

**331.** EVERY emotion of the mind has its own external *manifestation*; so that no one emotion can be accommodated to another. Observe the native eloquence of a hungry child, when asking for a piece of *bread and butter*; especially, the third or fourth time; and mark its *emphasis*, and *tones*: also the *qualities* of voice, with which it expresses its grief, anger, joy, &c. The *manner* of each passion is entirely *different*; nor does it ever apply one for another; indeed, children in their own efforts, always make the proper *emphasis*, *inflections*, and *gestures*; and they are graceful in all, when under the sole influence of *nature*. Thus, from *nature*, *unsophisticated*, may be derived the whole art of speaking. The author is free to acknowledge, that he has learned more about true *eloquence*, from children, and the *Indians*, and his consequent *practice*, than from all other sources.

**332.** CICERO—copied, and imitated, every body; he was the very *mocking-bird* of eloquence, which is his greatest *distinction*, and *glory*: for *who so various as he*; who so *sweet*, so *powerful*, so simply *eloquent*, or so magnificently *flowing*, and each, and all, by turns! His mind was a perfect *pan-harmonic*. Your original *writer*,—your original *character*, has no *sympathies*; he is *heart-bound*, *brain-bound* and *lip-bound*; he is truly an *oddity*; he is like *no-body*, and *no-body* is like *him*; he feeds on *self-adoration*, or the adulation of *fools*; who mistake the oracles of *pride* and *vanity*, for the *inspirations of genius*.

**333.** There are *some*, even in this enlightened age, who affect to *despise* the acquisition of *eloquence*, and other important and useful accomplishments; but *such* persons are generally very awkward *themselves*, and dislike the *application* and *practice*, that are necessary to render them agreeable and impressive *speakers*. It is an old *adage*—that *many—despise* that, which they do not *possess*, and which they are too *indolent* to *attain*. Remember the *fox* and the *grapes*.

**Anecdote.** A colonel was once complaining, that from the *ignorance*, and *inattention* of the *officers*, he was obliged to do the whole duty of the *regiment*. Said he, “I am my own *captain*, my own *lieutenant*, my own *cornet*, and”—“Your own *trumpeter*,” said a lady present.

NOW came still evening on, and twilight gray  
Had, in her sober livery, all things clad.  
Silence—accompanied; for *beast*, and *bird*,  
They, to their grassy couch, these—to their nest  
Were sunk, all, but the wakeful nightingale;  
She, all night long, her amorous descant sung;  
Silence—was pleas'd. Now glow'd the firmament  
With living sapphires: *Hesperus*, that led  
The starry host, rode brightest; till the moon,  
Rising in clouded majesty, at length,  
Apparent queen, unvail'd her peerless light,  
And o'er the dark her silver mantle threw.

**Proverbs.** 1. A *wise* governor, would rather preserve *peace*, than gain a *victory*. 2. It is sometimes a benefit, to *grant* favors, and at other times, to *deny* them. 3. An *angry* person is angry with *himself*, when he returns to *reason*. 4. Wherever you are, conform to the usual *customs* and *manners* of the *country*. 5. To encourage the *unworthy*, is to promote *vice*. 6. *Ingratitude* to the *benefolent*—generally ends in *disgrace*. 7. Esteem *virtue*, tho' in a *foe*: abhor *vice*, tho' in a *friend*. 8. The more one speaks of *himself*, the less *willing* is he, to hear another talked about. 9. *Nature*—is always content with *herself*. 10. Form your *opinions* of a person, by his *questions*, rather than by his *answers*. 11. Say—can *wisdom*—e'er reside, with *passion*, *envy*, *hate*, or *pride*? 12. In a calm sea, every man is pilot. 13. A good life—keeps off wrinkles.

**Debt.** There is nothing—more to be dreaded, than *debt*: when a person, whose principles are *good*, unhappily falls into this situation, adieu to all *peace* and *comfort*. The *reflection* imbitters every *meal*, and drives from the *eyelids* refreshing *sleep*. It *corrodes* and *cankers* every *cheerful* idea; and, like a stern *Cerberus*, guards each avenue to the *heart*, so that *pleasure* does not approach. *Happy!* thrice *happy!* are those, who are blessed with an independent *competence*, and can confine their *wants* within the *bounds* of that competence, be it what it may. To *such* alone, the bread of life is *palatable* and *nourishing*. *Sweet* is the morsel, that is acquired by an honest *industry*, the produce of which is *permanent*, or that flows from a *source* which will not fail. A subsistence, that is *precarious*, or procured by an uncertain prospect of *payment*, carries neither *wine* nor *oil* with it. Let me, therefore, *again* repeat, that the person, who is deeply involved in *debt*, experiences, on *earth*, all the *tortures*, the *poets* describe to be the lot of the wretched inhabitants of *Tatarus*.

**Varieties.** 1. Is not a want of *purity*, the cause of the *fickleness* of mankind? 2. A man's *character* is like his *shadow*; which sometimes *follows*, and at others, *precedes* him; and which is occasionally *longer*, or *shorter*, than he is. 3. *Admiration*—signifies the *reception* and *acknowledgment* of a thing, in thought, and *affection*. 4. We should have good *roads*, if all the *sinners* were set to *mend* them. 5. The world is a *hive*, that affords both *sweets*, and *poisons*, with many empty *combs*. 6. All *earthly* enjoyments are not what they *appear*; therefore, we should *discriminate*; for some are sweet in *hopes*, but, in *fruition*, *sour*. 7. *Order*—is the *sweetest*, most *pacific*, *regular*, and *delightful* melody: the first *motion* is one, and the end is one: the *final* end is the similitude of the *beginning*.

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

**334.** INFLECTIONS. These are the *rising* and *falling* slides of the voice, terminating on a *higher*, or *lower* pitch, than that on which it *commenced*; being *continuous* from the *radical*, or opening *fullness* of voice, to the *vanish*, or terminating point; and not *discrete*, as the seven notes are. In the *inflections*, the voice *steps* up or down, by *discrete* degrees; but in the *inflections*, it *glides* up or down, by *continuous* degrees. The piano, organ, &c., give *discrete* degrees; the *harp*, *violin*, &c., *continuous* degrees.

**335.** The following sentences may be read, with either the *falling*, or the *rising* inflection; and the pupil should determine, from the *sense*, &c., the *object* of the question. 1. Is not good *reading* and *speaking* a very rare *attainment*? 2. How are we to *recover* from the effects of the *fall*? 3. Are we naturally inclined to *evil* or *good*? 4. Is it *possible* for man to save *himself*? 5. Who is entitled to the more honor, *Columbus*, or *Washington*? 6. Which is the more *useful* member in society, the *farmer*, or the *mechanic*? 7. Ought there to be any *restrictions* to *emigration*? 8. Will *any* one, who knows his own *heart*, trust *himself*?

**336.** The *inflections*—may, perhaps, be better understood, by contrasting them with the *monotone*; which is nearly one continued sound, without *elevation*, or *depression*, and may be represented by a straight horizontal line, thus; —————. In the use of the *inflections*, the voice *departs* from the *monotone*, and its radical, in a continued *elevation* or *depression*, *two*, *three*, *five*, or *eight* notes, according to the intensity of the *affirmation*, *interrogation*, *command*, *petition*, or *negation*; which are the five distinctive attributes of the vital parts of speech.

**337.** SOME OF MAN'S CHARACTERISTICS. His position is naturally *upright*; he has free use of both hands: hence, he is called the only *two-handed* animal: the prominence of his *chin*, and the uniform length of his *teeth*, are *peculiar*: he is, physically, *defenseless*, having neither weapons of *attack* nor of *defense*: his facial angle is greater than that of any other animal; being from 70° to 90°: he has generally the largest *brains*: he is the only animal that *sleeps* on his *back*: the only one that *laughs* and *weeps*; the only one that has an articulate *language*, expressive of *ideas*: and he is the *only* one endued with *reason* and moral *sense*, and a capacity for *religion*; the *only* being capable of serving *God* intelligibly.

MILTON.

Thy soul—was like a *star*—and dwelt apart;  
Thou hadst a *voice*—whose sound was like the sea,  
Pure—as the naked heavens, majestic, free,  
So didst thou travel—on life's common way,  
In cheerful godliness; and yet—thy heart  
The lowliest duties—on herself did lay.

**Proverbs.** 1. As you *sow*, you shall *reap*. 2. Betray no *trust*, and divulge no *secret*. 3. Chide not *severely*, nor punish *hastily*. 4. *Despise* none, and *despair* of none. 5. *Envy* cannot see; *ignorance* cannot judge. 6. *Gossiping* and *lying*, generally go *hand in hand*. 7. He, who *swears*, distrusts his own *word*. 8. It is not easy to *love* those, whom we do not *esteem*. 9. *Labor* brings *pleasure*; *idleness*—*pain*. 10. Many a *true* word is spoken in *jest*. 11. He who *serves*—is not *free*. 12. First *come*, first *served*. 13. When *gold* speaks, all tongues are silent.

**Anecdote.** Don't know him. Lord Nelson, when a boy, being on a visit to his *aunt's*, went one day *hunting*, and wandered so far, that he did not return, till long after *dark*. The lady, who was much *alarmed* by his absence, *scolded* him *severely*; and among other things said; I wonder *Fear* did not drive you home. “*Fear*,” replied the lad, “I don't know him.”

**Progress of Society.** Whoever has *attentively* meditated—on the *progress* of the human race, cannot fail to discern, that there is *now* a spirit of *inquiry* amongst men, which nothing can *stop*, or even materially *control*. *Reproach* and *obloquy*, *threats* and *persecution*, will be in *vain*. They may imbecillate *opposition* and engender *violence*, but they cannot abate the keenness of *research*. There is a silent march of *thought*, which no power can arrest, and which, it is not difficult to foresee, will be marked by important *events*. Mankind were never *before* in the situation in which they *now* stand. The *press* has been operating upon them for several *centuries*, with an influence scarcely *perceptible* at its commencement, but by daily becoming more *palpable*, and acquiring accelerated *force*, it is rousing the intellect of *nations*; and *happy* will it be for them, if there be no rash *interference* with the natural progress of *knowledge*; and if by a *judicious* and *gradual* adaptation of their *institutions* to the inevitable changes of *opinion*, they are saved from those convulsions, which the *pride*, *prejudices*, and *obstinacy* of a few may occasion to the *whole*.

