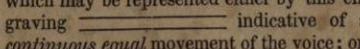
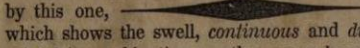


197. Accent—is made, *secondly*, by **QUANTITY**; or *prolongation of sound*, with *expulsive force*, on *long accented vowels*; which may be represented either by this engraving  indicative of a *continuous equal movement of the voice*; or, by this one,  which shows the swell, *continuous* and *diminish* in combination; or, the *unequal continuous*. *Exs.* 1. The *a-gent*, with *ar-dent aw-ful e-go-tism*, *i-dol-i-zed* the *o-di-ous oo-zy u-ni-form*, which was *fruit-ful in oi-li-ness*, from the *ou-ter-mosts*. 2. The *base-ment* of the *ar-mo-ry*, *awk-ward-ly e-gual* to the *i-ro-ny* of the *o-li-o*, was, to the *moon-shine* of the *u-ni-verse*, as an *un-ob-tru-sive moi-e-ty* of a *poun-cet-box*.

198. Prolongation of Sound. Let the pupil take a lesson of the *ferryman*. A traveler arrives at the brink of a wide river, which he wishes to *cross*; one ferry-man is on the *other* side, and, by chance, one is on *this* side: the *traveler* halloos, in the common speaking voice, using principally the *chest*; of course his voice soon becomes *dissipated*. He is informed that his call cannot be heard: listen to *me*, says this son of *nature*; "O—ver, O—ver, O—ver:" making each accented vowel two seconds long: try it and *see*; extending your eye and *mind* at a *distance*; which will aid the *prolongation*.

199. In *exercising* on accent, for a *time* at least, go to *extremes*, and make the *accented* vowels as prominent to the *ear*, as the *following* ones are to the *eye*; a-bAse-ment, im-pE-ri-ous, I-dol-ize, O-ver-throw, beaU-ti-ful, Oil-mill, OU-ter-most. *Ex.* 1. The *lu-na-tic a-bode* at the *ca-the-dral*, till the *an-nun-ci-a-tion*, that the *an-te-di-lu-vi-ans*—had *con-vey'd* the *hy-dro-pho-bia* to *Di-a-na* of the *E-phe-sians*. 2. The *patri-ots* and *ma-trons* of the *rev-o-lu-tion*, by their *har-mo-nious co-op-e-ra-tion*, *de-thron'd* the *ty-rants* that were *ru-ling* our *peo-ple* with an *un-ho-ly* rod of *i-ron*.

Anecdote. Raising Rent. "Sir, I intend to raise your *rent*," said a land-holder—to one of his *tenants*: to which he replied,—"I am very much *obliged* to you,—for I cannot raise it *myself*."

Notes. 1. As vowels are either *long* or *short*, different degrees of length do not affect any one of the *long* ones, so far as the *quality* of the sound is concerned; the *e* in *de-vice*, and the *o*, in *do-main*—are the same as to *length*, (not *force*), as they are in *de-cent*, *do-tard*; thus we have long *ac-cented* vowels, and long *un-accented* ones. 2. We make accent by *quantity*, when the accented vowels are *long*, and by *stress* when they are *short*. 3. The *short* vowels are of the same length, but not so the *long* ones.

"Blessed is the man,
Who hears the voice of *nature*; who, retired
From bustling life, can feel the gladdening *beam*,
The *hope*, that breathes of *Paradise*. *Thy deeds*,
Sweet Peace, are *music*—to the exulting mind;
Thy prayer, like *incense*—wafted on the gale
Of *morning*, spreads *ambrosia*, as the cloud
Of *spicy sweets*—perfumes the whispering *breeze*,
That scents *Arabia's* wild."

Proverbs. 1. Men of *limited* attainments—generally condemn every thing they cannot *comprehend*. 2. *Wit*—should flow *spontaneously*; it cannot be produced by *study*. 3. *Buoyancy of spirit*—greatly diminishes the pressure of *misfortune*. 4. The *surest* method of being deceived is—to consider *ourselves*—more cunning than *others*. 5. *Envious* persons—always view, with an *evil eye*, the prosperity of *others*. 6. It is a proof of *mediocrity of intellect*—to be addicted to *story-telling*. 7. When we give way to *passion*, we do every thing *amiss*. 8. *Truth*—needs no *disguise*, nor does she want *embellishment*. 9. A *mind diseased*—cannot bear any thing *harsh*. 10. Never utter what is *false*, nor hesitate to speak what is *true*. 11. *Trifles*—often discover a *character*—more than actions of *importance*. 12. The *Bible*—is a perfect body of *divinity*.

Body and Mind. The science of *human nature*—is valuable, as an introduction to the science of the *Divine* nature; for *man*—was made "in the *image*, and after the *likeness*," of his *Maker*: a knowledge of the *former*—facilitates that of the *latter*; and to *know*, *revere*, and humbly *adore*, is the *first* duty of *man*. To obtain *just* and *impartial* views of human nature, we must not *disconnect* the object of our study, and consider the *mind*, *body*, and *actions*, each by *itself*, but the *whole man together*; which may be contemplated under two different aspects,—of *spirit* and of *matter*; on the *body*—shines the *sun of nature*, and on the *MIND*—that *better light*, which is the *true light*: *here*, is a *real man*, having *essence*, *form*, and *use*, which is clad in the habiliments of *beauty*, and *majesty*; meeting us *now*, and which will meet us *hereafter*, as a purely *spiritual* being, in every possible stage of his future *existence*.

Varieties. 1. Can we be a *friend*, and an *enemy*—at the same *time*? 2. Every one should be considered *innocent*, till he is proved *guilty*. 3. It is not sufficient that you are *heard*, you must be heard with *pleasure*. 4. There is a great difference between *poetry* and *rhymetry*; the former *grows*, the latter—is *made*. 5. If your *money* is your *God*, it will plague you like the *Devil*. 6. Order—is *one*, in *revelation*, *man*, *creation*, and the *universe*; each—respects the *other*, and is a *resemblance* of it.

Man—is *dear* to man; the *poorest* poor
Long for *some* moments, in a weary life,
When they can *know*, and *feel*, that they have been
Themselves—the *fathers*, and the *dealers* out
Of *some* small blessings—have been *kind* to such
As *needed* kindness;—for *this* single cause,
That we have all of us—a *human* heart.

Such *pleasure*—is to *one* kind being known,
My *neighbor*, when, with *punctual care*, each *week*,
Duly as *Friday* comes, though *press'd* herself
By her *own* wants, she, from her store of *meal*,
Takes one *unsparing* handful for the *scrip*
Of this old *mendicant*; and, from her *door*,
Returning with *exhilarated* heart,
Sits by her *fire*, and builds her *hopes* in *heaven*.

200. Accent. The *intentions* of the *mind*—are manifested by the *accent* of the *voice*, as are those of a *tailor*, when he makes a gentleman's *coat*; or of a *mantuamaker*, when she makes a lady's *gown*; there is a *meaning*, an *end*, in *all*. The three great categories of knowledge are *end*, *cause* and *effect*; *reflection* and *experience* will convince those who would be *wise*, that the *end* or purpose, is the *first* thing,—the cause or medium, the *second*, and the *effect*, or *ultimation* of the co-operation of *end* and *cause*, the *third* thing. Now the *feeling*, or *affection*, is the *first* thing; the *thought*—is the *second* thing: and the *action*—the *third* thing: the *affection* and the *vowel* sound are connected, the *thought* and the *consonant*, and *all* become manifest, when the word is properly *made*, by the application of *accent*, and *enunciation*.

201. Now, as the *affectuous* part of the *mind* operates, especially, on those lower *nerves* and *muscles*, that are combined to produce the *vowel* sounds, and the *intellectual* part of the *mind* co-operates with the *lungs*, to form the *consonant* sounds, and the *two unite*—to make the *word*, by the use of the *accent*, through the agency of which, feelings and thoughts are conveyed,—it will be perceived, that whenever there is a change of the *seat* of accent, there may be a *corresponding* change of the *meaning* of the *word*: or rather, a change of *feeling* produces a change of *thought*, and the *two* produce a *corresponding* change in the *seat* of *accent*: as—*au-gust*, *au-gust*; *prod-uce*, *prod-uce*; *gal-lant*, *gal-lant*.

202. Change of the *seat* of *accent* according to *sense*. They *bom-bard* the town, with *bom-bards*, and *ce-ment* their cannon with *cem-ent*, and call upon their *col-leagues* to *col-league* together, *col-lect* their soldiers, and offer up their *col-lects*. He *com-ments* upon their *com-ments*, while they *com-merce* about the *com-merce*, and *com-mon-place* their *com-mon-place* business. The *com-pact* was entered into in a *com-pact* manner, while the soldiers *com-plot* together in a *com-plot*, and *com-port* themselves with a becoming *com-port*. The farmer *com-posts* his fields with excellent *com-post*, and out of the *com-pound* he *com-pounds* a fruitful soil; which, when *com-press'd*, makes a very fine *com-press* for the grain.

My *birthday*! what a *different* sound
That word had—in my *youthful* ears!
And how, each *time*—the *day* came round,
Less, and less white—its *mark* appears!
When *first*—our scanty years are told,
It seems like *pastime*—to grow *old*.
And as *youth*—counts the shining links,
That *time*—around him binds so fast,
Pleased with the task, he little *thinks*,
How *hard* that chain will *press*—at *last*.

Anecdote. When Lieutenant O'Brien was blown up, in the *Edgar*, and thrown on board the *Admiral*, all *black* and *wet*, he said to the *commander*, with *pleasantry*: "I *hope* sir, you will excuse my *dirty appearance*; for I left the ship in so great a *hurry*, that I had not time to change my *dress*."

Proverbs. 1. Every thing *great*—is composed of minute *particles*. 2. *Nothing*—bears a stronger resemblance to a *mad-man* than a *drunkard*. 3. *Pleasure*, purchased by *pain*, is always *injurious*. 4. The act is to be *judged* of, by the *intention* of the person, who *does* it. 5. *Theory*, without *practice*, however plausible, seldom tends to a successful *issue*. 6. Reflect *well*, before you say *yes*, or *no*. 7. Be *cautious*—in giving advice, and *consider*—before you *follow* it. 8. A man, fond of *disputing*, will, in time, have few friends to *dispute* with. 9. *Young* people are apt to think themselves *wise* enough; as *drunkards*—think themselves *sober* enough. 10. *Injustice*—cannot exist without *agents*. 11. No *great loss*, but some small *gain*. 12. No *smoke*, without some *fire*.

