

**243. The Semicolon**—is an indication that we should pause long enough to count *two*, deliberately; and while we are thus resting, from physical effort, we can carry on our mental effort, for the purpose of producing the desired effect: for it is of the first importance, in reading and speaking, to keep the mind employed with the *thoughts* and *feelings*; even when there is no external act; except it may be the play of the facial muscles. 1. Envy not the appearance of happiness in any one; for you know not his secret grief. 2. The sign without the substance, is nothing; the substance without the sign, is all things. 3. None are so innocent, as not to be evil spoken of; none so wicked, as to want all commendation. 4. We may know what we will not utter; but we should never utter, what we do not know.

**244.** The following lines afford a good exercise, in the placing and use of the grammatical pause.

I saw a peacock with a fiery tail  
I saw a blazing star that dropt down hail  
I saw a cloud begirt with ivy round  
I saw a sturdy oak creep on the ground  
I saw a pismire swallow up a whale  
I saw the brackish sea brim full of ale  
I saw a phial glass sixteen yards deep  
I saw a well full of men's tears to weep  
I saw man's eyes all on a flame of fire  
I saw a house high as the moon or higher  
I saw the radiant sun at deep midnight  
I saw the man who saw this dreadful sight.

**245. Natural History**—involves the study of all the productions of nature, animal, vegetable and mineral; their qualities, relations and origin. It is divided into three kingdoms, giving rise to the corresponding sciences of Zoology, Botany and Mineralogy; which are divided into classes, orders, genera, and species, founded on prominent distinctions; in which, what most resembles the earth, are placed nearest in relation to it.

**Anecdote.** "How do you know," said a traveler to a poor wandering Arab of the desert, "That there is a God?" "In the same manner," (he replied,) "that I trace the footsteps of an animal,—by the prints it leaves upon the sand."

Nor let soft slumber—close your eyes,  
Before you've recollected thrice  
The train of actions—through the day;  
Where have my feet—chose out the way?  
What have I learn'd, where'er I've been,  
From all I've heard, from all I've seen?  
What know I more, that's worth the knowing?  
What have I done, that's worth the doing?  
What have I sought, that I should shun?  
What duty—have I left undone?  
Or into what new follies run?  
These self-inquiries—are the road,  
That leads to virtue—and to God.

**Proverbs.** 1. Prosperity—engenders sloth. 2. Laziness—grows on people; it begins in cobwebs, and ends in chains. 3. Many have done a wise thing; more a cunning thing; but very few—a generous thing. 4. What cannot be told, had better not be done. 5. No patience, no true wisdom. 6. Those that are careless of themselves, can hardly be mindful of others. 7. Contentment gives a crown, where fortune hath denied it. 8. He, who lives disorderly one year, does not enjoy himself for five. 9. Public men, should have public minds: or private ends will be served, at the public cost. 10. Mildness—governs better than anger. 11. While there is life, there is hope. 12. Good men—are a public good.

**Importance of Observation.** The external world is designed, by its Creator, to aid essentially in developing the human mind. Ten thousand objects appeal to our observation; and each one is a book—of the most interesting character, which can be had without money, and without price. But we must attend to the animate, as well as to the in-animate world,—to men, as well as to things. We should not be ashamed to ask for information, when we do not understand the *whys* and *wherefores*; nor fail of conversing with every one, who can impart to us useful knowledge.

**Varieties.** 1. Are christians prohibited the proper use of any natural good? 2. When the honor and interest of truth are concerned, it is our duty to use all lawful means—for its support and defence. 3. Toleration—is odious to the intolerant; freedom—to oppressors; property to robbers; and all kinds of prosperity to the envious. 4. General Washington was born, Feb. 22nd, (O. S.) 1732; and died, Dec. 14th, 1797, aged 67; 21 years after the Declaration of Independence. 5. What is the most perfect Government? that, where an injury done the meanest citizen, is considered an insult upon the constitution. 6. Grammar—speaks; Dialectics—teach truth; Rhetoric—gives coloring to our speech; Music—sings; Arithmetic—numbers: Geometry—weighs; and Astronomy—teaches us to know the stars. 7. As the Apostle saith, so it is, viz: The invisible things of God, and Divine Order, may be seen, and understood by those things which are made, in outward creation; even his eternal power and God-head.

Words are like leaves; and where they most abound,  
Much fruit of sense beneath—is rarely found.  
False eloquence, like the prismatic glass,  
Its gaudy colors spreads—on ev'ry place;  
The face of Nature—we no more survey;  
All glares alike, without distinction—gay:  
But true expression, like th' unchanging sun,  
Clears, and improves, whate'er it shines upon:  
It gilds—all objects, but it alters—none.  
Expression—is the dress of thought, and still  
Appears more decent—as more suitable.

**246. A Colon,** (:) marks a pause of three seconds; or while one can count three, deliberately. Principles—are tested by their application; but even then, we must think, as well as feel, and ascertain the *whys* and *wherefores*. 1. Read the sacred Scriptures: they are the dictates of divine wisdom. 2. Harbor no malice in thy heart: it will be a viper in thy bosom. 3. Do not insult a poor man: his situation entitles him to our pity. 4. He, that studies only man, will get the body without the soul: he that studies only books, will get the soul, without the body: wisdom says, study both. 5. Partially deaf persons, more easily hear a moderately loud voice with a clear articulation, than a very loud one, that is rapid and indistinct: so it is with a weak voice, in addressing a large assembly.

**247. COINCIDENCE.** Washington—was born, Feb. 22d, 1732; was inaugurated, 1789; and his term of service expired in the 66th year of his age: John Adams was born, Oct. 19, 1735; inaugurated, 1797; term expired in the 66th year of his age: Thomas Jefferson was born, April 2d, 1743; inaugurated, 1801; term expired in the 66th year of his age: Madison was born, March 5th, 1751; inaugurated, 1809; term expired in the 66th year of his age: Monroe was born, April 2d, 1759; inaugurated, 1817; term expired in the 66th year of his age: all these five presidents were men of the Revolution, and ended their term of service in the 66th year of their age.

**248. BREATHING.** When we sit at our ease, and are not exercising the voice, our breathing is slow and regular; and the more we speak, work, or sing, the more frequently must we inhale fresh air; because the expenditure is greater at such times: many persons fall victims to this neglect; and little is our primary instruction in reading calculated to aid us in appropriate breathing; the results of which are, exceedingly bad habits, inducing impediments in vocal efforts, disease and death. Oh, when shall we be wise, and understand these things! How hard to learn, even by experience!

**Anecdote.** A Mutual Mistake. Two gentlemen were riding in a stage-coach; when one of them, missing his handkerchief, rashly accused the other of having stolen it; but soon finding it, had the good manners to beg pardon for the affront; saying it was a mistake: to which the other replied, with great readiness, and kind feeling, "Don't be uneasy; it was a mutual mistake: you took me for a thief; and I took you, for a gentleman."

It is a vain attempt  
To bind the ambitious and unjust; by treaties;  
These—they elude—a thousand specious ways.

**Proverbs.** 1. Religion says—love all; and hate none. 2. Observe all those rules of politeness at home, that you would among strangers. 3. At the close of each day, carefully review your conduct. 4. Avoid unpleasant looks. 5. Be not over anxious for money. 6. Acquire the useful—first; the brilliant—afterwards. 7. A virtuous youth, will make a happy old age. 8. One ill example—spoils many good precepts. 9. It costs more to revenge injuries, than to bear them. 10. For the evidence of truth, look at the truth itself. 11. A friend is known, when needed. 12. Who robs a scholar, robs the public.

**Experience.** In early youth, while yet we live among those we love, we love without restraint, and our hearts overflow in every look, word and action. But when we enter the world, and are repulsed by strangers, and forgotten by friends, we grow more and more timid in our approaches, even to those we love best. How delightful to us, then, are the caresses of children! All sincerity, all affection, they fly into our arms; and then only, we feel the renewal of our first confidence, and first pleasure.

**Varieties.** 1. What is more revolting—than the idea of a plurality of Gods? 2. An evil habit, in the beginning, is easily subdued; but being often repeated, it acquires strength, and becomes inveterate. 3. The bee and the serpent—often extract the same juices; but, by the serpent, they are converted into poison; while by the bee, they are converted into honey. 4. He, that aims at the sun, will not hit it,—but his arrow will fly higher, than if he aimed at an object on a level with himself. 5. Is there not a place and state, for every one, and should not every one be in his proper state and place? 6. Those little words, "try," and "begin," have been great in their results: "I can't!"—never did anything, and never will: "Ill try!"—has done wonders. 7. The ministry of angels—is that of supplying us with spiritual reasons, truths, and love-principles, whensoever we stand in need of them.

Gold—many hunted, sweat—and bled for gold;  
Waked all the night, and labored all the day:  
And what was this allurements, dost thou ask?  
A dust, dug from the bowels of the earth,  
Which, being cast into the fire, came out  
A shining thing, that fools admired, and called—  
A god; and, in devout and humble plight,  
Before it kneeled, the greater—to the less.  
And on its altar—sacrificed ease, peace,  
Truth, faith, integrity; good conscience, friends,  
Love, charity, benevolence, and all  
The sweet and tender sympathies of life;  
And to complete the horrid—murderous rite,  
And signalize their folly, offered up  
Their souls, and an eternity of bliss,  
To gain them—what? an hour of dreaming joy;  
A feverish hour—that hastened to be done,  
And ended—in the bitterness of wo.



**249.** A *Period*, (,) shows that we should pause *four* seconds; or while we can count *four*, deliberately. 1. Envy *no* man. 2. Know *thyself*. 3. Guard against *idleness*. 4. Vilify *no* person's *reputation*. 5. Abhor a *falsehood*. 6. Blessed are the *poor* in *spirit*. 7. Jesus *wept*. 8. Hurt not *thyself*. 9. Cherish the spirit of *benevolence*. 10. Perform your duty *faithfully*. 11. Make a proper use of *time*. 12. Cultivate the *affections*. 13. Do good to *all*. 14. Be punctual in your *engagements*. 15. Love *humanity*. 16. Obey the *commandments*. 17. Live the *Lord's Prayer*. 18. Be *holy* and *just*. 19. Be *perfect*. 20. Live for *immortality*.

**250.** *Pythagorus*, about five hundred years before the *Christian era*, called the *visible universe*—by the very expressive *Greek* name, *ho kosmos*—THE ORDER, which we translate—the *world*. The *Platonic* school, afterwards, withdrawing attention from *general* nature, and fixing it on the *epitome*—MAN—began to call him—*ho mikros kosmos*, the *miniature* world; or, *order* in *miniature*. How much useful and instructive *history* there is in the origin of *words*! and it is gratifying to know, that these same *subjects* employed such minds as *Plato's*, more than two thousand years ago.