**Varieties.** 1. A good wife—is like a *snail*. Why? Because she keeps in her own *house*: a good wife is *not* like a snail. Why? Because she does not carry her *all* on her *back*: a good wife is like a *town clock*. Why? Because she keeps good *time*: a good wife is *not* like a town clock. Why? Because she does not speak so *loud*, that all the town can *hear* her: a good wife is like an *echo*. Why? Because she *speaks* when spoken to: a good wife is *not* like an echo. Why? Because she does not *tell*—all she *hears*.

Ye maidens fair—consider well,  
And look both *shrewd*, and *slly*,  
Ere rev'rend *lips*, make good the *knot*,  
Your *teeth*—will ne'er untie

**338. INFLECTIONS.** An anecdote may serve to present this important branch of our subject, in a light easy to be understood by all. An elderly gentleman asked the author, if he thought it possible for him to learn to sing? He was answered in the affirmative, provided he loved music, and was anxious to learn. His voice was quite flexible, and varied, in conversation, and he used all the notes of the scale, except two. It was thought, upon the spur of the moment, to get the old man a little angry, (and afterwards beg his pardon,) in order to induce him to slide his voice through the octave: the effort was successful; and with much feeling, he again asked, "Do you say sir, that (1) I—can learn to sing? an old man like me?" carrying his voice from the first to the eighth note, on I, sing, and me. Just then a friend came in, to whom he observed, with incredulous surprise, mingled with a little contempt,—“He says I can learn to sing:” and his voice fell from the eighth to the first note, on I.

**339.** No one can read the following sentence of *ors*, even in the common manner, without any regard to inflections, and not give the word *before* or, the rising inflection, and the one after it, the falling inflection; and the reader's ear must be the judge. Good, or bad; true, or false; right, or wrong; this, or that; boy, or girl; man, or woman; male, or female; land, or water; over, or under; above, or below; before, or behind; within, or without; old, or young; strength, or weakness; fine, or coarse; one, or two; you, or I; well, or ill; kind, or unkind; black, or white; red, or green; rough, or smooth; hard, or soft; straight, or crooked; long, or short; round, or square; fat, or lean; swift, or slow; up, or down. If the reader does not satisfy himself the first time, let him practice on these phrases till he does.

**340. READING.** The purposes of reading are three: the acquisition of knowledge, assisting the memory in treasuring it up, and the communication of it to others: hence, we see the necessity of reading aloud. The ancient Greeks never read in public, but recited from memory; of course, if we wish to succeed as they did, we must follow in their footsteps. How much better it would be, if clergymen would memorize those portions of the Bible, which they wish to read in public! But it may be said, that the task would be a severe one: true, but how much more effect might be produced on themselves and others: and then to have a large part, or the whole, of that blessed book, stored up in the mind, for use here and hereafter!

The business that we love, we raise betime,  
And go to—with delight.

**Proverbs.** 1. The remedy is often worse than the disease. 2. To him that wills, ways are seldom wanting. 3. A well-balanced mind—will resist the pressure of adversity. 4. Be always on your guard, against the advices of the wicked, when you come in contact with them. 5. Blessed is he, that readeth, and understandeth what he readeth. 6. Take it for granted, there can be no excellence, without labor. 7. The rich man is often a stranger to the quiet and content of the poor man. 8. Beware of gathering scorpions, for this, or the future world. 9. There is no general rule, without exceptions. 10. Every light—is not the sun. 11. Never be angry—at what you cannot help.

**Anecdote. Use of Falsehood.** A jury, which was directed by the Judge, to bring in a certain prisoner guilty, on his own confession and plea, returned a verdict of “Not Guilty;” and offered, as a reason, that they knew the fellow to be so great a liar, they did not believe him.

**Talent.** One man, perhaps, proves miserable in the study of the law, who might have flourished in that of physic, or divinity; another—runs his head against the pulpit, who might have been serviceable to his country at the plough; and a third—proves a very dull and heavy philosopher, who possibly would have made a good mechanic, and have done well enough at the useful philosophy of the spade or anvil.

**Varieties—in the Uses of Inflections.** 1. Is genuine repentance founded in love, or fear? 2. Can we intentionally offend a person, whom we truly love? 3. Have not angelic, as well as satanic beings, once been men, and women, on some of the countless earths in the universe? 4. Has any one actual sin, till he violates the known will of God, and wilfully sins against his own conscience? 5. How can the Red man be forgotten, while so many of the states, territories, mountains, rivers and lakes, bear their names? 6. Since decision of character can be acquired by discipline, what is the best method to acquire it? The firm resolve—to obtain that knowledge, necessary for a choice, and then to do what we know to be right, at any, and every peril. 7. What places are better adapted than theatres, in their present degradation, to teach the theory and practice of fashionable iniquity? 8. What is a more faithful, or pleasant friend, than a good book?

When you mournfully rivet—your tear-laden eyes,  
That have seen the last sunset of hope—pass away,  
On some bright orb, that seems, through the still sapphire sky,  
In beauty and splendor, to roll on its way:  
Oh remember, this earth, if beheld from afar,  
Would seem wrapt in a halo—as clear and as bright  
As the pure silver radiance—enshrining you star,  
Where your spirit—is eagerly soaring to-night.  
And at this very moment, perhaps, some poor heart,  
That is aching and breaking in that distant sphere,  
Gazes down on this dark world, and longs to depart  
From its own dismal home, to a brighter one here.

**341. THE RISING INFLECTION (').** This indicates that the voice glides upward continuously, on the more important words. Ex. Do you say that I can learn to sing? Are you going to town to-day? Is he a good man? Do you love and practice the truth? Is it your desire to become useful? Do you wish to become a good reader, speaker, and singer? Is there not a difference between words, thoughts, and feelings?

**342. THREE MODES OF EXISTENCE.** May we not appropriately contemplate our bodies, and our minds, as consisting of three degrees, each having its own legitimate sphere? Is not each like a three story house, with three successive suits of apartments, which may be called—the lower, the middle and the upper? Are there not three vital degrees of the body, the abdominal, the thoracic, and the encephalic? And does not the mind consist of as many degrees, called scientific, rational and affectionate? or, natural, spiritual and heavenly? Is there not in us, as it were, a ladder reaching from earth to heaven? Shall we not ascend, and descend upon it, and thus take a view of both the worlds in which we live? But will not the material part soon die, and the soul—live forever? Then does not wisdom say, attend to each, according to its importance? Are we not wonderfully made? Doth our soul know it right well? And will we praise our Redeemer, by doing his will?

**343.** On examining children, in an unperverted state, and all animals, it will invariably be found, that they use the lower muscles for breathing, and producing sounds. Who is not aware that children will halloo, all day long, without becoming hoarse, or exhausted? And how often it is the case, that parents wish their children to call persons at a distance, being aware that they have themselves lost the power to speak as formerly. Now all that is necessary to be done, by such individuals, is to retrace their steps to truth and nature. Remember, that examples, in this art especially, are better than precepts: rules are to prevent faults, not to introduce beauties; therefore, become so familiar with them, that they may govern your practice involuntarily.

**Anecdote. Gold Pills.** Dr. Goldsmith, having been requested by a wife, to visit her husband, who was melancholy, called upon the patient, and seeing that the cause was poverty, told him he would send him some pills, which he had no doubt would prove efficacious. He immediately went home, put ten guineas into a paper, and sent them to the sick man: the remedy had the desired effect.

Suspicion—overturns—what confidence—builds;  
And he, who dares but doubt when there's no ground,  
Is neither to himself, nor others—sound.

**Proverbs.** 1. Good manners are sure to procure respect. 2. Self-conceit makes opinion obstinate. 3. Knowledge is the mind's treasure. 4. Make the best of a bad bargain. 5. Never speak to deceive, nor listen to betray. 6. Passion—is ever the enemy of truth. 7. Prefer loss, to unjust gain; and solid sense, to wit. 8. Quit not certainty for hope. 9. Rejoice in the truth, and maintain it. 10. Seek not after the failings of others. 11. Might—does not make right. 12. Divinity—cannot be defined. 13. Deride not the unfortunate.

**Philosophy.** Philosophy, so far from deserving contempt, is the glory of human nature. Man approaches, by contemplation, to what we conceive of celestial purity and excellence. Without the aid of philosophy, the mass of mankind, all over the terraqueous globe, would have sunk in slavery and superstition,—the natural consequences of gross ignorance. Men, at the very bottom of society, have been enabled, by the natural talents they possessed, seconded by favorable opportunities, to reach the highest improvements in philosophy; and have thus lifted up a torch in the valley, which has exposed the weakness and deformity of the castle on the mountain, from which the oppressors sallied, in the night of darkness, and spread desolation with impunity. Despots: the meanest, the basest, the most brutal and ignorant of the human race, who would have trampled on the rights and happiness of men unresisted, if philosophy had not opened the eyes of the sufferers, shown them their own power and dignity, and taught them to despise those giants of power, as they appeared thro' the mists of ignorance, who ruled a vassal world with a mace of iron. Liberty—is the daughter of philosophy; and they who detest the offspring, do all that they can to vilify and discountenance the mother.

**Varieties.** 1. What is humility, and what are its effects? 2. Vice—stings us, even in our pleasures; but virtue—consoles us, even in our pains. 3. Cowards—die many times; the valiant—never taste of death but once. 4. True friendship is like sound health; the value of it is seldom known till it is lost. 5. Young folks tell what they do; old ones, what they have done; and fools, what they will do. 6. Men's evil manners live in brass; their virtues, we write in sand. 7. The natural effects of (4) fidelity, (5) clemency and (6) kindness, in governors, are peace, good-will, order and esteem, on the part of the governed. 8. Never make yourself too little for the sphere of duty; but stretch, and expand yourself to the compass of its objects. 9. (4) Friends, (5) Romans, (6) countrymen—lend me your ears; I come to bury Cesar, not to praise him. 10. All truths—are but forms of heavenly loves; and all falsities—are the forms of infernal loves.