Reading Discourses. As the *reading* of written discourses is so *common*, it is very desirable, that the *speaker* should unite the advantages of *written*, or *printed* composition, with *extemporaneous speaking*; which can be done by mastering the principles of this system; then, though the essay be a *month*, or a *year* old, the *orator* may give it all the *appearance* and *freshness* of *oral* discourse. Many public men have injured their *health* by slavishly *reading* their discourses, instead of *speaking* them; there being such an inseparable connection between *thinking* and *breathing*, that the effort to *read*, especially from a *manuscript*, tends to the use of the *thorax*, or *lungs*. If we were taught to read by *ear*, instead of by *sight*, there would be no *difficulty* in this exercise: there must be a *revolution*—in regard to *teaching* and *learning* this important art, or sad will *continue* to be the consequences.

Varieties. 1. Were the *Texians* *right*, in rebelling against *Mexico*? 2. If *woman* taught the philosophy of *love*, who would not learn? 3. Do not *yield* to misfortunes; but *resist* them, with unceasing *firmness*. 4. *Procrastination*—is the *thief* of *time*. 5. No one is qualified to *command*, who has not learned to *obey*. 6. A *laugh*—costs too *much*, if purchased at the expense of *propriety*. 7. *Words*, *fittly* spoken from a life of *love*, are exceedingly *sweet*, and *profitable* to *all*.

Beware, ye slaves of *vice* and *infamy*,
Beware—choose not *religion's* sacred name,
To sanctify your *crimes*—your *falsehood* shield.
Profane not your *Creator's* boundless power,
Or lest his *vengeance*—fall upon, and *crush* ye.
It is an *awful* height—of *human pride*,
When we *dare*—robe ourselves in *sanctity*,
While all is dark *impiety* within!
This, *surely*, is the *aggregate* of *sin*,
The *last*—to be forgiven—by *heaven*, or *man*.

203. The subject of *accent*, being of primary importance, should be dwelt upon, till its *principles*, and their *application*, are perfectly familiar. Remember, it is the principal *external* means, of making *words*—out of *letters* and *syllables*: comparatively, it is the *thread* with which we make the *garments* for our *thoughts*, and thus manifest the objects which the mind has in view in clothing them in different ways, and making them alive with *feeling*. The *mental* power of accent, is in the *will*, or *voluntary* principle, and the *physical* force is from the combined action of the lower muscles, in connection with the *diaphragm*; hence, it may be perceived, that in simply *expelling* vowel sounds, as always insisted upon, we at the same time, acquire the power of making the *accent*; for *expulsion*—is *accent*, *radical*, or *stress*. If you do not *master* accent, you cannot succeed in becoming an *elocutionist*.

204. Change of the seat of accent. On her entrance, she was *entranced* at being *escorted* by a grand *escort*: I *essay* to make an *essay* to *exile* the *exiles*: *export* the *exports*, without *extracting* the *extracts* for the *extractors*: the *abject* fellows *abject* the gifts, and the *absent* minded *absent* themselves from the party: he *abstracts* the *abstracts* and *atributes* the *atributes* to others: I lay the *accent* on the *accented* vowel, and *afix* the *afix* to the final syllable, and make *augment* in the right place and *augment* the word in *August*, and thus make the idea *august*.

Notes. 1. Be careful in placing the accent on the right syllable: ad-*ver*-sion-ment, al-*lies*, com-*pen*-sate, in-*qui*-ry, de-*co*-rus, or-*tho*-epy, ac-*is*-to-ry, ac-*cept*-able, Ar-*e*-op-a-gus, ac-*cer*-so-ry, up-*right*-ly: for if you place the accent on the wrong vowel, you partially pervert the meaning, or render it ridiculous: as, I saw an *august* spectacle in *August*. 2. In *singing*, accent is always made by *stress*: and the *first* note of each full measure *accented*.

Laconics. Labor is honorable in *all*, from the *king* on the throne to the *mendicant* in the *street*; and let *him* or *her*, who is *ashamed* to toil for *themselves*, or the benefit of their *race*, be *more* ashamed to consume the *industry* and *labor* of *others*, for which they do not render an *equivalent*.

The rose had been washed, just washed in a shower,
Which Mary—to Anna—conveyed;
The plentiful moisture—encumbered the flower,
And weighed down its beautiful head.
The cup was all filled, and the leaves were all wet,
And it seemed, to a fanciful view,
To weep for the buds—it had left with regret,
On the flourishing bush—where it grew.
Hastily seized it, unfit as it was
For a nosegay, so dripping and drowned
And swinging it rudely, too rudely, alas!
I snapped it,—it fell to the ground.
And such, I exclaimed, is the pitiless part,
Some act—by the delicate mind,
Regardless of wringing—and breaking a heart,
Already to sorrow resigned.
This elegant rose, had I shaken it less,
Might have bloomed with its owner awhile:
And the fair, that is wiped, with a little address,
May be followed, perhaps, by a smile.

Proverbs. 1. Beware of *reading*, without *thinking* of the subject. 2. A man *rarely* deceives another but *once*. 3. A good *paymaster* is lord of another man's *purse*. 4. He is *most* secure from danger, who, even when *conscious* of safety, is on his *guard*. 5. The pitcher may go *often* to the well, and be broken at *last*. 6. A good *companion*, makes good *company*. 7. Let every one *choose*, according to his own *fancy*. 8. A *comparison*—is no *reason*. 9. Your *looking-glass*—will tell you what none of your *friends* will. 10. The human *heart* wants something to be *kind* to. 11. Many *hands* make light *work*. 12. Ask your *purse*—what you shall *buy*.

Anecdote. *Blundering on the Truth.* An *ignorant* fellow, who was about to be *married*, resolved to make himself *perfect* in the *responses* of the marriage *service*; but, by *mistake*, he committed the office of *baptism* for those of *riper years*: so, when the clergyman asked him, in the church,—“Wilt thou have this *woman* to thy wedded *wife*?” The bridegroom answered, in a very *solemn* tone; “I *renounce* them *all*.” The astonished minister said—“I think you are a *fool*.”—to which he replied, “*All* this I *steadfastly* believe.”

Analogies. As, in the succession of the *seasons*, each, by the invariable laws of *nature*, affects the productions of what is *next* in course; so, in human *life*, every period of our *age*,—according as it is *well* or *ill* spent, influences the *happiness* of that which is to *follow*. *Virtuous youth*—generally brings forward accomplished and flourishing *manhood*; and such *manhood* passes off, without *uneasiness*, into *respectable* and tranquil *old age*. When *nature*—is turned out of its regular *course*, *disorder* takes place—in the *moral*, just as in the *vegetable* world. If the *spring*—put forth no *blossoms*, in *summer*—there will be no *beauty*, and in the *autumn*—no *fruit*. If *youth*—be trifled away without *improvement*, *manhood* will be *contemptible*—and *old age*—*miserable*. If the *beginnings* of life—have been *vanity*,—its *latter end* can be no *other* than *vezzation* of *spirit*.

Varieties. 1. Is there any such thing as *time* and *space*, in the *world* of *mind*? 2. Any book that is worth reading *once*, is worth reading *twice*. 3. Most *misfortunes*—may be turned into *blessings*, by watching the *tide* of affairs. 4. When the *wicked* are in power, *innocence* and *integrity* are sure to be *persecuted*. 5. Give people proper *books*, and teach them how to *read* them, and they will educate *themselves*. 6. *Unlimited* powers—should not be trusted in the hands of *any* one, who is not endowed with *perfection*,—more than *human*. 7. The truths of the *Bible* are the seeds of *order*; and as is the *reception*, such will be the *produce*.

Faults—in the *life*, breed *errors* in the *brain*,
And these, reciprocally, *those* again:
The *mind*, and *conduct*—mutually imprint,
And stamp their *image*—in each other's *mint*.

205. To *accomplish* the objects in view, the *development* and *perfection* of the voice for *reading*, *speaking* and *singing*, a great variety of *exercises* and *examples*, are introduced, containing *sense* and *nonsense*; and attention can be given to *both* kinds, according to their *uses*. Let it be remembered, that the forty-four sounds of the language are the fountains, from which are to flow every stream of *elocution* and *music*: and these are continually before us. No one can succeed in *silently* reading, or *thinking* over the subjects: *practice* is the great thing; therefore, frequently repeat the *sounds*, read by *vowels*, *spell* by *sounds*, and exercise in *accent* and *emphasis*, with all the *other* modifications.

206. They con-*cert* a plan to get up a *concert*, and as they con-*cord* the con-*cords* of the notes, they con-*crete* the con-*crete* tones with such admirable con-*duct*, as to con-*duct* the whole to the satisfaction of the audience. He con-*fects* the sugar with delicious con-*fects*, although he con-*fin*-es his efforts to the *con*-fines of the room; and without con-*fl*-icting in any serious con-*fl*-ict, he con-*serve*s the *con*-serves in such a way as to con-*sort* with his con-*sort* without con-*test*-ing with any serious con-*test*. I will con-*text* the con-*text*, so as to con-*tract* the con-*tract*-ing in a strong con-*tract*, the con-*vent*, so as to con-*vent* its inmates, while they con-*verse* in familiar con-*verse*.

207. Among the more *difficult* acquisitions, is the ability to prolong sounds in strongly marked *accented* and *emphatic* words, involving the *kindlier* feelings of our nature; to *succeed* in which, practice *single* long vowel sounds in separate words, and also in short and long phrases; as a—le; a—re; a—ll; ee—l; i—le; o—ld; oo—ze; mu—te; pu—ss; oi—l; ou—r; also, old armed chair; wheel to the right; roll the flames and join the muse; glowing hope; praise the lofty dome.

Notes. 1. The attempt is not made any where, to give a perfect notation of the manner in which one is to read; and some words are more or less emphatic, that are printed in common type; while certain words, which are not very important as to meaning, are printed in *italics*. 2. Never mind the rough appearance of the examples; but make them smooth in your delivery.

Anecdote. *Self-love.* The *first* consideration of a knave is—how to help *himself*; and the *second*, how to do it with an *appearance* of helping *others*. *Dionysius*, the *tyrant*, stripped the statue of *Jupiter Olympus*, of a robe of *massy gold*, and substituted a cloak of *wool*, saying—“*Gold* is too *cold* in *winter*, and too *heavy* in the *summer*—it be-
hooves us to take care of *Jupiter*.”

When was public virtue to be found,
Where private was not;
Can he love the whole,
Who loves no part?
He—be a nation's friend,
Who, in truth, is the friend of no man there?
10

Proverbs. 1. Instead of saying “*I can't*,” say “*I will*.” 2. Acquire knowledge that may be *useful*. 3. If *possible*, remove your own *difficulties*. 4. Husband your *time*, and waste neither *that*, nor your *money*. 5. Try to exert a good *influence*, wherever you are. 6. A *little stone* can make a *great bruise*. 7. Unwearied *diligence* the point will gain. 8. Cultivate good domestic *habits*. 9. Some rather *reflect* truth than *practice* it. 10. Man is a *mi-cro-cosm*, or little world. 11. *Winter* finds what *Summer* conceals. 12. Two of a *trade* seldom *agree*.