**251.** The *intellectual* physiognomy of *Chatham*—was of a *severe*, and commanding *order*; his *genius*—was eminently *practical*: and while *no* person—ever surpassed him, in the lofty *aspiration* and generous enthusiasm of *patriotism*, few have equalled him, in their calm and christian *application*. His *private* character,—shone with a *lustre*, very different from the unhealthy glare of *political* fame. His *correspondence*—presents him under an engaging *aspect*, and enables the reader to admire the *husband* and *father*, not less than the *statesman* and the *orator*.

**Anecdote.** *The Far West*. "Pray sir," said one gentleman to another, "Is not *Indiana*—the *Far West*?" "Oh no sir," was the reply. "Well, is not *Illinois*?" "Very far from it." "Surely then, when we cross the *Mississippi*, you are in the *Far West*!" "No, not exactly." "Where, then, is the *Far West*!" "Why sir, it is about a *half a mile* this side of *sunset*."

*Beware*, proud man, the *first* approach to *crime*.  
*Indulgence*—is most *dangerous*—nay, *fatal*,—*Resist*, or soon resistance is in *vain*.  
The *first*—leads to the *second*, then to the *third*.  
The *fourth* succeeds, until, *familiar* grown  
With *vice*, we start not—at our own *misdeeds*.  
*Temptation* comes, so clothed in *speciousness*,  
So full of *seeming*, we behold her not  
With *apprehension*, till her baneful *pow'r*  
Has wrestled with our *virtue*: *dreadful* state!  
When *vice* steals in, and, like a *lurking thief*,  
*Saps*—the *foundation* of *integrity*.

**Proverbs.** 1. Put not off *repentance*—till another day. 2. Rashness—is the fruitful parent of *misfortune*. 3. *Self-exaltation*—is the *fool's* paradise. 4. *Sweet* is the memory—of departed worth. 5. The *covetous* man—is his own tormentor. 6. Avail yourself of the *wisdom* and *experience* of others. 7. Be ambitious of *excelling*, that you may *do* and *get* the greater good. 8. The *first* step to *greatness* is—to be *honest*. 9. *Truth*—is the basis of all *excellence*. 10. *Unlawful* love—generally ends in *bitterness*. 11. They that *hide*, can *find*. 12. A penny *spared*, is twice *got*.

#### The Gentleman and his Tenant.

A *COUNTRY* gentleman—had an estate of two hundred pounds a year, which he kept in his own hands, till he found himself so much in *debt*, that he was obliged to *sell* one half to satisfy his *creditors*, and let the remainder to a farmer for one and twenty years. Before the expiration of his *lease*, the farmer asked the gentleman, when he came one day to pay his *rent*, whether he would *sell* the land he occupied. "Why, will you *purchase* it?" said the gentleman. "If you will *part* with it, and we can *agree*," replied the farmer. "That is exceeding *strange*," said the gentleman. "Pray, tell me how it *happens*, that I could not live upon *twice* as much land, for which I paid *no* rent, and that *you*, after regularly paying me a hundred a year for the *half*, are able, so soon, to *purchase* it." "The reason is *plain*," answered the farmer. "You sat still, and said, *Go*. I stood up, and said, *Come*. You lay in bed, and enjoyed your *ease*. I rose in the morning, and minded my *business*."

**Varieties.** 1. Who should be more *virtuous* and *intelligent*, than the *Teacher*, who is to *educate*, and form *characters*—for *time* and *eternity*? 2. The *happiness* of every one—depends more on the state of his *own* mind, than any *external* circumstance: may more than *all* external things put together. 3. *Borrowed* money—makes *time* short. 4. The *lowest* condition of life, with *prudence*, is better than the most *exalted* station, *without* it. 5. How *absurd*, to be *complaining*, and *tormenting* ourselves, for what it is impossible to *avoid*, or *attain*. 6. *Pause*, awhile, ye *travelers* on earth, and candidates for *eternity*, and contemplate the *universe*, and the *Wisdom* and *Love* of *Him* who made it. 7. Where there is *no* union with *God*, the *only* source of order, love and light, there is neither *order*, or *love*, or *light*, but their *opposites*. 8. *Art*—is long, *life*—is short.

How *terrible*—is *passion*! how our *reason*  
Falls down before it; while the tortured *frame*,  
Like a *ship*—dashed by fierce encountering *tides*,  
And of her *pilot* spoilt, drives round and round,  
The sport of *wind*—and *wave*.  
Our *passions*—always *fatal* counsel give;  
Through a *fallacious* glass—our *wrongs*—appear  
Still *greater*—than they are.

**252.** The *Interrogation*, (?) indicates a pause, equal to the *Colon*, or *Period*, according to circumstances. It is generally used as a sign of asking *questions*: though sometimes, it is one of the strongest modes of *affirmation*. 1. Can you *see*? 2. Can you *hear*? 3. Can you *taste*? 4. Can you *smell*? 5. Can you *feel*? 6. Who *are* you? 7. What are you *doing*? 8. Where are you *going*? 9. What is your *destiny*? 10. Who *made* you? 11. Of what are you *thinking*? 12. Whom do you *love*?

**253.** Among the examples above, are, the *first* five questions, that are *direct*: because they admit the answer, *yes*, or *no*; all such interrogations require the voice to glide *upward*, in asking them; the *last* seven questions are *indirect*; because they do *not* admit the answer *yes*, or *no*; all such interrogations require the voice to glide *downward*, in asking them. You can *test* the theory thus: Can you *see*? *Yes*; or *no*. Who *are* you? *Yes*; or *no*. The *former*—makes *sense*; the *latter* *nonsense*. Can you *hear*? *Yes*. Can you *taste*? *No*. What are you *doing*? *Yes*. Where are you *going*? *No*. However, it will be seen hereafter, that the slides of the voice, *up*, or *down*, may be *reversed*—in every instance, and yet make good *sense*.

**254.** *Direct Question* in reference to our *Living Temples*. Is not the *house*, in which we *live*, a very *curious* building? Can we conceive of *any* form—more beautiful than the *human* form, when it has not been *perverted*, or *deformed*? Who knows best, *we*, or our *Creator*, what is the proper *shape* in which we should be? Can we *mend* his works! Is any thing *beautiful*—that is not *useful*? Were we not made *right*, and have we not, in a measure, *unmade* ourselves! Is not our *house* a very *convenient* one, and its *furniture* admirably adapted to the wants of its *occupant*? Would it not be well—frequently to take a *view* of the *form*, *covering*, *apartments*, *furniture*, *employments*, *uses* and *abuses* of this wonderful house of ours?

**Anecdote.** *A Challenge*. After the battle of *Actium*, *Mark Antony*—challenged *Augustus*,—who disarmed him in the following words. "If *Antony*—is *wearry* of his life, there are *other* ways of despatch, besides *fighting* him; and for *my* part, I shall not trouble myself to be his *executioner*."

There are *some*—heart-entwining hours in life,  
With sweet *seraphic* inspiration rife;  
When mellowing *thoughts*, like *music* on the ear,  
Melt through the *soul*, and revel in a *tear*;  
And *such* are they, when, *tranquil* and *alone*,  
We sit—and ponder—on long *periods* flown;  
And, charmed by *fancy's* retrospective gaze,  
Live in an atmosphere—of *other* days;  
Till *friends* and *faces*, flashing on the mind,  
Conceal the *havoc*—time has left behind.

**Proverbs.** 1. Manifest no *excitement*, when a *mistake* is made. 2. Be *sincere*—in your professions of *friendship*. 3. Cultivate a *pure heart*, and you will have a pleasant *countenance*. 4. Never speak to the *disadvantage* of any one, unless *duty*—requires it. 5. Avoid light and trifling *conversation*. 6. A *child* answer, to a *rude* speech—costs but little, and is worth a *good deal*. 7. Dispel corroding *care*; and consider *yourself*—to give way to *passion*. 8. *Charity*—and *merit*; but *merit*—wins the *soul*. 9. *Patience*—and *estimation*, according to their *goodness*,—not according to their *dress*. 10. The *sincere* and *candid* man,—has nothing to *conceal*; for he speaks nothing but the *truth*. 11. Turn a *deaf ear* to *angry words*. 12. He who *promises*—runs in *debt*.

**Laonics.** We esteem *most* things according to their *intrinsic merit*; it is strange *MAN* should be an exception. We prize a *horse* for his *strength* and *courage*,—not for his *furniture*. We prize a *man* for his sumptuous *palace*, his great *train*, his vast *revenue*; yet these are his *furniture*, not his *mind*.

**Varieties.** 1. Which is the more *important*—and *useful* discovery, the *balloon*, or the *telegraph*? 2. What is the cause of *sea-currents*? 3. Will it take ages—to *discover* the truth; or ages—to *acknowledge* it, when it is discovered? 4. What is meant by the words, a *pure state of nature*? Do they not mean that state, in which the *condition*, *circumstances*, and *habits* of men—are in strict accordance with the *laws* of his *nature*? 5. Is not *Hip-poc-ra-tes* called the *Father of Medicine*? 6. If we are not *happy*, is it because our *Creator* has not endowed us with the capability of *becoming* so? 7. What is the *difference*—in reasoning from *facts* and *experience*, and reasoning from a *mixture* of *truth* and *falsehood*? Do not *many*—reason from the *latter*, instead of from the *former*?

#### THE BEACON,

The scene—was *more* beautiful—far to my eye  
Than if *day*—in its *pride*—had arrayed it;  
The *land-breeze* blew *mild*, and the *azure* arch'd *sky*  
Look'd *pure*—as the *Spirit* that made it  
The *murmur* rose *soft*, as I silently gaz'd  
On the *shadowy wave's* playful motion,  
From the *dim* distant *hill*, till the *beacon-fire* blaz'd  
Like a *star*—in the *midst* of the *ocean*.  
No longer the *joy* of the *saïlor* boy's breast  
Was heard in his *wildly* breath'd *numbers*,  
The *sea-bird*—had flown to her *wave-girdled* nest,  
The *fisherman*—sunk to his *slumbers*.  
One moment I look'd—from the *hill's* gentle *slope*,  
All *hush'd*—was the *billow's* commotion,  
And thought—that the *beacon* look'd *lovely* as *hope*,  
That *star*—on *life's* tremulous *ocean*.  
The *time*—is long past, and the *scene*—is *afar*,  
Yet, when my head—rests on its *pillow*,  
Will memory—sometimes—rekindle the *star*  
That blaz'd—on the *breast* of the *billow*.  
In *life's* closing hour, when the *trembling soul* flies,  
And *death*—stills the *heart's*—last emotion,  
O *then*—may the *seraph* of *mercy* arise!  
Like a *star*—on *Eternity's* ocean.