If you would excel in arts, excel in industry.

**344. INFLECTIONS.** One very encouraging feature of our interesting subject is, that all our principles are drawn from nature, and are therefore inherent in every one; the grand design is to develop our minds and bodies in accordance with these principles; which can be done, not by silently reading the work, or thinking about its contents; but, by patient, persevering practice: this, only, can enable us to overcome our bad habits, and bring our voices, words, and mind into harmony, so that the externals may perfectly correspond to the internals.

**345.** 1. Is there aught, in eloquence—that can warm the heart? She draws her fire from natural imagery. Is there aught in poetry—to enliven the imagination? There—is the secret of her power. 2. Do you love to gaze at the (3) sun, the (4) moon, and the (6) planets? This affection contains the science of ASTRONOMY, as the seed—contains the future tree. Would a few pence—duty, on tea, for raising a revenue, have ruined the fortunes of any of the Americans? No! but the payment of one penny, on the principle it was demanded, would have made them—slaves.

**346. INVALIDS**—will find the principle, and practice, here set forth, of great service to them, if they possess the strength, and have the resolution, to adopt them; and they will often derive special aid by attempting to do something: for the mind, by a determination of the will, can be brought to act upon the nervous system, in such a way, as to start the flow of the blood on its career of health, and strength; and, ere they are aware of it, they will be ready to mount up as with the wings of an eagle, and leave all care, and trouble, and anxiety on the earth. Let them try it, and they will see: persevere.

**Anecdote.** The Cobbler. A cobbler, at Leyden, who used to attend the public disputations, held at the academy, was once asked if he understood Latin. "No," replied the mechanic, "but I know who is wrong in the argument." "How?" replied his friend. "Why, by seeing who is angry first."

Lift up thine eyes, afflicted soul!  
From earth—lift up thine eyes,  
Though dark—the evening shadows roll,  
And daylight beauty—dies;  
One sun is set—a thousand more  
Their rounds of glory run,  
Where science leads thee—to explore  
In every star—a sun.

Thus, when some long-loved comfort ends,  
And nature would despair,  
Faith—to the heaven of heavens ascends,  
And meets ten thousand there;  
First, faint and small, then, clear and bright,  
They gladden all the gloom,  
And stars, that seem but points of light,  
The rank of suns assume.

**Proverbs.** 1. The body contains the working tools of the mind; master your tools, or you will be a bad workman. 2. Here, and there; or, this world, and the next, is a good subject for reflection. 3. An artist lives everywhere. 4. The body—is the image, or type, of the soul; and the soul is visible, only through it. 5. Never refuse a good offer, in hopes of a better one; the first is certain; the last is only hope. 6. A promiscuous and superficial study of books, seldom yields much solid information. 7. Tho' ruin ensue, justice must not be infringed. 8. Those things become us best, that appertain to our situation in life. 9. Prosperity—intoxicates and disturbs the mind: adversity—subdues and ameliorates it. 10. The strongest symptoms of wisdom in us, is being sensible of our follies. 11. A good man—is not an object of fear. 12. Friendship—is stronger than kindred. 13. Sin is sin, whether seen or not.

**Duelling.** We read, in Swedish history, that Adolphus, king of Sweden, determining to suppress these false notions of honor, issued a severe edict against the practice. Two gentlemen, however, generals in his service, on a quarrel, agreed to solicit the king's permission, to decide their difference by the laws of honor. The king consented, and said, he would be present at the combat. He was attended by a body of guards and the public executioner, and before they proceeded to the onset, he told these gentlemen, that they must fight till one of them died. Then, turning to the executioner, he added, do you immediately strike off the head of the survivor. This had the intended effect; the difference between the two officers was adjusted, and no more challenges were heard of in the army of Gustavus Adolphus.

**Varieties.** 1. Oh! who can describe woman's love, or woman's constancy. 2. Can the immortality of the soul be proved from the light of nature? 3. If the sculptor could put life into his works, would he not resemble a good orator? 4. Can we be too zealous in promoting a good cause? 5. Are miracles the most convincing evidences of truth? 6. Is it not very hard to cherish unkind feelings, and thoughts, without showing them in unkind words and actions? 7. Are theatres—beneficial to mankind? 8. Ought any thing be received, without due examination? 9. Do you wish to know the person, against whom you have most reason to guard yourself? your looking-glass will reveal him to you. 10. If a man is in earnest, would you therefore call him a fanatic.

They are sleeping! Who are sleeping?  
Captives, in their gloomy cells;  
Yet sweet dreams are o'er them creeping,  
With their many-colored spells.  
All they love—again they clasp them;  
Feel again—their long-lost joys;  
But the haste—with which they grasp them,  
Every fairy form destroys.

**347. THE FALLING INFLECTION (') indicates that the voice glides downwards, continuously, on the more important words.** 1. "Where are you going?" 2. Of what are you thinking? 3. Who sendeth the early and the latter rain? 4. What things are most proper for youth to learn? Those that they are to practice, when they enter upon the stage of action. 5. Be always sure you are right, then go ahead." 6. Begin; be bold,—and venture to be wise: He who defers this work, from day to day, Does on a river's brink expecting, stay, Till the whole stream, that stopt him, shall be gone,—That runs, and runs, and ever will run on. 7. I do not so much request, as demand your attention. 8. Seek the truth for its own sake, and out of love for it; and when found, embrace it, let it cut where it will; for it is all powerful, and must prevail.

**348.** Never begin, or end, two successive sentences on the same pitch: neither two lines in poetry; nor two members of a sentence; nor two words meaning different things; if you do, it will be monotonous. The 3d, 4th, or 5th note is the proper pitch for commencing to read or speak; the force must be determined by the occasion, the size of the room, the sense, &c. If we are in the middle of the pitches, we can rise or fall according to circumstances; but if we begin too high, or too low, we shall be liable to extremes. Look at those of the audience at a medium distance, and you will not greatly err in pitch.

**349. MENTAL PHILOSOPHY**—treats of the faculties of the human mind; their laws and actions, with a general reference to their use and cultivation. It teaches, that the two constituents of mind—are the WILL and the UNDERSTANDING; the former is the receptacle of all our affections, good, or evil; the latter, of all our thoughts, true or false. Phrenology—may be considered, to a certain extent, as the highway to the philosophy of mind; but it is not a sure guide, being founded on the philosophy of effects, instead of that of causes; as is the case with all the sciences: hence, it cannot be depended on. To judge righteously of the subject of mind, we must have the whole man; which involves phrenology, physiology, and psychology: all of which must be seen in the light of TRUTH, natural, and spiritual.

**Anecdote. Rhymetry.** When queen Elizabeth visited the town of Falkenstene, the inhabitants employed their parish clerk—to versify their address: the mayor, on being introduced, with great gravity mounted a three legged stool, and commenced his poetical declamation thus:—"O mighty queen, Welcome to Falkenstene!" Elizabeth burst out in a loud roar of laughter; and, without giving his worship time to recover himself, she replied, "You great fool, Get off that stool."

Keep company with the wise and good.

**Proverbs.** 1. Speech—is the image of action. 2. Superstition—is the spleen of the soul. 3. Suspect a tale-bearer, and trust him not. 4. Suspicion—is the passion of true friendship. 5. Sweet are the slumbers of the virtuous. 6. Safe is he, who serves a good conscience. 7. Never do a mean action. 8. Set not too high a value on your own abilities. 9. Simple diet makes healthy children. 10. Sneer not at that you cannot rival. 11. The best answer to a slander—is silence. 12. Vice—is infamous in every body.

**Compassion.** Compassion—is an emotion, of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy, and the heart, that melts at the tale of woe; we should not permit ease and indulgence to contract our affections, and wrap us up in a selfish enjoyment. But we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with pain and distress, in any of our amusements, or treat even the meanest insect with wanton cruelty.

**Varieties.** 1. What does the tree of life signify, and what the knowledge of good and evil, and what the eating from them? 2. What heaps of the ruins of a former world, are piled up to form the substratum, and surface, of the one we inhabit? 3. Why is the Caucasian, or European race, so migratory and unsettled in its habits and propensities, while the African race seems disposed to stay at home, contented, and happy? 4. Where, in the brain, is the determination of the mind, when we think intensely? Is it not where phrenologists locate causality? 5. Why is the eye used to represent wisdom? 6. Who knoweth, (says Solomon,) the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward? 7. Why is a circle—used to represent eternity?

THE DYING CHRISTIAN TO HIS SOUL.

Vital spark—of heav'nly flame!  
Quit, oh quit this mortal frame;  
Trembling, hoping, ling'ring, flying,  
Oh, the pain, the bliss—of dying!  
Cease, fond nature, cease thy strife,  
And let me languish—into life.  
Hark! they whisper; angels say,  
"Sister spirit, come away."  
What is this—absorbs me quite;  
Steals my senses,—shuts my sight,  
Drowns my spirits,—draws my breath!  
Tell me, my soul, can this—be death?  
The world recedes; it disappears!  
Heav'n—opens on my eyes! my ears  
With sounds seraphic ring:—  
Lend, lend your wings! I mount! I fly!  
O grave! where—is thy victory?  
O death! where—is thy sting?  
I hate to see—a shabby book,  
With half the leaves—torn out,  
And used, as if its owner—thought  
'Twere made—to toss about.

**350. INFLECTIONS.** The reader sees that the *rising* inflection is used, when *questions* are asked, that may be answered by *yes*, or *no*; also, in cases of *doubt* and *uncertainty*: and that the *falling* inflection is used, when questions are asked that are *not* thus answered; and in all cases of strong *affirmation*. Some authors seem not to have noticed the distinction between a *rising inflection* of the voice, and a simple *suspension* of it, when there is a continuation of the sense. Let us not rely too much on the *inflections*, to enable us to give *variety*, but on the different *pitch*es of voice: the former gives *artificial* variety, and the latter, a *natural* one.

