

288. Remember, that *Emphasis*—is to words, in a sentence, what *accent* is to letters or syllables, in a word; and, as proper *accent*—on a right vowel, will impart an *impetus* to the voice, in going through the word; so, *true emphasis* on the same, will give an *impetus* in delivering the sentence, so as to ultimate the end you have in view. Again, the length of long vowel sounds, in *emphatic* words, is, to the same vowels, in *accented* words, what *accented* long ones are, to *unaccented* long ones: similar observations might be made in reference to *force*—on *emphatic* short vowels, and *accented* and *unaccented* short ones.

289. The various effects, produced by changing the seat of *Emphasis*, from one word to another, may be seen in the following sentence, of *emphatic memory*; provided it be read according to the notation. "Will you ride to town to-day?" That is: will you ride, or will you not? "Will you ride to town to-day?" That is: will you ride, or will you send some one. "Will you ride to town to-day?" That is: will you ride, or walk? "Will you ride to town to-day?" That is: will you ride to town, or will you ride somewhere else? "Will you ride to town to-day?" That is: will you ride to town to-day, or to-morrow; or, next week? By using other modifications of voice, as many shades of meaning may be given, even to this short sentence, as there are letters in it.

290. APPLICATION. It is incredible, how much may be accomplished by *diligence*, and *industry*. The present state of the world, enlightened by the arts and sciences, is a *living* proof, that *difficulties*, seemingly insuperable, may finally be overcome. This consideration ought to stimulate us to *industry* and *application*. We do not know our own strength, till we try it; nor to what extent our abilities will carry us, till we put them to the test. Those who want *resolution*, often desist from useful *enterprises*, when they have more than half effected their purposes: they are discouraged by *difficulties* and *disappointments*, which ought rather to excite their ardor, and cause them to redouble their efforts to succeed.

Anecdote. While Athens—was governed by the thirty tyrants, Socrates, the philosopher, was ordered to assist in seizing one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate; but Socrates positively refused: saying, "I will not willingly assist—in an unjust act." "Dost thou think?" (said one of them,) "to talk in this high tone, and not to suffer?" "Far from it," replied he; "I expect to suffer a thousand ills; but none so great—as to do unjustly."

Proverbs. 1. *Wisdom*—excelleth folly, as much as light excels darkness. 2. *Opinion*—is free; and *conduct* alone—amenable to the law. 3. *Some*—affect to despise—what they do not understand. 4. In trying to avoid one danger, we sometimes fall into another. 5. *Decency*—is the natural characteristic of *virtue*, and the deceptive coloring of *vice*. 6. Never despair; speak the commanding word, "I WILL," and it is done. 7. Never chase a lie; for if you keep quiet, truth—will eventually overtake it. 8. A punctual man, is rarely a poor man; and never—a man of doubtful credit. 9. Persons of fashion, starve their happiness, to feed their vanity; and their love, to feed their pride. 10. There is a great difference—between repeating a maxim, or proverb, and a practical observance of it. 11. *Diseases*—are the interest of *sensual pleasures*. 12. The half is often better than the whole. 13. *Justice*—should rule over all.

Bigots. Bigots, who are violent, positive, and intolerant, in their religious tenets, ought to feel very much humbled, when they reflect, that they would have been equally so for any other religion, had it been the religion of their parents, or of the country in which they had been born and educated.

Varieties. 1. Why is a tale-bearer—like a brick-layer? Because he raises stories. 2. When you have nothing to say, say nothing; for a weak defence—strengthens your opponent: and silence—is better than a bad reply. 3. We might enjoy much peace, and happiness, if we would not busy ourselves, with what others say and do. 4. Never think of yourself, when reading, speaking, or singing; but of your subject; and avoid an artificial, and grandiloquent style of delivery. 5. It is not enough—to be left to the tuition of Nature, unless we know what lessons she teaches. 6. *Morals*—too often come from the pulpit, in the cold abstract; but men smart under them when good lawyers are the preachers. 7. When we become perfectly rational, and act wholly from ourselves—in consequence of it, we are accountable for all our actions, and they are then imputed to us, if evil,—but not before.

Where the gentle streamlets flow,
Where the morning dew-drops glow,
Where the zephyrs—wing their flight,
In the cool and welcome night,
Whispering through the fragrant grove
To the heart, that "God is love,"
Where the light cloud skims the sky,
Worship! "God is passing by!"

Hoary forest, rugged rock,
Roaring torrents, earthquake's shock,
Mighty tempests, lightning's glare,
Ocean, raging in despair,
And the desert—lone and drear,
Wake the soul of man to fear;
And when thunder rends the sky,
Tremble! "God is passing!"

291. EMPHASIS. If your articulation, and pronunciation, be clear and correct, and you are free from all unnatural tones, and other bad habits, nothing can prevent your succeeding in this important art, if you perfect yourself in *Emphasis*: hence, the reason of dwelling on the subject so long, and of giving such a variety of examples. But remember, that books, rules, teachers, or all combined, cannot make orators of you, without you throw your whole heart and soul into the exercises, and let your zeal be according to knowledge. Become independent of your book, and speak from memory, as soon as possible; then, you will be left to the promptings and guidance of your own mind, and become free.

292. 1. Men live, and prosper, but in mutual trust, and confidence of one another's truth. 2. Those, who are teaching our youth—to read with science and effect, are doing much to increase the power, and extend the influence—of standard authors.

Peace—is the happy, natural state of man;
War—his corruption, and disgrace.

To native genius—would you prove a friend!
Point out his faults—and teach him how to mend.

Let us

Act with prudence, and with manly temper,
As well as manly firmness;
'Tis God-like magnanimity—to keep,
When most provoked, our reason—calm, and clear.

Notes. The ancients very properly called man a micro-cosm, or little world. But what were this world—without a man, to impart to it light and heat? Of what use the body—without the soul? Of what use the house, without the inhabitant? and of what use words, without thought and feeling? And of what use are all these, if they cannot be made manifest? The body—is the mind's servant, and depends on its care, as the mind itself does on the Father of mind. Body, and soul—are best taken care of, when both are minded together.

293. ARCHITECTURE—teaches the art of building; and is one of the most useful, as well as ancient, of all the arts: it demands much more attention, than it has ever received; especially, in this country: and many—would save time, labor and money, and have better houses, as to comfort and appearance, if they would make themselves acquainted with this important art. Most persons will find it much to their benefit, to call upon an architect, when about to erect a building of importance.

Anecdote. King James I., of England, went out of his way one day, to hear a noted preacher. The clergyman, seeing the king enter, left his text—to declaim against swearing; for which vile practice—the king was notorious. After service, the king thanked him for his sermon; and asked him, what connection swearing had with his text. The minister replied, "Since your majesty came out of your way, thro' curiosity, I could not, in compliance, do less than go out of mine—to meet you."

Proverbs. 1. *Temperance*—and intemperance—reward, and punish themselves. 2. *Riches*—are servants to the wise,—but tyrants to fools. 3. None can be great, who have ceased to be virtuous. 4. *Money*—does no good, till it is distributed. 5. If you have one true friend, think yourself happy. 6. *Silks*, and *satins*, often put out the kitchen fire. 7. *Hunger*—looks into the working-man's house; but dare not enter. 8. When the well is dry, people know the worth of water. 9. *Business*—makes a man, as well as tires him. 10. For the evidence of truth, look at the truth itself. 11. Better go away longing, than loathing. 12. Of saving—cometh having. 13. *God*—never made a hypocrite.

Reading, Writing, and Speaking. Habits of literary conversation, and still more, habits of extempore discussion in a popular assembly, are peculiarly useful in giving us a ready and practical command of our knowledge. There is much good sense in the following aphorism of Bacon: "Reading makes a full man, writing a correct man, and speaking a ready man."

Varieties. 1. Through an affected contempt—for what some call little things, many remain ignorant—of what they might easily know. 2. A harmless hilarity, and buoyant cheerfulness—are not unfrequent concomitants of genius; and we are never more deceived, than when we mistake gravity—for greatness, solemnity—for science, and pomposity for erudition. 3. It is better to have recourse to a quack, who can cure our disease, tho' he cannot explain it, than to one who can explain, but cannot cure it. 4. Early rising—not only gives us more life, in the same number of years, but adds to the number; and not only enables us to enjoy more of existence, in the same measure of time, but increases also their measure. 5. For his honesty, there was no winter in't; an autumn 'twas, that grew the more, by reaping. 6. Let us admire the results of truth, while we ascend to the source of truth. 7. Look first inwardly, for the coming of the Lord, and of his kingdom; and when certainly found there, then look in outward nature, for a harmony agreeing with it; but not before.

Tell me not, in mournful numbers,
Life—is but an empty dream!
For the soul is dead, that slumbers,
And things are not—what they seem.

Life is real! Life is earnest!
And the grave—is not its goal;
Dust thou art, to dust returnest,
Was not spoken—of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Finds us farther—than to-day.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait.

294. EMPHASIS—is sometimes exhibited by changing the seat of accent. 1. What is done, cannot be undone. 2. If he did not do it directly, he did it indirectly. 3. There are probably as many invisible as visible things. 4. Did he act honestly, or dishonestly? 5. There is a difference between giving, and forgiving. 6. Does he speak distinctly, or indistinctly? 7. Better be untaught than ill-taught; and better be alone, than in bad company. 8. He that ascended, is the same as he that descended. 9. Pure religion raises men above themselves; irreligion—sinks them to the brute. 10. Similitude—joins; dissimilitude—separates.