Important. Let the orator consider himself the connecting link, or medium, between the *mental* and *natural* world: i. e. that the *spiritual* world is progressing down into the *material* world; and that all his *muscles* and *vocal powers* are the proper *organs*, thro' which it is to flow. Hence, the necessity of developing and training, perfectly, those mediums of *communication*, that *every* thing in the *matter*, may tell, effectually, in the *manner*. *Much*, very much depends upon the state of his *own* mind; for, according to *that*—will be the *influence* shed abroad on the minds of *others*. Conceive yourself the *representative* of a vast concourse of *associated* minds, and be the *true* representative of your *constituents*.

Varieties. 1. Are *fictitious* writings *beneficial*? 2. *E-go-tism* (or self-commendation), is *always* disgusting, and should be carefully *avoided*. 3. A man cannot call a *better* physician than *himself*, if he will take all the good *advice* he gives to *others*. 4. Why is the human *mind* like a garden? because you can sow what seeds you *please* in it. 5. *Good* and *bad* fortune are necessary, to prepare us to meet the contingencies of *life*. 6. Be not too much afraid of *offending* others, by telling the *truth*: nor stoop to *flattery* nor *meanness*, to gain their *favor*. 7. The whole *outward* creation, with its every *particular* and *movement*, is but a *theatre* and scene of *effects*, brought forth into *existence*, and moved by *interior spiritual* causes, proper to the *spiritual* world.

To the curious eye
A little monitor—presents her page
Of choice instruction, with her snowy bells—
The lily of the vale. She, not affects
The public walk, nor gaze of mid-day sun:
She—to no state or dignity aspires,
But, silent and alone, puts on her suit,
And sheds her lasting perfume, but for which
We had not known—there was a thing—so sweet
Hid—in the gloomy shade. So, when the blast
Her sister tribes confounds, and, to the earth
Stoops their high heads, that vainly were exposed,
She feels it not, but flourishes *onwards*,
Still sheltered and secure. And so the storm,
That makes the huge elm crouch, and rends the oak,
The humble lily spares. A thousand blows,
That shake the lofty monarch, on his throne,
We lesser folks feel not. Keen are the pains
Advancement often brings. To be secure,
Be humble; to be happy, be content.

208. The question is often asked—which receives the *accent*, the *vowel* or the *consonant*? The reply is, sometimes *one*, and at others, *both*, when they are *connected*. In *able*, the accent is all on *a*; in *no-ble*, the *n* and *o* receive the accent, but principally the *o*; in *pre-sume*, the accent is mostly on *u*; and is imparted to *s* and *m*, terminating on the *m*. Although this fact is perfectly obvious, yet one book that purports to have passed through seven editions, insists that *vowels* are never accented. I would ask that author, what letter receives the accent of the proper name *A-i* in the Bible, since it has two syllables, and yet there are *no* consonants. Let us beware of *wrong* guides as well as *blind* ones.

209. *Half accented vowel sounds*. There is an *inferior*, or *half accent*, on certain words of three or more syllables, which should be observed; and, although given distinctly, must be kept within the vanish of the *accented* ones. The *dem-o-cra-tic con-ver-sa-tion re-spect-ing the ti-a-ra* was *hel-e-ro-ge-ne-us* to a *dem-on-stration*; a *met-a-phis-i-cal hyp-o-chon-dria* is *rec-om-men-da-to-ry of super-a-bun-dant prod-i-gal-i-ty*: the *in-com-pre-hen-si-ble plen-i-po-ten-ti-a-ry* is an *ampli-fi-ca-tion of hy-dro-pho-bi-a*; the *per-pendic-u-lar-i-ty of the gen-er-al-is-si-mo*, and the *mag-na-nim-i-ty of the phil-an-throp-ical re-ca-pit-u-la-tion* was *char-ac-ter-is-tic of the in-cor-rupt-i-bil-i-ty of his in-con-sid-er-a-ble-ness*.

210. The mere *mention* of Oratory, reminds us of the early times of *Egypt*, *Greece*, and *Rome*; when there flourished a *LEVITE*, who was an important instrument in delivering an ancient people from *captivity*; *one* of whose qualifications for his high office, was, that he could "*speaks well*;"—a *Demosthenes*, the *magic*, *music*, and *witchery* of whose eloquence, it is impossible to *translate* or *describe*;—a *Cicero*, whose oratory was *copious*, *correct*, *ornate*, and *magnificent*;—each of whom was *pre-eminent* in his *own* style and manner,—the *Grecian*—carrying the citadel by *storm*, and the *Roman* taking it after a regular and most beautifully conducted *siege*;—of a *Peter*, and *Paul*, pleading in the cause of *Heaven*, and holding vast *multitudes* in breathless silence, making even *Judges* tremble in their high places;—of more *modern* times, whose history presents us the name of a *Chatham*, a *Burke*, and a *Fox*, in the *assembly*; and those of a *Bourdaloue*, *Massillon*, *Bridane*, and *Whitfield*, in the *pulpit*; also the orators of our *own* time and land; *some* of whom, in many respects, will not suffer by a *comparison* with any of their *illustrious predecessors*.

Praising—what is lost,
Makes the remembrance—dear.

Proverbs. 1. Show me a *liar*, and I will show you a *thief*. 2. The *best* mode of instruction is—to *practice* what we *teach*. 3. *Vain glory blossoms*, but never *bears*. 4. Well to *judge*, depends on well to *hear*. 5. He who is wicked in the *country*, will be wicked in the *town*. 6. He who preaches *war*, is the *devil's* chaplain. 7. You will never have a *friend*, if you must have one without *failings*. 8. A *bad* man in office, is a public *calamity*. 9. That war only is *just*, which is *necessary*. 10. The *worst* of law is, that *one* suit breeds *twenty*. 11. Be not ruined by your *neglect*. 12. *Ignorance* is a *misfortune*.

Anecdote. *An Unwelcome Visitor.* A person, who often intruded himself in a *reading-room* and *library*, to which he was not a *subscriber*, had his pet *dog* turned out by the crusty old *sexton*; who gave him a *kick*, saying—"you are not a *subscriber* at any rate." The intruder took the *hint*; and never appeared *again* in the establishment, till he became a *patron*.

HORACE, a celebrated Roman poet, relates, that a *countryman*, who wanted to pass a *river*, stood loitering on the *banks* of it, in the foolish expectation, that a current so *rapid* would soon *discharge* its waters. But the stream still flowed, (increased perhaps by fresh torrents from the mountains,) and it must *forever* flow; because the *source* from which it is derived, is *inexhaustible*. Thus, the *idle* and *irresolute* youth, trifles over his *books*, or squanders, in childish pursuits, his precious *moments*, deferring the business of *improvement*, (which at *first* might be rendered easy and agreeable, but which, by *delay*, becomes more and more *difficult*;) until the golden sands of *opportunity* have all run, and he is called to *action*, without possessing the requisite *ability*.

Varieties. 1. Has the invention of *gunpowder* been *beneficial* to the world? The *mind*, like the *soil*, rises in *value*, according to the *nature* and *degree*—of its *cultivation*. 3. *Labor* and *prudence*, relieve us from three great *evils*,—*vices*, *want*, and *indolence*. 4. A *wise* man *reflects*, before he *speaks*; a foolish one *speaks*, and then *reflects* on what he has said. 5. Our *happiness* does not consist in being *without* passions, but in having *command* of them. 6. *Good*—is never more effectually *accomplished*, than when produced by *slow degrees*. 7. *True* charity—cannot be conjoined to a persuasion of *falsity*, flowing from *evil*.

There's quiet—in the deep :—
Above, let tides—and tempests rave,
And earth-born whirlwinds—wake the wave;
Above, let care—and fear contend
With sin and sorrow—to the end:
Here, far beneath the tainted foam,
That frets—above our peaceful home,
We dream in joy, and wake in tears,
Not know the rage—that yells above!
There's quiet in the deep!

211. *Unaccented Vowels.* There is great *beauty* in pronunciation, where each letter, that is not silent, tells upon the ear its true *character*, and all contribute to produce the desired *effect*: hence, the great necessity of giving to all *letters*, *syllables*, and *words*, their proper sounds; especially, the *vowels*, whether long or short, accented or unaccented: as,—on the *pres-ent oc-ca-sion* I shall not at-tempt to *prej-u-dice* your *o-pin-ions* or *e-mo-tions* to *ac-com-plish* my *ob-jects*; is it *pos-si-ble*, the *ter-ri-ble of-fence* of the *gen-eral*, in *ref-er-ence* to the *man-u-scripts*, is *par-tic-u-lar-ly con-spic-u-ous* in the *red-o-lent can-o-py of heav-en!* the *del-e-gate re-quests* me to give an *oc-cu-lar ed-u-ca-tion* to his *del-i-cate* child, and be *par-tic-u-lar* in its *e-nun-ci-a-tion* and *pro-nun-ci-a-tion*.

212. A *con-vert* is one, who is *con-vert-ed* from *one* side to *another*, and a *con-vict* is one who has been *con-vic-ted* of some *crime*. The *con-voy* *con-voyed* the king to his throne, and placed a *cor-o-nal* on his *co-ro-nal* brow. I will *count-er-bal-ance* that *count-er-bal-ance*, and *count-er-buff* the enemy's *count-er-buff*. They will *count-er-charge* the *count-er-charge* on England, and *count-er-charm* the broker's *count-er-charm*, while we *count-er-check* the private's *count-er-check*. The general *count-er-mands* his officer's *count-er-mand*, as we *count-er-march* our *count-er-march*. We will *count-er-plot* your *count-er-plots*, and *count-er-mine* your *count-er-mines*. He *count-er-poised* their *count-er-poise*, and *count-er-vailed* their *count-er-vaile*.

Notes. 1. *Different* words, as well as the *same* words, may be accented on different vowels, according to the object contemplated; thus—*ci-bate*, *pro-pose*, *brig-ade*, *hus-band*, *au-gust*, *au-gust*, *com-pound*. 2. The accent is generally on the *root*, or *theme* of the word; but sometimes on the *subordinate* part. 3. In reading *poetry*, the accent may be different from what it would be in *prose*, for the sake of the melody of the verse. 4. Remember, vowels must be prolonged on their radical parts, not on their vanishing movements. 5. Observe how lively, varied and interesting a passage is, when pronounced with proper accentual force; and see how insipid and monotonous without it. 6. Always let your accent be well marked and sustained; then your delivery will be brilliant, sprightly and effective.

Anecdote. *Undergoing a great hardship.* During a trial in *Court*, where judge *Parsons* presided, a lawyer desired to know what a witness meant by *keel-hauling*. "Do you not know?" replied the judge; "he means that it is *undergoing a great hardship*, to be sure!"

Fare thee well! the ship is ready,
And the breeze—is fresh and steady.
Hands are fast the anchor weighing;
High in air—the streamer's playing.
Spread the sails—the waves are swelling
Proudly round thy buoyant dwelling;
Fare thee well! and when at sea,
Think of those who sigh for thee.