**351.** 1. Accustom yourself to submit, on all occasions, (even in the most *minute*, as well as the most *important* circumstances in life,) to a *small, present evil*, to obtain a *greater, distant, good*. This will give *decision, tone, and energy* to the mind; which, thus *disciplined*, will often reap *victory*—from *defeat*, and *honor*—from *repulse*. Having *acquired* this invaluable habit of *rational preference*, and just *appreciation*, start for the *prize* that *endureth forever*. 2. The man, whose *house* is on fire, cries—*Fire! FIRE!!! FIRE!!!* with the *falling* inflection: but the *roguish boy*, who would raise a *false alarm*, cries, *Fire, fire, fire*, with the *rising* inflection. 3. This is an (5) *open*, (4) *honorable* challenge; why are you (6) *silent*? Why do you (5) *prevaricate*? I (6) *insist* upon this point; I (5) *urge* you to it: (4) *press* it; nay, I (3) *demand*—it.

**352.** THE END, THE CAUSE AND THE EFFECT, are the *three* distinct things, which *follow* each other in *regular* and *successive* order; for *every* thing, in *this* world, and in the *other*, proceeds according to these *degrees*: hence, *intelligence*—*properly* consists in *knowing* and *distinguishing* them, and *seeing* them in their *order*. *Illustration*: the *end* of man is the *love* of his *will*; for what one *loves*, he *proposes* and *intends*: the *cause* with him is the *reason* of the *understanding*; for the *end*, by *means* of the *reason*, seeks for *mediates*, or *efficient* causes: and the *effect* is the *operation* of the *body* from, and *according* to, them. When these three are exhibited in *act*, the *end* is inwardly in the *cause*, and thro' the *cause* in the *effect*; wherefore, they *co-exist* in the *effect*. Hence, the *propriety* of *judging* every one—by his *works*; that is, by his *fruits*: for the *end*, or the *love* of the *will*, and the *cause*, or the *reason* of his *understanding*, are *together* in the *effects*; which three constitute the *whole* man.

Oh how poor  
Seems the rich gift of *genius*, when it lies,  
Like the adventurous *bird*, that hath out-flown  
His *strength*—upon the *sea*, *ambition*-wrecked—  
A thing—the *thrush* might pity, as she sits,  
Brooding in quiet, on her lowly *nest*.

**Proverbs.** 1. Through the *ear*, we must find access to the *heart*. 2. *Hunger* makes *every* kind of food acceptable. 3. *Death*—is the *finishing* stroke in the picture of *life*. 4. The remembrance of *labors performed*, and *difficulties overcome*, is always agreeable. 5. The labors of the student are *sweeter*, the farther he *proceeds*; because his *heart* is in them. 6. Always yield to the *truth*. 7. The improvement of the *mind* is of the first importance. 8. Beware of going into the way of *temptations*: many have been *ruined*, merely by looking on, to see how *others* do. 9. *Tricks* and *treachery* are the practice of *fools*. 10. The *proper* study of mankind—is *man*. 11. Promote *virtuous communication*. 12. An *ape*—is ridiculous by *nature*; *men*—by *art* and *study*. 13. *Flattery*—is a very fashionable *art*.

**Anecdote. Old Habits.** The duke de Nivernois was acquainted with the countess de Rochefort, and never omitted going to see her a single *evening*. As she was a *widow* and he a *widower*, one of his friends observed to him, it would be more convenient for him to *marry* that lady. "I have often thought so," said he, "but one thing prevents me; in that case, where should I spend my *evenings*?"

**Promises.** If *promises*—from *man* to *man* have force, why not from *man* to *woman*? Their very *weakness* is the charter of their *power*, and they should not be *injured* because they can't return it.

**Varieties. Educational Questions.** 1. What are the *rights* and *duties* of the family, and of *society* at large, respecting the education of *children*? 2. To what *sort* and *degree* of education can any human individual, as such, lay *claim*, independently of *fortune*, or any other distinction? 3. How far should the education of a child be *regulated*, according to his natural *capacities*, and how far should *external* circumstances be permitted to *affect* it? 4. What are the chief *obstacles* to a more general education of the *poor*; and what are the leading *errors* committed in this greatest of all *charities*, so far as it extends at *present*? 5. What are the chief *errors* committed in the education of the *wealthier* classes, and by what means can the education of both *poor* and *rich* be made to *produce*, in the course of time, a more harmonious state of *society*? 6. How far, hitherto, has *christianity* been allowed to influence *education*, and by what means can the *difficulties*, arising from *distinctions* among *christians*, be *obviated* in it? 7. Who will satisfactorily *answer* these important *questions*?

—“From the birth  
Of mortal *man*, the sov'reign *Maker* said,  
That not in *humble*, nor in *brief* delight,  
Not in the fading *echoes* of *renown*,  
*Power's* purple robes, nor *pleasure's* flowery lap,  
The *soul*—can find *enjoyment*; but from these  
*Turning*, disdainful, to an *equal* good,  
Thro' all th' *ascent* of things—enlarge her *view*,  
Till every bound—at length—shall *disappear*,  
And infinite *perfection*—close the *scene*.”

**352. PRECEDING PRINCIPLES.** The sooner the pupil begins to rely upon his *own* resources and experience, the *better*; and he should not forget, that he must make *himself* an elocutionist. Hence, the importance of his seeing, *rationaly*, and *feeling*, in his *inmost* soul, the *truth*, or *falsehood*, of the principles here unfolding. Let every example be thoroughly *mastered*; and, to *prevent* the growth of bad habits, in *reading, speaking* and *singing*, let him often *review*; as well as pay special attention to the varieties of illustration, that are to be found on every page.

**353.** 1. It is too *late*—to urge *objections*—against *universal* education; for the fountains—of the *great deep*—are broken up, and a flood of information, (4) *theological*, (5) *scientific*, (4) *civil*, and (6) *literary*, is carrying all before it; filling up the *valleys*, and scaling the (6) *mountain-tops*: a spirit of *inquiry* has gone forth, and sits *brooding*—on the mind of man. 2. *Music*—should be cultivated, not as a mere *sensual* gratification; but, as a means of *elevating*, and improving the *affections*; *ennobling*, *purifying*, and *exalting*, the whole *man*. 3. Beware—of a remorseless *thirst* for the acquisition of *riches*; rather—than *deliver* up yourself in execrable devotion to *Mammon*, mount the *ladder* of the most dangerous *ambition*,—even tho' it were planted on the *precipice*, and leaned against a *cloud*.

**354. POLITICAL PHILOSOPHY**—includes all *theories* and general *views* of government, with a description of the *forms*, and the *principles* on which they are *founded*, and the *modes* in which they are *administered*. This study rests on the basis of *natural law*, or *justice*; and therefore, presupposes a knowledge of *ethics*; it requires *enlarged* and *elevated* views of *human nature*, and the constitution of *society*; with the means by which *virtue* may be *diffused*, *justice* enforced, and *order* preserved throughout the *community*: it is alike important to the *statesman*, the *legislator*, and the private *citizen*.

**Anecdote. Howard's Opinion of Swearers.** As he was standing, one day, near the door of a *printing-office*, he heard some dreadful volleys of *oaths* and *curses* from a public house opposite, and, buttoning his *pocket* up before he went in the street, he said to the *workmen* near him, "I *always* do this whenever I hear men *swear*, as I think that any one, who can take *God's name* in vain, can also *steal*, or do anything else that is *bad*." *Hope*, of all passions, *most* befriends us here: *Passions* of *provident* name—befriend us less. *Joy*—has her *tears*, and *transport*—has her *death*: *Hope*, like a *cordial*, *innocent*, though *strong*, *Man's heart*, at *once*, *inspirits*—and *serenes*.

**Proverbs.** 1. *Perseverance*—overcomes all *difficulties*. 2. *Instruction*, by *example*, is *quick* and *effectual*. 3. We are only in the morning *starlight* of the arts and *sciences*. 4. *Knowledge* is not obtained in a *moment*. 5. *Apollo's bow*—was not *always* bent. 6. *Reason*—is not the *test* of truth: it is only the *organ*, through which we see truth. 7. No one is so well qualified to *rule*, as he, who knows how to *obey*. 8. *Beauty*—is like the flower of spring: but *virtue*—is like the stars of heaven. 9. *Vain* persons are fond of *fine things*. 10. *Respect*, and *contempt*, spoil many a one. 11. *Some*—outlive their *reputation*. 12. When *sorrow* is *asleep*, *wake* it not.

**Laconics.** And what was it, fellow-citizens, which gave to our *La Fayette* his spotless *fame*? The love of *liberty*. What—has consecrated his *memory*—in the hearts of good men? The love of *liberty*. What—nerved his youthful *arm* with *strength*, and inspired him in the morning of his days, with *sagacity* and *counsel*? The living love of *liberty*. To what—did he sacrifice *power*, and *country*, and *freedom itself*? To the horror of *licentiousness*; to the sanctity of *plighted faith*; to the love of *liberty* protected by *law*. Thus, the great principle of your revolutionary *fathers*, of your pilgrim *sires*, the great principle of the *age*, was the rule of his life: The love of *liberty*—protected by *law*.

**Varieties.** 1. When a *lady* receives the addresses of a *gentleman*, who is in the habit of *tippling*, how is she to determine, to what extent his *protestations* should be set down to *himself*, and how much passed to the credit of *ardent spirits*? In other words, how much is of *love*, and how much of *alcohol*? Suppose she *test* it, by the pledge of total *abstinence*?

'Tis not the *face*,—'tis not the *form*,—  
'Tis not the *heart*—however *warm*;  
It is not *these*, tho' all combined,  
That wins true love:—it is the *mind*.

Canst thou believe thy *prophet*,—(or, what is *more*,)  
That *Power*, which made *thee*, (8) AND thy *prophet*,  
*Will* (with *impunity*,) let pass that *breach*  
Of sacred *faith*, given to the royal *Greek*?

How (3) *poor*! how (6) *rich*! how (4) *albeit*!  
How (9) *august*! how (4) *complicate*! how (2) *wonderful* is man!  
How (6) *passing*, *He*, who made him such!  
Centered in his *make*—such strange *extremes*!

What can preserve my life? or what destroy?  
An (6) *angel's arm*—can't match me from my *grave*:  
*Legions* of *angels*—can't confine me there.