295. EMPHASIS—by changing the seat of accent, in words of the same structure, and of different structure, to convey the full meaning. 1. To do, and to un-do—is the common business of the world. 2. Reason, truth, and virtue—are the proper measures of praise, and dis-praise. 3. Mind, and voice—act, and re-act upon one another. 4. We may have sensibility, without manifesting irritability. 5. Some things are convenient; while others are in-convenient. 6. It is necessary to observe the division, and the subdivision. 7. In the suitability or unsuitableness, in the proportion or dis-proportion, which the desire bears to the cause, and the object, consists the propriety, or im-propriety, the decency, or in-decency—of the consequent action.

296. DYSPEPSIA. Many persons of the present day do not chew their food like a man, but bolt it whole, like a boa-constrictor: they neither take the trouble to dissect, nor the time to masticate it. It is no wonder they lose their teeth, for they rarely use them; and their power of digestion, for they exhaust it by overeating. They load their stomachs, as a drayman does his cart, as full as it will hold, and as fast as they can pitch it in; and then complain that their load is too heavy.

297. ZO-OL-O-GY. Almost every child—is a naturalist: hence, among the earliest plays of childhood, the observation of the habits of different animals, holds a prominent place. How delighted are they with dogs, cats, calves, lambs, sheep, oxen, and horses! What a pity, that so much pains should be taken in an imperfect education, to sever their young minds from these interesting objects; so well calculated to induce close observation, and open new fountains in the youthful mind! But how greatly are these studies increased in value, by adding the treasures of Botany, and Mineralogy, beautiful flowers, and precious stones! What a glorious world, and how admirably designed—to aid in the development of body and mind.

Eye nature's walks, shoot folly, as it flies,
And catch the manners—living, as they rise.

Proverbs. 1. Many, who possess much, enjoy but little. 2. Never sound the trumpet of your own fame. 3. Faction—is the bane of society. 4. Religious contention—is Satan's harvest. 5. Sell not virtue to purchase wealth. 6. The discourse of flatterers, is like a rope of honey. 7. Truth may languish, but it never dies. 8. Undertake—no more than you can perform. 9. Value a good conscience more than praise. 10. We are bound to be honest, but not to be rich. 11. He is idle, that might be better employed. 12. The more laws—the more offenders.

Anecdote. Sailor and Highwayman. A stage—was once stopped by a highwayman, who, being informed by the driver, that there were no inside passengers, and only one on the outside, and he a sailor,—the robber proceeded to exercise his functions upon the bold and honest tar; when, waking him up, Jack demanded to know what he wanted: to which the son of plunder replied,—“Your money;” “You shan't have it,” says Jack. “No?” rejoined the robber, “then I'll blow your brains out.” “Blow away, then; I may as well be without brains, as without money. Drive on, coachee!”

Independence. Always form your own opinion of a person, and never allow another, even your most intimate friend, to judge for you; as he may not have half the power of discriminating character, that you yourself possess. Never allow yourself to be talked out of any thing—against your better judgment; nor talked into any thing; unless you see clearly, that the reasons advanced—are more powerful than your own.

Varieties. 1. If your principles are false, no apology can make them right; if founded in truth, no censure can make them wrong. 2. Do your best to do your best, and what you lack in power, supply with will. 3. Every plant that is produced, every child that is born, is a new idea; a fresh expression of the wisdom and goodness of our Creator. 4. When I see a tight laced girl, or woman, I think,—well, there goes another fool. 5. Can one passion, though it predominate, act without assistance of the other passions! 6. The state of the three kingdoms in nature, speak the same at all times; as also the state of every nation, and what is passing in it; all these things are a language, as are also many smaller particulars, tho' attended by none.

There will come,

Alike, the day of trial—unto all,
And the rude world—will buffet us alike:
Temptation—hath a music—for all ears;
And mad ambition—trumpeteth to all;
And ungovernable thought, within,
Will be in every bosom—eloquent:
But, when the silence—and the calm come on,
And the high seal—of character—is set,
We shall not all—be similar.

298. EMPHASIS, by changing the seat of Accent, and, of course, the Emphasis too. 1. Does he pronounce correctly, or incorrectly? 2. In some kinds of composition, plausibility is deemed as essential as probability. 3. Does that man speak rationally, or irrationally? 4. We are not now to inquire into the justice, or the injustice, the honor, or the dishonor of the deed; nor whether it was lawful, or unlawful, wise, or unwise; but, whether it was actually committed. 5. He who is good before invisible witnesses, is eminently so before visible ones. 6. This corruptible—must put on incorruption, and this mortal—immortality. 7. What fellowship hath righteousness, with unrighteousness! or what communion hath light—with darkness! 8. We naturally love what is agreeable, and hate what is disagreeable.

299. It is surprising, how few, even of our better readers, emphasize the right words, in a proper manner; this is more especially the case in reading, than in speaking; and yet children emphasize, correctly, everything that is the result of their own feelings and thoughts. Incorrect emphasis, always perverts the sense; and, to the hearer, it is like directing a traveler in the wrong road. Ex. 1. “Dr. Syntax told Jack, to saddle his horse; and Jack saddled him.” Thus emphasized, there is no possibility of doubt, but that Jack—put the saddle on the Doctor. Place the emphasis on saddled, and you will get the true meaning. 2. Now, therefore, the said John, (says the said Thomas,) is a thief. 3. Now, therefore, the said John, says the said Thomas is a thief. Apply emphasis in a variety of ways, to other examples.

300. CONSTRUCTION OF HOUSES. How little attention is paid to the construction of our dwellings! They seem to be built, principally, for their looks; and without regard to health, and comfort. Our sleeping apartments—appear to be of secondary consideration: they are generally made small; are poorly ventilated, with low ceilings, while all ingress and egress of air is carefully prevented. It would be much better to reverse this arrangement, and have our dwelling apartments constructed like our sleeping apartments; for the former are often ventilated through the day. Beware of low stories, or low ceilings: houses with attic stories, or half stories, or garrets, used for sleeping or study rooms, are hot-beds of disease and death; excellent places, with the addition of highly seasoned food, and a plenty of coffee, to generate bilious and other fevers. Fine economy this! and then pay the physician a few hundred dollars a year, to cure, or kill you!

The best—sometimes, from virtue's path recede;
But if the intent be good, excuse the deed.

Proverbs. 1. One may have a thousand acquaintances, and not one real friend among them all. 2. The richer a country is in talent, and good sense, the happier will it be. 3. Always to speak—what we think, is a sure way—to acquire the habit of thinking and acting with propriety. 4. All finery—is a sign of littleness. 5. In proportion as we know ourselves, we are enabled to know others. 6. The government—and people—should never regard each other, as opposite parties. 7. Time and labor—change a mulberry-leaf into satin. 8. As virtue—is its own reward; so vice—is its own punishment. 9. It is torture, to enemies, to return their injuries with kindness. 10. Cast thy bread upon the waters; for thou shalt find it, after many days. 11. He, may find fault, who cannot mend. 12. A bird is known by its note, and a man—by his talk.

Anecdote. No rank in life—precludes the efficacy—of a well-timed compliment. When Queen Elizabeth, who was highly accomplished, both in mind and person, asked an ambassador, how he liked her ladies, who attended on her; he replied, “It is hard to judge of stars—in presence of the sun.”

An Honest Means of getting a Living. There seems to be but three ways for a nation to acquire wealth; the first is by war, as the Romans did, in plundering their conquered neighbors,—this is robbery; the second, by commerce, which is generally cheating; the third, by agriculture, the only honest way, wherein a man receives a real increase of the seed thrown into the ground, in a kind of continual miracle, wrought by the hand of God in his favor, as a reward for his innocent life and his virtuous industry.

Varieties. 1. Should not every one beware of the evils, attendant on his own condition? 2. Children, as well as adults, are benefitted by their own conjectures and reasonings; even about things and principles, that they cannot as yet comprehend. 3. What does education mean, but the regeneration of the mind? 4. The present families of mankind—seem but the wrecks and ruins of men; like the continents, that compose the earth. 5. How apt we are—to make ourselves—the measure of the universe; and with the span of one life, or the world's history, to crowd the magnitude, and extent of the works of God; these are but parts—of one stupendous whole. 6. Our bodies are new-formed every seven years. 7. Only, that external worship is profitable, in which an internal feeling, and a sense of what is said and done, exists; for without such sense, it must needs be merely external.

Lo! like a glorious pile of diamonds bright
Built on the steadfast cliff, the waterfall
Pours forth its gems of pearl and silver light;
They sink, they rise, and, sparkling, cover all
With infinite refulgence: while its song,
Sublime as thunder, rolls the woods along.

301. EMPHASIS—may be exhibited by stress, and higher pitch: that is, force and loudness of voice, and elevation to the upper notes of the scale. 1. Little minds—are tamed—and subdued—by misfortunes; but great ones—rise ABOVE them. 2. VIRTUE—leads to happiness; vice—to misery. 3. TRUE liberty—can exist—only where JUSTICE—is impartially administered. 4. TYRANNY—is detestable—in every shape; but in none so formidable, as when assumed and exercised, by a NUMBER of tyrants. 5. FROWN INDIGNANTLY, upon the first DAWNING—of an attempt, to alienate any portion of this Union from the rest: the UNION—it must be preserved. 6. DRUNKENNESS—destroys more of the human race, and alienates more property, than all the other crimes on earth. 7. A day, an HOUR—of virtuous liberty, is worth a whole eternity in bondage. 8. I tell you, tho' (5) you; tho' all the (6) world; tho' an angel from (8) HEAVEN—declare the truth of it, I could not believe it. N. B. The words in small capitals have both stress and elevation.