**255.** The exclamation *Point* (!) indicates about the same length of *silence*, as the *Interrogation*: but the slide of the *voice*, is generally *downward*, from the 6th or 8th note, because there is a kind of an *outflowing*, and then an *indrawing* of the mind,—an inflowing of the *affections*, that give rise to this *manifestation*. 1. What a beautiful *Lake*! 2. How delightful the *music* is! 3. What a splendid piece of *workmanship*! 4. How charming is the *prospect*! 5. What a majestic *scene*! 6. How inimitable those *strains* are! 7. What a piece of work is *man*! 8. How glorious are all the *works of God*! 9. What splendid views of *heaven*! 10. How majestically—the *Sun*—wheels his mighty round!

**256.** *Examples of Exclamation.* 1. *Fathers!* Senators of *Rome!* the arbiters of *nations!* to you I fly for *refuge!* 2. *Eternity!* thou *pleasing,* dreadful thought! 3. Behold the daughter of *innocence!* what a *look!* what *beauty!* what *sweetness!* 4. Behold—a *great,* a *good man!* what *majesty!* how *graceful!* how *commanding!* 5. O, venerable *shade!* O, illustrious *hero!* 6. *Farewell!* a long *farewell!*—to all my *greatness!* 7. It stands—*solid and entire!* but it stands *alone!*—and it stands amidst *ruins!* 8. I am stripped of all my *honor!* I lie prostrate on the *earth!* 9. *Leave me!* oh! *leave me to repose!* 10. *Hear me,* O *Lord!* for thy *loving kindness is great!*

**257.** *Natural Theology.* From the *external and internal evidences* afforded us, from *creation*, and the *modes of existence*, we assume, that *man*—is naturally a *religious being*: the stamp of the *Deity* is upon him even before his *birth*; and in every *subsequent* stage of his existence, no matter what may be his *social, moral or civil condition*, that stamp—*remains* with him. It is not to be found on the *Jew and Christian* only, but on *all men*, in all *ages, climes, and conditions* of life.

**Anecdote.** A *Lawyer and Physician*, having a dispute about *precedence*, referred the case to *Diogenes*, the old *philosopher*; who gave judgment in favor of the *Lawyer*, in these words: "Let the *thief go before*, and let the *executioner follow after.*"

The *rill*—is *tuneless*—to his ear, who feels  
No harmony *within*; the south *wind*—steals  
As *silent*—as *unseen*—among the leaves.  
Who has no *inward beauty*, none *perceives*,  
Though all *around* is beautiful. Nay, more—  
In nature's *calmest hour*—he hears the roar  
Of *winds*, and flinging *waves*—put out the *light*,  
When *high*—and angry *passions* meet in fight;  
And, his *own spirit* into *tumult* hurled,  
He makes a *turmoil*—of a quiet *world*:  
The *fiends* of his *own bosom*—people *air*  
With *kindred fiends*, that *hunt him*—to *despair*.  
Not rural *sights* alone—but rural *sounds*  
Exhilarate the *spirits*.

**Proverbs.** 1. *Great designs*, and small *means*—have been the ruin of *many*. 2. He, is a slave to the *greatest* slave, who serves none but *himself*. 3. Correct the errors of *others*, when you *can*, and inspire them with the love of *goodness and truth*. 4. It is the act of a *base mind*, to *deceive*, by telling a *lie*. 5. *Liberality*—consists less in giving *profusely*, than in giving *judiciously*. 6. The *head and feet cool*; the *rest* will take little *harm*. 7. We know *well*, only what has cost us *trouble to learn*. 8. "*Haste not, rest not!*" was the motto on *Goethe's ring*. 9. Keep your *thoughts*—*close*, and your *coun-tenance*—*open*, and you may go *safely* through the world. 10. With the *humble*, there is perpetual *peace*. 11. *Long* is the arm of the *needy*. 12. *Poverty* is an evil *counsellor*. 13. *Delay*—often makes one *wise*.

**War and Truth.** A *wise minister* would rather preserve *peace*, than gain a *victory*; because he knows that even the most *successful* war leaves a nation *poor*, and always more *profligate*, than before it. There are *real evils* that cannot be brought into a list of *indemnities*, and the demoralizing influence of *war* is not among the *least* of them. The triumphs of *truth* are the more *glorious*, chiefly, because they are the most *bloodless* of all *victories*, deriving their highest *lustre* from the *saved*, not from the *slain*.

**Varieties.** 1. It is the nature of *truth*,—never to *force*. 2. Is not the science of *human nature*, very *comprehensive*, as well as *complicated and profound*? 3. How can the mere *knowledge* of historical events—avail to the *salvation* of the *soul*? 4. What is meant by the martyr *Stephen*, seeing the *HEAVENS OPENED*; and, *John's* being in the *spirit*, on the *Lord's day*? 5. To see *spiritual* existences, must not the eyes of the *understanding* be opened! 6. There is but one *law in being*, which the *Lord fulfilled*, and *went* through, in the world: He passed through the whole *circle*—of both *spiritual and natural order*, and assumed *all states*, possible for man to be in, when in progression from the state of *nature*,—to that of perfect *grace*; and by *virtue* thereof, can touch us—in all states of *trial*, we can possibly be in.

'Tis the quiet hour—of *feeling*,  
Now—the busy day is *past*,  
And the *twilight* shadows—stealing,  
O'er the *world*—their *mantle* cast;  
Now, the *spirit*, worn and *saddened*,  
Which the cares of *day* had bowed,  
By its gentle *influence*—gladdened,  
Forth emerges from the *cloud*;  
While, on *Memory's* magic pages,  
Rise our long lost *joys* to light,  
Like shadowy forms—of *other ages*,  
From the oblivious breast of *night*;  
And the *loved*—and *lost*—revisit  
Our fond *hearts*, their place of *yore*,  
Till we long with *them* to inherit  
Realms above—to part—no more.

The *patient* mind, by *yielding*, overcomes.

**258.** The *Parenthesis* (—) shows, that the words included within it, must be *read*, or *spoken*, on a lower *pitch*, and with a quicker *movement*, than the other parts of the sentence; as though anxious to get *through* with the *explanation*, or *illustrative matter*—*contained* in it; and the *parenthetical clause*, generally, has the same *slide*, or *inflection* of voice, as the last *word* of the sentence, immediately *preceding* it. 1. An *honest man*, (says Mr. Pope,) is the *noblest work of God*. 2. *Pride*, (as the *Scripture* saith,) was not made for *man*. 3. The *Tyrians* were the *first*, (if we are to believe—what is told us by writers of the highest *authority*,) who learned the art of *navigation*. 4. *Know ye not, brethren*, (for I speak to them that *know* the law,) how that the *law*—hath *dominion* over a man—as long as he *liveth*?

**259.** That *strong, hyperbolic manner*, which we have long been accustomed to call the *Oriental* style of poetry, (because some of the earliest poetical *productions*—came to us from the *East*,) is, in truth, no more *Oriental*, than *Occidental*; it is characteristic of an *age*, rather than of a *country*, and belongs, in some manner, to *all nations*, at that period, which gave rise to *music and song*.

**260.** *MINERALOGY*—treats of *minerals*; their *properties, composition, classification, and uses*. A *mineral*—is an *organic natural substance*, either *gaseous*, as *air*; *liquid*, as *water*; or *solid*, as *earth and stones*: it is inseparably connected with *GEOLGOGY*, which treats of the structure of the *earth*, and the masses that *compose* it; also, of the *changes* it has undergone, and to which it is *still exposed*; while its *practical importance* is recognized in *Agriculture, Mining, and Engineering*, it ranks with *Botany and Chemistry* in its *recondite developments*, and with *Astronomy*—in the sublimity of its *themes and results*, as one of the most *profound and interesting* of the *sciences*.

**Anecdote.** *Fashion's Sake.* Lord Mansfield, being willing to *save* a man, who had stolen a *watch*, directed the *jury*—to bring it in value—*ten pence*. "Ten pence, my Lord!" said the *prosecutor*; "why, the very *fashion* of it cost *fifty shillings*." His lordship replied, "Perhaps so; but we cannot *hang* a man for *fashion's sake*."

I venerate—the *pilgrim's* cause,  
Yet, for the *real man*—*dare* to plead:  
We—bow to *Heaven's* recorded laws,  
He—turn'd to *Nature*—for a *creed*;  
Beneath the *pillar'd dome*,  
We—seek our *God* in *prayer*;  
Through boundless *woods*—he loved to roam,  
And the *Great Spirit*—worshiped *there*.  
But one, one fellow-throb with us he felt;  
To one *Divinity*—with us he knelt—  
*Freedom!* the self-same *freedom*—we adore,  
Bade him—defend his violated *shore*.

**Proverbs.** 1. *Discord*—reduces *strength*—to *weakness*. 2. No *sweet*, without some *sweat*: no *pains*, without some *gains*. 3. Whatever you do, do it to some *purpose*; whether *conquering*, or *conquered*. 4. We are inclined to believe those we do not *know*, because they have never *deceived* us. 5. *Gentleness*—often disarms the *fierce*, and melts the *stubborn*. 6. Stake even *life*, if necessary, in the support of *truth*. 7. *Listen*—to the voice of *experimental truth*, and *confide*—in her *opinion*. 8. A good *appetite*—gives relish to the most *humble fare*. 9. There is no secret in the *heart*, that our *actions* do not disclose. 10. Where there is a *will*, there is a *way*. 11. *True valor*—is *fire*; *boasting*—is *smoke*.

**The Telescope.** A *spectacle-maker's boy*, amusing himself in his father's *shop*, by holding two *glasses* between his *finger and thumb*, and varying the *distance*, the *weathercock* of the church spire, (*opposite* them,) seemed to be much *longer* than ordinary, and apparently much *nearer*, and turned *upside down*. This excited the *wonder* of the father, and led him to *additional experiments*; and thence resulted that astonishing *instrument*, the *telescope*, as invented by *Galileo*, and perfected by *Herschell*. This is only *one instance*, among *thousands*, that show great *effects* may result from small *causes*.