My *mother's* voice! how often—creeps  
Its *cadence*—o'er my lonely *hours*,  
Like *healing*—sent on wings of *sleep*,  
Or *dew*—to the unconscious *flowers*.  
I can't forget her melting *prayer*,  
Even while my *pulses*—madly fly;  
And in the still, unbroken *air*,  
Her gentle *tones* come—stealing by;  
And *years*, and *sin*, and *manhood* flee,  
And leave me—at my *mother's* knee!

355. These inflections may pass through 2, 3, 5, or 8 notes, according to the intensity of the feeling. Ex. 1. "Do you say, that [1 I'3] can learn to sing! 2. Do you say that [1 I'5] can learn to sing? 3. What! do you say that [1 I'8] can learn to sing?" Reverse the inflection; begin at the top, and go down. 4. He said [8 "I'1] can learn to sing, not you!" Thus, you see that the voice may step up or down, by discrete degrees, or glide up and down, by continuous degrees. 5. "To whom the goblin, full of wrath, replied: (1) Art thou that (3) traitor (4) angel? (8) art thou he who first broke peace in heaven, and (6) faith, till then (8) UNBROKEN! (9) Back to thy punishment—false fugitive, and to thy speed add wings; lest with a whip of scorpions, I pursue thy ling'ring; or with one stroke of this dart, strange horror seize thee, and pangs unfelt before." In speaking this sentence, use all the eight notes.

356. In reading the first example, the voice glides from the first to the third note; because there is no feeling: in reading the second, the voice glides from the first to the fifth note; because there is some feeling, and consequent earnestness; and in the third example, the voice glides from the tonic, to the octave; because there is a great deal of feeling: in the fourth example, the voice begins at the top, or eighth note, and glides down to the first; because there is a consequent change of thought and action. In the fifth example, the voice commences at 1, in a harsh tone, and goes on gradually ascending to angel; then it recedes, and then goes on rising still higher on faith, and highest on unbroken; when it begins to descend, in an unyielding and gradual way, to the close, in a manner that no words can describe.

357. Do not the bees, (says Quintilian) extract honey from very different flowers and juices? Is it any wonder that Elocution, (which is one of the greatest gifts heaven has given to man,) requires many arts to perfect it? and tho' they do not appear in an oration, nor seem to be of any use, they nevertheless afford an inward supply of strength, and are silently felt in the mind: without all these a man may be eloquent, but I wish to form an orator; and none can be said to have all the requisites, while the smallest thing is wanting.

Anecdote. Good Works. The Russian ambassador at Paris, made the Abbe L'Epee a visit, and offered him a large sum of money through the munificence of the empress. The Abbe declined, saying, "I receive gold of no one; but if the empress will send me a deaf and dumb person to educate, I shall consider it a more flattering mark of distinction."

Proverbs. 1. An evil heart—can make any doctrine false, in its own view. 2. Bad books are fountains of vice. 3. Comply cheerfully, when necessity enjoins it. 4. Despair—blunts the edge of industry. 5. Double-dealing—is the index of a base spirit. 6. Every vice wars against nature. 7. Friendship—is often stronger than kindred. 8. Good intentions—will not justify evil actions. 9. In order to learn, we must pay undivided attention. 10. Mental gifts—often hide bodily infirmities. 11. Lawing—is very costly. 12. The world is his, who enjoys it. 13. Poverty—is often an evil counsellor.

Despotism. All despotism, whether usurped or hereditary, is our abhorrence. We regard it as the most grievous wrong and insult to the human race. But, towards the hereditary despot—we have more of compassion than indignation. Nursed and bro't up in delusion, worshiped from his cradle, never spoken to in the tone of fearless truth, taught to look on the great mass of his fellow-beings as an inferior race, and to regard despotism as a law of nature, and a necessary element of social life; such a prince, whose education and condition almost deny him the possibility of acquiring healthy moral feeling and manly virtue, must not be judged severely. Still, in absolving the despot—from much of the guilt, which seems at first, to attach to his unlawful and abused power, we do not the less account despotism a wrong and a curse. The time for its fall, we trust, is coming. It cannot fall too soon. It has long enough wrung from the laborer his hard earnings; long enough squandered a nation's wealth on its parasites and minions; long enough warred against the freedom of the mind, and arrested the progress of truth. It has filled dungeons enough—with the brave and good, and shed enough of the blood of patriots. Let its end come. It cannot come too soon.

Varieties. 1. What is education, and what are the best means for obtaining it? 2. Why are diamonds valuable? because of their scarcity? 3. Why are professional men indifferent poets? is it because, as the boundaries of science enlarge, the empire of imagination is diminished? 4. In what does true honor consist? 5. Tamerlane boasted, that he governed men by four great arts; viz: bribery, amusement, diversion, and suspense: are there no Tamalanes now, think you? 6. Is there any alliance between genius and poverty? 7. If we leave the path of duty, shall we not be liable to run into the path of danger? 8. Are there not some, who would make void the word of God, by their own traditions? 9. Is it not a most important part of a teacher's duty, to imbue the minds of his pupils, with the love of all goodness and truth?

358. The inflections have great influence in expressing, or perverting the sense, according as they are correctly or incorrectly made. 1. In the retirement of a COLLEGE—I am unable to suppress evil thoughts; how difficult then, to do it, amidst the world's temptations! 2. The man who is in the daily use of ardent (6) spirits, (4) if he should not become a (3) drunkard, (6) is in danger of losing his (5) health, and (6) character. The rising inflection on drunkard, would imply that he must become one, to preserve his health and character.

359. Apply the principles to the following, according to the feelings and thoughts, and their objects. 1. But (5) mercy—is (6) above—this sceptred sway; (4) it is enthroned—in the (5) hearts of kings; it is an (6) attribute—(1) of God himself.

Love, hope,—and joy, fair Pleasure's smiling train;  
Hate, fear, and grief, the family of Pain;  
These, mixed with art, and to due bounds confined,  
Make—and maintain—the balance of the mind.

He knew—  
How to make madness—beautiful, and cast,  
(O'er erring deeds, and thoughts,) a heavenly hue  
Of words, like sunbeams, dazzling (as they passed,)  
The eyes, which o'er them shed tears, feelingly, and fast.

Thy words—had such a melting flow,  
And spoke of truth—so sweetly well,

They dropped—(like heaven's serenest snow,  
And all was (6) brightness,—where they fell.

360. INDUCING DISEASE. There is no doubt, that the seed of a large number of diseases are sown in childhood and youth; and especially in our progress in obtaining what is called, an EDUCATION. The bad habits of position in and out of school, and our unhealthy mode of living, contribute very essentially to the promotion of various diseases; particularly, dyspepsia, liver and lung complaints, and headaches. Hence, we cannot be too watchful against sitting in a crooked position, nor too prudent in eating, drinking, and sleeping, as well as in our clothing, and our lodging apartments. Let us put forth every effort in the performance of our duties, be they physical, intellectual, or moral.

Anecdote. A Swiss Retort. A French officer, quarrelling with a Swiss, reproached him with his country's vice of fighting on either side for money; "while we Frenchmen," said he, "fight for honor." "Yes, sir," replied the Swiss, "every one fights for that he most wants."

Called a blessing to inherit,  
Bless, and richer blessings merit:  
Give, and more shall yet be given:  
Love, and serve, and look for Heaven.

Would being end—with our expiring breath,  
How soon misfortune would be puffed away!  
A trifling shock—shrives us to the dust;  
But the existence—of the immortal soul,  
Futurity's dark road—perplexes still.

Proverbs. 1. The best way to see Divine light—is to put out our own. 2. The proud—shall be abased; but the humble—shall be exalted. 3. As long as you and truth agree, you will do well. 4. No one is born for himself alone, but for the world. 5. Rely not too much on the torches of others; light one of your own. 6. Divest yourself of envy, and lay aside all unkind feelings. 7. If youth knew what age would crave, it would both crave and save. 8. A speaker, without energy, is like a lifeless statue. 9. Deep—and intense feeling—lie at the root of eloquence. 10. Condemn no one, without a candid hearing. 11. Think more, and speak less. 12. Follow the dictates of reason.

Half-Murder. That father, says the learned Baudier, who takes care to feed and clothe his son, but neglects to give him such accomplishments as befit his capacity and rank in life, is more than half his murderer; since he destroys the better part, and but continues the other to endure a life of shame. Of all the men we meet with, nine out of ten are what they are, good or evil, useful or not, by their education; it is that, which makes the great difference in mankind; the little, or almost insensible, impressions on our tender infancy, have very important and lasting consequences.

Varieties. 1. Send your son into the world with good principles, good habits, and a good education, and he will work his way. 2. How absurd to be passionate yourself, and expect others to be placid. 3. Why is swearing—like a ragged coat? because it is a very bad habit. 4. Can there be any virtue, without true piety? 5. Why is rebellion—like dram-drinking? because it is inimical to the constitution. 6. Why do white sheep—furnish more wool than black ones? because there are more of them. 7. Why is one who is led astray, like one who is governed by a girl? Do you give it up? because he is misled, (Miss-led.) 8. Ought there not to be duties on imported goods, to encourage domestic manufactures? 9. Are not physics and metaphysics inseparably joined? if so, what is the connecting link? 10. Is it right, under any circumstance, to marry for money? 11. Is it right to imprison for debt?

I can find comfort—in the words and looks  
Of simple hearts and gentle souls; and I  
Can find companionship—in ancient books,  
When, lonely, on the grassy hills I lie,  
Under the shadow—of the tranquil sky;  
I can find music—in the rushing brooks,  
Or in the songs, which dwell among the trees,  
And come in snatches—on the summer breeze.  
I can find treasure—in the leafy showers,  
Which, in the merry autumn-time, will fall;  
And I can find strong love—in buds and flowers,  
And beauty—in the moonlight's silent hours.  
There's nothing, nature gives, can fail to please,  
For there's a common joy—pervading all.