302. STRONG POINTS. There are, in all kinds of sentences, paragraphs, speeches, &c., what may be called strong points, which are to be shown, principally, by the voice: hence, the importance of throwing all weak parts into the back-ground, and bringing out the strong ones—into the fore-ground. Now if the little words, that are insignificant, are, in their pronunciation and delivery, made significant, the proper effect will be destroyed. Therefore, we should never make prominent such words as are not emphatic; and especially, such words as *at, by, of, for, from, in, on, up, with, &c.*, unless they are contrasted with their opposites: as—*of, or for; by, or through; from or to; in or out; on, or under; up, or down, &c.*

303. RECITATIONS. Frequent recitations, from memory, are very useful, as they oblige the speaker to dwell on the ideas, which he wishes to express, discern their particular meanings, and force, and give him a knowledge of emphasis, tones, &c., which the pieces require: and they will especially relieve him from the influence of school-boy habits—of reading differently from conversation, on similar subjects, and afford far greater scope for expression and gestures.

304. ETHICS. Moral Philosophy,—treats of our duties to our Maker, to our fellow-men, and to ourselves; and the reasons by which those duties are enforced. Its great object seems to be—to promote the cause of virtue, by showing its reasonableness, excellence and beauty, and the melancholy effects of neglecting or forsaking it.

Honor—is an isle,—whose rocky coast
When once abandoned, is forever lost.

Proverbs. 1. He, who goes no further than bare justice, stops at the beginning of virtue. 2. The blameless—should not bear the effects of vice. 3. The faults, and misfortunes of others, should serve as beacons, to warn us against the causes, by which they have been overwhelmed. 4. Some—have such a love for contention, that they will quarrel, even with a friend, for a matter devoid of all importance. 5. The human mind—can accomplish almost any thing that it determines to effect; for patience, and perseverance, surmount every surmountable difficulty. 6. Keep your appetite—under the control of reason. 7. The indulgence of a satirical disposition—is always dangerous: it betrays a malicious spirit, a bad heart, and often creates enmities, and dislikes, that no lapse of years can soften, and death—can hardly extinguish. 8. While the tongue and expression of some—seem to be honied, their heart—abounds with vinegar. 9. Superfluity—often leads to profusion. 10. Characters—in every other respect virtuous and amiable, if tinged with haughtiness and reserve, become odious. 11. Solitude—dulls thought; too much society—dissipates it. 12. The longest life—is but a parcel of moments. 13. Without prudence, fortitude is mad.

Anecdote. A paver, who had often dunned a Doctor, was one day answered by him,—“Do you pretend to be paid for such work? You have spoiled my pavement, and covered it with earth—to hide its defects.” “Mine is not the only bad work, that the earth hides; as your practice abundantly proves,”—re-joined the man.

Legendary Tales. In countries, where education and learning abound, legendary and miraculous tales lose ground; exciting but little interest, and less belief, and at last almost becoming a dead letter. Mankind, in a state of ignorance, with little education, are credulous, and fond of the marvellous; and there have not been wanting, in all ages, men of craft and invention, to gratify that passion in others, and turn it to their own advantage.

Varieties. 1. The Bible—has truth for its subject, the mind for its object, and the Father of mind for its Author. 2. Such is the arrangement of Divine Order, in the government of the universe, that no evil can be practiced, or intended, without eventually falling on the contriver. 3. A knowledge of man's physical organization, as well as mental, is essentially requisite for all, who would successfully cultivate the field of education. 4. Experience—is the knowledge of every thing in the natural world, that is capable of being received through the medium of the senses. 5. Where liberty dwells, there—is my country. 6. Intemperance—drives wit out of the head, money out of the pocket, elbows out of the coat, and health out of the body. 7. In the choice of a wife, take the obedient daughter of a good mother.

305. EMPHASIS—is made, secondly, by quantity and force; i. e. prolongation of sound, and stress of voice, on either high, low, or medium pitches. 1. Roll on,—thou dark—and deep blue ocean—ROLL; Ten THOUSAND fleets SWEEP—over thee in vain. 2. Let our object be—our country; our WHOLE country; and nothing BUT—our country. 3. I warn you—do not DARE—to lay your hand on the constitution. 4. Hail! Universal LORD! Be bounteous still—to give us ONLY GOOD; and if the night—have gathered—aught of evil—or concealed—disperse it now, as light—dispels the dark. 5. A Deity—believed—is joy begun; a Deity—adored—is joy advanced,—a Deity—BELOVED—is joy matured. 6. Prayer—ardent—opens heaven; lets down a stream of glory—on the consecrated hours of MAN,—in audience—with the DEITY. N. B. The first Ex. is an instance of the lowest division of subjects—the Natural; the second and third, of the middle division—the Human; and the fourth and fifth, of the upper—the Divine: see previous article on this subject.

306. SHERIDAN, of whose oratorical powers, every elocutionist has heard, after having excited a great interest among his friends, who were filled with hope at his prospects, made a signal failure, on his first appearance in Parliament; insomuch, that he was entreated never to make another attempt. He nobly replied—“I will; for by Heaven, it is in me, and it shall come out.” He did try, and his efforts were crowned with success. In like manner, almost every orator failed at first; but perseverance made them more than conquerors. It is not infrequent that the most abashed, and ill-omened, succeed the best. Take courage; let your motto be “onward and upward, and true to the line.”

My crown is in my heart,—not on my head;
Nor decked with diamonds, and Indian stones:
Nor to be SEEN;—my crown—is called—CONTENT;
A crown it is—that seldom KINGS enjoy.

If there is a Power above us,
(And that there is—all Nature—cries aloud,
Thro' all her works,) He—must delight in virtue;
And that which He delights in—must be happy.
He hath a heart—as sound as a BELL,
And his tongue—is the CLAPPER;
For what his heart—THINKS, his tongue—SPEAKS.
Where'er thou journeyest—of what'er thy care,
My heart shall follow, and my spirit—share.

5. American Literature—will find, that the intellectual spirit—is her TREE OF LIFE; and the union of the STATES,—her garden of Paradise. 6. God—is our FATHER; and although we, as children, may be ever so guilty, his compassion towards us—fails not; and he will pity, forgive, and counsel, advise, teach, and lead us out of evil, whenever we sincerely wish it.

Proverbs. 1. A desire to resist oppression—is implanted in the nature of man. 2. The faults and errors of others, are lessons of caution—to ourselves. 3. No shield is so impenetrable, no security so effectual, as a mind—conscious of its innocence. 4. Our most delightful enjoyments—are always liable to interruption. 5. If our passions are not kept under control, they will soon master us. 6. Those things that are unbecoming, are unsafe. 7. Ardent spirits—have drowned more people, than all the waters in the world. 8. He, is never tired of listening, who wishes to gain wisdom. 9. All true religion relates to life; and the life of that religion is—to do good from a love of it. 10. A wise man is a great wonder. 11. Be courteous to all, and intimate with few. 12. Defile not your mouth with swearing.

Anecdote. Law Practice. A lawyer told his client, that his opponent—had removed his suit to a higher court: “Let him remove it where he pleases, (quoit the client); my attorney will follow it—for money.”

Common Sense. It is in the portico of the Greek sage, that that phrase has received its legitimate explanation; it is there we are taught, that “common sense” signifies “the sense of the common interest.” Yes! it is the most beautiful truth in morals, that we have no such thing as a distinct or divided interest from our race. In their welfare is ours, and by choosing the broadest paths to effect their happiness, we choose the surest and the shortest to our own.

Varieties. 1. The universe—is an empire; and God—its sovereign. 2. The smoothness of flattery—cannot now avail,—cannot save us, in this rugged and awful crisis. 3. I had much rather see all—industrious and enlightened,—than to see one half of mankind—slaves to the other, and these—slaves to their passions. 4. The condition of scoffers, is of all—the most dangerous; as well from the particular state of mind, that constitutes their character, as because they are incapable of conviction—by argument; whoever knew such a one converted to the truth? 5. Watch against, and suppress—the first motions of spiritual pride; such as—prone-ness to think too highly of yourselves, or a desire to have others think highly of you, on account of your spiritual attainments. 6. How many villains—walk the earth with credit, from the mere fulfilment of negative decencies. 7. Study history, not so much for its political events, as for a knowledge of human nature.

Away! away to the mountain's brow,
Where the trees are gently waving;
Away! away to the mountain's brow,
Where the stream is gently waving.
Away! away to the rocky glen,
Where the deer are wildly bounding;
And the hills shall echo in gladness again
To the hunter's bugle sounding.

397. QUANTITY AND RHETORICAL PAUSE. 1. *Dwell* on such words as are expressive of the *kindlier* affections, with a *slow* and *adhesive* movement of voice, as if you parted with the ideas *reluctantly*. 2. Very deliberate subjects require more or less of quantity in their emphasis: so also do the *sublime*, the *grand*, and the *solemn*; particularly, the *reverential*, the *grave*; so also do earnest *entreaty*, *prayer*, *deep pathos*, &c. Ex. "Join—all ye creatures—to extol—*Him*—FIRST; *Him*—last; *Him*—midst, and—without end." "O *Mary!* dear—departed shade, Where is thy place of blissful rest? Seest thou thy lover—lowly laid? Hear'st thou the groans, that rend his breast?"

398. Read, or rather *speak* from memory, these lines with quantity, and on the lower pitches of voice.

Night, (sable goddess) from her ebon throne,
In rayless majesty, now stretch'd far
Her leaden sceptre—o'er a slumbering world.
Silence—how dead! and darkness—how profound:
Nor eye, nor listening ear, an object finds.
Creation—sleeps. 'Tis—as if the general pulse
Of life—stood still,—and Nature—made a pause,
An awful pause,—prophetic of her end.