**Varieties.** 1. Is not *prejudice*—*inveterate*, in proportion to its *irrationality*? 2. The most *delicate*, and the most *sensible*, of all pleasures—consists in promoting the happiness of *others*. 3. *Wit*—sparkles as a *meteor*, and like it, is *transient*; but *genius*—shines like a splendid *luminary*, marking its course in traces that are *immortal*. 4. Men can have no *principles*, unless they are *revealed* to them by *Deity*. 5. Is there anything that *melts*—and *conquers*—like *love*? 6. *Confessing* a *folly*, or *crime*, is an act of *judgment*: a *compliment*—we rarely *pass* on ourselves. 7. *Spiritual truth*, is the light of *heaven*: the *good*—*proper* to it, is the *heat*, or *love* thereof; to be *filled* with *both*, is the *perfection of life*, and true *salvation*; conferable, only, by the *Lord Jesus Christ*, the giver of *eternal life*, and our *Redeemer and Savior*.

Besides, *school-friendships* are not *always* to be found  
Though fair in *promise*, *permanent* and *sound*;  
The most *disinherited* and *virtuous* minds,  
In early *years* connected, time *unbinds*:  
New *situations*—give a *diff'rent* cast  
Of *habit, inclination, temper, taste*;  
And *he*, that seem'd our *counterpart* at *first*,  
Soon shows the strong *similitude* *revers'd*.  
Young *heads* are *giddy*, and young *hearts* are *warm*,  
And make *mistakes*—for *manhood* to *reform*.  
*Boys* are at *best*, but pretty *buds* unblown, [*known*];  
Whose *scent and hues*—are rather *guess'd* than  
*Each*—dreams that *each*—is just what *he appears*,  
But learns his *error*—in *maturer years*,  
When *disposition*, like a *sail* unfur'd,  
Shows all its *rents and patches* to the *world*.



**261.** The *Rhetorical Pause*—is dictated by the *thought* and *feeling*, and is usually addressed only to the *ear*; it is here indicated generally, by a *dash* (—) and its *length*—must be determined by the *subject*, and *occasion*; it is usually, however, about the length of a *Semicolon*, or *Colon*: and one thing must be *distinctly* observed, that the *reader* and *speaker*—is always to inhale *breath*—at every *Rhetorical Pause*, and generally, at each *Grammatical Pause*; if the system be *relaxed*, inhalation will be almost sure to take place. Indeed, one of the great secrets of *reading*, *speaking* and *singing*—for *hours* in *succession*, with *effect*, and without *injurious exhaustion*, consists in the proper *management of the breath*: not that there should be anything *stiff* and *mechanical* in the act; for *all* must be the result of the perfect freedom of *nature*.

**262.** The *Rhetorical Pause* always occurs either *before* or *after*—the important *word*, or *words*, of a sentence: if the *significant* word or phrase, is at the *beginning*, this pause is made immediately *after* it; but if such word or phrase, is at the *end* of the sentence, the pause occurs *before* it. The *design* of the pause is, in the *first* instance, to produce a *retrospection of mind*; and in the *second*, to excite *attention* and *expectation*. *EX.* 1. *Industry*—is the guardian of *innocence*. 2. *Imagery*—is the garb of *poetry*. 3. *To err*—is *human*; to *forgive*—*DIVINE*. 4. *Prosperity*—gains friends; adversity—tries them. 5. *Feelings*—generate *thoughts*; and *thoughts*—reciprocate *feelings*. 6. *Vanity*—is pleased with *admiration*; *Pride*—with *self-esteem*. 7. *Dancing*—is the poetry of *motion*. 8. *Some*—place the bliss in *action*; *some*—in *ease*; Those call it *pleasure*; and *contentment*, these. 9. *To hope for perfect happiness*—is *vain*. 10. *And now*—abideth *Faith, Hope, Charity*; these *three*; but the *greatest* of these is—*Charity*.

**263.** Individuals of both sexes, often complain of a very unpleasant sensation at the pit of the stomach; some call it a "death-like feeling;" others speak of it as if "the bottom had fallen out:" one of the principal causes is a want of the proper action of the breathing apparatus: the abdominal and dorsal muscles become relaxed, by wrong positions and want of appropriate exercise and food; when their contents fall by their own weight, and the diaphragm does not, consequently, act in a healthy manner. The remedy is a return to the laws of life and being, as here exhibited.

*Conscience*—distasteful truths may tell,  
But mark her sacred dictate—well;  
Whoever—with *her*—lives at *strife*,  
Loses their better friend—for *life*.

**Proverbs.** 1. *Pride*—is the offspring of *folly*, and the plague of *fools*. 2. A *bad man's dislike*, is an *honor*. 3. The *condemnation*—of some persons—is *praise*; and their *praise*, is *condemnation*—in the eyes of the *world*. 4. It is a base thing—to *lie*; *truth*—alone, becomes the *ingenious* mind. 5. *Riches*—either *serve* or *rule*, every one who possesses them; and thus, they are either *blessings*, or *curse*s. 6. In cases where *doubt* exists, always lean to the side of *mercy*. 7. *Poets*—are *born* such; *orators*—are *made* such. 8. *Malice*—is a *mean*, and *deceitful* engine of *mischief*. 9. *Nature*—is superior to *Art*: have *faith* in her, and *success* is *yours*. 10. *All* rules and principles, to be of *use*, must be *understood*, and *practical*. 11. The *offender*—rarely *pardons*. 12. *Might* too often makes *right*. 13. *Truth* has a good basis.

**Anecdote.** When the *painter*, Leonardo da Vinci, lay upon his *death-bed*, the *king* came to see him; and out of respect, he raised himself from the *pillow*; but the effort being too *great*, he fell back; when the *king* caught him, and he expired in his *arms*. The *king* was much *affected* with the event, and left the chamber in *tears*; when his *nobles*—endeavored to *soothe* him, saying,—“Consider, he was only a *painter*.” “Yes, yes,” replied the monarch, “I *do*; and though I could make a *thousand*—such as *you*, yet *God* alone can make such a *painter*, as *Leonardo*.”

**Justice.** How many *tedious* and *ruinous* law-suits—might have been *avoided*, had the parties *concerned*—patiently examined the *facts*, with *coolness* and *deliberation*; instead of giving way to the *blindness of interest* and to *passion*, by which mutual *hatreds* have been generated, or *blood* spilled,—when a generous search after *truth*, and a love of *justice*—would have prevented all the *evil*.

**Varieties.** 1. What is *requisite*—for the right formation of *character*? 2. The *true* disciples of *nature*—are regardless who accompanies them, provided *she* be the *leader*: for *nature*, like *truth*, is *immutable*. 3. There is no *pride*—equal to *theirs*, who rise from *poverty*—to *riches*; for *some*—have even forgotten their *own relations*. 4. That form of government is *best*, which is best adapted to the *state of the people*, and *best administered*. 5. *Cyrus*, when *young*, being asked—what was the *first* thing to be learned; replied,—To speak the *truth*. 6. The *orator's field*—is the *universe of mind*—and *matter*: and his *subjects*—all that is—and can be known—of *God*—and *man*. 7. Every *aspiration*, *desire*, and *thought*—is heard and *accepted*—in *heaven*, when we surrender our *whole life* to the *Lord's government* and *providence*.

Gather the *rose-buds*—while ye *may*,  
Old *Time*—is still a-flying;  
And that same *flower*, that *blooms* to-day,  
To-morrow, —shall be *dying*.

**264. MISCELLANEOUS EXAMPLES OF ALL THE PAUSES.** The pupil must not rely too much on these *external* indications of silence; for they are only *general* rules: hence the necessity of being governed by the promptings and guidance of his *own feelings* and *thoughts*, after bringing them in subjection to *goodness* and *truth*; of which reason—always approves. 1. The *ostentatious*, *feeble*, *harsh*, or *obscure* style, is always *faulty*; and *perspicuity*, *strength*, *neatness*, and *simplicity*—are *beauties*—ever to be aimed at. 2. Be wise to-day, 'tis *madness* to defer; *next day*—the fatal *precedent* will plead. Thus *on*, till *wisdom*—is *pushed out of life*. 3. How noble 'tis, to own a *fault*; how *generous*,—and *divine*—to *forgive* it! 4. *Who* can forbear to smile with *nature*? Can the *stormy passions*—in the *bosom* roll, while *every gale*—is *peace*, and *ev'ry grove*—is *melody*?

**265.** 1. The *evidence*—that *TRUTH* carries with it, is superior to all *argument*, and *miracles*: and it wants neither the *support*, nor dreads the *opposition*, of the *greatest* abilities. 2. *True* modesty is ashamed to do what is repugnant to *reason*, and common *sense*; *false* modesty—to do what is opposed to the humor of the *company*; *true* modesty avoids whatever is *criminal*; *false* modesty—whatever is *unfashionable*. 3. *Some*—live *within* their means; and *some*—live *beyond* their means. 4. “To what *party* do you belong?” said a noisy *politician*, to one whose *soul*—grasped the interests of his *whole country*. “To what *party* do I belong?” replied the *patriot*; “I belong to no *party*, but my *country's party*.”

*Punctuate the following, by reading it correctly.*

There is a lady in this land  
Has twenty fingers on each hand  
Five and twenty on hands and feet  
All this is true without deceit.

**266. BOTANY**—treats of *plants*—their structure, growth, classification, description, localities and uses. They are organized bodies, and endowed with *life*; but they differ from animals, in wanting *sensation* and *voluntary motion*: they differ from *minerals*, in possessing *life*; and they contain *organs*, by which they assimilate new *matter* to increase their *substance*, and promote their *growth*. The *study* of botany is highly *interesting* and *useful*; not only on account of the *beauty* and *variety* of plants, but of the important *purposes* to which they may be applied in sustaining *life* and curing *disease*: it is necessary to aid in the development of *body* and *mind*.

**Anecdote.** One day, when the *moon* was under an *eclipse*, she complained thus to the sun for the discontinuance of his favor; “My *dearest friend*,” said she, “why do you not *shine* upon me as you *used* to do?” “Do I not *shine* upon thee?” said the sun; “I am very sure I *intend* it.” “O *no*,” replied the moon: “but now I see the *reason*; that *dirty planet*, the *earth*, has got between us.”

**Proverbs.** 1. By *deferring* our repentance—we *accumulate* our sorrows. 2. *Complaisance*—renders a *superior*—*amiable*, an equal—*agreeable*, and an *inferior*—*acceptable*. 3. A *wound* given by a *word*, is often harder to be *cured*, than one made by the *sword*. 4. The *human form* is the *noblest*, and most *perfect*, of which we can *conceive*. 5. *Intentions*, as well as *actions*, must be *good*, to be *acceptable*. 6. *Every scene in life*, is a *picture*; of which *some part* is worthy of *attention*. 7. Receive *instruction* with *gratitude*. 8. To such as are *opposed* to *truth*, it seems *harsh* and *severe*. 9. Never *reproach* another for doing *wrong*; unless you are sure he has *done* it. 10. *Knowledge*, to be a *good thing*, must be rightly *applied*. 11. *Replies*—are not always *answers*. 12. A *chaste eye*—banishes *evil desires*. 13. *Respect* and *contempt*, spoil many a one.

