a virtue of necessity. 12. You can't make an auger hole with a gimlet.

Anecdote. Mathematical Honor. A student—of a certain college, gave his fellow-student the lie; and a challenge followed. The mathematical tutor—heard of the difficulty, and sent for the young man that gave the challenge, who insisted, that he must fight—to shield his honor. "Why," said the tutor? "Because he gave me the lie." "Very well; let him prove it: if he prove it,—you did lie; but if he does not prove it, then he lies. Why should you shoot one another? Will that make a lie—any more honorable?"

CICERO says, the poet—is born such; the orator is made such. But reading books of rhetoric, and eloquent extracts—choice morsels of poetry and eloquence—will never make one an orator: these are only the effects of oratory. The cause of eloquence is to be sought for, only in the depths of the human mind—the true philosophy of man, and the practice of unadulterated goodness and truth. You must feel rightly, think wisely, and act accordingly: then gracefulness of style and eloquence will fit you; otherwise, you will be like the ass, clothed with the lion's skin. Accomplishment should not be an end, but a means. Seek, then, for the philosophy of oratory, where it is to be found, in the study of geometry, language, physics, theology, and the human mind profound, if you would attain that suavity of graceful periods, engaging looks and gestures, which steal from men their hearts, and reason, and make them, for the time being, your willing captives.

Varieties. 1. Is there any line of demarcation between temperance and intemperance? 2. We rarely repent—of eating too little; but often—of eating too much. 3. Truth—is clothed in white; but a lie—comes forth in all the colors of a rainbow. 4. St. Augustin says, "Love God; and then do what you wish." 5. We must not do evil, that good may come of it; the means—must answer, and correspond to—the end. 6. Assumed qualities—may catch the fancy of some, but we must possess those that are good, to fix the heart. 7. When a thing is doubtful, refer it to the Word in sincerity; if it is not clear to you, let it alone, for the present, at least, till it is made so.

Mind, not money—makes the man.

194. Accent—means either stress, or quantity of voice, on a certain letter, or letters in a word: it is made by concentrating the voice, on that particular place in the word, heavy, at first, then gliding into silence. There are two ways of making it; first, by stress, when it occurs on short vowels; as, ink-stand: secondly, by quantity, when it occurs on long ones; as, o-ver: i. e. when the word is short, we pronounce it with force; and when it is long, with quantity, and a little force too: thus, what we lack in length of sound, we make up by stress, or force, according to circumstances. These engravings present to the eye an idea of accent by stress, or a concentration of voice, with more or less abruptness.

The first—indicates that the accented vowel is near the beginning of the word; as in ac-cent, em-pa-sis, in-dus-try, on-ward, up-ward: the second, that it is at, or near the end: as in ap-pre-hend, su-per-in-tend, in-divis-i-bil-i-ty. In music, the first represents the diminish; the second—the swell of the voice.

195. The first use of accent—is to convert letters, or syllables—into words, expressive of our ideas; i. e. to fasten the letters together, so as to make a word-medium for manifesting our feelings and thoughts: and the second use is—to aid us in acquiring a distinct articulation, and melody of speech, and song. **EXS. 1.** ACCENT BY STRESS OF VOICE. He am-pli-fies his ad-ver-tise-ment, di-min-ish-es its im-pe-tus, and op-e-rates on the ul-ti-mates. 2. The ac-cu-ra-cy of the cer-e-mo-ny is fig-u-ra-tive of the com-pen-cy of his up-right-ness: 3. The cal-e-pil-lar for-gets the no-bil-i-ty of or-a-to-ry un-just-ly; 4. The math-e-mat-ics are su-per-in-tend-ed with af-fa-bil-i-ty, cor-res-pond-ent to in-struc-tions.

Notes. 1. Observe, there are but FIVE SHORT vowels in our language; the examples above contain illustrations of all of them, in their alphabetical order; they are also found in these words—at, a, it, at, ut; and to give them with purity, make as though you were going to pronounce the whole word, but leave off at the l. 2. This is a very important point in our subject; if you fail in understanding accent, you cannot succeed in emphasis.

Anecdote. Holding One's Own. A very fat man was one day met by a person whom he owed, and accosted with—"How do you do?" Mr. Adipose replied, "Pretty well; I hold my own;"—"and mine too, to my sorrow,"—rejoined the creditor.

Hail, to thee, filial love, source of delight,
Of everlasting joy! Heaven's grace supreme
Shines in the duteous homage of a child!
Religion, manifested, stands aloft,
Superior—to the storms of wayward fate.
When children—suffer in a parent's cause,
And glory—in the lovely sacrifice,
'Tis heavenly inspiration fills the breast—
And angels—waft their incense to the skies.

196. Some persons may wish for more specific directions, as to the method of bringing the lower muscles into use, for producing sounds, and breathing: the following will suffice. Take the proper position, as above recommended, and place the hands on the hips, with the thumbs on the small of the back, and the fingers on the abdominal muscles before; grasp them tightly; i. e. try to press in the abdomen, and, at the same time, to burst off the hands, by an internal effort, in the use of the muscles to produce the vowel sounds of the following words, at, a, it, at, ut; then leave off the t, giving the vowels the same sound as before: or imagine that you have a belt tied around you, just above the hip bones, and make such an effort as would be required to burst it off; do the same in breathing, persevere, and you will succeed: but do not make too much effort.

Proverbs. 1. A man under the influence of anger—is beside himself. 2. Poverty, with honesty, is preferable to riches, acquired by dishonest means. 3. The wolf casts his hair, but never changes his ferocious disposition. 4. To wicked persons—the virtue of others—is always a subject of envy. 5. Flies—cannot enter a mouth that is shut. 6. No plea of expediency—should reconcile us to the commission of a base act. 7. Power, unjustly obtained, is of short duration. 8. Every mad-man—believes all other men mad. 9. The avaricious man—is kind to none; but least kind to himself. 10. The beginning of knowledge—is the fear of God. 11. Of all poverty, that of the mind—is the most deplorable. 12. He only is powerful, who governs himself.

Varieties. 1. What was it—that made man miserable, and what—alone can make him happy? 2. Diffidence—is the mother of safety; while self-confidence—often involves us in serious difficulties. 3. He is not rich, who has much, but he who has enough, and is contented. 4. It is absurd—for parents to preach sobriety to their children, and yet indulge in all kinds of excess. 5. Nature—never says, what wisdom contradicts; for they are always in harmony. 6. Save something—against a day of trouble. 7. With such as repent, and turn from their evils, and surrender their wills to the Lord's will, all things they ever saw, knew, or EXPERIENCED, shall be made, in some way or other, to serve for good.

I do remember an apothecary,—
And whereabouts he dwells,—whom late I noted
In tatter'd weeds, with overwhelming brows,
Culling of simples; meagre were his looks,
And in his needy shop—a tortoise hung.
Sharp misery—had worn him to the bones:
An alligator stuff'd, and other skins
Of ill-shap'd fishes; and about his shelves
A beggarly account of empty boxes,
Green earthen pots, bladders, and musty seeds,
Remnants of packthread, and old cakes of roses,
Were thinly scatter'd, to make up a show.