399. IMPORTANT CONSIDERATIONS.—If the evils of tight lacing, and tight dressing could only stop with the guilty, one consolation would still be left us; but even this is denied us: *no!* there is not even one drop of joy to be cast into our cup of bitterness—the draught is one of unmingled gall: the human form divine is sadly deformed; the fountain of innumerable evils and diseases is opened by this suicidal practice; and thousands of human beings are yearly coming into life, cursed from head to foot, from mind to body, with the awful effects of this infernal fashion, which originated in the basest passions of the human heart. Oh, who can measure the accumulating woe, which this accursed custom has entailed, and is yet entailing on the human race!

Anecdote. To prevent Suicide. A Hibernian Senator, speaking on the subject of preventing suicide, said,—“The only way I can conceive, of stopping the business, is,—to make it a capital offence, punishable with death.”

O how weak

Is mortal man! How trifling—how confin'd
His scope of vision!—Puff'd with confidence,
His phrase—grows big with immortality;
And he, poor insect of a summer's day,
Dreams of eternal honors to his name;
Of endless glory, and perennial bays.
He idly reasons of Eternity,
As of the train of ages,—when, alas!
Ten thousand thousand of his centuries
Are, in comparison, a little point,
Too trivial for account.

Unlearn the evils you have learned.

Proverbs. 1. You cannot appease envy, even by sacrificing virtue. 2. The envious man grows base, by contemplating the success of another. 3. A government, that undervalues the affections of the people, and expects to find a firm basis in errors, will be mistaken, and short-lived. 4. He, who passes over a crime, unrepented, or unpunished, encourages its repetition. 5. He, who controls his passions, subdues his greatest enemy. 6. He, alone is wise, that can adapt himself to all the contingencies of life; but the fool—vainly contends, and struggles against the stream. 7. The ways of the lazy—are as a hedge of thorns. 8. To a lazy man—every exertion is painful, and every movement a labor. 9. Innocence—and mysteriousness—seldom dwell together. 10. It is folly—to expect justice—at the hands of the unjust. 11. Great are the charms of novelty. 12. Custom—is no small matter. 13. Consider thy ways, and be wise.

Humbugs. All new developments of truth—are called, by many, who do not appreciate them, or dare to think and act for themselves—“*HUMBUGS:*” and this dreadful name—has no doubt had the effect—to lead some—to condemn them, without further inquiry. But the worst of all humbugs, the most deplorable of all delusions—is that, which leads men to shut their eyes to the truth, lest they should be laughed at—for acknowledging it.

Varieties. 1. Is not this world—a world of dreams, and the spirit-world—a world of realities? 2. Some are only in the love of knowing what is good, and true; others, of understanding them; and others—of living according to them; to which class do I belong? 3. Xerxes—whipped the sea, because it would not obey him. 4. That, which some people pride themselves in, often becomes the cause of their undoing; and what they very much dislike, becomes the only thing that saves them. 5. Possession—is eleven points of the law: hence, never let a valuable thing go out of your possession, without an ample security. 6. The world below—is a glass, in which we may see the world above; remove the veil, and see where spirit, and matter are connected. 7. The heart-felt prayer, only, is available; and to produce it, there must be deep-felt want; and the stronger it operates, the more perfect, and acceptable must be the prayer.

“Oh! tell me, step-dame Nature, tell,

Where shall thy wayward child abide?

On what fair strand his spirit dwell,

When life has spent its struggling tide?

Shall hope no more her taper burn,

Quench'd—in the tears that sorrow sends?

Nor from the feast, misfortune spurn

The wishful wretch, that o'er it bends?”

“Can storied urn, or animated bust,

Back to its mansion, call the fleeting breath?

Can honor's voice—provoke the silent dust?

Or flattery soothe the dull, cold ear of death?”

310. EMPHASIS—by prolongation, and depressed monotone: that is, quantity of voice on the first, second, or third note: it is sometimes used in the grave and sublime, and produces astonishing effects. *Monotony*—occurs when the voice is inflected neither up nor down, but is confined to a few words. The figures refer to the notes of the diatonic scale. The following free translation of a paragraph from one of Cicero's orations, will serve as a good illustration: but no one should attempt it, without committing it to memory.

311. (COMMENCE ON THE FOURTH NOTE.) “I appeal to you—O ye hills, and groves of (5) *Alba*, and your demolished (6) *altars!* I call you to (8) *WITNESS!* (4) whether your (5) *altars*, your (6) *divinities*, your (8) *powers!* (5) which Clodius had polluted with all kinds of (6) *wickedness*, (5) did not (4) *avenge* themselves, when this wretch was (3) *extirpated*. (1) And thou, O holy (2) *Jupiter!* (3) from the (4) height of this (5) sacred (6) *mount*, whose *lakes*—and *groves*—he had so often (3) *contaminated!*”

COLUMBIA! Columbia! to glory arise,
The queen of the world, and the child of the skies;
Thy genius commands thee; with rapture behold,
While ages—on ages thy splendors unfold.
Thy reign is the last—and the noblest of time;
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the east—ne'er encrimson thy name;
Be freedom, and science, and virtue—thy fame.

312. The only way in which children, or adults, can be taught to read, or speak, naturally, is—to memorize short or longer sentences, and deliver them in a perfectly intelligent, impressive, and unrestrained manner. *Abecedarians:* first teach them the sounds of the vowels; then of the consonants, interspersing the exercises with select, or original sentences. Ex. “Time and tide—wait for no man.” Or, if it is a rainy day, “This is a very rainy day.” If pleasant, “This is a delightful day.” Which sentences, after being recited in concert, should be spoken by the class individually. In this way, even small children may be taught a great variety of things, natural and spiritual; and an immense field of usefulness opened before the mind of the real teacher: i. e. one who teaches from the love of teaching; and no others should engage in it.

Notes. 1. Remember—the figures, placed before words in sentences, indicate the pitch of voice, and have reference to the diatonic note; they are aids to break up the monotonous delivery. 2. Still continue your efforts to smooth the apparent roughness of the notations, in regard to the dash, (—) pauses, (; ; ? ;) and Emphasis: glide out of the mechanical into the natural.

There is, in every human heart,

Some—not completely barren part,

Where seeds of truth—and love might grow,

And flowers—of generous virtue bow;

To plant, to watch, to water there—

This—be our duty, and our care.

K

Proverbs. 1. A mind conscious of its integrity,—is a most noble possession. 2. In acquiring knowledge, consider how you may render it useful to society. 3. Avoid undue excitement on trivial occasions. 4. When engaged in a good cause, never look back. 5. Poverty—is no excuse for sinning. 6. Never repeat in one company, what is said in another; for all conversation, is tacitly understood—to be confidential. 7. Let reason—go before every enterprise, and counsel—before every action. 8. Look on slanderers—as enemies to society; as persons destitute of honor, honesty, and humanity. 9. Divisions, and contentions—are upheld by pride, and self-love. 10. Patience, when subjected to trials that are too severe, is sometimes converted into rage. 11. Avoid match-makers. 12. Virtue — is often laughed at.

Anecdote. Lord *Albermarle*—was the lover of *Mademoiselle Gaucher*, (*Gaw-shay*.) As they were walking together one evening, he perceived her eyes fixed on a star, and said to her “Do not look at it, my dear; I cannot give it you.” “Never,” says *Marmontel*, “did love—express itself more delicately.”

Law—is law—law—is law; and as in such, and so forth, and hereby, and aforesaid, provided always, nevertheless, notwithstanding. Law—is like a country dance; people are led up and down in it, till they are tired. Law—is like a book of surgery; there are a great many desperate cases in it. It is also like *physic*; they that take the least of it, are best off. Law—is like a homely gentlewoman, very well to follow. Law—is also like a scolding wife, very bad when it follows us. Law—is like a new fashion, people are bewitched to get into it: it is also like bad weather, most people are glad when they get out of it.

Varieties. 1. Are we not apt to be proud of that, which is not our own? 2. It is a less crime—to gnaw a man's fingers with your teeth, than to mangle his reputation with your tongue. 3. It is better to yield gracefully, than to be held up as a spectacle of vanquished, yet impertinent obstinacy. 4. Really learned persons—never speak of having finished their education: for they continue students, as long as they live. 5. *Equivocation*—is a mere expedient—to avoid telling the truth, without verbally telling a lie. 6. True philosophy and contempt of the Deity, are diametrically opposed to each other. 7. Sensual good, has sensual truth for its object; natural good has an order of natural truth, and spiritual good has spiritual truth, agreeing with the spiritual sense of the Bible.

No flocks, that range the valley free,
To slaughter—do I condemn:
Taught by that power, that pities me,
I learn to pity them.

313. RULES. It is impossible to give *rules*—for reading *every* sentence, or indeed *any* sentence; much more is left to the *pupil*, than can be *written*. All that is here attempted—is, a meagre *outline* of the subject; *enough*, however, for every one who is *determined* to succeed, and makes the necessary *application*; and *too much* for such as are of an opposite character. The *road* is pointed out, and all the necessities provided for the *journey*; but each must do the *traveling*, or abide the *consequences*. *Be what ought to be, and success is yours.*

- (3) No radiant pearl, which crested fortune wears,
 (4) No gem, that twinkling, hangs from beauty's ears:
 (5) Nor the bright stars, which night's blue arch adorn,
 (6) Nor rising sun—that gilds the eternal morn,—
 (7) Shine—with such lustre, as the tear that breaks,
 (8) For other's woe, down virtue's manly cheek.

In reading, (rather reciting) these beautiful lines, the voice commences, as indicated by the *figures*, gradually *rises*, then *yields* a little; till it comes to the word *'shine,'* which is on the 8th note; and then it gradually *descends* to the close; because such are the *thoughts*, and the *feelings*. Get the *inside*; never live *out of doors*; grasp the *thoughts*, and then let the *words* flow from *feeling*.