**361.** A speaker—may calculate, beforehand, (so far as human agency is concerned, and other things being equal) the effect of a certain effort, by adapting the manner to the matter, as well as a farmer can in raising a crop, by using the proper means. As a stringed instrument, when touched at given points, infallibly produces certain tunes; so, the human mind, when touched by certain modulations, and corresponding sentiments, as infallibly receives certain impressions. But a speaker, singer, or writer, who thinks much of himself, is in danger of being forgotten by others. If he takes no sincere and heartfelt delight in what he is doing, but as it is admired and applauded by his audience, disappointment will be his portion; for he cannot long succeed. He who would be great in the eyes of others, must first learn to be made nothing in his own.

**362.** Exs. of the ' and '. 1. Did you say *yés, or no?* Shall we *crôwn* the author of the public calamities? or shall we *destrôy* him? 2. Beware of *ignorance* and *sloth*, and be guided by *wisdom*. 3. (2) Are they *Hebrews*? Are they *all Hebrews*? (4) Are they Hebrews from *Palestine*? 4. What does the word *person* mean? That which consists in one's own *self*, and not any part or quality in another. 5. Is not *water the best and safest* of all kinds of *drink*? 6. NATURE—and (4) REASON—answer—*yés*. 7. The mind—is its own place; and, in itself, can make a *heaven—of hell; or hell of heaven*.

Good name—in man, or woman,  
Is the immediate jewel of their souls:  
Who steals my *purse*, steals *trash*, 'tis something, nothing:  
'Twas mine, 'tis his, and has been slave to thousands;  
But he, who filches from me my good name,  
Robs me of that which nothing can enrich him,  
And makes me—poor indeed.

Where is the true man's father-land?  
Is it—where he, by chance, is *born*?  
Doth not the yearning spirit—scorn—  
In such scant borders to be spann'd?  
O, yes! his father-land must be—  
As the blue heaven—wide—and free.

**Anecdote.** A Quaker, who had a great horror of soldiers, on seeing one jump into the Thames, and save a person who was drowning, said on the occasion, "I shall always be a Quaker; but soldiers are good creatures."

What is it, Man, prevents thy God,  
From making thee his blest abode?  
He says—he loves thee, wills thee heaven,  
And for thy good—has blessings given.  
I'll tell thee—'Tis thy love of self,  
Thy love of rule—thy love of self,  
Bind thee to earth—and all her toys,  
And robs thee—of substantial joys.

Heaven's gates—are not so highly arched—  
As prince's palaces; they who enter there,  
Must go—upon their knees.

**Proverbs.** 1. New times, demand new measures, and new men. 2. *Pride*—either finds a desert, or makes one. 3. Want of feeling, is one of the worst faults of elocution. 4. He, that catches at more than belongs to him, deserves to lose what he has. 5. *Books*—associate us with the thinking, and give us the material of thought. 6. Either be silent, or speak what is better than silence. 7. He, who resolves to amend, has God, and all good beings, on his side. 8. If you would have a thing kept secret, never tell it; and if you would not have any thing told of you, never do it. 9. The shortest answer—is doing a thing. 10. *Friends*—got without desert, will be lost without a cause. 11. Never speak what is not true. 12. If it is not decent, never do it.

**Selfishness.** The selfish—look upon themselves, as if they were all the world, and no man beside concerned therein; that the good state of things is to be measured by their condition; that all is well, if they do prosper and thrive; all is ill, if they be disappointed in their desires and projects. The good of no man, not of their brethren, not of their friends, not of their country, doth come under their consideration.

**Varieties.** 1. If we feel well, shall we not try to make others feel so! 2. May not the constitution be injured by over-nursing, and the mind unnerved, by being prevented from relying upon its own resources? 3. Is it expedient to wear mourning apparel! 4. Does curiosity, or love of truth and goodness, induce you to study history? 5. Has the study of the classics, an immoral tendency? 6. Who would be an old maid, or an old bachelor? 7. What is Botany? The science of Plants. 8. Can friendship—exist without sympathy? 9. Is a free or despotic government, more conducive to human happiness? 10. Ought not human nature—to be a chief study of mankind! 11. Are gold and silver mines, on the whole, beneficial to a nation? 12. Is it right, to oblige a jury to give a unanimous verdict!

THE BIBLE—WORTHY OF ALL ACCEPTATION.

This little book—I'd rather own,  
Than all the gold and gems,  
That e'er in monarch's coffers shone,  
Than all their diadems.  
Nay, were the seas—one chrysolite,  
The earth—a golden ball,  
And diamonds all the stars of night,  
This book—were worth them all.

Here, He who died on Calvary's tree,  
Hath made that promise—blest;  
"Ye heavy-laden, come to me,  
And I will give you rest.  
A bruised reed—I will not break,  
A contrite heart—despise;  
My burden's light, and all, who take  
My yoke, shall win the skies!"

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

**363.** INFLECTIONS. Although there are given rules, for making these inflections, or slides of the voice, either up or down, yet it should be borne in mind, that every sentence, which has been read with the upward slide, can, under other circumstances, be read correctly with the downward slide: the sense governs everything here, as in emphasis. Ex. 1. Are you going to town? 2. Are you going to town? 3. Why did you speak to her? 4. Why did you speak to her? 5. Do you hear me? 6. Do you hear me? In the first example, we have a simple, direct question; in the second, the same form of words, but so spoken, as if one said, I wish to know, positively, whether you go to town; so of the rest. Thus you see, the sense, the object, the intention determines the manner.

**364.** 1. Some poets may be compared to others; but Milton and Shakspeare are incomparable. 2. He, who considers himself wise, while his wisdom does not teach him to acknowledge the Lord, is in the profoundest ignorance. 3. We see the effects of many things, the causes of but few; experience, therefore, is a surer guide than imagination, and inquiry than conjecture. 4. It is the indispensable duty, and the inalienable right, of every rational being, to prove all things, and hold fast that which is good.

Get but the truth—once uttered, and 'tis like  
A star, new-born, that drops into its place,  
And which, once circling his placid round,  
Not all the tumult of the earth—can shake.

**365.** The nearer your delivery agrees with the freedom and ease of common discourse, (if you keep up the dignity and life of your subject, and preserve propriety of expression,) the more just, natural and agreeable it will be. Study nature; avoid affectation, and never use art, if you have not the art to conceal it: for, whatever does not appear natural, is neither agreeable nor persuasive.

**Anecdote.** A brutal teacher, whipped a little boy, for pressing the hand of a little girl, who sat next to him at school. After which, he asked the child, "Why he squeezed the girl's hand?" "Because," said the little fellow, "it looked so pretty, I could not help it." What punishment did the teacher deserve!

THE EPITAPH.

Here rests his head—upon the lap of earth,  
A youth—to fortune, and to fame—unknown:  
Fair Science—frown'd not on his humble birth,  
And Melancholy—mark'd him for her own.  
Large was his bounty, and his soul sincere;  
Heaven—did a recompense—as largely send.  
He gave to misery all he had—a tear;  
He gain'd from heav'n ('twas all he wish'd)—a friend.  
No farther seek his merits to disclose,  
Or draw his frailties from their dread abode,  
(There, they, alike, in trembling hope repose)  
The bosom of his Father, and his God.

17

**Proverbs.** 1. It is much easier to defend the innocent, than the guilty. 2. Let the press and speech, be free; no good government has anything to fear from paper shot, or airy words. 3. Three things are necessary to make an able man,—nature, study, and practice. 4. Cultivate a spirit of love toward all. 5. Always distinguish between apparent truths, and real truths; between effects and causes. 6. God—is best known and honored, when his word and works are best understood and appreciated. 7. Industry—is essential to usefulness, and happiness. 8. Every one ought to do something. 9. Nothing is stationary; and the human family—the least of all. 10. Mankind are tending to a better condition, or to actual extinction. 11. Trade—knows neither friends nor kindred. 12. Physicians—rarely take medicine.

**Wisdom of our Ancestors.** If the "wisdom of our ancestors"—had not taught them to recognize newly discovered truths, and to discard those errors, to which ignorance had given birth, we should not have been indebted to them for the improvements, which, however well they may have served their purpose for a time, are destined to be superseded by still more important discoveries. In the year 1615, a Florentine had the presumption and audacity to assert, contrary to the prevailing opinions of the learned, "the great, the good, and the wise among men," and contrary to the conclusions of all preceding ages, "that the earth revolved round the sun;" and, although he was threatened with death for his heresy, Galileo was right.

**Varieties.** 1. What is the image of God, and what the likeness of God, into which man was created? 2. What grace is more valuable, than humility? 3. Is hereditary depravity an actual sin, or a calamity? 4. Was not the genius of Archimedes the parent of the mechanical arts? 5. Did not the first single pair of mankind—possess the type of all the distinct races of men,—their innate tendency and genius, which has, or will, reappear in their offspring? 6. What is the meaning of the command to Moses, "See that thou make all things after the pattern, which I have shown thee in the Mount?" 7. If we are hardened under affliction, does it not indicate a very bad state of mind? 8. Are miracles—violations of the laws of Nature? 9. Does not the state and character of parents—affect their offspring? 10. What is the conclusion of the whole matter? Fear God, and keep his commandments.

When Summer's heats—the verdure sear,  
Through yonder shady grove I tread,  
Or throw me listless—down to hear  
The winds—make music over head;  
A thousand flowers—are blooming round,  
The "wilding bee" goes droning by,  
And springs gush out—with lulling sound,  
And painted warblers—linger nigh;  
Yet one thing—wants the dreamer there—  
A kindred soul—the scene to share.

**365. WAVES, OR CIRCUMFLEXES OF THE VOICE:** of these, there are *two*; which are called the *rising* circumflex [v] and the *falling* circumflex [^]: they are formed by the \ and the ^, and are generally connected with the accented vowels of the emphatic words. *Doubt, pity, contrast, grief, supposition, comparison, irony, implication, sneering, railery, scorn, reproach, and contempt,* are expressed by them. Be sure and get the right *feeling* and *thought*, and you will find no difficulty in *expressing* them properly, if you have mastered the *voice*.