Acquaintance grew; the acquaintance they improved
To friendship; friendship—ripened into love.

Proverbs. 1. Our *best* security consists in *innocence*, and the cheering influence of *approving conscience*. 2. *Tardiness* and *precipitation* are extremes equally to be *avoided*. 3. The *brave* may *fall*, but never *yield*. 4. *Books* alone can never teach the *use* of books. 5. *Common fame*—is often a *common liar*. 6. *Words*—are *leaves*; *deeds* are *fruits*. 7. *Deserve* success, and you shall *command* it. 8. *False friends* are worse than *open enemies*. 9. *Goodness* alone, *enriches* the possessor. 10. He who avoids the *temptation*, avoids the *sin*. 11. *Knowledge* is *no burden*. 12. *Man proposes*, and *God disposes*.

Woman. What a *consoler* is *woman!* None but *her* presence can so *win* a man from his *sorrow*, make *placid* the knit *brow*, and wreath the *stern* lip into a *smile*. The *soldier*—becomes a *lightsome boy* at her feet; the *anxious statesman*—smiles himself back to free-hearted *youth* beside her; and the *still* and *shaded* countenance of *care*—*brightens* beneath her *influence*, as the closed *flower* blooms in the *sunshine*.

Varieties. 1. What is *truth*? *Heaven* and *earth*, are interested in this momentous *question*. 2. Flee from *sloth*; for the indolence of the *soul*, is the decay of the *body*. 3. *Eloquence* is of two kinds,—that of the *heart*, which is called *divine*; and that of the *head*, which is made up of *conceit* and *sophistry*. 4. It is no *small* grief to one's good *nature*, to try his *friends*. 5. Talk not of the love that *outlives* adversity; the love, that *remains* with it, is a *thousand* times more rare. 6. Deliberate with *caution*, and act with *precision*; yield with *grace*, and oppose with *firmness*. 7. The *internal* man is formed in the *body*, as a *tree* in the *ground*, or a *seed* in the *fruit*.

AUTUMN EVENING.

Behold—the western evening light!
It melts—in deepening gloom;
So calmly—Christians sink away,
Descending—to the tomb.
The winds—breathe low, the withering leaf
Scarce whippers—from the tree;
So gently—flows the parting breath,
When good men—cease to be.
How beautiful—on all the hills,
The crimson light is shed!
'Tis like the peace—the Christian gives
To mourners—round his bed.
How mildly—on the wandering cloud,
The sunset beam—is cast!
'Tis like the memory—left behind,
When loved ones—breathe their last.
And now, above the dawn of night,
The yellow stars—appears;
So—faith springs in the heart of those,
Whose eyes—are bathed in tears.
But soon—the morning's happier light
Its glory shall restore;
And eyelids, that are sealed in death
Shall wake—to close no more.

True religion—

Is always mild, propitious, and humane;
Plays not the tyrant, plants no faith in blood;
But stoops to succor, polish, and redress,
And builds her grandeur—on the public good.

213. A too frequent recurrence of *accented* vowels, occasions a heavy utterance, in consequence of the almost continual succession of vocal efforts: it is seen and felt in words, particularly the monosyllables, and in sentences, or members of sentences, and is the cause of the *slow rate* in the movement of the voice. Exs. "And ten low words oft creep in one dull line. O'er hills, o'er dales, o'er crags, o'er rocks, they go. Up the high hill he heaves a huge round stone." Whenever accent occurs frequently, there is always a predominance of quantity; and the delivery, of necessity, is much slower. Now here we have positive evidence that monosyllables have *accent*. Our best authors use the shortest words, which are usually of Saxon origin; hence, the charm, the witchery of certain speakers and writers.

214. He *des-cants* upon the *des-cant* of the preacher, who *de-ser'ts* his post, and goes into the *des-ert*, to live on spicy *des-ser'ts*. I will *di-gest* the *di-gest*, although I *dis-cord* every thing like *dis-cord*; I will also *dis-count* the note for a reasonable *dis-count*, because he asked me *down-right*, in a *down-right* manner.

215. *Education* means the development, perfection, and proper use of the *body* and *mind*: it relates to the training and guardianship of youth, from infancy to mature age—to the influencing of the character and prospects, not only of individuals, but of nations. The highest powers and noblest sentiments of our nature might remain forever dormant, were they not developed and matured by the instruction and example of the wise and good. In a still wider sense, education may mean the whole training of the thoughts and affections by inward reflection and outward events and actions, by intercourse with men, "by the spirits of the just made perfect"—by instruction from the word, and the training the whole man for *life* and *immortality*.

Notes. 1. It would be extremely difficult, considering the partially developed and cultivated state of the *voice*, *ear*, and *language*, to give definite rules for pronouncing the unaccented vowels, in consequence of their verging towards each other in many words; of course, we must avoid too much stiffness on the one hand, and vulgarity on the other; the time will come, however, when every thing with regard to elocution will be as fixed and certain as in the science of music; which is as perfect as the science of numbers. 2. Never forget that without a good articulation, no one can become a correct reader, or speaker; and whatever other defects one may have, if he possess *this* excellence, he will be listened to with pleasure and profit: there is something very attractive and winning, in a clear, distinct and correct enunciation, which delights and exhilarates the soul. Let no one excuse himself from becoming perfect in this essential requisite.

What—cannot patience do?
A great design—is seldom match'd at once:
'Tis patience heaves it on.
From savage nature,
'Tis patience, that has built up human life,
The nurse of arts; and Rome exalts her head,
An everlasting monument to patience.

Proverbs. 1. Make provision for *want* in time of *plenty*. 2. *Live and let live*—is a good motto. 3. Of all flatterers, *self-love* is the *greatest*. 4. *Perspicuity* is inseparable from *eloquence*. 5. Restraint from *ill* is the *best* kind of *freedom*. 6. *Sin and sorrow* are inseparable companions. 7. *Speech* is the gift of *all*; thought of *but few*. 8. That which opposes *right*, must be *wrong*. 9. *Undutiful children*—make wretched parents. 10. No one can tell how much he can *accomplish*, till he *tries*. 11. The *hand* of the *diligent* maketh *rich*. 12. *Ill got*—ill spent.

Anecdote. *Dangerous Biting.* *Diogenes*, of old, being one day asked, the biting of what beasts is the most dangerous, replied,—“If you mean *wild* beasts, it is that of the *slanderer*; if *tame* ones, of the *flatterer*.”

True Empire. It is pleasant to be *virtuous* and *good*; because, that is to excel many *others*;—it is pleasant to grow better; because *that* is to excel *ourselves*; it is pleasant to mortify and subdue our *lusts*, because *that* is *victory*;—it is pleasant to command our *appetites* and *passions*, and to keep them in due *order*, within the bounds of *reason* and *religion*,—because—*that* is *empire*.

Varieties. 1. Are *Rail-Roads* and *Canals*, a *benefit* to the country? 2. He, who is slowest in *making* a promise, is generally the most faithful in *performing* it. 3. When a *teacher* is to be hired, there is generally a terrible *pressure* in the *money* market. 4. *Un-educated mind* is *ed-ucated vice*. 5. They, who love *flattery*, are in a fair way to repent of their *weakness*; yet how few are *proof* against its *attacks*. 6. If others attribute *more* to us than is our *due*, they are either *designing* or *mistaken*; and, if they allow us *less*, they are *envious* or *ignorant*; and, in *both* cases should be *disregard'd*. 7. The *Lord* is *ever present* in the human *soul*, and we are tried every moment in all we *will*, *think*, *do*, *hear*, or *say*.

CURRAN'S DAUGHTER—EMMET'S BETROTHED.

She is far from the land—where her young hero sleeps,
And lovers—around her are sighing;
But coldly she turns from their gaze, and weeps,
For her heart—in his grave—is lying.
She sings the wild songs—of her dear native plains,
Every note, which he lov'd—availing,—
Ah! little they think, who delight in her strains,
How the heart of the minstrel—is breaking.
He had lov'd—for his love—for his country—he died;
They were all—that to life had intwin'd him—
Nor soon—shall the tears of his country be dried,
Nor long—will his love stay behind him.
Oh! make her a grave—where the sunbeams rest,
When they promise a glorious morrow;
They'll shine o'er her sleep—like a smile from the west,
From her own lov'd island of sorrow.

Oft I hear,
Upon the silence of the midnight air,
Celestial voices—swell in holy chorus;
That bears the soul—to heaven.

Impartial—as the grave,
Sleep,—robs the cruel tyrant—of his power,
Gives rest and freedom to the o'erwrought slave,
And steals the wretched beggar—from his want.

216. A too un-frequent occurrence of accent, produces *indistinctness*; because of the rapidity with which the unaccented sounds must be pronounced; depending, as they do, on the *radical* or accented vowels: in pronouncing such words, be particular to concentrate the voice, strongly, on the accented vowels; and that will give you sufficient impelling power, to carry you easily through the word. Ex. His *dis-in-ter-est-ed-ness* and *in-tel-li-gi-bil-i-ty* are *ab-so-lute-ly in-ex-pli-ca-ble*; I *un-hes-i-ta-ting-ly* say, that the *un-reason-a-ble-ness* of that *tri-per-son-al-ist's* scheme is an *ir-ref-ra-ga-ble* proof of *lat-i-tu-di-na-ri-an-ism*; he spoke *com-mu-ni-ca-tive-ly* of his *in-dis-so-lu-ble slo-ven-li-ness*, which he, *hi-e-ro-glyph-i-cal-ly* and *per-emp-to-ri-ly* declared, was neither *an-ti-pes-ti-len-tial*, *con-grat-u-la-to-ry*, nor *in-con-tro-ver-ti-ble*.

217. Pay particular attention, not only to the errors of foreigners, in pronunciation, but also to those of our own countrymen: let nothing of importance escape your critical observation: in this way, your voice, taste, and ear, will be cultivated, and you will be saved from such defects as would, if indulged in, impede your progress in these arts, and prevent you from being extensively useful in your day and generation.

218. He *in-lays* the table with silver *in-lays*. *Instinct* is the power derived from above, that determines the will of the brute creation, while all nature is *in-stinct* with life from the same source. The *in-sult* returned *in-sults* the man, as it *inter-dicts* the *inter-change* which invalids *inter-chang'd* for an *in-val-id in-ter-dict*. His *mi-nute mis-con-duct* every *min-ute* that he *mis-con-ducts*, *mi-nute-ly* affects the lady *min-ute-ly*.

219. *Laughing Scientifically.* The following suggestions are given for the formation of *laughing glee clubs*; in the hope that this remarkably *healthful* and *anti-melancholy* exercise, may aid in accomplishing its very beneficial effects in *old* and *young*, *male* and *female*. Let a number of persons, say six, or eight, form a circle, sitting, or standing, erectly, with the shoulders thrown back, and the leader commence, by giving one laugh, in the use of the syllable *huh*: then, let the one at his right hand repeat it, which is to be reiterated by each one till it comes round; then, without any loss of time, let the leader repeat the word, adding another, (*huh, huh*) which is to be taken up as before by the club; and, as it comes to him the third time, let him add another, (*huh, huh, huh*), and so on, till there follows a complete round of shouts, and roars of laughter.