314. OPENING THE MOUTH. This is among the most *important* duties of the *eloquist*, and *singer*; more fail in this particular, than in any other: *indistinctness* and *stammering* are the sad effects of not opening the *mouth* wide enough. Let it be your *first* object to obtain the proper *positions* of the vocal organs: for which purpose, practice the vocal analysis, as here presented. The *first* effort is—*separating the lips and teeth*; which will not only enable you to inhale and exhale *freely*, through the *nose*, when speaking and singing, but avoid uneasiness in the *chest*, and an unpleasant distortion of the *features*. The *second* is, a simultaneous action of the *lips, teeth, and tongue*: let these remarks be *indelibly* stamped upon your memory; for they are of immense practical importance.

Anecdote. *Alexander* and the *Pirate*. We too often *judge* of men—by the *splendor*, and not the *merit* of their actions. *Alexander*—demanded of the *Pirate*, whom he had taken, by what *right*—he infested the *seas*? "By the *same right*," replied he boldly, "that *you* enslave the *world*. I—am called a *robber*, because I have only *one small vessel*; but *you*—are called a *conqueror*, because you command great *fleets* and *navies*."

The best contrived deceit—
 Will hurt its own contriver;
 And perfidy—doth often cheat—
 Its author's purse—of every stiver.

The man, that's resolute, and just,
 Firm to his principles—and trust,
 Nor hopes, nor fears,—can bind.

Proverbs. 1. A great *fortune*, in the hands of a *fool*, is a great *mis-fortune*. 2. Too many *resolve*, then *re-resolve*, and die the *same*. 3. Never give the tongue *full* liberty, but keep it under *control*. 4. *Character*—is the measure of *man* and *woman*. 5. We may die of a *surfeit*, as well as of *hunger*. 6. *Truth*—is an *ornament*, and an *instrument*. 7. If we *meet* evil company, it is no reason we should *keep* it. 8. *Provide* for the *worst*, but *hope* for the *best*. 9. Though *he* is *wise*, that can *teach* the most, yet *he*, that *learns*, and *practices* what *he* learns, is *wiser*. 10. Never be without good *books*. 11. *Time*—is the *herald* of *truth*. 12. *Manners* make the *man*. 13. *Dissembled* holiness, is double *iniquity*. 14. *Conscience*—is in the chamber of *justice*.

Oratory. *Eloquence*—may be considered as the *soul*, or animating *principle* of discourse; and is dependent on intellectual *energy*, and intellectual *attainments*. *Elocution*—is the embodying *form*, or representative *power*; dependent on exterior *accomplishments*, and on the cultivation of the *organs*. *Oratory*—is the complicated and vital *existence*, resulting from the perfect *harmony* and *combination* of *Eloquence* and *Elocution*.

Varieties. 1. Is there not the same *difference*—between *actual* and *hereditary* evil, as between an *inclination* to do a thing, and the *commission* of the *act*? 2. Whoever has flattered his friend *successfully*, must at once think *himself* a *knave*, and his *friend* a *fool*. 3. Unfriended, *indeed*, is *he*, who has no *friend* good enough—to tell him his *faults*. 4. If those, who are called good *singers*, were as sensible of their *errors* in *reading*, as they would be, if *similar* ones were made in their *singing*, they would be exceedingly *mortified*, and *chagrined*. 5. The sacred light of *Scripture*—should be shed upon the canvas of the *world's* history, as well as on that of *humanity*. 6. The *theology* of creation—was revealed to the earliest *ages*; and the *science* of creation, is *now* beginning to be revealed to *us*. 7. What is most *spiritual*—is most *rational*, if rightly *understood*; and it also admits of a perfect *illustration*—by *rational* and *natural* things: to follow *God*, and to follow *right*—and *pure reason*, is all *one*; and we never give offence to *Him*, if we do that, which *such* a reason requires.

THE PROGRESS OF LIFE.

I dreamed—I saw a little rosy child,
 With flaxen ringlets—in a garden playing;
 Now stopping here, and then afar off straying,
 As flower, or butterfly—his feet beguiled.
 'Twas changed. One summer's day I slept aside,
 To let him pass; his face—and manhood seeming,
 And that full eye of blue—was fondly beaming
 On a fair maiden, whom he called "his Bride!"
 Once more; 'twas autumn, and the cheerful fire
 I saw a group—of youthful forms surrounding,
 The room—with harmless pleasantry resounding,
 And, in the midst, I marked the smiling Sire.
 The heavens were clouded! and I heard the tone,
 Of a slow-moving bell—the white haired man was gone.

315. As *Emphasis* is the same thing as *Accent*, only *more* of it; so, it is inseparably connected with the *Pauses*; indeed, whatever distinguishes *one* word from the *others*, may be called *Emphasis*; which is sometimes only another name for *Expression*: it is, at least, one of the *mediums* of expression. Hence, *Emphasis* is often exhibited in connection with a *Rhetorical Pause*, placed *before*, or *after*, *emphatic words*, which may be *elevated*, or *depressed*, with *force* and *quantity*, according to *sentiment*. When this pause is made *after* the important word, or words, it causes the mind to *revert* to what was last said; and when it is made *before* such word, the mind is led to *anticipate* something worthy of particular attention. The book is full of illustrations.

316. EX. 1. *BENEVOLENCE*—is one of the *brightest* gems—in the crown of christian *perfection*. 2. *Melody*—is an agreeable *succession* of sounds; *Harmony*—an agreeable *concordance* of sounds. 3. *Homer*—was the greater *genius*; *Virgil*—the better *artist*: in *one*, we most admire the *man*; in the *other*—the *work*; *Homer*—hurries us with commanding *impetuosity*; *Virgil*—leads us with an attractive *majesty*. *Homer*—scatters with a generous *profusion*; *Virgil*—bestows, with a careful *magnificence*. 4. What *man* could do, is done *already*; (8) HEAVEN— and (5) *earth*—will witness,—if—*R-o-m-e-m-u-s-i-f-a-l-l*—that we are innocent.

Note. Prolong the words with the hyphens between the letters.

317. POLITICAL ECONOMY—teaches us to investigate the *nature, sources*, and proper *uses* of national *wealth*; it seems to bear the same relation to the *whole* country, that *Domestic* Economy does to an individual *family*: for, tho' it generally relates to the *wealth* of *nations*, it leads us to examine many points of *comfort* and *well-being*, that are closely connected with the *acquisition*, and *expenditure* of *property*. Its connection with *legislation* and *government* are self-evident; yet every one may derive important *lessons*, from a knowledge of its *facts* and *principles*.

Anecdote. *All have their Care*. Two *merchants*, conversing together about the hardness of the *times*, and observing a flock of *pigeons*, one said to the other,—“How happy those *pigeons* are! they have no *bills* and *acceptances* to provide for.” “Indeed,” said the other, “you are much *mistaken*; for they have *their bills* to provide for as well as *we*.”

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

Proverbs. 1. Nothing overcomes *passion*—sooner than *silence*. 2. *Precepts*—may lead, but *examples*—draw. 3. *Rebel* not against the dictates of *reason* and *conscience*. 4. *Sincerity*—is the parent of *truth*. 5. The *loquacity* of *fools*—is a *lecture* to the *wise*. 6. *Unruly passions*—destroy the peace of the *soul*. 7. *Valor*—can do but *little*, without *discretion*. 8. *Modesty*—is one of the *chief* ornaments of *youth*. 9. Never insult the *poor*; *poverty*—entitles one to our *pity*. 10. Our *reputation*, *virtue*, and *happiness*—greatly depend on the *choice* of our *companions*. 11. *Wisdom*—is the greatest *wealth*. 12. *Pride*—is a great *thief*.

Laconics. No more *certain* is it, that the *flower* was made to waft *perfume*, than that *woman's* destiny—is a ministry of *love*, a life of the *affections*.

Varieties. 1. *Those* authors, (says Dr. *Johnson*), are to be read at *school*, that supply most *axioms* of *prudence*, and most *principles* of *moral truth*. 2. The *little* and *short* sayings of *wise* and *excellent* men, (saith Bishop *Tillotson*), are of great *value*; like the dust of *gold*, or, the least sparks of *diamonds*. 3. The *idle*, who are *wise* rather for *this* world than the *next*, are *fools* at *large*. 4. Let all your *precepts* be *succinct*, and *clear*, that *ready* wits may *comprehend* them. 5. None—*better* guard against a *cheat*, than *he*, who is a *knave* complete. 6. Scarcely an *ill*—to human life—belongs; but what our *follies* cause, or *mutual wrongs*. 7. What our Lord said to *all*, is *applicable* to *all*, at all *times*; namely, “*watch*,”—and it appears to relate to the admission of every *thought* and *desire*, into the *mind*.

THE MOTHER PERISHING IN A SNOW-STORM.
 “In the year 1821, a Mrs. Blake perished in a snow-storm in the night-time, while traveling over a spur of the Green Mountains in Vermont. She had an infant with her, which was found alive and well in the morning, being carefully wrapped in the mother's clothing.”

The cold winds—swept the mountain's height,

And pathless—was the dreary wild,

And, 'mid the cheerless hours of night,

A mother wander'd—with her child:

As through the drifting snow she press'd,

The babe—was sleeping—on her breast.

And colder still the winds did blow,

And darker hours of night came on,

And deeper grew the drifting snow:

Her limbs—were chill'd, her strength—was gone:

“Oh, God!” she cried, in accents wild,

“If I must perish, save my child!”

She stripp'd her mantle from her breast,

And bared her bosom to the storm,

And round the child—she wrapp'd the vest,

And smil'd—to think her babe was warm.

With one cold kiss—one tear she shed,

And sunk—upon her snowy bed.

At dawn—a traveler passed by,

And saw her—neath a snowy veil;

The frost of death—was in her eye,

Her cheek was cold, and hard, and pale;

He moved the robe from off the child,

The babe look'd up—and sweetly smil'd!