**366. Exs. of the rising v.** 1. I may go to town *to-morrow*, though I cannot go *to-day*. 2. The sun sets in the *west*, not in the *east*. 3. He lives in *London*, not in *New York*. 4. The desire of *praise*—produces excellent *effects*, in men of *sense*. 5. He is more a *knave*, than a *fool*. 6. I see thou hast learn'd to *raïl*, if thou hast learned nothing *else*. 7. Better to do well *late*, than *never*. 8. A *pretty fellow* you are, to be *sure!* 9. In *some* countries—*pöverty*—is considered a *misfortune*; in *others*—a *crime*. 10. The *yöung*—are slaves to *novelty*; the *öld*—to *custom*.

**367. PROMISCUOUS EXAMPLES.** 1. A just appreciation of our *duties*—is worth *any* sacrifice, that its attainments may *cost*. 2. *Dearly* do we sometimes pay for our *wisdom*, but never *too* dearly. 3. Is not the life of *animals* dissipated at *death*? 4. The *ancients*—had the art of *singing*, before that of *writing*; and their *laws* and *histories* were *sung*, before they were *written*. 5. This heavenly Benefactor *claims*—not the homage of our *lips*, but of our *hearts*; and who can doubt that he is entitled to the homage of our *hearts*? 6. If we have no regard to our *own* character, we ought to have some regard to the character of *others*. 7. *Tell* your invaders this; and tell them, *too*, we *seek* no change; and least of *all*—*such* change as they would bring us.

**368.** We must avoid a *mechanical* variety, and adopt a *natural* one: this may be seen in *children*, when relating anything that comes from *themselves*; then, their *intonations, melody, and variety,* are perfectly natural, and true to the object in view: let us go and sit at their feet and *learn*, and not be *offended*. Let us turn our *eye* and *ear*, to TRUTH and NATURE; for they will guide their votaries right. Give us the *soul* of elocution and music, and that will aid in forming the *body*.

CONFIDENCE, NOT TO BE PLACED IN MAN.

O momentary grace of mortal men,  
Which we more hunt for—than the grace of God!  
Who builds his hope—in air of your fair looks,  
Lives like a drunken sailor—on a mast;  
Ready, with every nod, to tumble down—  
Into the fatal bowels—of the deep.

**Maxims.** 1. The love of *sensual* pleasure, is temporary *madness*. 2. *Sacrifice*—can be made on *bad* principles; *obedience*—only on *good* ones. 3. Great *cry* and little *wool*; applies to those who *promise much*, but *practice little*. 4. Do what you think is right, whatever *others* may think. 5. Learn to disregard alike, the *praise* and the *censure* of bad men. 6. Covet that popularity that *follows*; not that which must be *run after*. 7. What *sculpture* is—to a block of *marble*, *education* is to the human *mind*. 8. He, who is *unwilling* to amend, has the *devil* on his side. 9. *Extensive, various* reading, without *reflection*, tends to the injury of the *mind*. 10. *Proverbs* bear age, and are full of various *instruction*.

**Anecdote.** *John Randolph's Mother.* The late *John Randolph*, some years before his death, wrote to a friend as follows: "I used to be called a *Frenchman*, because I took the *French* side in *politics*; and though that was *unjust*, yet the *truth* is, I should have been a *French atheist*, if it had not been for *one recollection*, and that was—the *memory* of the *time*, when my departed *mother*—used to take my little hands in *hers*, and cause me, on my knees, to say, 'Our Father who art in heaven.'"

**School Teachers.** It is important, that teachers of youth, should not only be *respected*, but *respectable* persons. They, who are intrusted with the responsible office of developing the *mind*, and directing the *affections* of the young, ought to be worthy of sharing in *all* the social enjoyments of the most refined *society*; and they ought never to be *excluded* from such participation. Yet it is *scandalously* true, in *some* parts of our country, that teachers, however *worthy*, are excluded from the houses of the very *parents*, who send their *children* to their *schools*. This is not only contrary to all republican *principles*, but is in direct opposition to the dictates of common *sense*. Wherever *such* a state of things exists, the *people* are but *half civilized*, whatever pretensions *wealth*, and *other* circumstances afford them.

**Varieties.** 1. Enter on the performance of your *duties*, with *willing* hearts, and never seek to *avoid* them. 2. The *heart*—is *woman's* world; it is *there*—her ambition strives for the *mastery*. 3. The object of *recreation* is—to *soften* and *refine*, not to render *ferocious*; as is the case with *amusements*, that *brutalize*. 4. Is *capital* punishment *right*? 5. *Who* has done the more *injury*—*Mahomet*, or *Constantine*? 6. Is *tobacco*—*necessary*? 7. Why is the figure of a *viper*—used to express *ingratitude*? 8. Is it right to go to *war*—on *any* occasion? 9. What is the usual quantity of *blood*—in a common sized *body*? About *twenty-five* or *thirty pounds*. 10. Is it not *singular* that *Pope's translations* should be very *profuse*, and his *original* compositions very *concise*?

**369. Exs. of the falling v.** 1. Who cares for *you*? 2. He is *your* friend, is he? 3. *You* tell me so, *do* you! 4. If *I* were to do so, what would *you* say? 5. It is not *prudence*, when I trust my secrets to a man who cannot keep his *öwn*. 6. You are a very *wise* man, *ströng, brave, peaceable*. 7. If *you* had told me so, *perhaps*, I should have *believed* you. 8. Sir, *you* are a *foöl*, and I fear you will *remain* so.

**370. MANNER.** What we *mean*, does not so much depend on *what* we say, as *how* we say it; not so much on our *words*, as on our manner of *speaking* them: accordingly, in *elocution*, great attention must *necessarily* be given to *this*, as expressive of what our *words* do not always *indicate*: thus, *nature*—fixes the *outward* expression of every *intention* and *sentiment*. *Art* only adds *ease* and *gracefulness* to the promptings of *nature*: as nature has ordained, that man shall walk on his *feet*, and not on his *hands*, *art*—teaches him to walk *gracefully*.

**371. COMBINATION OF THE WAVES.** 1. But *you* forsooth, are very *wise* men, *deeply* learned in the *truth*; *wö, weak, contemptible, mēan* persons; but *you, ströng, gallant*. 2. Mere *hirelings*, and *time-servers*—are always opposed to (5) *improvements*, and (6) *originality*: so are *tyrants*—to *liberty*, and *republicanism*. 3. *Wisdom* alone is *truly fair*; *vice*, only *appears* so. 4. How like a *fawning publican* he looks! 5. How *grēen* you are, and *frēsh* in this old world! 6. What! can so *yöung* a thorn begin to prick? 7. *Möney*—is your suit! What should I *say* to you! Should I not say, *Hath a dög möney*? Is it *possible*—a *cür* can lend *thrēe thousand döcats*? 7. They tell us to be moderate; but *they, they*—are to revel in *profusion*!

**Miscellaneous.** 1. Can *one* phenomenon of mind be presented, without being connected with *another*? if so,—*how*? 2. *Reputation*—often effects *that*, which did not belong to one's *character*. Make a *child*—believe that he is considered *aimable*, by his *friends*, and he will generally *become* so. 3. *Affection*—is the continuous principle of *love*,—which is *spiritual heat*; and hence the very *vital* principle of man. 4. Must not the first possible *idea*—of *any* individual, have been the *product* of the relation—between two states of the *mind*, in reference to external objects?

**Anecdote.** *Danger of Bad Company.* St. *Austin* compares the danger of bad *company*—to a *nail* driven into a *post*; which, after the *first*, and *second* stroke, may be drawn out with little *difficulty*; but being *once* driven up to the *head*, the pincers can take *no hold* to draw it *out*; which can be done only by the destruction of the *wood*.

**Maxims.** 1. A *wounded* reputation is seldom *cured*. 2. *Conciliatory* manners always command *esteem*. 3. Never deride any one's *infirmities*. 4. *Detraction*—is a sin against *justice*. 5. *Modesty*—has more charms than *beauty*. 6. No *fear* should deter us from doing *good*. 7. Pin not your *faith* to another one's *sleeve*. 8. *Reckless youth*—makes *rueful* age. 9. The example of the *good* is visible *philosophy*. 10. *Truth*—never fears *rigid* examination. 11. *Sickness* is felt, but not *health*.

**Reason.** As the field of true science *enlarges*, as thought becomes more *free*, an inquiry upon all subjects becomes more *bold* and *searching*; a voice *louder* and *still* louder comes up from the *honest* and *thinking* men in *Christendom*, calling for *rationality* in *religion*, as well as in every thing *else*; calling for such *principles* of biblical interpretation, as shall show the scriptures to be *indeed*, and in *truth*, the *WORD* of *GOD*. Every ray of truth, which has been sent from *heaven*—to *enlighten* and *bless* mankind, has gained *admittance* into the world by patient *struggling* and persevering *contest*.

**Varieties.** 1. The words of *Seneca*, the virtuous *Pagan*, put to the *blush*—many a *pagan christian*. 2. When *Socrates* was informed, that the *judges* had sentenced him to *death*, he replied,—“And hath not *Nature* passed the *same* sentence on *them*?” 4. There is more *eloquence*, in the tone of *voice*, in the *looks*, and in the *gestures* of a speaker, than in the choice of his *words*.

Dear *Patience*—too, is born of *woe*,  
*Patience*, that opens the gate  
Wherethrough the *soul* of man must go—  
Up to each *nobler* state.

*High* natures—must be *thunder-scarred*,  
With many a searing *wrong*.

*Law*, that shocks *equity*, is reason's *murder*.

I would not waste my spring of youth,  
In idle *dalliance*; I would plant rich *seeds*,  
To blossom in my *manhood*, and bear *fruit*,  
When I am *öld*.

Full many a *gem*—of *purest* ray serene,  
The *dark unfathomed* caves of ocean bear,  
Full many a *flower* is born—to blush *unseen*,  
And waste its *sweetness* on the desert *air*.

*Beautiful* cloud! with folds so *soft* and *fair*,  
Swimming—in the pure—quiet *air*!  
Thy *fleeces*, bathed in *sunlight*, while *below*,  
Thy shadow—o'er the *vale* moves *slow*;  
Where, 'midst their *labor*, pause the *reaper* train,  
As *cool* it comes—along the *grain*.