Again—I feel my bosom bound,
My heart sits lightly on its seat;
My cares—are all in rapture drown'd,
In every pulse—new pleasures beat.

Proverbs. 1. Want of *punctuality* is a species of *falsehood*. 2. *Youth*—is the best season for *improvement*. 3. No confidence can be placed in those, who are in the habit of telling *lies*. 4. *Good*, and *bad* habits, formed during youth, generally go with us during *life*. 5. Our *best* friends are those, who tell us our *faults*, and teach us to *correct* them. 6. A kind *word*, or even a kind *look*, often affords great comfort to the *afflicted*. 7. 'Tis not those who *read* the most, that *know* the most; but, those who *reflect* and *practice* the most. 8. The *sun*—is never the *worse* for shining on a *dunghill*. 9. *True* valor—*is fire*; *bullying*—*is smoke*. 10. Wealth is not *his*, who gets it; but *his* who enjoys it. 11. *Dying*—is as natural as *living*. 12. All *covet*—all *lose*.

Anecdote. *Sea-Lawyers.* A member of the *bar*, on his passage to *Europe* in a *steam* vessel, observed a *shark* near them; and not knowing what it was, asked one of the *sailors*; who replied, with much gravity, "Here, we call 'em *sea-lawyers*."

Known by our Fruits. A *man*—is known by his *words*—as a *tree*—by its *fruit*; and if we would be apprised of the *nature* and *qualities* of any one, let him but *dis-course*, and he will *speak* them to us, better than another can *describe* them. We may therefore perceive how *proper* it is—for those to hold their *tongues*, who would not discover the *shallowness* of their *understandings*. *Empty vessels*—make the greatest *sound*, and the *deepest rivers*—are most *silent*. It is a *true* observation, that those who are *weakest* in *understanding*, and *slowest* of *apprehension*, are, generally, the most *precipitate*—in uttering their *crude conceptions*.

Varieties. 1. Why is an egg—*un-done*, like an egg *over-done*? Because, *both* are *hardly done*. 2. A prying *disposition*—into what does not *concern* one, and a *tattling tongue*—are two very common *evils*. 3. The bones of *birds* are *hollow*, and filled with *air*, instead of *marrow*; hence their power of making *sound*. 4. Unprofitable *speech*—is like the *cypress*, which is *great* and *tall*, yet bears no *fruit*. 5. *Nature*, in too many instances, is pushed from her *throne*; the world having *lost* its relish for her *truth* and *purity*. 6. *Swift*—dedicated one volume of his works to "Prince *Posterity*;" and there is *manliness* in the act. 7. Every advancement in *good*, is a delivery from *evil influences*; and every *fall* in *evil*, is a *victory*, obtained by them over the *soul*.

If we are *wise*—and judge *aright*, there's scarce
An ill of life (however *keen* or *hard*
To bear), but *good* may be extracted thence!
'Tis so by *Providence* ordained, to those
Who seek for *light*—amid the shade of *gloom*.
It is, *indeed*, a *sombre* sky, where not
One cheerful speck appears. *Why gaze alone*
On that, which doth *appal* the *soul*, and pass
The *cheering* ray, which, *constant* gazing on,
Might so *expand*, to chase the *sombre* cloud?

220. There are words, as we have seen, that are *spelt* alike, but pronounced *different-ly*, by changing the seat of *accent*: because the *meaning* is different: and there are words, spelt nearly alike, and pronounced by *some* alike, though *incorrectly*; and the consequence often is, a complete perversion of the *sense*. A minister took for his text, the following very comprehensive words; "He that feareth God, and worketh *righteousness*, is accepted of him." But instead of reading it as contained in the *Bible*, he *perverted* it, by saying: "He that feareth God, and worketh *righteousness*, is *ex-cepted* of him:" that is *left out*; excluded.

221. Practice on the *following*, and *similar* words, and distinguish the *vowel* sounds by their appropriate *pronunciation*. The *ab-o-li-tion* move-ment is *ac-cept-ed* by some, and *ex-cept-ed* by others. 2. Being *con-fi-dent* of his *con-fi-dant*, the *per-son-age* worked the *fi-na-ry*, by the *par-son-age* of his *fi-na-ry*. 3. The *rad-ish pen-dant*, looking red-ish, was *pen-dent* in the nose of the *bar-on* whose lands were *bar-ren*. 4. His *sal-a-ry* was *cel-e-ry*, because he lived under the *cap-i-tol* in the *cap-i-tal* of the state, *op-po-site* the office that was *ap-po-site* to his purpose.

222. *Telling Stories.* Who has not observed the intense *interest*, manifested by children, in hearing one another tell *stories*? They will sit up till *midnight*, without being *sleepy*; and are generally *driven* to their *homes*, or their *bed*. How readily they *re-member*, and *relate* interesting stories to their companions, *days*, *weeks*, and *months*, and even *years*, after first hearing them: the *reason* is, they not only *see* and understand these tales, but *feel* them intensely; and hence, they easily get them by *heart*, as it is called. Why have not teachers long since taken a hint of the mode, in which to communicate all the varieties of scientific, and useful knowledge to their pupils! Let them take turns in telling stories after their teachers; and if their exercises are judiciously managed, as they *may* be, they will be found exceedingly amusing, and promotive of a very rapid development of mind.

Anecdote. Double Meaning. An illiterate personage, who always *volunteered*—to go round with his *hat*, was suspected of *sparing* his *own* pocket. Overhearing, one day, a *remark* to that effect, he made the following reply: "Other gentlemen puts down what they think *proper*, and so do I. *Char-ity's* a *private* concern, and what I give is *nothing* to *nobody*." Dost thou know the fate of *soldiers*? They're but *ambition's* tools—to cut a way To her unlawful *ends*; and when they're *worn*, *Hacked*, *hewn*—with constant *service*, thrown *aside*, To *rust*—in *peace*, or *rot*—in *hospitals*.

Proverbs. 1. Be *punctual*—in all your *ap-pointments*, and *honest*—in all your *dealings*. 2. Always *live* so that the world may be the *better*, for your *living* in it. 3. Never make sport of an *in-sane*, or *intoxicated* person. 4. Let the law of *kindness*—be ever on your tongue. 5. In *con-ver-sation*, seek out acceptable words. 6. Never *re-quire* favors, but *ask* for them. 7. Avoid *doing* things, that are calculated to excite *attention*. 8. Learn to practice *self-denial*, when it will promote the happiness of *others*. 9. *Kindly* and *faithfully* remind your *friends* and *companions*, of their *faults*. 10. Be *accurate* in every thing. 11. No *rose* without a *thorn*. 12. *Pride*—will have a *fall*.

Discovery of Glass. *Pliny* informs us, that the art of making *glass*—was accidentally discovered by some *merchants*, who were traveling with *nitre*, and stopped near a *river*, issuing from Mount *Carmel*. Not finding anything to rest their *kettles* on, they used some pieces of *nitre* for that purpose. The *nitre* gradually *dissolving* by the *heat*, mixed with the *sand*, and a transparent *mat-ter* flowed, which was in fact *glass*. It is certain that we are often more indebted to *apparent* chance, than *genius*—for many of the most valuable *discoveries*: therefore every one should keep his *eyes* and *ears* open,—his *thoughts* and *feelings* *awake* and *active*.

Varieties. 1. *Why* should any one think it a *disgrace*—to work for his living! 2. *Investigate* every subject, with which you become *acquainted*, until you *understand* it *thoroughly*. 3. "I'll *try*," is a plant, that would flourish in the *frigid zone*; "I can't," would be barren *any* where. 4. Never condemn *another*, for not knowing what *you* have just learned; or perhaps do not clearly *understand*. 5. No *tongue* can tell, or *intel-lect* perceive, the full import of the word *HOME*. 6. The *true* christian religion—is a divine *wardrobe*, containing garments for all *kinds* and *orders* of wearers. 7. As the soul advances in true resignation of its *own* will, to the will of *God*, every *principle* and *facul-ty* of mind—becomes *sanctified*, even down into the life of the *senses*.

Weep not, that Time

Is passing on,—it will—ere long, reveal
A brighter era to the nations. Hark!
Along the *valles*—and *mountains* of the earth
There is a *deep*, portentous *murmuring*,
Like the swift *rush*—of *subterranean streams*;
Or like the *mingled* sounds of earth and air,
When the fierce *Tempest*, with sonorous *wing*,
Heaves his deep *folds* upon the rushing *winds*,
And hurries *onward*—with his night of *clouds*
Against the eternal *mountains*. 'Tis the voice
Of infant *Freedom*,—and her stirring call
Is *heard*—and *answered*—in a *thousand* tones,
From every *hill-top* of her Western *home*,—
And lo, it breaks across old *Ocean's* flood,—[shout
And "Freedom! FREEDOM!" is the answering
Of *nations*, starting from the spell of *years*.

223. When *accented* and *unaccented* syl-lables are agreeably interspersed through the words, neither a *heavy utterance*, nor *indis-tinctness* occurs. Ex. "Not so, when swift *Camilla* scours the plain, Flies o'er the un-bending *corn*, and skims along the *main*." Now, compare the movement of the voice in *this*, with the *following*, and *see* and *feel* the difference: "And ten low words oft creep in one dull line." The former is like a *nag*, that gallops off in *fine style*; the latter, one that creeps, like a *snail*. The reason is, as you perceive, in *one* case, there is *life* and *light*; in the *other*, nothing but *words*.

224. Neither *teachers* nor *parents*, can be too *wisely* careful of the *influence*, exerted upon their *pupils* and *children*: for principles apply to both *matter* and *spirit*. "Just as the *twig* is bent, the *tree's* inclined." Again, since *thoughts* are imperishable *existences*, we should be careful in *entertaining* and *cherishing* any *other*, than such as we are willing to have for our companions on *earth*, and during our eternal state of being in the *future world*. Here, then, is something for *all* of us to attend to; and unspeakable consequences are depending on the performance of duty. Are we of the number of those, who turn *back* in the day of battle? or, of those who gird on their armor, to *do*, or *die*?

225. Position in Bed. There is no doubt, that the habit of forming *round* or *hump'd* shoulders, (which is rarely, if ever, *natural*), is contracted in *infancy*, and childhood. The incautious mother, not understanding the principles of physiology, lays the infant on a pillow of *feathers*, instead of on a good mat-tress, or straw bed, *without* pillows; thus, elevating the *head* far too much above the level of the *body*; and this practice is continued in after-life, very much to the detriment of health, and beauty of form. If necessary, raise the *head*-posts of the bedstead a few inches, instead of using pillows.