**Refinement.** It is a *doubt*, whether the *refinements* of modern times *have*, or have *not*, been a *drawback* upon our *happiness*: for *plainness* and *simplicity of manners* have given way to *etiquette*, *formality*, and *deceit*; whilst the ancient *hospitality* has now almost *deserted* our land; and what we appear to have gained in *head*, we seem to have lost in *heart*.

**Varieties.** 1. What is the *difference* between the *internal* and *external* man? between an *internal* and *external* state of *mind*? 2. *Love to God* and *love to man*,—is the *life* and *soul*, of all sound *philosophy*; consequently, no one can become a *philosopher*, who is not a *good man*. 3. *Riches*, and *cares*, are generally *inseparable*; and whoever would get rid of *one*, must become *divested* of the *other*. 4. The acquisition of useful *knowledge*,—is often *difficult* and *troublesome*; but *perseverance*—will reward us for our *toil*. 5. If we regard our *present* views—as an *infallible* test of *truth*, whatever does not *conform* to them, we set down as *false*, and *reject* it. 6. *Ignorance of a fact*—may *excuse*; but not *ignorance of the law*—which every one is supposed to be *acquainted* with. 7. *Man's will*, and *understanding*,—are *receptacles of life*, not *life itself*; as is the *reception*, such is the *persuasion*, *faith*, *wisdom*, *light*, and *love*.

I care not, *Fortune!* what you me *deny*;  
You cannot rob me of free nature's *grace*;  
You cannot shut the windows of the *sky*,  
Thro' which *Aurora* shows her bright'ning *face*;  
You cannot bar my constant feet—to *trace*  
The *wood* and *lawns*, by living stream at *eve*;  
Let *health* my *nerves* and *finer fibres* brace,  
And I their *toys*—to the *great children* leave:  
Of *fancy*, *reason*, *virtue*—*nought* can me bereave.

Another day—is added to the *mass*  
Of buried *ages*. Lo! the *beauteous moon*,  
Like a fair *shepherdess*, now comes *abroad*,  
With her full flock of *stars*, that roam around  
The *azure meads* of *heaven*. And O how *charmed*,  
Beneath her *loveliness*, *creation* looks!  
Far-gleaming *hills*; and *light-inweaving streams*,  
And sleeping *boughs*, with *dewy lustre* clothed,  
And *green-haired valleys*—all in *glory* dressed,—  
Make up the *pageantry of night*.



**267. DELIVERY AND PAINTING.** There is a striking *analogy* or *correspondence*, between *painting* and *delivery*. We have, what are called, seven primary colors, and seven pitches of sound—though strictly speaking, but three of each. Letters are like compounded paints; words like paints, prepared for use; and, when these words are arranged into proper sentences, they form pictures on the canvas of the imagination. Let the following beautiful landscape be sketched out in the mind: "On a MOUNTAIN, (stretched beneath a hoary willow) lay a shepherd swain, —and view'd the rolling billow." Now review it; and see every thing as it is—the mountain covered with trees; the shepherd, reclining under the willow tree, with his flock nearby, some feeding, and some lying down; and what is he doing? Looking out upon the ocean, covered with pleasure boats, vessels, &c. In this way, you may behold, with the mind's eye, (for the mind has its eye, as well as the body,) the ideas of the author; and then picture out whatever you hear and read, and give to it life, habitation, and a name; thus you will see the thoughts, receive the light, and catch, or draw out their latent heat; and having enlightened and warmed your own mind, you will read and speak from your own thoughts and feelings,—and transfer the living, breathing landscapes of your mind to others, and leave a perfect daguerreotype likeness on the retina of their mind's eye: you feel and think, and therefore speak; and thus you can memorize, so as not to forget: for you will have it by heart.

**268. La Fayette.** I see the marshals of Napoleon (gorged with the plunder of Europe, and stained with its blood) borne on their flashing chariot-wheels—through the streets of Paris. I see the ministers of Napoleon filling the highest posts of trust and honor—under Louis the XVIII.; and I see the friend of Washington, (La Fayette,) glorious in his noble poverty, looking down from the calm and placid height of his consistency and his principles,—on their paltry ambition, and its more paltry rewards.

**Anecdote. Means of Happiness.** Socrates, when asked his opinion of the king of Persia, and whether he judged him happy,—replied, "he could not tell what to think of him; because, he knew not how much he was furnished with virtue and learning."

Magic, wonder-beaming eye;  
In thy narrow circle—lie  
All our varied hopes—and fears,  
Sportive smiles—and graceful tears;  
Eager wishes,—wild alarms,  
Rapid feelings,—potent charms,  
Wit and genius, taste and sense,  
Shed through thee—their INFLUENCE.

When lovers meet—in adverse hour,  
'Tis like the sun-glimpse—through the shower,  
A watery ray—an instant seen,  
The darkly changing clouds—between.

**Proverbs.** 1. The act—does not constitute guilt in the eye of the law so much as the design. 2. A certain degree of modesty and reserve, in young persons, is a sure passport to the good will of their superiors. 3. The diligent and industrious—generally prosper; while the indolent—pine in want. 4. Keep your passions in subjection; for unless they obey you, they will govern you. 5. In imparting to a friend—a knowledge of our misfortunes, we often feel them lightened. 6. The body may be enslaved; but no human power can control the mind, without its consent. 7. A flowery path—is not that which conducts us to glory. 8. Let us use, not abuse—the good things of life. 9. A good reputation—is preferable to a girdle of gold. 10. Lofty towers—tumble with a tremendous crash. 11. Dig not your grave with the teeth. 12. April showers, make May flowers.

**Enjoyment.** When I walk the streets, I use the following natural maxim, viz. that he is the true possessor of a thing who enjoys it, and not he that owns it without the enjoyment of it; to convince myself that I have a property in the gay part of all the gilt chariots that I meet, which I regard as amusements, designed to delight my eyes, and the imagination of those kind of people, who sit in them, gaily attired, only to please me. I have a real, and they only an imaginary, pleasure from their exterior embellishments. Upon the same principle, I have discovered that I am the natural proprietor of all the diamond necklaces, the crosses, stars, brocades, and embroidered clothes, which I see at a play or birth-night, as giving more natural delight to the spectator, than to those that wear them. And I look on the beaux and ladies, as so many parquets in an aviary, or tulips in a garden, designed purely for my diversion. A gallery of pictures, a cabinet, or library, that I have free access to, I think my own. In a word, all that I desire is the use of things, let who will have the keeping of them. By which maxim I am grown one of the richest men in the world; with this difference, that I am not a prey to my own cares, or the envy of others.

**Varieties.** 1. Can we be responsible, without being endowed with freedom, and rationality? 2. Perfect freedom is the birth-right of man, and heaven forbid that any human authority should infringe upon it; but in the exercise of this right, let us be humble and discreet, and never do wrong. 3. If the roots be left, the grass will grow again. 4. Brutes—have a language peculiar to themselves; so have deaf and dumb persons. 5. There are merchants—with the sentiments, and abilities, of statesmen; and there are persons in the ranks of statesmen, with the conceptions and characters of pedlars. 6. The natural world is a world of dreams; for nothing is—as it appears; but the spiritual world—is a world of realities, where we shall see as we are seen, and know—as we are known. 7. The granary—of all heavenly seed, is the Word of God; the ground—is our will, in which that seed must be sown.

**269. This Word - Painting,** being a subject of such great importance, and one that is inseparably connected with emphasis, we will dwell upon it a little longer, and apply it practically; for—unless we get into the internals of the subject, all our efforts will be nearly unavailing. A very good way to perfect ourself in this style of painting, is—to close the eyes, after having memorized the words, (or get some one to read them deliberately,) and infix the thoughts and feelings of the author in the mind, and let there be a commingling of them with your own, in such a way, that there will be an entire re-production, and re-formation of them,—a new creation. The effect of this kind of exercise on the mind, will be like that of the warm sun, and refreshing rain, in developing and perfecting vegetation.

#### THUNDER STORM ON THE ALPS.

Far along  
From peak to peak, the rattling crags among,  
Leaps the live thunder! not from one lone cloud,  
But every mountain—now, hath found a tongue,  
And Jura—answers through her misty shroud,  
Back to the joyous Alps, who called aloud.

Thy spirit—Independence,—let me share,  
Lord of the lion heart—and eagle eye!  
Thy steps I follow, with my bosom bare,  
Nor heed the storms that howl across the sky.

'Tis greatly wise—to talk with our past hours,  
And ask them—what report—they bore to heaven;  
And how they might have borne—more welcome news;  
Their answers—form—what men—experience call.

**270. CHEMISTRY**—treats of the composition of all material substances, their sensible properties and relations, and the effects produced upon them—by cohesion, affinity, light, heat, and electricity. Its study—reflects light upon all these effects, and is subsidiary to the natural and medical sciences: indeed, its application extends throughout the wider range of all the physical arts; and hence, ranks among the most useful of the sciences. If the fair sex—would understand this subject, only so far as it relates to house-keeping, they would see, that there is no necessity of having poor soap, or bad bread, or of making other mistakes in their culinary preparations.

**Anecdote. Mad Man.** A man, who was apparently more of a wit—than a mad-man, but who, notwithstanding, was confined in a mad-house, being asked how he came there, answered—"Merely a dispute of words; I said that all men were mad; and all said I was mad; the majority—carried the point, and here I am."

Walls of brass—resist not  
A noble undertaking,—nor can vice—  
Raise any bulwark—to make good a place,  
Where virtue—seeks to enter.

Lovers say, the heart—hath treble wrong,  
When it is barred—the aidance of the tongue.

**Proverbs.** 1. He, whose expenditure is more than his income, must be poor; but he that receives more than he spends, must be rich. 2. What some speakers fail in, as to depth, they make up as to length. 3. Money, earned with little labor, is generally spent with little consideration. 4. We often lose those things that are certain, while we pursue others that are doubtful. 5. He, who knows nothing, doubts nothing. 6. Many persons feel an irreconcilable enmity—towards those whom they have injured. 7. Without sweat and labor, no work is perfected. 8. Accumulated wealth—brings care, and a thirst for increasing riches. 9. Whether in prosperity, or adversity, we should always endeavor to preserve equanimity. 10. Do not grieve for that which is irrecoverably lost. 11. Use soft words, and hard arguments. 12. A full purse never lacks friends.