318. EMPHASIS, in connection with the Rhetorical Pause. 1. A friend—cannot be known—in prosperity; and an enemy cannot be hidden—in adversity.

Passions—are winds—to urge us o'er the wave,
Reason—the rudder—to direct—or save.

He—raised a mortal—to the skies,
She—drew an angel—down.

4. Charity—suffereth long, and is (3) kind: (4) charity—envieth not; (5) charity—vaunteth not itself; (3) is not puffed up; (4) doth not behave itself (5) unseemly; (6) seeketh not her own; (5) is not easily (4) provoked; (3) thinketh no evil; (5) rejoiceth—not in (4) iniquity, but (5) rejoiceth in the truth; (4) beareth all things; (5) believeth all things, (6) hopeth all things; (7) endureth all things; (6) CHARITY—(8) NEVER faileth.

319. THE THREE DEGREES OF SPEECH. There are three different modes in which one may read and speak; only two of which, under any circumstances, can be right. The first is—reading and speaking by word, without having any regard to the sentiment; the second is—reading or speaking only by word and thought; and the third is—reading and speaking by word, thought and feeling—all combined, and appropriately manifested. In the Greek language, we find these three modes definitely marked by specific words, such as *laleo*, *eipo* and *eiro*. Children are usually taught the first, instead of the third, and then the second and third—combined: hence, very few of them ever have any conception of the meaning of the words they use, or of the subject matter about which they are reading: they seem to regard these as something foreign to the object. Here we again see the natural truth of another scripture declaration: "The letter killeth: the spirit giveth life."

And from the prayer of want, the plaint of woe;
Oh! never, NEVER—turn away thine ear:
Forlorn, in this bleak wilderness below, [hear.
Ah! what were man, should HEAVEN—refuse to
To others do—(the law is not severe;)
What—to thyself—thou wishest to be done;
Forgive thy foes, and love thy parents dear,
And friends and native land; nor those alone, town.
All human woe, or woe, learn thou to make thine

Anecdote. Mahomet—made his people believe, that he would call a hill to him; and, from the top of it, offer up his prayers for the observers of his LAW. The people assembled; Mahomet called the hill again and again to come to him; and the hill not moving, he was not at all abashed at it; but put it off with a jest; saying—"If the hill will not come to Mahomet, he—will go to the hill."

When people—once are in the wrong;
Each line they add—is much too long;
Who fastest walks, but walks astray,
Is only furthest—from his way.

Proverbs. 1. Every thing—tends to educate us. 2. Always have a good object in view. 3. Actions—should be led by knowledge; and knowledge followed by actions. 4. It is better to be saved without a precedent, than damned by example. 5. There is no security among evil companions. 6. Never be unwilling to teach, if you know; nor ashamed to learn, if you can. 7. Better yourself when young; you will want rest in old age. 8. When you find yourself inclined to be angry, speak in a low tone of voice. 9. Bear—and forbear—is excellent philosophy. 10. Seek—and practice—the TRUTH, and you are made—forever. 11. Lookers on see, more than players. 12. Wake not a sleeping lion.

Laconics. Sincerity—should be the pruning-knife of friendship, and not the monster scythe—of an unfeeling rudeness, which, for one weed that it eradicates, mows down a dozen of those tender flowers, which bloom—only on our affections.

Varieties. 1. Our Orators, (says Cicero,) are, as it were, the actors of truth itself; and the players are the imitators of truth. 2. Whence this disdain of life, in every breast, but from a notion—on their minds impress'd, that all, who, for their country die, are bless'd. 3. You'll find the friendship of the world—is show; all—OUTWARD show. 4. Errors, like straws upon the surface flow: He, who would search for pearls—must dive below. 5. What you keep by you, you may change and mend; but words, once spoke, can never be recalled. 6. Let thy discourse be such, that thou mayest give profit to others, or, from them receive. 7. Beware of ever exceeding the boundaries of truth, in any form; for the mind loses strength, whenever it puts its foot beyond the circle, or passes the boundaries.

THE HARVEST MOON.

All hail! thou lovely queen of night,
Bright empress of the stary sky!
The meekness—of thy silvery light
Beams gladness—on the gazer's eye.
While, from thy peerless throne on high
Thou shinest bright—as cloudless noon,
And bidd'st the shades of darkness fly
Before thy glory—Harvest moon!

In the deep stillness of the night,
When weary labor is at rest,
How lovely is the scene!—how bright
The wood—the lawn—the mountain's breast,
When thou, fair moon of Harvest, hast
Thy radiant glory all unfurled,
And sweetly smilest in the west,
Far down—upon the silent world.

Shine on, fair orb of light! and smile
Till autumn months—have passed away,
And labor—hath forgot the toil
He bore—in summer's sultry ray;
And when the reapers—end the day,
Tired with the burning heat of noon,
They'll come—with spirits light and gay,
And bless thee—lovely Harvest Moon!

320. EMPHASIS—by a pause just before, or after, the important word. The pause before—awakens curiosity, and excites expectation; after—carries back the mind to what was last said. How would a tyrant, after having ruled with a rod of iron, and shown compassion to none, speak of his own death, in allusion to the setting sun, in a tropical climate; where the sun is severely hot as long as it shines, and when it sets, it is very soon dark? 1. (5) "And now—my race—of terror—run, (6) Mine—be the eve—of tropic (6) sun; No pale (6) gradations—quench his ray; (5) No twilight (7) dews—his wrath allow: (4) With (5) disk, (like battle target)—red, (6) He rushes—t' his burning bed, (5) Dyes the wide wave—with bloody (6) light; Then sinks—at once—(2) and all is (1) night." The last clause, pronounced in a deep monotone, and a pause before it, adds much to its beauty and grandeur. 2. "Will all great Neptune's ocean—wash—this blood—clean—from my hands? No: these, my hands, will rather the multitudinous sea—in-carnadine: making the green—(1) one red." Macbeth's hands are so deeply stained, that, to wash them in the ocean, would make it red with blood.

SATAN, LAMENTING THE LOSS OF HEAVEN, AND INVOKING HELL.

"Is this the region, THIS the soil, the clime,"—
Said then the lost archangel, "this the seat,
That we must change—for heaven?
This the mournful gloom—
For that CELESTIAL LIGHT? Farewell, happy fields,
Where joy—forever dwells. Hail, horrors,—hail
Infernal world! And thou—profoundest hell,
Receive—thy new—possessor!"

THE DRUNKARD.

"Hand me the bowl—ye jocular band,"—
He said, "twill rouse my mirth;"
But conscience—seized his trembling hand,
And dashed the cup—to earth.

He looked around, he blush'd, he laugh'd,—
He sipped the sparkling wave;
In it, he read,—"who drinks this draught,
Shall fill—a murderer's grave."

He grasped the bowl,—to seek relief;—
No more—his conscience said;
His bosom—friend—was sunk in grief,
His children—begged for bread.

Thro' haunts of horror—and of strife,
He passed down—life's dark tide;
He cursed—his beggared babes—and wife;
He cursed his God,—and died!

321. CREATION. If we studied creation more, our minds would much sooner become developed; then, the heavens, the earth, the water, with their respective, various, and numerous inhabitants, the productions, natures, sympathies, antipathies; their uses, benefits and pleasures, would be better understood by us: and eternal wisdom, power, majesty and goodness, would be very conspicuous, thro'

their sensible and passing forms; the world, wearing the marks of its Maker, whose stamp is everywhere visible, and whose character is legible to all, who are willing to understand, and would become happy.

Proverbs. 1. An oak tree—is not felled with a blow. 2. Beware of him, who is obliged to guard his reputation. 3. Concealing faults—is but adding to them. 4. Defile not your mouth with impure words. 5. Envy—preys on itself; flattery—is nauseous—to the truly wise. 6. Gluttony—kills more than the sword. 7. Hasty resolutions seldom speed well. 8. Inconstancy—is the attendant of a weak mind. 9. Keep good company, and be one of the number. 10. While one is base, none can be entirely free and noble. 11. Sin—is the parent of disease. 12. Oftener ask, than decide questions. 13. Avoid all superfluities.

Anecdote. Witty Reply. A gentleman lately complimented a lady, on her improved appearance. "You are guilty of flattery," said the lady. "Not so," replied he; "for you are as plump as a partridge." "At first," said she,—"I thought you guilty of flattery only; but I now find you actually make game of me."

Mark to Hit. Never forget, that by your advancement, you have become an object of envy—to those whom you have outstripped—in the race of life, and a tacit reproach—to their want of energy or capacity, which they never forgive. You must, therefore, lay your account—to be made a mark for "envy, hatred, and malice, and all uncharitableness."

Varieties. 1. We have three orders, or degrees of faculties; the religious, civil and scientific; the first, regards the Deity; the second, Humanity; and the third, Nature; i. e. the Workman and his works. 2. It is the object of the Bible—to teach religious, rather than scientific truths. 3. Cannot our minds—be imbued with the spirit of heaven; or tainted with the breath of Hell? 4. In man, we see blended the geological, the vegetable, and animal: to which is superadded, the human; all harmonizing, and yet each successive series predominates over the preceding one; till at length, the human rises above every thing; earth—passes away, and heaven—is all in all. 5. Let your trust be so implicit—in the Divine Providence, that all things will be disposed for the best, after you have done the part assigned, that your only care shall be, how you may perform the greatest amount of good, of which your being is capable.

This world's a hive, you know, 'tis said,
Whose bees—are men, ('tis true as funny,)
And some—fill cells—with bitter bread,
While others gather sweetest honey;
Yet each, alike, his duty does,
Each—brings what's needful for the other:
Though divers trays—they hum and buz,
Yet all obey the common mother.