Notes. 1. Observe, that when the accent is *at*, or *near*, the beginning of the word, it materially aids the expulsive stress of voice, carrying us more easily through the word, than when it is placed near the last end: the genius of our language is in favor of the former; hence, the tendency is to place the accent at the be-ginning; which makes language more powerful and effective. 2. In *running*, the impetus of preceding efforts carries us on after those efforts have ceased.

Anecdote. A Tough Animal. "The consti-tution of our *females* must be *excellent*," says a celebrated physician; "for, take an *ox*, or a *horse*, and enclose his sides with *cor-sets*,—and he would *labor* indeed,—but it would be for *breath*."

Nothing—is *lasting*—on the *world's* wide stage,
As *sung*, and *winely* sung, the *Grecian* sage;
And *man*, who, through the *globe*—extends his sway,
Reigns—but the sovereign *creature*—of a day;
One generation *comes*, another—*goes*,
Time—blends the *happy*—with the *man* of *woes*;
A different *face* of things—each age appears,
And *all* things—*alter*—in a course of *years*.

Proverbs. 1. He who marries for *wealth*, sells his *liberty*. 2. A *friend*, which you buy with *pre-sents*, may be bought from you. 3. *Ladies*—will sooner pardon want of *sense*, than want of good *manners*. 4. The remedy for love is—*land between*. 5. You may know a *foolish* woman—by her *fin-ery*. 6. *Temperance*, *employment*, and a cheerful *spirit*—are great *preservers* and *restorers* of health. 7. Many a one digs his *grave* with his *teeth*. 8. The *epicure*—puts his *purse* in his *stomach*; and the *miser*—his *stomach* in his *purse*. 9. Change of *weather* is the discourse of *fools*. 10. We hate *de-lay*; but it often makes us *wiser*. 11. *Talking*—does no *work*. 12. *Past* labor is *pleasant*.

Laconics. Never *mystify* science; but, if *possible*, always *elucidate* it. Knowledge—is too *important*—to be made, the subject of a *silly joke*.

Varieties. 1. If *content* does not *remove* the disquietudes of life, it will at least *alleviate* them. 2. Can *matter* ever be *annihilated*? 3. Every sentence we read *understandingly*, is like a cast of the weaver's *shuttle*, adding *another* thread to the web of life. 4. They, who are governed by *reason*, need no *other* motive than the *goodness* of an act, to excite them to *practice* it. 5. A *reading* people will become a *thinking* people; and then, they are capable of becoming a *great* people. 6. A diligent *pen* supplies many *thoughts*. 7. Nothing but *divine love*, and *divine wisdom*, can proceed from *God*, the centre of *all* beings.

DEATH OF A HEART-FRIEND.

If I had *thought*—thou couldst have *died*,
I might not *weep* for thee;
But I *forgot*, when by thy side,
That thou couldst *mortal* be.
It never through my *mind* had passed,
The *time* would e'er be o'er,
And I on *thee*—should look my *last*,
And thou shouldst smile—no more!
And *still*—upon that *face* I look,
And think—"will smile again;
And still the thought—I *will* not brook,
That I must look in *vain*!
But when I *speak*,—thou dost not say,
What thou ne'er left'st *unsaid*;
And now I *feel*, as well I *may*,
Sweet Mary! thou art *dead*!

If thou wouldst *stay*, e'en as thou art,
All *cold*—and all *serene*,—
I *still* might press thy silent *heart*,
And where thy *smiles* have been!
While e'en thy *chill*, bleak *course* I have,
Thou seemest *still* my own;
But *there* I lay *thee*—in thy *grave*,—
And I am now—*alone*!

I do not think, *where'er* thou art,
Thou hast *forgotten* me;
And I, perhaps, may soothe this heart
In thinking, *too*, of *thee*.
Yet *there* was *round* *thee*—such a dawn
Of *light*, ne'er seen *before*,
As *fancy*—never could have *drawn*,
And *never*—can *restore*!

226. Revisions. The great practical importance of this subject, demands a passing remark. In *revising*, we not only gather up the *fragments*, but refresh our minds with a reproduction of what we previously had learned. By reviewing our studies, we often find the *materials*, with which we can overcome difficulties, that seem almost insurmountable; hence, revisions frequently serve as a *key*, to unlock the casket, that contains invaluable treasures. And we must guard against thinking of the *principles*, as being contained in the *book*; unless they are *understood* and *felt* in the mind, and by the mind, and *through the body* are reduced to *practice*, they are, so far as we are concerned, *valueless* and *dead*. Seeing food, or *thinking* of it, will impart no nourishment to the body; it must be *eaten, digested, and appropriated*.

227. Now repeat all the sounds of the letters, in their alphabetical order, as found on page 63; omitting those that are *duplicates*; then give the *vowels* and *consonants*, by themselves: afterwards, give the *short vowels*, and the *long ones* by themselves, and read several paragraphs by vowel sounds; after which, give the *vocal consonants*, and *aspirates*, by themselves; then the *single, double, and triple ones*, and analyze words, spelling them by their sounds; also, raise and fall the eight vowels, according to the diatonic scale, in article 64; then revise the two modes of making *accent*; practice on the changes of its seat, and realize the important use of every exercise.

228. The *pre-con-tract pre-con-tracts* the *pre-fix* which is *pre-fixed* to the *pre-ude*, with which the speaker *pre-ludes* the *present pres-age*, that he *pre-sag'd* the man would *pre-sent*. The *prod-uce* of the land was such as to *pro-duce* a *pro-ject* to *pro-test* against the man who *pro-jects* the infamous *prot-est* against the *reb-el* that *re-bels* against the law. I *re-fuse* to *re-cord* either the *ref-use* or the *rec-ord*, or *re-tail* them by wholesale or *re-tail*.

229. *A Dandy of some use.* Let the pupil impress on his mind the absolute necessity, for awhile, of keeping his shoulders thrown back, so as to make the breast as *round* and *prominent* as possible: and then, after a few days, or weeks at farthest, he will feel very uncomfortable to sit, stand, or labor, in a bent position. But, says one, "I should look so much like a *dandy*." Never mind that, provided it be *right*; and if you can make this much use of so superfluous an *article*, it may serve to show you, that nothing exists in vain: think of the wisdom and industry of the *bee*.

This smooth *discourse*,—and mild *behavior*, oft
Conceals—a *traitor*.

Proverbs. 1. Never repulse an *associate* with *unkindness*. 2. Love one another with a *pure heart fervently*. 3. The morality of the christian religion, is not *national*, but *universal*. 4. *Prudence* says—take time by the *foretop*. 5. A bird in the *hand*, is worth *two* in the *bush*. 6. The *diligent* soul, shall be made *rich*. 7. *Knowledge*—is *power*; *ignorance*—is *weakness*. 8. An *egg* to *day*, is better than a *hen* to-morrow. 9. *Worldly reputation* and *sensual pleasure*, are destructive to *virtue*. 10. The *history* and *wisdom* of the world, can only be known by *reading*. 11. We are to be saved *from our sins*, not in our *sins*. 12. Whatever is worth reading at *all*, is worth reading *well*.

Anecdote. *Afraid of Work.* A person once said to a *father*, whose son was noted for his *laziness*, that he thought his son was very much *afraid* of *work*. "*Afraid of work?*" replied the father, "not at *all*,—he will *lie down*, and go to *sleep* close by the *side* of it."

Right Views. The more we ascribe all *goodness* and *truth*—to the *Lord*, the more will the interiors of the *mind*, be open towards *heaven*, the *only* source of *happiness*: for by thus doing, we acknowledge that nothing *good* and *true* is from *ourselves*; and, in proportion as this is heartily *confessed*, the love of *self*—*departs*, and with it—the thick *darkness*, which arises from that which is *false* and *evil*: thus it is evident, how *one*—becomes wiser than *another*. As the exhalations from the *earth*—rise and form *clouds*, more or less *dense*, thus obscuring the *atmosphere*, and preventing the clear light of the *sun*; so, do the exhalations of *self-love*—arise and obscure the light of *Divine truth*,—of that *Sun*, which rules the *world* of *mind*.

Varieties. 1. Does *pain* or *pleasure*—predominate in human life? 2. *Wedded* life, says a happy *husband*, is a perpetual *fountain* of domestic *sweets*. 3. Drinking *water*—neither makes a man *sick*, nor runs him in *debt*, nor makes his wife a *widow*: can as much be said of ardent *spirits*? 4. He, who peeps through a *keyhole*, may see something to *vex* him. 5. That *gentleness*, which is characteristic of a *good man*, like every *other* virtue, has its seat in the *heart*: and nothing but what *flows* from the heart—can render even *external manners*, *truly* pleasing. 6. The *Lord* came to *seek* and *save* those who are *lost*: and he saves all who are *willing* to be saved. 7. *Love*—principles and genuine *truth*, respect each other according to degrees of *affinity*: and the greater the *affinity*, the greater is the *attraction* between them.

Morning—hath her songs of *gladness*,
Sultry noon—its ferved *glare*,
Evening hours, their gentle *sadness*,
Night—its *dreams*, and rest from *care*;
But the pensive *twilight*—ever
Gives its own sweet fancies *birth*,
Waking *visions*, that may never
Know *reality*—on *earth*.

230. Orthography—relates to the *right placing* of the letters in words, and *Orthoepy*—to the *right pronouncing* of words, according to the *sounds* of the letters,—the *former*—respects *written* language, and is addressed to the *eye*; and the *latter*, *spoken* language, and is addressed to the *ear*; the *first* supposes the *second*. We may infer the perfection, which the ancient *Greeks* attained, in *orthoepy*, from this fact, that when a public *speaker*—even *pronounced* a word incorrectly, the whole audience simultaneously *hissed* him. Whence did they *acquire* such accuracy of ear? Doubtless, in spelling by the *sounds* of their letters, instead of by their *names*. When we adopt this method, which *nature* and *science* dictate, we shall attain like *excellency* in pronunciation, and our language will then be found to contain more *power* and *sweetness* than any other in the world.

231. Pronunciation—is *orthoepy*, or the right utterance of words; i. e. pronouncing words according to *euphony, analogy* and *custom*, which constitute the *standard*. The principal rule is, pronounce in the *easiest* and most *effectual* manner: and, when words are introduced from *other* languages, they should be pronounced according to the principles of *our* language; that is, they must conform to the genius of the *English language*, as *foreigners* do to that of our *constitution*, when they become *naturalized*,—abjuring *foreign, uncomgenial* influences and principles, and submitting to *ours*.