**Dissimulation.** Dissimulation in youth, is the forerunner of perfidy in old age; its first appearance—is the fatal omen of growing depravity, and future shame. It degrades parts and learning, obscures the lustre of every accomplishment, and sinks us into contempt. The path of falsehood is a perplexing maze. After the first departure from sincerity, it is not in our power to stop; one artifice unavoidably leads on to another; till, as the intricacy of the labyrinth increases, we are left entangled in our snare.

#### VARIETIES.

Pain—is perfect misery, the worst of evils;  
And excessive, overturns all patience.

'Tis base—to change with fortune, and deny  
A faithful friend, because in poverty.

Who lives to nature,—rarely can be poor;  
Who lives to fancy, never can be rich.

Music—resembles poetry; in each—  
Are nameless graces, which no methods teach,  
And which a master's hand alone—can reach.

Bright-eyed fancy—hovering o'er,  
Scatters—from her pictured urn,  
Thoughts—that breathe, and words—that burn.

If good—we plant not, vice—will fill the place,  
And rankest weeds—the richest soil—deface.

But the good man, whose soul is pure,  
Unspotted, and of pardon—sure,  
Looks thro' the darkness of the gloomy night,  
And sees the dawning—of a glorious light.

Would you taste the tranquil scene?  
Be sure your bosom—be serene;

Devoid of hate, devoid of strife,  
Devoid of all that poisons life.

And much it 'vails you—in their place,  
To graft the love—of human race.

How deep—yon azure—dyes the sky,  
Where orbs of gold—unnumbered lie,  
While, through their ranks, in silver pride,  
The nether crescent—seems to glide!

Thou sun, said I, fair light!

And thou, enlightened earth, so fresh and gay!  
Ye hills and dales, ye rivers, woods, and plains,  
And ye that live, and move, fair creatures, tell,  
Tell if you can, how came I thus, how here?



**271. РYТМ**—poetical measure, or verse; of which there are various kinds. *Prose*—is man's natural language, which is rather loose and unconfined. *Poetry*—originates in the affections, *prose* in the thoughts, of the human mind; tho' some poems are occasionally *prosaic*, and some *prose*—*poetic*: *feeling* predominates in the former,—*thought*, in the latter. Our rules for reading and speaking are the same, whether in *prose* or *poetry*: for in all cases, the manner must be adapted to the matter; the sound to the sense: in other words, the mind's perception and feeling of the matter, must dictate the appropriate manner; "suit the action to the word, the word to the action; and o'erstep not the modesty of nature."

Yon cloud is bright, and beautiful—it floats  
Alone in God's horizon; on its edge  
The stars seem hung like pearls: it looks as pure  
As 'twere an angel's shroud,—the white cymar  
Of purity, just peeping through its folds  
To give a pitying look—on this sad world.  
Go visit it, and find, that all is false;  
Its glories—are but fog, and its white form  
Is plighted to some coming thunder-gust;—  
The rain, the wind, the lightning, have their source  
In such bright meetings. Gaze not at the clouds,  
However beautiful. Gaze at the sky,  
The clear, blue, tranquil, fixed, and glorious sky.

**272. AGRICULTURE**—is the art of cultivating the ground; it includes, also, the rearing and management of domestic animals; it is sometimes called *Farming*, and *Husbandry*; and, although simple in its operations, it derives great benefit from *Machinery*,—whence it takes its implements; from *Chemistry*,—whence it derives a knowledge of soils, and the means of fertilizing them; from *Botany*,—which teaches a knowledge of the plants—to be cultivated or destroyed; and from *Zoology*—which teaches the habits and peculiarities of the animals it rears, and the means of improving them for use—and profit.

**Anecdote.** *Kosciusko*, the hero of Poland, wishing to make a present to a *Clergyman*, sent it by a young man, and desired him to take the horse, which he himself usually rode. On his return, the young man said—he would never ride his horse again, unless he gave his purse at the same time; for, said he, "as soon as a poor man on the road takes off his hat, and asks charity, the horse immediately stops, and will not stir, till something is given the petitioner; and as I had but little money with me, I was obliged, when it was gone, to feign giving something, in order to satisfy the horse."

*Cursed* be your senate; *cursed* your constitution;  
The curse of growing factions—and divisions—  
Still vex your councils, shake your public safety,  
And make the robes of government—you wear,  
Hateful to you, as these chains are—to me.

**Proverbs.** 1. *Truth*—is but another name—for fact. 2. There is a mental, as well as civil commonwealth. 3. The end of learning, is usefulness,—not reputation. 4. Study the principles of things,—as well as their uses. 5. *Common sense*—which is very un-common, is the best sense in the world. 6. No one can hit a mark, without aiming at it; and skill is acquired, by repeated attempts. 7. Never do anything with indifference; and do everything as perfectly as possible. 8. Never cut out a piece of a newspaper, till you have looked on the other side. 9. In prosperity,—prepare for a change; in adversity,—hope for one. 10. *Haste*—is a poor apology; take time, and do your work well. 11. *Personal effort*—seldom fails to obtain its object. 12. Some people never have enough.

**Autumn.** It was a glorious day in autumn. The sky, of unsullied blue, glowed like a sapphire. The universal air—was filled with stillness. Not a breeze whispered—not a bird flapped its wing. It was the triumph of repose—when the undying energies of man—slumbered for a moment,—when even the conflict of his passions was suspended. Beautiful, melancholy autumn! whose ruddy ripeness—whispers of decay; whose richest tints—mingle with the "sear and yellow leaf," as if the lusty year—had toiled through youth and manhood for wealth, which overflows, just when waning life—indicates, that the power of enjoyment—is passing away.

**Varieties.** 1. What is the difference—between reading and reflection? 2. To look away from principles, and see only their application, tends to idolatry. 3. Suspicion is the effect—of the association of ideas—mis-directed by the imagination; it never exists—without a shade of insanity.

Tho' deep, yet clear; tho' gentle, yet not dull;  
Strong, without rage,—without o'erflowing—full.

5. In what manner—is uniformity in events—depending, apparently, on contingent circumstances, to be accounted for? 6. Only by appealing to first principles—can we recover, or maintain—the spirit and essence, of genuine wisdom, and intelligence. 7. The greatest degree—of self-abasement, if real, is the nearest approach to the Divine Presence.

*Nay, shrink not*—from the word "Farewell,"

As if 'twere Friendship's final knell:

Such fears—may prove but vain:

So changeful—is life's fleeting day,

Whene'er we sever, Hope may say,

We part, to meet again.

Even the last parting—earth can know,

Brings not unutterable wo

To souls, that heavenward soar;

For humble Faith, with steadfast eye,

Points to a brighter world on high,

Where hearts, that here—at parting sigh,

May meet,—to part no more.

Duties—are ours; consequences—are God's.

**273.** The three philosophical divisions of Poetry (as well as of Prose) in relation to the mind, are—RELIGIOUS, having reference to the supreme Being, and what is above us in the scale of creation; the SOCIAL and CIVIL, or middle; what is around us, and within, relating to the great family of man: and the external, which refers, principally, to the kingdom of Nature, which is below us; viz. the animal, vegetable, and mineral: (do not include mankind in the animal kingdom; they are human; it is sensualism which has degraded man to rank with animals.) The common divisions of Poetry are—Pastoral, Lyric, Didactic, Satire, Sonnets, Descriptive, Epic, Tragic, and Comic; to which some add, Sacred, Classic, Romantic, Elegiac, Mythologic, Eclogue, Ballad, and Epitaph.

**274. Management of the Breath.** From what we have said, you see the importance of attending to this subject. Very few persons—breathe sufficiently often, when reading, speaking, or singing. All the directions the author has seen on this subject—are at variance with truth and nature. There are a few instances, when a long breath is necessary; but they are very rare. To acquire a long breath, exercise on all the difficulties of respiration,—and pursue a similar course for strengthening a weak voice; also, practice long quantity, walking up hill, and running, when reciting. In the following, breathe at least once, while reading each period. "He died young, (breathe,) but he died happy. His friends have not had him long, (breathe,) but his death—(breathe) is the greatest trouble and grief, (breathe,) they ever had. He has enjoyed the sweets of the world—(breathe,) only for a little while, (breathe,) but he never tasted its bitters." The writer is aware of being, in this respect, in opposition to authorities; but he cannot be influenced by that, so long as he is persuaded that truth and nature are with him. If one does not breathe sufficiently often, he will be almost sure to speak too rapidly: and, as the object of Elocution is—to convince and persuade, how can one expect to do this, if he does not give his hearers time to think, or reason, about what he says? How can a jury—keep pace with a lawyer, whose language rides post-haste? If his reason, and arguments, are hurled upon the ear, like flashes of lightning upon the eye, how can they be remembered, or produce the intended effect? If one does not breathe at the proper times and places, the sense is not fully conveyed, and the lungs are injuriously affected. Too unfrequent breathing, and rapid speaking, must be avoided; but beware of the opposite extreme, unless you wish to lull your hearers to sleep.

Ask of mother earth—why oaks—were made—  
Taller and stronger—than the weeds they shade.

**Proverbs.** 1. Never begin things, and then leave them unfinished. 2. Have a place for every thing; and when you have used it, put it back again. 3. Proverbs—bear age; and he, who would do well, may see himself in them, as in a looking-glass. 4. Politeness—costs nothing, and may do much good. 5. Tediumness—is often fatal to our object. 6. Where there is no hope, there is no endeavor. 7. Unequal friendships—are easily dissolved. 8. Sloth—consumes faster than labor. 9. Lost time—is never found again; and time enough yet, is always little enough. 10. Industry—pays debts; despair—increases them. 11. Troops of furies—march in the drunkard's triumph. 12. Success—consecrates the foulest crimes.

**Anecdote.** *The Boys and Frogs.* L'Es-trange tells us, in his fables, that a number of boys were one day watching frogs at the side of a pond; and that when any of them put their heads above the water, the boys pelted them down again, with stones. One of the frogs, appealing to the humanity of the boys, made this striking observation,—  
"Children, you do not consider, that though this may be sport to you, it is death to us."

**Folly and Wisdom.** Many parents—labor hard, and live sparingly, that they may give their children a start in the world: but setting a son afloat with money left to him—is like tying bladders under the arms of one who cannot swim; and ten to one he will drown; but teach him to swim, and he will never need bladders: give a child a good education, and it will give him such a start—as will secure usefulness and victory in the race he is to run.