322. EMPHASIS. On every page may be found nearly all the principles of elocution; and in aiming at a compliance with the rules given, great care must be taken to avoid a stiff, and formal mode of reading and speaking. We must never become enslaved to thought alone, which rules with a rod of iron: but yield to feeling, when it is to predominate: in a perfect blending of feeling, thought and action, there is all the freedom and gracefulness of nature; provided they are in harmony with nature. It is better to be natural, than mechanically correct. Every thought and feeling has its peculiar tone of voice, by which it is to be expressed, and which is exactly suited to the degree of internal feeling: in the proper use of these tones, most of the life, spirit, beauty, and effect of delivery consists. Hence, emphasis, or expression, is almost infinite in variety; yet none should be discouraged; because we cannot do every thing, is no reason why we should not try to do something.

323. MISCELLANEOUS. 1. In your conversation, be cautious what you speak, to whom you speak, how you speak, when you speak; and what you speak, speak wisely, and truly. 2. A fool's heart—is in his tongue; but a wise man's tongue—is in his heart. 3. Few things—engage the attention—and affections of men—more than a handsome address, and a graceful conversation. 4. For one—great genius, who has written a little book, we have a thousand—little geniuses, who have written great books. 5. Words—are but air; and both—are capable of much condensation. 6. Nature—seldom inspires a strong desire for any object, without furnishing the ability—to attain it. 7. All—is not gold—that glitters. 8. If I were an AMERICAN—as I am an Englishman, while a foreign troop—was landed in my country, I never—would lay down my arms; no,—(5) never! (4) never! (2) never! 9. The price of LIBERTY—is eternal vigilance. 10. The true disciples of Nature, are regardless who conducts them, provided she be the leader; for Nature, like truth—is immutable.

There is a tide—in the affairs of men,
Which, taken at the flood,—leads on to FORTUNE;
Omitted, all the voyage of their life—
Is bound in shallows—and in miseries:
On such a full sea—are we—now afloat,
And we must take the current, when it serves,
Or lose our ventures.

Anecdote. One thing at a time. The famous pensioner of Holland, who was the greatest genius of his time, and a famous politician, on being asked, how he could transact such a variety of business, without confusion, replied, that he never did but one thing at a time.

Face to face—the truth comes out.

Proverbs. 1. The foreknowledge of an approaching evil, is a benefit of no small magnitude. 2. We may get a world of false love, for a little honesty. 3. The love of mankind—may be good while it lasts; but the love of God—is everlasting. 4. Too many condemn the just, and not a few justify the wicked. 5. Some people's threats—are larger than their hearts. 6. Discreet stages—make short journeys. 7. Imitate the good, but avoid the evil. 8. Rather do good, without a pattern, than evil, by imitation. 9. Prize a good character above any other good. 10. Well qualified teachers—are benefactors of their race. 11. Plain dealing is a jewel. 12. Perfect love—casteth out fear.

Science. Science, the partisan of no country, but the beneficent patroness of all, has liberally opened a temple, where all may meet. She never inquires about the country, or sect, of those who seek admission; she never allots a higher, or a lower place, from exaggerated national claims, or unfounded national antipathies. Her influence on the mind, like that of the sun on the chilled earth, has long been preparing it for higher cultivation and farther improvement. The philosopher of one country should not see an enemy in the philosopher of another; he should take his seat in the temple of science, and ask not who sits beside him.

Varieties. 1. Is not the innocence of flowers enough to make wicked persons blush—to behold it? 2. Are there not as many beautiful flowers in the other world, as there are in this? 3. Those are the best diversions, that relieve the mind, and exercise the body, with the least expense of time and money. 4. Give us knowledge of our own, and we will persecute. 5. Let us call tyrants—TYRANTS: and maintain, that FREEDOM comes only, by the grace of God.

Truth—needs no champion; in the infinite deep
Of everlasting Soul—her strength abides:
From Nature's heart—her mighty pulses leap,—
Through Nature's veins, her strength, undying, tides.
Peace—is more strong than war; and gentleness,
When force were vain, makes conquests o'er the
And LOVE lives on, and hath a power to bless, [wave;
When they, who loved, are hidden—by the grave.

'Tis not a century—since they,
The red men, traversed here,
And o'er these pleasant hills and vales,
Pursued the bounding deer;
Here, too, that eloquence was poured
Around the council light,
That made the sturdy warrior bold,
And ready for the fight!
And oft they came—cutting back,
The husband, sire and son,
To vaunt before their savage shrines,
The ill—their hands had done!
Yet, of their mortal vocal or woe,
No trace is left to-day;
For, like the foam upon the wave,
They all have passed away!

324. SHOUTING, or High and Loud—implying force of utterance. The last words of Marmion afford excellent means, when memorized, for the student to try the compass of his voice upwards, as well as its power on high pitches. It is not often that these high and almost screaming notes are required in public speaking: yet, there are times, especially in the open air, when they may be introduced with great effect. And it is always well to have an inexhaustible capital of voice, as of money; indeed, there is no danger of having too much of either, provided we make a proper use of them. In giving the word of command, on occasions of fire, erecting buildings, on the field of battle, martial exercise, &c., power and compass of voice are very desirable.

325. 1. "The war, that for a space did fail, Now, trebly thundering, swell'd the gale, And (10) "Stanley!" (6) was the cry: A light on Marmion's visage spread, and fired his glazing eye: With dying hand, above his head, he shook the fragment of his blade, and shouted (8) "VICTORY!" (9) CHARGE! CHESTER, (10) CHARGE! ON, (11) STANLEY—(12) ON!" (3) Were the last words of Marmion. 2. (6) LIBERTY! (8) FREEDOM! (5) TYRANNY IS DEAD! (6) RUN (7) HENCE! PROCLAIM it about the STREETS! 3. The combat deepens: (4) "ON! ye BRAVE! Who rush—to (6) GLORY,—or the (3) grave; (9) WAVE—MUNICH! all thy (10) BANNERS wave! (8) And charge—with all thy (3) CHIVALRY."

326. CONSTITUTIONAL LAW, in its extended sense, includes the study of the constitutions, or fundamental laws of the various Nations: i. e. the structure, and mechanism of their government, and the appointments, powers, and duties of their officers. The United States Constitutional Law, may be considered under five different heads; viz: Legislative Power, Executive Power, Judicial Power, State Rights Restrictions, and United States Statutes and Treaties. The Legislative power is vested in a Congress, consisting of a Senate and House of Representatives, elected by the people, or their State Legislatures; the Executive power, in a President, who holds his office four years; the Judicial power, in a Supreme Court, which consists of one Chief Justice, and eight Associate Justices, and in such inferior courts, as Congress may ordain, or establish. State rights and restrictions—are powers not delegated by the Constitution to the United States, nor prohibited by it to the States, but reserved to the States, respectively, or to the people.

Anecdote. Patience. A youth, who was a pupil of Zeno, on his return home, was asked by his father, "what he had learned?" The lad replied, "that will appear hereafter." On this, the father, being enraged, beat his son; who, bearing it patiently, and without complaining, said, "This have I learned, to endure a parent's anger."

Rather suffer wrong than do wrong.

Proverbs. 1. A bitter jest—is the poison of friendship. 2. Be ever vigilant, but never suspicious. 3. Cheerfulness—is perfectly consistent with true piety. 4. Demonstration—is the best mode of instruction. 5. Entertain not sin, lest you like its company. 6. Finesse—is unworthy of a liberal mind. 7. Good counsel—is above all price. 8. Hearts—may agree, tho' heads—differ. 9. Idleness—is the parent of want, shame, and misery. 10. Learn to live, as you would wish to die. 11. Content—is the highest bliss. 12. Vex not yourself, when ill spoken of.

Force of Habit. Habit—hath so vast a prevalence over the human mind, that there is scarcely any thing too strange, or too strong, to be asserted of it. The story of the miser, who, from long accustoming to cheat others, came at last to cheat himself, and with great delight and triumph picked his own pocket of a guinea, to convey to his hoard, is not impossible or improbable. In like manner it fares with the practisers of deceit, who, from having long deceived their acquaintance, gain at last a power of deceiving themselves, and acquire that very opinion, however false, of their own abilities, excellences, and virtues, into which they have for years, perhaps, endeavored to betray their neighbors.

Varieties. 1. Eternity, (wrote a deaf and dumb boy,) is the lifetime of the Deity. 2. No evil can be successfully combated, or removed, but from the opposite good, from a desire for it, and an attachment to it; i. e. till the mind is perfectly willing to relinquish the evil. 3. A man's ruling love—governs him; because, what he loves, he continues to will. 4. Sweet harmonist, and beautiful as sweet, and young as beautiful, and soft as young, and gay as soft, and innocent as gay. 5. Had Cæsar genius? he was an orator! Had Cæsar judgment? he was a politician! Had Cæsar valor? he was a conqueror! Had Cæsar feeling? he was a friend! 6. Music—is one of the sweetest flowers of the intellectual garden; and, in relation to its power—to exhibit the passions, it may be called—the universal language of nature. 7. Whatever the immediate cause may be, the effect is so far good, as men cease to do evil, they learn to do well.

THE FISHERMAN.

A perilous life, and sad—as life may be,
Hath the lone fisher—on the lonely sea;
In the wild waters laboring, far from home,
For some poor pittance, e'er compelled to roam!
Few friends to cheer him—in his dangerous life,
And none to aid him—in the stormy strife,
Companion of the sea and silent air,
The lonely fisher thus must ever fare;
Without the comfort, hope—with scarce a friend,
He looks through life, and only sees—its end!

"Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections—caught from thee!
Where'er we turn, thy glories shine,
And all things bright and fair—are thine."