232. Our Orthography and Orthoepy. Many *foreigners* and *natives* find it difficult to *speak* our language, in consequence of the great difference between its *spelling* and its *pronunciation*, and the various *sounds* given to the same *letters* in *similar*, and in *different* combinations; and, although, for the last two centuries, our *orthography* has remained nearly *stationary*, yet our *orthoepy* has been very much *changed*; which may be seen in comparing the *Bible*, translated under James I., with the *common* edition. Different *persons* have proposed different *means*, for *overcoming* these difficulties, and nearly all without much *success*; which is the less to be *regretted*, when we consider how little the *voice* and *ear* have been developed and cultivated, and thereby prepared to meet the *exigencies* of the case. It is *now* seen, on a faithful *analysis* and *synthesis* of their labors to *revolutionize* our language in these respects, that *each* reformer's system is found to be very *imperfect*; but the good work is going on *slowly*; and, in process of time, it will be *accomplished*; very much to the disappointment of *book-worms*, and to the gratification of that spirit of the *age*, which looks more to the *uses* of things, than to their *looks*.

Proverbs. 1. Reprove *mildly*, and correct with *caution*. 2. Let us *creep* before we *walk*, and *walk* before we *fly*. 3. *One book, well read*, is worth twenty *skimmed* over. 4. The *greatest wealth*—is contentment with a *little*. 5. A *letter*—is half a *meeting*. 6. We may *read* much, without *understanding* much. 7. Presence of *mind*, is necessary at all times. 8. *Little boats* should keep near *shore*; *great ones*—may venture *more*. 9. I *confide*, and am at *rest*. 10. While there is *life*, there is *hope*. 11. He *attains* whatever he *aims* at. 12. A *good story*, is none the worse for being twice *told*.

Anecdote. *Dying but Once.* When *Cesar* was advised, by some of his *friends*, to be more *cautious* as to the security of his *person*, and not to walk among the people without *arms*, or any one to *protect* him; he replied,—“He, who lives in the *fear* of *death*, every *moment* feels its *torture*; I will die but *once*.”

Laconics. A life of *deceit*—is one of unmitigated *torture*—a *living hell*, which should deserve our *pity* for the unhappy *beings* who submit to it.

Varieties. 1. Are not the *unity* and *trinity* of *God*, the *elemental* and *fundamental* principles of christian *theology*? 2. *Character*, based on *goodness* and *truth*, is a source of eternal *happiness*. 3. We are made what we *are*, by what is from *above, within*, and *around* us. 4. *God* gives to *all*, the power of becoming what they *ought* to be. 5. A full persuasion of our *ability* to do *well*, is a powerful motive to *excellence*, and a sure pledge of *success*. 6. It is our *duty*, and our *happiness*, to *feel* for others, and take an *interest* in their *welfare*. 7. The *action* of life, is *desire*; as is the *desire* and *delight*, with its consequent *actions*, such is the *life*.

THE GOODNESS OF PROVIDENCE.

The *Lord*—my *pasture* shall prepare,
And *feed* me—with a *shepherd's* care;
His *presence*—shall my *wants* supply,
And *guard* me—with a *watchful* eye;
My *noon-day* walks—he shall attend,
And all my *midnight* hours—defend.
When, in the sultry *glebe*—I faint,
Or, on the thirsty *mountains* pant;
To fertile *vales*, and dewy *meads*,
My *weary, wand'ring* steps he leads,
Where peaceful *rivers, soft* and *slow*,
Amid the verdant *landscape* flow.
Though—in the paths of *death*—I tread,
With gloomy *horrors*—overspread,
My steadfast *heart*—shall *fear* no ill;
For *thou, O Lord*, art with me *still*:
Thy friendly *crook*—shall give me *aid*,
And *guide* me—through the dreadful *shade*.
Though in a *bare*—and *rugged* way,
Through *devious*—lonely *wilds* I stray,
Thy *bounty*—shall my *pains* beguile;
The barren *wilderness*—shall smile,
With sudden *greens*—and *herbage* crowned,
And streams—shall murmur *all around*.

233. Pronunciation—should be so systematic, as to render it capable of being studied from its elementary principles, and become an object of methodical acquirement. Every thing involved in producing sounds, in the conformation of the organs in articulation, the application of all that belongs to accented, half-accented, and un-accented vowels, and every principle of melody and euphony—are included in pronunciation, and tends to its perfection: but the ancients included also *Emphasis, Intonation, Inflection, Circumflexes* and the other essentials of delivery.

234. If the great object of pronunciation be, to produce the designed effect, in the best manner, we shall find it necessary to attend not only to the preceding principles, and their application, but to watch over useless innovations, and inclinations to senseless changes,—desires to be what is called fashionable—regardless of reason, and ambitious to shine as a leader in some peculiar pronunciation: then, our language will bear a rigid comparison with any other, either ancient or modern, when ends, causes and effects are taken into consideration. Let us not, then, deviate from established principles, and rules, without good and satisfactory reasons.

235. Action and Reaction. Have you ever particularly noticed, the reciprocal action between the voice and the mind, the tongue and the heart? Well might the apostle exclaim, "How great a matter a little fire kindleth!" The tongue is full of power for weal, or for wo, according to the state of the heart, that impels it to action. What is there, that cannot be talked up, or talked down by it! It is full of blessing, or cursing—love or hatred; and oh! how it can sting the soul, when it has been dipped in the gall and wormwood of hell; and how lift it to heaven, when fired with celestial love.

Notes. Always infill, perfectly, the accented vowel, and more so, in proportion as the word is important; i. e. shape the vowel sound completely, by the appropriate organs, and give it all its necessary power, filling it full of the influence of the mind, in the proportion as you wish your ideas to be impressive and abiding. Mind possesses a magnifying power over words, making them mean more than they naturally do: which will be perfectly obvious in the specific practice of the principles which we are gradually approaching.

Anecdote. "I suppose," (said an arrant quack, while feeling the pulse of his patient,) "that you think me a fool." "Sir," (replied the sick man,) "I perceive you can discover a man's thoughts by his pulse."

If all our hopes and all our fears,
Were prisoned in life's narrow bound;
If, travelers through this vale of tears,
We saw no better world beyond;
Oh! what could check the rising sigh?
What earthly thing, could pleasures give?
Oh! who would venture then, to die,
Or who would venture then, to live?

Proverbs. 1. The conduct of men is an index to their hearts; for by their fruits ye shall know them. 2. In arduous and trying circumstances preserve equanimity; and in prosperous hours, restrain the ebullitions of excessive joy. 3. Those things that belong to others generally please us; while those that are our own are more valued by others. 4. Attach yourself to good company and you will be respected as one of them. 5. The most distinguished men, of all ages, have had their imperfections. 6. Cutting jests, when the satire is true, inflicts a wound that is not soon forgotten. 7. Nothing is more disgusting, than a low-bred fellow, when he suddenly attains an elevated station. 8. Either never attempt a thing, or accomplish it. 9. Fortune—favors the bold, and abandons the timid. 10. Acts of kindness, shown to good men, are never thrown away. 11. War—is death's jest. 12. Of two evils—choose the least.

Varieties. 1. If you make a present, give what will be useful. 2. Do not the wings, that form the butterfly, lie folded in the worm? 3. Language—should first be learned by imitation. 4. One of the greatest obstacles, in the road to excellence, is indolence. 5. Humility—is that low, sweet root, from which all heavenly virtues shoot. 6. Acquire a thorough knowledge of all your duties. 7. God—is an infinite abyss of wisdom: which is not comprehensible—either by men or angels, as to one millionth of its parts: of its infinite store, they are to receive fresh supplies to all eternity.

THE MOTHER'S INJUNCTION, ON PRESENTING HER SON WITH A BIBLE.

Remember love, who gave thee this,
When other days shall come:
When she, who had thy earliest kiss,
Sleeps—in her narrow home,
Remember, 'twas a mother—gave
The gift to one—she'd die to save.
That mother—sought a pledge of love,
The holiest—for her son;
And, from the gifts of God above,
She chose a goodly one.
She chose, for her beloved boy,
The source of light, and life, and joy,
And bade him keep the gift,—that, when
The parting hour would come,
They might have hope—to meet again,
In an eternal home.
She said—his faith in that—would be
Sweet incense—to her memory.
And should the scoffer, in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside,
That—he from youth had borne;
She bade him pause, and ask his breast,
If he, or she, had loved him best?
A parent's blessing on her son
Goes with this holy thing;
The love, that would retain the one,
Must to the other cling.
Remember! 'tis no idle toy,
A mother's gift, Remember, boy!

236. The only way that provincialisms, foreign accents and brogues, can be removed, is by individual attention to the first principles of our language, as here exhibited, and, at the same time, following a teacher who can give the true English pronunciation; for sounds can only be learned by imitation; and this is the way in which Elocution and Music must be taught. Our language has suffered, and is suffering, greatly, by being improperly taught by foreigners, who cannot pronounce one half of our words with propriety. But a teacher may be able to pronounce single words with a good degree of correctness, and yet be unable to deliver sentences, in a proper manner. A few minutes every day, for a few weeks, devoted to the study and practice of these principles, will enable almost any one to discover and amend his errors and defects in articulating our forty-four sounds, and pronouncing correctly, the words in common use; and if spelling by sounds and by sight, be faithfully practiced, one may secure another rare excellence,—that of writing our words with correctness and despatch.

237. Every thing in the universe, both of mind and of matter, exists in reference to certain fixed principles, which are called laws of order, originating in the Great First Cause, and thence emanating throughout all creation, animate and inanimate: and so long and so far, as these laws are obeyed, we are shielded from all evils, physical and spiritual: hence, if a man suffers, either in mind, or body, from within, or without, the cause of the suffering is an infringement of the Laws of Life. Such, then, are our constitutions, and relations, that we cannot will, think, or act, without obeying, or violating, these laws of Life, of Being, of God. Oh the lengths, the breadths, the heights, and the depths of the wisdom and love of God, as manifested in the creation, redemption, and SALVATION OF MAN.

Anecdote. Pity. A would-be orator, of very moderate abilities, after a long harangue, asked a real friend, if he did not excite much compassion. He replied, "most certainly, you did sir; every one of the audience pitied you most heartily."

"The way was long, the wind was cold,
The minstrel—was infirm, and old;
His wither'd cheek—and tresses gray,
Seem'd to have known a better day.
The harp, his sole remaining joy,
Was carried—by an orphan boy!"

Me—let the tender office long engage,
To rock the cradle of reposing age;
With lenient arts—extend a mother's breath,
Make languor smile, and smooth the bed of death;
Explore the thought, explain the asking eye,
And keep, a while, one parent from the sky!

Proverbs. 1. Neither great poverty, nor great riches will hear reason. 2. Wine—is a turn-coat; first a friend, then an enemy. 3. Diet and exercise are the two physicians of nature. 4. There is many a good house-wife that can't sing, or dance. 5. Love—can neither be bought, nor sold. 6. He, that is a wise man, by day, is no fool by night. 7. The society of ladies—is a school of politeness. 8. An enemy to beauty is a foe to nature. 9. When a man's coat is thread-bare, it is easy to pick a hole in it. 10. The study of vain things—is laborious idleness. 11. No mine equal to saving. 12. Dependence is a poor trade. 13. All is good that is useful.