**Varieties.** 1. Is it possible—for a created being to merit any thing—at the hands of God? 2. The instincts of animals—are their laws of life; they seem to be sensible of their ends of being, and the means of attaining them. 3. Truth—is that resemblance to, or conformity with Nature, that is presented to the mind, by the relation of ideas, whether simple, or complex. 4. There is a divinity—shapes our ends, rough hew them as we will. 5. 'Tis better, to be lowly born, and range with humble livers—in content, than to be pricked up—in glittering grief, and wear a golden sorrow. 6. Whatever is seen, by the bodily eye, or perceived by the outward senses, is but an effect—from the spiritual world, and a true representative of some principle therein, and proper to it; for that world is in the human soul,—and mind.

I ramble—by the evening sea  
The light-house—glimmering from afar,  
And fleecy clouds—are scouring free  
O'er rising moon, and twinkling star;  
In distance—floats the waning sail,  
Or brightly gleams the plashing oar,  
And mingles—with the shining gale  
The billow—murmuring on the shore;  
But one thing wants the wanderer there—  
A kindred soul, the scene to share.



**275. Emphasis.** This is a very important part of our subject; and unless the pupil is certain, that he perfectly understands *Accent*, he is advised to review it again. *Accented syllables*, are to other syllables, in the same word, what *emphatic syllables*, are to words in the same sentence,—hence, it may be seen, that as the *idea*—is always associated with the accented *vowel*, and *changes*, when the seat of *accent* is changed; as in *Au-gust*, and *au-gust*; so, the *mind's eye*—always accompanies the *emphatic word*. Ex. *Doctor Johnson*, (says Cicero,) was a great orator. Thus emphasised, we make Cicero say, that *Dr. Johnson*—was a great orator. Corrected, thus: *Dr. Johnson* says—Cicero was a great orator. Practice on this sentence, till every thing appertaining to correct *emphasis* is familiar. All the words in this book, printed in different *type*, are more or less *emphatic*: and some are *emphatic* that are in the *common type*.

**276. Emphasis**—is an increase of *accent* on the accented *vowels* of important words, the more perfectly to convey the *sense* of the author. There are only two ways of making it: which are the same as in *accent*; viz: by *STRESS* and *QUANTITY*. First, by *stress*: Ex. 1. The difference—between what is true—and false, good—and evil, is very great. 2. Some reports—are true: others—are false. 3. Truth tells us, that certain affections—are evil: but False says, they are good. 4. Good men—love, and practice, what is good and true; but wicked men—love, and practice, what is false, and evil. 5. Heaven—consists of all that is good and true; but Hell—consists of all that is false, and evil.

**277. Horticulture**—or Gardening, is the art of preparing and cultivating gardens, including pleasure-grounds, and ornamental shrubbery: its close relation to Agriculture, renders it difficult to distinguish between them. As involving principles of *taste*, and elements of *beauty*, it may be classed with the *Fine Arts*; but its connection with the *Useful Arts*—presents a stronger relation; and, whether considered in reference to *usefulness*, or *ornament*, it deserves much attention, and exerts a salutary influence over its votaries.

**Anecdote. Working a Passage.** An Irishman, having applied to work his passage on a canal-boat, and being employed to lead the horses on the tow-path; on arriving at the place of destination, declared he would sooner go on foot, than work his passage in America.

Honest index—of the soul,  
Nobly scorning all control,  
Silent language—ever flowing,  
Every secret thought avowing,  
Pleasure's seat,—Love's favorite throne,  
Every triumph—is thy own.

**Proverbs.** 1. Every act of violence—leads to difficult results. 2. The house of a true friend—is always a sure asylum. 3. It is sweet—to soothe the wretched, and mitigate their misfortunes. 4. He has done the mischief, and I bear the blame. 5. It is common to fools—to mention their neighbor's faults; while they are forgetful of their own. 6. Endeavor to conquer adverse circumstances; and not submit to them. 7. It is wise—to derive knowledge, even from an enemy. 8. He, who flies from judgment, confesses the crime imputed to him. 9. We are generally willing to believe—what we wish to be true. 10. Let justice be done, tho' the heavens fall. 11. The more riches a fool has, the foolisher he is. 12. When the heart—is past hope, the face—is past shame. 13. Despair—has ruined many a one.

**Philosophy of Mind.** No philosophy of the mind can be valuable, that does not propose an inquiry into the connection between *mind* and *matter*. Attention to the subject of our own *consciousness*, alone, excludes the possibility of their being well observed, because the conditions of their being well seen—are neglected. That there is a direct connection between *mind* and *matter*, the *soul* and *body*, is an indisputable fact; and it is perfectly idle, to pretend to examine the qualities of the former, without reference to the latter. The comprehension of the *action* of *mind* and the reaction of *matter*, involves the true principles of *Intellectual Philosophy* and *Psychology*.

**Varieties.** 1. Which is the most desirable, to know and understand much; or, to make a right use of what we know and understand? 2. The Jew—asks a sign; the Greeks—seek after wisdom. 3. Do not the shadows of great thoughts, sometimes fall on our minds?

Who friendship—with a knife has made,  
Is judged a partner—in the trade;  
'Tis thus, that on the choice of friends,  
Our good, or evil name—depends.

5. Envy no man's good, or truth: seek not to be him. If less than thee, give that which he asketh of thee, at all times; if more than thee, envy not: neither seek to depreciate; and beware of rashly condemning what is above thee,—lest thou materially hurt thyself. 6. We may as soon take fire—into the bosom, without being burned, or touch tar, without being defiled, as to frequent and delight in—bad company, without a stain upon our moral character.

MY SISTER.

Mine eyes—have seen the beautiful,  
Mine ears—have heard their thrilling voice,  
My heart—has felt their potent rule—  
The fears of hope, the hope of joys—  
But never—has my sight approved  
A fairer—than my sister—no!  
None other sound—so much hath moved  
As, her "dear brother," spoken low,

**278. INVOLUNTARY EFFORTS.** Let no one imagine, that it is the design of this system to make arbitrary readers, and speakers; far from it: if the system were not founded in NATURE, such might be the result. By making use of the principles here developed, we return to truth and nature; provided we have wandered from them; consequently, the effort becomes involuntary: as was the case with the whistling of little Jimmy, in school; who, when his teacher was about to correct him, exclaimed, "No, no; it was not I that whistled, it whistled itself." No one can be a good reader, or speaker, till the effort becomes involuntary; he must will, and it shall be done. Unfortunately, some think they must do some great thing; whereas, they have only to wash, and be clean.

**279. Epic, or heroic poetry**, has for its subject the exploits of some hero, or heroes, of national celebrity; Lyric poetry is designed to be set to music, as psalms, hymns, odes and songs; Elegiac poetry involves solemn, or mournful subjects; Epitaphs are inscriptions on tomb-stones; Pastoral poetry treats of rural affairs, and the social affections; it is appropriate to shepherds; Didactic poetry is designed to convey instruction; Satyric poetry is for reproving the vices, errors and follies of the world, by holding them up to ridicule; Descriptive poetry describes interesting subjects, mental or natural; and Romantic poetry has for its subjects, tales, romances, and novels, probable, or supernatural.

**280. CAUSE AND EFFECT.** Such are the defects of our education, that we are brought up almost as ignorant of our bodies and minds, as of the man in the moon: the consequence is, we are imposed upon by the shoe-maker, the tailor, the mantua-maker, the carpenter and joiner, the cabinet-maker, the miller and baker, the cook and the washer, and by almost every body else: we are a race of abusers of one another. When we get a pair of shoes, the first question is, how well do they look? So also of the coat and dress, the house, the chair, the flour, and bread, &c., &c. Oh, when shall we be wise, and understand the things that so nearly concern our temporal welfare? Having eyes, we see not aright; having ears, we hear wrong: our feelings, taste, and smell—betray us, because they are perverted. The enemy comes in upon us like a flood, and who will lift up a standard against him?

GENERATIONS OF MAN.

Like leaves on trees—the race of man is found,  
Now, green in youth, now, withering on the ground.  
Another race the following spring supplies;  
They fall successive, and successive rise:  
So—generations—in their course decay,  
So—flourish these, when those—are passed away.

**Proverbs.** 1. It is well not only to seem pure; but, to be pure. 2. Aim at desert, rather than reward. 3. If you are in a thriving way, stick to it, and let well enough, alone. 4. Trifles—often decide much—concerning the character of a person. 5. Believe yourself capable of learning what others have learned. 6. Avoid all extremes; and live, and act, in the golden medium. 7. The loaded tree—always bends with its fruits; as virtue—stoops beneath humility. 8. Without frugality, none can be rich; and with it—few can be poor. 9. The used key—is always bright. 10. Man is a being who makes bargains; one dog never exchanges bones with another dog. 11. You can do it, if you only think so, and try. 12. Quick believers—need broad shoulders.

**Anecdote. New Character.** Lord Hardy, who was so much addicted to the bottle, as to be always under the influence of liquor, previous to a masquerade night, inquired of Foot, "what new character he ought to appear in?" "New character," said the other,—“suppose you go sober, my lord.” He took the hint of the comedian, and actually reformed.

**Industry.** If industry is no more than habit, 'tis at least an excellent one. "If you ask me, which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say—indolence. Who conquers indolence, will conquer all the rest." Indeed, all good principles must stagnate, without mental activity.

**Varieties.** 1. A prime minister—was asked, how he could perform such a vast amount of business, and yet, have so much leisure? He replied, I do every thing at the time. 2. Would wings—be folded in the worm, if they were not one day to enable it to fly? 3. The perfection of religion and science—will be united; their sphere of operation ascertained, and their periods of vicissitudes known in that better age, which is approaching.

Let fools—the studious despise;  
There's nothing lost, by being wise.  
Whatever perils—may alarm us,  
Kind words—will never harm us.

6. Pure, and undefiled religion, is the sheet-anchor of happiness, the perfection and glory of human nature; its essence—is a conscience void of offence toward God, and man. 7. There is a providence in every pulsation, and in all the particulars that concern it: as the sun—never ceases to shine, so the Lord—never ceases to bless.

There is a voice—I shall hear no more—  
There are tones, whose music, for me, is o'er,  
Sweet as the odors of spring were they,—  
Precious and rich—but, they died away;  
They came like peace to my heart and ear—  
Never again will they murmur here;  
They have gone—like the blush of a summer morn,  
Like a crimson cloud—through the sunset borne.