327. SPEAKING THE GAUNTLET. We have all heard of the practice, that prevails among some tribes of Indians, called "running the gauntlet;" when a company arrange themselves in two rows, a few yards apart, and their prisoner is obliged to run between them; when each throws his hatchet at him; and if he passes through without being killed, he is permitted to live. In the important exercise, here recommended, each member of the class, after making some proficiency, memorizes and recites, a strong and powerful sentence, and the others try to put out, or break down, the one that is speaking, by all sorts of remarks, sounds, looks, and actions; tho' without touching him: and the gauntlet speaker, girds up the loins of his mind, and endeavors to keep the fountain of feeling higher than the streams: and so long, he is safe; but alas for him, that shrinks into himself, and yields to his opponents.

But this,—and ills severer—he sustains;
As gold—the fire, and, as unhurt remains:
When most reviled, altho' he feels the smart,
It wakes—to nobler deeds—the wounded heart.
The noble mind—unconscious of a fault,
No fortune's frown—can bend, or smiles—exalt:
Like the firm rock—that in mid-ocean—braves
The war of whirlwinds, and the dash of waves:
Or, like a tower—he lifts his head on high—
And fortune's arrows—far below him fly.

328. MOUTHING. Some—think that words are rendered more distinct, to large assemblies, by dwelling longer on the syllables; others, that it adds to the pomp and solemnity of public declamation, in which they think every thing must be different from private discourse. This is one of the vices of the stage, and is called theatrical, in opposition to what is natural. By "trippingly on the tongue," Shakspeare probably means—the bounding of the voice from accent to accent; trippingly along from word to word, without resting on syllables by the way. And, by "mouthing," dwelling on syllables, that have no accent, and ought therefore to be pronounced as quickly as is consistent with a proper enunciation. Avoid an artificial air, and hold, as it were, the mirror up to nature. See the difference in the following, by pronouncing them with the accent, extending thro' the whole word, in a drawing tone, and then, giving them properly: con-jec-ture, en-croach-ment, hap-pi-ness, grat-i-tude, for-tu-nate-ly; which is very far from true solemnity, which is in the spirit; not alone in the manner.

Anecdote. A student in college—carried a manuscript poem, of his own composition, to his tutor, for his inspection. The tutor, after looking it over, inquired the author's reason, for beginning every line with a capital letter, "Because it is poetry," said the student. "It is!" said the teacher, "I declare, I should not have thought it."

By frequent use—EXPERIENCE—gains its growth,
But knowledge—flies from laziness and sloth.

Proverbs. 1. Soft hands, and soft brains—generally go together. 2. Let time be the judge, and common sense the jury. 3. Cherish an ardent love of nature and of art. 4. The region beyond the grave, is not a solitary one. 5. Each night—is the past day's funeral: and each morn—its resurrection. 6. Better be exalted by humility, than brought low by exaltation. 7. Tight-lacing—is a gradual suicide, and tends to enkindle impure desires. 8. Good manners—are always becoming. 9. The candid man has nothing to conceal; he speaks nothing but truth. 10. Plato said—read much; but read not many books. 11. Marry in haste; repent at leisure. 12. If you will not keep, you cannot have. 13. Prune off useless branches.

Government. It is time that men should learn to tolerate nothing ancient, that reason does not respect, and to shrink from no novelty, to which reason may conduct. It is time that the human powers, so long occupied by subordinate objects and inferior arts, should mark the commencement of a new era in history, by giving birth to the art of improving government; and increasing the civil happiness of man. It is time, that legislators, instead of that narrow and dastardly coasting, which never ventures to lose sight of usage and precedent, should, guided by the polarity of reason, hazard a bolder navigation, and discover, in unexplored regions, the treasure of public felicity.

Varieties. 1. Did not Mr. Pitt by the force of his eloquence, raise himself to be the prime minister of England? 2. A rich man's son—generally begins—where his father left off; and ends—where his father began—penniless. 3. A proneness to talk of persons, instead of things, indicates a narrow, and superficial mind.

The world—may scorn me, if they choose; I care
But little for their scoffings: I may sink
For moments; but I rise again, nor shrink
From doing—what the faithful heart inspires:
I will not flatter, fawn, nor crouch, nor wink
At what high mounted wealth, or power desires;
I have a loftier aim—to which my soul aspires.

Be humble—learn thyself to scan;

Know—PRIDE—was never made for man.

6. Where there is emulation—there will be vanity; and where there is vanity, there will be folly. 7. Each man has his proper standard to fight under, and his peculiar duty to perform: one tribe's office—is not that of another: neither is the inheritance the same.

I wander—by the mountain's side,

Whose peaks—reflect the parting day,

Or stoop—to view the river glide

In silvery ripples—on its way.

The turf is green, the sky is blue,

The sombre trees—in silence rest,

Save where a songster—rustles through

The drooping foliage—to his nest;

Yet one thing—wants the pilgrim there—

A kindred soul, the scene to share.

329. REVISION. Before entering on a consideration of the Inflections, and other higher modifications of voice, the pupil is again earnestly solicited—to review all the principles, that have been brought forward; especially all that relates to Accent, Pauses, Emphasis, and the alphabet of music, or the eight notes; and, in this revision, be careful not to confound one principle with another; as stress with quantity, high sounds with loud ones, and low ones with feeble. Remember, that stress is a quick blow, or ick-tus of the voice; quantity—length of sound; high sounds—on, or above the sixth note; loud ones—hallooing; low sounds—on, or below the third note; feeble ones, softly, as from weakness. Practice the examples, till you make them fit you, and produce on yourselves and others, the desired effects.

330. I came to the place of my birth, and said; "The friends of my youth—where are they?" And echo answered,— "Where?"
2. When the Indians were solicited to emigrate to the West, they replied; What! shall we say, to the bones of our fathers—Arise! and go with us into a foreign land?

The truly lovely—

Are not the fair, who boast but of outward grace,
The nought, but beautiful of form and face;
They—are the lovely—THEY, in whom unite, (light,
Earth's fleeting charms—with virtue's HEAVENLY
Who, tho' they wither,—yet, with faded bloom—
Bear their all of sweetness—to the tomb.

Notes. 1. Such is the careless and ignorant manner in which many have been permitted to come up, instead of being brought up, that it will often be found necessary to use a variety of means to become divested of bad habits and their consequences. 2. Probably the lungs suffer more than any other part of the body, by being cooped up in a small cavity. To enlarge the chest, side-wise, practice the elevation of the elbows to a horizontal plane nearly level with the shoulders, and commence gently tapping the breast between the shoulders, the ends of the fingers of both hands being nearly together; and then, during the exercise, strike back from the sternum toward each shoulder, drawing the hands farther and farther apart, till the ends of the fingers reach the armpits, and eyes out on the arm, without depressing the elbows: try it, and you will see and know.

Anecdote. Flying To; not From. Some years ago, a person requested permission of the Bishop of Salisbury, in England, to fly from the spire of his church. The good bishop, with an anxious concern for the man's spiritual, as well as temporal safety, told him, he was very welcome to fly to the church; but he would encourage no one to fly from it.

THE BUTTERFLY.

Child of the sun! pursue thy rapturous flight,
Mingling with her thou lov'st—in fields of light;
And, where the flowers of Paradise unfold,
Quaff fragrant nectar—from their cups of gold,
There shall thy wings, rich as an evening sky,
Expand—and shut—in silent ecstasy.
Yet, wert thou once a worm, a thing, that crept
On the bare earth, then wrought a tomb, and slept;
And such—is man; soon, from his cell of clay,
To burst a seraph—in the blaze of day.

Proverbs. 1. Pride—is the greatest enemy to reason; and discretion—the great opposite of pride. 2. The wise—shape their apparel to the body; the proud—shape their body to their apparel. 3. A sound and vigorous mind, in a healthy body, is an invaluable possession. 4. Experience—is the mother of the arts. 5. He, is never tired of listening, who wishes to gain knowledge. 6. Better consider for a day, than repent for a year. 7. Economy—is the foundation of liberality, and the parent of independence. 8. Use no tobacco, if you would be decent, clean, and healthy. 9. The path of literature is more difficult, than that which leads to fortune. 10. That which is well done, is twice done. 11. Of a little—take a little. 12. A hasty man—never wants woe.

Providence. If a man lets his hand lie in the ice, it is highly probable Providence will ordain it to be frozen; or if he holds it in the fire, to be burnt. Those who go to sea, Providence will sometimes permit to be drowned; those, on the other hand, who never quit dry ground, Providence will hardly suffer to perish in the sea. It is therefore justly said, "Help yourself, and Heaven will help you." The truth is, that God has helped us from the beginning; the work of the master is completed; and, so far as it was intended to be so, perfect; it requires, therefore, no further extraordinary aids and corrections from above; its further development and improvement in this world is placed in our own hands. We may be good or bad, wise or foolish, not always perhaps in the degree which we, as individuals, might choose, were our wills perfectly free, but so far as the state of the human race, immediately preceding us, has formed us to decide.

Varieties. 1. Is animal, or human magnetism, true? 2. When the spirit is determined, it can do almost anything; therefore, never yield to discouragement in doing, or getting, what is good and true. 3. What temptation is greater, than permitting young persons, and especially young men, in this degenerate world, to handle much money, that is not their own. 4. Exhibit such an example in your dress, conversation, and temper, as will be worthy of imitation. 5. We often hear it said, "that people, and things, are changed." Is it not ourselves, that have changed! The heart—makes all around, a mirror of itself.

REAL GLORY—

Springs from the silent conquest of ourselves,
And, without that—the conqueror is nought,
But the first slave.

7. Every word, spoken from affection, leaves an everlasting impression in the mind; every thought, spoken from affection, becomes a living creation; and the same also, if not spoken,—if it be fully assented to by the mind.

When the stem dies, the leaf, that grew
Out of its heart, must perish too.