CONTENTMENT—produces, in some measure, all those effects, which the alchemist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing, by banishing the desire of them. If it cannot remove the inquietudes, arising from a man's mind, body or fortune, it makes him easy under them. It has indeed, a kindly influence on the soul of man, in respect of every being to whom he stands related. It extinguishes all murmur, repining, and ingratitude, towards that Being, who has allotted him his part to act in this world. It destroys all inordinate ambition, and every tendency to corruption, with regard to the community wherein he is placed. It gives sweetness to his conversation, and a perpetual serenity—to all his thoughts.

Varieties. Is it not strange, that nations of men could ever have admitted into their creed, the idea of a plurality of Gods; when the whole of Nature bears on it so distinctly, the impress of ONE MIND? 2. He is not the best reader, who speaks his words most rapidly; but he who does justice to them, by pronouncing them correctly, and effectively. 3. If a person delights in telling you the faults of others, be sure he intends to tell others your faults. 4. Never be a minute too late. 5. Avoid loud talking and laughing in the streets. 6. The moral and intellectual man, seems to mould and modify the physical man. 7. We are filled with the life of heaven, just so far as we are emptied of our own, and find in us an utter inability to do good, without divine assistance.

A cloud lay cradled—near the setting sun—
A gleam of crimson—tinged its braided snow;
Long had I watched the glory—moving on,
O'er the still radiance—of the lake below.
Tranquil its spirit seemed—and floated slow;
Ee'n in its very motion—there was rest,
While every breath of eve, that chanced to blow,
Wasted the traveler—to the beauteous west—
Emblem, methought, of the departed soul,
To whose white robe, the gleam of bliss is given,
And by the breath of mercy—made to roll
Right onward—to the golden gates of heaven;
Where, to the eye of faith, it peaceful lies,
And tells to man—his glorious destinies.

238. *Pronunciation*, as has been observed, had a very comprehensive meaning among the *ancients*, taking in the whole compass of delivery, and involving every thing we see and hear in modern elocution: it is now confined within narrower limits, and has reference only to the manner of sounding words. It is much to be regretted, that there is not more agreement, even among literary and scientific men, with regard to this important branch of our subject: but when we reflect, that not one in a hundred, takes it up systematically, and masters its principles, it is not surprising that there is so much discrepancy. This consideration of inattention to the subject should put us on our guard against following their examples in every respect, and of yielding implicit obedience to their whims and oddities. There is so much self-love and pride of intelligence, as well as passion for novelty, prevalent in the world, that the student in elocution, as well as in every thing else, should cleave to acknowledged and well established principles; and regard what is most useful instead of what is new.

239. There are general as well as specific rules, for pronunciation: a partial idea of which, may be obtained from this manual of Elocution. The author has been engaged, for many years, in compiling a *Dictionary*, on an entirely new plan, so arranged, that when one has learned the definitions of a few hundred words, he can accurately define as many thousands; and with the use of his perfect alphabet, he will know the sound of every letter, the instant he sees it, and how to pronounce each word, without re-spelling, with the same facility. All things are governed by fixed principles, when they are in true order; and when the principles of Pronunciation are properly developed, and applied, they will be found as simple and effective, as those of Elocution and Music.

Notes. 1. As the voice is often affected, by a derangement of the respiratory and articulating organs; a few observations are made on some of their causes and remedies. 2. *Colds and Coughs*—are the effects of sudden exposure to a cold atmosphere, by which the pores of the skin, (which is an exhalent surface,) becomes constricted and obstructed; which obstructions may be removed, by restoring to the skin, (which is the safety-valve of the system,) its usual offices. When one has taken cold, the mucus membrane of the lungs, and air passages, (which are also exhalents,) emit a new fluid—to compensate for the interruption in the office of the surface of the body; and, as this new secretion consists of humors, which can be of no further use to the system, it excites a muscular effort, called a *Cough*; by which it is detached from the surface of this inner skin, and expectorated. One of the best remedies is a Vapor Bath, with an application of cold water, and friction immediately after.

Anecdote. A parish clerk, having, according to custom, published the banns of matrimony, between a loving couple, was followed by the minister, who gave out the hymn, commencing with these words—"Mistaken souls! that dream of Heaven."

Reason gains all men,—by compelling—none.

Proverbs. 1. Endeavor to improve in conversation. 2. He who is wise in small matters, will be wise in large ones. 3. Never say a foolish thing. 4. None can speak so feelingly of an advantage, as he who has suffered by neglecting it. 5. Let not the sun go down on your wrath. 6. Our minds are moulded and fashioned by the books we read. 7. Better be good, and not seem so, than seem good, and not be so. 8. A pleasant journey is dearly bought, with the loss of home. 9. He, only, is a man, who governs himself. 10. All have power to distinguish between right, and wrong. 11. Turn a deaf ear to obscene words. 12. All things are proven by contrast.

Good Sense. It will preserve us from censoriousness; will lead us to distinguish circumstances; keep us from looking after visionary perfection, and make us see things in their proper light. It will lead us to study dispositions, peculiarities, accommodations; to weigh consequences; to determine what to observe and what to pass by; when to be immovable, and when to yield. It will produce good manners, keep us from taking freedoms, and handling things roughly; will never agitate claims of superiority, but teach us to submit ourselves one to another. Good sense—will lead persons to regard their own duties, rather than to recommend those of others.

Varieties. 1. Is not a true knowledge of the Divine Being, the foundation of religion, and the corner-stone of the church? 2. Every improper indulgence of the passions, increases their strength for evil. 3. Few seem to be aware, how much depends on the culture of our social nature. 4. It is a great happiness—to be free from suspicion; but a greater, to be free from offence. 5. To be without passion, is worse than a beast; and to be without reason, is worse than a man. 6. The refined pleasures of a truly pious mind, are far superior to the coarse gratifications of sense. 7. God gave no faculty of mind, or body, to men, but those which he meant should be exerted, and honor him in his design; the perversion of those faculties, and acting from, in, and by them, contrary to God's design, makes the evil, disease, and death.

THE DAY OF LIFE.

The morning hours—of cheerful light,

Of all the day—are best;

But, as they speed their hasty flight,

If every hour—be spent aright,

We sweetly sink—to sleep—at night,

And pleasant—is our rest.

And life—is like a summer's day,

It seems so quickly past;

Youth—is the morning, bright, and gay;

And, if 'tis spent in wisdom's way,

We meet old age—without dismay,

And death—is sweet—at last.

Oft, the cloud, that wraps the present hour,

Lives—but to brighten—all our future days.

240. PAUSES, are indications of silence; they were introduced with the art of printing; and it is questionable, whether they have aided us much in learning to read or speak: for if there were no pauses, we should be compelled to exercise the mind, so far as necessary to understand the author. Pauses in speech, are analogous to rests in music; and there are seven different kinds in each art; all of which must be thoroughly understood, in their essence, to read, write, or sing correctly. The true principles of notation, or pauses, are found only in the measure of speech, which is based on the philosophy of mind, involving the exercise of thinking and feeling. The use of pauses is to aid in making the sense clearer, and should be only just long enough to answer their end.

241. There are TWO KINDS of pauses,—Grammatical and Rhetorical. Grammatical pauses are distinguished by characters, and are addressed to the eye, as well as to the ear. The shortest pause is called a comma, (,) which indicates a silence of one second. The teacher is recommended to count, at every pause, while the pupil reads; the same as is done at the rests in music; this exercise, is the surest to accomplish the object. *Ex. 1.* Do to others, as you would they should do to you. 2. None can be a disciple of the graces, but in the school of virtue. 3. Be armed with courage, against thyself, against thy passions, and against thy flatterers. 4. Every leaf, every twig, and every drop of water, teems with life. 5. The colors of the rainbow are—violet, indigo, blue, green, yellow, orange and red.

242. Examples to Illustrate the Pauses. The three grand degrees of all existences are—what is natural, HUMAN and DIVINE. The three grand divisions of all natural things are—earths, waters and atmospheres. The three kingdoms of nature are—the mineral, the vegetable, and the animal. The three divisions of the mineral kingdom are—the soils, the rocks, and the precious stones. The three divisions of the vegetable kingdom are—grasses, plants and shrubs, and trees. The three divisions of the animal kingdom are—into those that creep and walk on the earth, those that swim, and those that fly. Each of these divisions is divided in trines; according to which, all things exist, and subsist.

Anecdote. An agent, soliciting subscribers for a book, showed the prospectus to a man, who, after reading—"one dollar in boards, and one dollar and twenty-five cents in sheep,"—declined subscribing, as he might not have boards or sheep on hand, when called upon for payment.

The humble man, when he receives a wrong,
Refers revenge—to whom it doth belong.

Proverbs. 1. A bird is known by his note,—and a man by his talk. 2. There are many, who glory in their shame. 3. A good character—is a badge of excellence, that cannot long be concealed. 4. Never more, or less, than enough. 5. Some—rather imitate greatness, than goodness. 6. There is misery in want, and danger in excess. 7. Good sayings, belong to all; evil actions only to their authors. 8. A knowledge of the way, is a good part of the journey. 9. If we go wrong, the farther we go, the farther we are from home. 10. Reform yourself first, and then, others. 11. The fool—wanders; the wise—wanders. 12. Words are wind; seeing is believing.

Inadequacy of Language. Words—are poor weapons. The most beautiful verses—are those which we cannot express. The diction of every language is insufficient; and every day, the heart of man finds, in the delicacy of his sentiments, and the imagination discovers—in the impressions of visible nature, things, which the mouth cannot embody for want of words. The heart, and the thought of man—are like a musician—driven to play infinitely varied music—on an organ, which has but few notes. It is sometimes more advisable to be silent than to speak. Silence—is felt by the soul, and appreciated by God; and that is enough.

Varieties. 1. Is not the doctrine of the divinity, and humanity—of the Lord Jesus Christ, the touch-stone, by which the christian church is to be tried? 2. The life of a christian—is his walk; Christ is his way, and heaven—his home. 3. A coward in the field, is like a wise man's fool; he does not know what he professes; but a coward in the faith, is like a fool, in his wisdom, he does not profess what he knows. 4. Virtue—consists in the faithful performance of our duty, from love to God, and love to man; and vice—in the neglect of our duty from a love of self, and a love of the world. 5. The heart of a worthless man—is as unfixed, and changeable, as the fitful wind. 6. The tongue may speak the loudest; but the heart—the truest. 7. Look at the form, consider the desire, and act, and mark the end; for thereby you may know the nature of all created beings.

This world's not "all a fleeting show,
For man's illusion given?"—

He that hath sooth'd a widow's wo,

Or wip'd an orphan's tear, doth know

There's something here of Heaven.

And he, that walks life's thorny way,

With feelings calm and even,

Whose path is lit, from day to day,

By virtue's bright and steady ray,

Hath something felt of Heaven.

He, that the christian's course hath run,

And all his foes forgiven,

Who measures out life's little span

In love to God—and love to man,

On earth, hath tasted Heaven.