**281. EMPHASIS.** Words are *emphatic*, when *opposition* is expressed, or *understood*; that is, when our words are *contrasted*, and when we wish to *enforce* our ideas, so as to produce their desired *effects*. As, Oratory—involves *feelings, thoughts and words*; so, does it also involve *ends, or purposes, causes, and effects*; beyond which, human minds cannot travel. We may illustrate emphasis, by what is called *lever-power*; the resistance to be overcome, or the *effect* to be produced; the *lever* as a *medium*, and the *weight*: thus, I *will, or desire*, to accomplish a certain *object*: here, is the region of *ends, or purposes*; then, I devise *ways and means*, and determine *how* it is to be done; here, is the region of *causes*: and, finally, I put the purpose in operation, *through* the means, and thus accomplish my *object*; which, of course, is the region of *effects*. Here is the *philosophy* of oratory.

**282. EXAMPLES OF EMPHASIS BY STRESS.** 1. It is not so easy to *hide* our faults, as to *confess*—and *avoid* them. 2. Never attempt to raise *yourself*, by depreciating the merits of *others*. 3. As *fools*—make a mock at *sin*, so do the *ignorant*—often make a mock at *knowledge*. 4. They are generally most ridiculous *themselves*, who see most to ridicule in *others*. 5. Wherever *education* is neglected,—*depravity*, and every kind of action, that *degrades* mankind, are most frequent. 6. The *first* three volumes; not, the three *first* volumes; there is only *one*—*first*. 7. The *first* three, and the *last* two verses; not, the three *first*, and two *last*. 8. To be *truly*—happy, man must be *good*, and *renounce* such enjoyments as are *grounded* in the love of *evil*. 9. There is a *natural* body, and there is a *spiritual* body. 10. *Flesh*—and *blood*—cannot inherit the kingdom of God.

**283. RULE.** Emphasize the important word, or words, with such a *degree* and *kind* of stress, or expulsive prolongation of sound, as to convey the entire *sense* and *feeling*, in the best *manner*, and give each idea its relative *importance*. Example and definition. “*Emphasis*—is the *index* of my *meaning*, and shows more *exactly*, what I wish the hearers to *attend to*—*particularly*.” Indeed, it is to the *mind* what the *finger* is to the *eye*: when we wish a person to *see* any thing, we naturally *point* to it: thus, are the manifestations of the *mind* made by the *emphasis*, or *pointing* of the *voice*.

They are sleeping! Who are sleeping?  
Mortals, compassed round with woe,—  
Eyelids, wearied out with weeping,  
Close for very weakness now:  
And that short relief from sorrow,  
Harassed nature—shall sustain,  
Till they wake again—to-morrow,  
Strengthened—to contend with pain!

**Proverbs.** 1. We must submit to *authority*, till we can *discover, or see*—reasons. 2. Be not satisfied with the *results* and *applications* of knowledge; but search for its *fountains*. 3. *Youth*—is not a time to cast *away* stones, but to *gather* them. 4. Instead of naturalizing *nature*, we should naturalize *art*. 5. The *understanding*—is a refining vessel, in which knowledge is *purified*. 6. Endeavor to acquire such *knowledge*, as will enable you to judge correctly *yourself*. 7. *Time*—destroys the speculations of *man*, but confirms the judgments of *Nature*. 8. No evil propensity is so *powerful*, but that it may be *subdued*, by proper *means*. 9. No one is so *great*, or so *small*, but that he is capable of *giving, or receiving*—benefits. 10. Be *civil*—to the *great*,—but *intimate*—with the *good*. 11. No religion—is better than an *unnatural* one. 12. *Immoderate* sorrow—is a species of *suicide*. 13. *Pay* what you *owe*. 14. *Great* thieves punish *little* ones. 15. The *absent* party is always *faulty*.

**Anecdote.** If a private gentleman, in *Cheshire* England, about the year 1730, had not been overturned in his *carriage*; it is possible, that the *United States*, instead of being a free *Republic*, might have remained a dependent *colony*: that gentleman—was *Augustus Washington*, who was thus thrown out of his *carriage, into* the company of a *lady*, who afterwards became his *wife*, emigrated with him to *Virginia*, and, in 1732, became the *mother*—of *General Washington*.

**Laconics.** When we see *birds*, at the approach of *rain*, anointing their plumage with *oil*—to shield off the *drops*, should it not remind us, when the storms of *contention* threaten us, to apply the oil of *forbearance*, and thus—prevent the chilling *drops* from entering our *hearts*?

**Varieties.** 1. Did mankind fall *suddenly*, or by *degrees*? 2. While *freedom*—is true to *itself*, every one becomes *subject* to it; and even its *adversaries* are instruments in its hands. 3. The preservation of *health*—depends, principally, on proper *diet*, early *retiring*, and early *rising, temperance* in *eating*, and *drinking*, proper *exercise*, and perfect *cleanliness*. 4. By a *vicious* action, we injure our *mind*, as we should our *body*, by drinking *poison*, or inflicting a *wound* upon it. 5. What is *liberty*? *Willing, thinking, speaking, and doing*—what we *understand*; provided, we violate no *law, or principle*. 6. *Mental* pleasures—never *cloy*; unlike those of the *body*, they are increased by *repetition*, approved by *reason*, and strengthened by *enjoyment*. 7. *Evil action, contrivance* and *speech*, is but the manifestation of the nature of *evil*; and that it should be made *manifest*, is consistent with *divine intentions*.

Freedom—is  
The brilliant gift of heaven; 'tis reason's self,  
The kin—to Deity.

**284. EMPHASIS.** There are only *two* ways of making emphasis, but as many ways of exhibiting it, as there are *itches, qualities, and modifications* of voice—in *Speech* and *Song*: all of which are very *simple*, and a *knowledge* of them easily acquired, by the persevering *student*. In every sentence, there is a *word, or words*, on which the *sense* depends, as the *body*—on the *heart*; the *voice* and *gestures*, only, can exhibit it. *Emphasis*, not only *illustrates*, but often *amplifies* the sense of the author; and that is the *best* emphasis, which does this the most *effectively*; indeed, there are times when, through the *emphasis*, one may make words *mean*—more than they were *designed* to mean by the *author*.

**285. EMPHASIS** by *expulsive stress*. 1. He who cannot bear a *joke*—should never *give* one. 2. Avoid a *slanderer*, as you would a *scorpion*. 3. A *wager*—is a *fool's* argument. 4. He that is past *shame*, is past *hope*. 5. What is worth doing at *all*, is worth doing *well*. 6. *Men of principle*, ought to be *principal* men. 7. Aim at nothing *higher*, till you can *read and speak*, deliberately, clearly, and distinctly, and with proper *emphasis*: all other graces will follow. 8. The *head*, without the *heart*, is like a steam *engine*, without a *boiler*. 9. As *love*—thinks no *evil*, so *envy*—speaks no *good*. 10. *Variety, delights; and perfection*, delights in *variety*.

**286. MUSIC.** The *cultivation*, and frequent *practice* of music, in schools of every grade, will have a strong, and decidedly beneficial influence on the habits of the pupils. By using the same *words*, and singing the same *pieces* in concert, their *thoughts* will be directed in the same channel, and their *affections* elevated together; and they will naturally be led into closer *association* and *sympathy* with each other. Well chosen music may be made an efficient auxiliary, guiding and controlling the feelings and actions in the school-room, and contribute essentially, to the proper management of its concerns. It was in accordance with this principle, that a certain poet wisely said, “Let me make the *songs* of the nation, and I care not who makes its *laws*.”

**287. GEOGRAPHY**—comprises a general description of the *earth*; and, especially of the *nations*, by which it is *inhabited*, in reference to their *position* and *extent*; their *productions* and *resources*; their *institutions* and *improvements*; their *manners* and *customs*; including the subject of *statistics, voyages, and travels*. It is a term, that admits of almost *indefinite* extension; for in describing a *nation*, allusion must be made to its *language, laws, religion, arts, and literature*; and in treating of the *earth*, and its *productions*, we may include the whole range of the *physical sciences*.

True love—is never idle.

**Proverbs.** 1. It is a *fraud*—to conceal fraud. 2. Never attempt to do *two* things—at *once*. 3. *He, labors in vain*, who endeavors to please *every* body. 4. To the *resolute* and *persevering*—nothing is difficult. 5. *Thieves*—are game for the *penitentiary*, and often, for the *gallies*. 6. *Kindness*—begets kindness, and *love*—begets love. 7. The *drop*—hollows the *stone*, not by its *force*, but by falling *often* on the same *spot*. 8. A man who aspires to be an *orator*, must study by *night*, as well as by *day*. 9. There is no sauce equal to a good *appetite*. 10. To *wicked* persons—the virtue of *others*—is always a subject of *envy*. 11. A man would not be *alone*, even in *paradise*. 12. Weigh *right*, if you sell *dear*.

**Anecdote.** *Dr. Johnson*—observed to *Macklin*, in a *sneering* manner, that *literary* men—should converse in the *learned* languages; and immediately addressed the dramatist in *Latin*; after which, *Macklin*—uttered a long sentence in *Irish*. The Doctor again returned to the *English* tongue, saying, “You may speak very good *Greek*; but I am not sufficiently *versed* in that dialect—to converse with you *fluently*.”

**Of Dress, &c.** A creature, who spends its time in *dressing, gaming, prating, and gadding*, is a being *originally*, indeed, of the rational make; but who has *sunk* itself beneath its *rank*, and is to be considered, at present, as nearly on a level with the *monkey-species*.

**Varieties.** 1. What was the design of *God*, in making *man*? 2. How *absurd*, to have half a dozen *children*, with different *dispositions*, and *capabilities*, and yet, give them all—the same *education*! 3. Are not *bigotry, and intolerance*—as destructive to *mortality*, as they are to common *sense*? 4. *Observations*, made in the *cloister*, or in the *desert*, will generally be as *obscure*—as the *one*, and *barren*—as the *other*; to become *orators, or painters*, we must study *originals*. 5. Which side of a pitcher has the *handle*? The *outside*, of course. 6. If a book really needs the patronage of a great man; it is a *bad* book; and if it be a *good* book, it does not need it. 7. To sow the seeds of *order*—we must be *just*; and so, also, to *water* them; but beware that *self*—enter not into the *action*.

Before the gate there sat,  
On either side, a formidable shape.  
The one seemed woman—to the waist, and fair;  
But ended foul, in many a scaly fold,  
Voluminous and vast;—a serpent arm'd  
With mortal stings.

The other shape,  
If shape it might be call'd, that shape had none,  
Or substance might be call'd, that shadow seem'd,  
For each seem'd each, black it stood as night,  
Fierce as ten furies,—terrible as hell,  
And shook a dreadful dart.  
You think this cruel; take it for a rule,  
No creature—smarts so little—as a fool.