*Beautiful* cloud! I would I were with thee  
In thy calm way—o'er *land* and *sea*;  
To rest—on thy unrolling *skirts*, and look  
On *Earth*—as on an open *book*;  
On *streams*, that tie her realms, with silver *bands*,  
And the long *ways*, that seam her *lands*;  
And hear her humming *cities*, and the sound  
Of the great *ocean*—breaking round.

**372.** Remember, that Nature abhors *monotony*, or sameness of sound, as much as she does a *vacuum*. Hence, give *variety* in *emphasis, inflections, and waves*, if they often occur. 1. (3) *Happy*, (5) *happyy*, (6) *happyy páir!* none but the (2) *bráve!* (6) *nóne* but the (5) *bráve*; none (8) *BUT* the brave deserve the *fair!* 2. (6) What a piece of *work*—is *mán!* how *noble* in (5) *reason!* how *infinite* in (6) *FACULTIES!* in (4) *form*, and (5) *moving*, how *express* and (6) *admirable!* in *action*, how like an *angel!* in *apprehension*, (4) how like a *God!* 3. My *JUDGEMENT*—approves this *measure*, and my whole *HEART*—is in it: all that I *have*; (4) all that I *am*; and all that I *HOPE*, in *this* life, I am *now* ready here to *stake* upon it; and I leave *off* as I *began*; th't (4) *sink* or *swim*; (5) *live* or *die*; *survive* or (6) *PERISH*.—I am for the *DECLARATION*. It is my *living* sentiment, and (2) by the *blessing* of *God*, it shall be my *dying* sentiment: (5) *Independence*—(6) *nów* and *Independence* (9) *FOREVER!*

**373.** EFFECT. What is the *use* of reading, speaking, and singing, if the proper *effect* is not produced? If the singing in our church *choirs*, and the reading and speaking in the *desk* and *pulpit*, were what they *ought* to be, and what they *may* be, the house of *God* would be more thronged than *theatres* ever have been. Oh! when will the *best* of *truths* be delivered in the *best* of *manners*? May the stars of *elocution* and *music*, be more numerous than the *stars* of *heaven!*

Because I cannot *flatter*, and speak *fair*,  
Smile in man's face, smooth, deceive and coy,  
Deck with French words, and apish courtesy,  
I must be held—a rancorous enemy.  
Cannot a plain man live, and think no harm,  
But thus his simple truth—must be abused,  
By silken, sly, insinuating Jacks!

Tho' plunged in ills, and exercised in care,  
Yet, never let the noble mind despair:  
When prest by dangers, and beset by foes,  
Heaven its timely succour doth interpose, [grief.]  
And, (when our virtue sinks, o'erwhelmed with  
By unforeseen expedients—brings relief.  
If there's a sin—more deeply black than others,  
Distinguished from the list of common crimes,  
And legion—in itself, and doubly dear  
To the dark prince of hell—it is hypocrisy.

Ye gentle gales, beneath my body blow,  
And softly lay me—on the waves below.

Wisdom—took up her harp, and stood in place  
Of frequent concourse—stood in every gate,  
By every way, and walked in every street,  
And, lifting up her voice, proclaimed: Be wise,  
Ye fools! be of an understanding heart.  
Forsake the wicked: come not near his house:  
Pass by: make haste: depart, and turn away.  
Me follow—me, whose ways are pleasantness,  
Whose paths are peace, whose end is perfect joy.

**Maxims.** 1. A faithful friend—is a strong defence. 2. Avoid that which you blame in others. 3. By doing nothing, we learn to do ill. 4. Confession of a fault, makes half amends for it. 5. Dependence and obedience, necessarily belong to youth. 6. Every art—is best taught by example. 7. Great designs require great consideration. 8. Misfortune is a touchstone of friendship. 9. Never sport with pain, or poverty. 10. Put no faith in tale-bearers.

**Anecdote.** Point of Law. Blackstone, speaking of the right of a wife to dower, asserts, that if land abide in the husband a single moment, the wife shall be endowed thereof; and he adds, that the doctrine was extended very far, by a jury in Wales, where the father and son were hanged at the same time; but the son was supposed to survive the father, by appearing to struggle the longer; whereby he became seized of an estate by survivorship; in consequence of which seizure, his wife—obtained a verdict for her dower.

**Riches and Talent.** Nothing is more common than to see *station* and *riches*—preferred to *talent* and *goodness*; and yet few things are more *absurd*. The peculiar superiority of *talent* and *goodness*—over *station* and *riches*, may be seen from hence;—that the influence of the *former*—will always be the *greatest*, in that government, which is the *purest*; while that of the *latter*—will always be the *greatest*—in the government that is the most *corrupt*: so that from the preponderance of the *one*, we may infer the *soundness* and *vigor* of the commonwealth; but from the *other*, its *dotage* and *degeneracy*.

**Varieties.** 1. *Indolence* and *indecision*, tho' not vices in themselves, generally prepare the way for much *sin* and *miser*y. 2. If the mind be properly *cultivated*, it will produce a *storehouse* of precious *fruits*; but if *neglected*, it will be overrun with noxious *weeds* and poisonous *plants*. 3. A *kind* benefactor—makes one *happy*—as soon as he can, and as much as he can. 4. The only *sure* basis of every government, is in the *affection* of a *people*, rendered *contented*, and *happy*, by the *justness* and *mildness*, with which they are *ruled*. 5. As *moisture* is required to the formation of every *seed*, so natural *truth*—to the formation of *first principles*.

They whom

Nature's works can charm, with God himself  
Hold converse! grow familiar, day by day,  
With His conceptions, act upon His plan,  
And form to His—the relish of their souls.  
Our present acts, tho' slightly we pass them by,  
Are so much seed—sown for Eternity.

The devil can cite scripture for his purpose—  
An evil soul, producing holy witness,  
Is like a villain with a smiling cheek;  
A goodly apple, rotten at the heart;  
O, what a goodly outside—falsehood hath!

**374.** As the principles of elocution are *few* and *simple*, and as *practice* alone makes *perfect*, there are all *kinds* of examples provided for those, who are determined to develop their *minds* through their *bodies*, and become all that *God* and *nature*—intended them to be. As the *ear* is most intimately connected with the *affections*—the motive-power of the *intellect*, it is absolutely necessary that the student should exercise aloud, that the *voice* and *ear*, as well as the *thoughts* and *feelings*, may be cultivated in *harmony* and *correspondence*. If, then, he finds the task *severe*, let him *persevere*, and never *mind* it.

**375.** EXAMPLES. 1. The queen of Denmark, in reproving her son, Hamlet, on account of his conduct towards his step-father, whom she married, shortly after the murder of the king, her husband, says to him, "Hamlet, you have your father much offended." To which he replies, with a circumflex on you, "Madam, (3) you—have my father much offended." He meant his own father: she—his step-father; he would also intimate, that she was accessory to his father's murder; and his peculiar reply, was like daggers in her soul. 2. In the following reply of Death to Satan, there is a frequent occurrence of circumflexes, mingled with contempt: "And reckon'st thou thyself with spirits of heaven, hell-doomed, and breath'st defiance here, and scorn, where I reign king? and, to enrage thee more,—thy king, and lord?" The voice is circumflected on heaven, hell-doomed, king and thy, nearly an octave. 3. Come, show me what thou't do; woul't weep? woul't fight? woul't fast? woul't tear thyself? I'll do't. Dost thou come here to whine? to outface me, with leaping in her grave? be buried quick with her, and so will I; and if thou prate of mountains, let them throw millions of acres on us, till our ground, singeing her pate against the burning zone, make Ossa—like a wart. Nay, an thou't mouthe, I'll rant as well as thou.

**Anecdote.** A clergyman, once traveling in a stage-coach, was abruptly asked by one of the passengers, if any of the heathens would go to heaven. "Sir," answered the clergyman, "I am not appointed judge of the world, and, consequently, cannot tell; but, if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there."

**Too High or too Low.** In *pulpit* elocution, the grand difficulty is to give the *subject* all the dignity it so fully deserves, without attaching any importance to ourselves. The christian minister cannot think too highly of his *Master*, or too humbly of himself. This is the secret art which captivates and improves an audience, and which all who see, will fancy they could imitate; while many who try, will not succeed, because they are not influenced by proper motives, and do not use the right means.

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**Proverbs.** 1. Forbearance—is requisite in youth, in middle age, and in old age. 2. Peculiarities—are easily acquired; but it is very difficult to eradicate them. 3. Good principles are of no use to us, unless we are governed by them. 4. Coquetry—is the vice of a small mind. 5. Pure metals—shine brighter, the more they are rubbed. 6. Pride—lives on very costly food,—its keeper's happiness. 7. Extremes—are generally hurtful; for they often expose us to damage, or render us ridiculous. 8. In the days of affluence, always think of poverty. 9. Never let want come upon you, and make you remember the days of plenty. 10. No one can become a good reader or speaker, in a few weeks, or a few months.

**Woman.** I have always observed, says Ledyard, that women, in all countries, are civil, obliging, tender, and humane; that they are inclined to be gay and cheerful, timorous and modest, and that they do not, like man, hesitate to perform a generous action. Not haughty, arrogant, or supercilious, they are full of courtesy, and fond of society; more liable, in general, to err than man, but in general, also, more virtuous, and performing more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. With man it has been often otherwise. In wandering through the barren plains of inhospitable Denmark; thro' honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar; if hungry, dry, cold, wet, or sick, the women—have ever been friendly to me, and uniformly so; and to add to this virtue, (so worthy to be called benevolence,) their actions have been performed in so free and kind a manner, that if I were dry, I drank the sweetest draught, and if hungry, ate the coarsest morsel, with a double relish.

**Varieties.** 1. When Baron, the actor, came from hearing one of Massillon's sermons, he said to one of his comrades of the stage; here is an orator; we—are only actors. 2. Some people—wash themselves for the sake of being clean; others, for the sake of appearing so. 3. Of all the pursuits, by which property is acquired, none is preferable to agriculture,—none more productive, and none more worthy of a gentleman. 4. It is a maxim with unprincipled politicians, to destroy, where they cannot intimidate, nor persuade. 5. Good humor, and mental charms, are as much superior to external beauty, as mind is superior to matter. 6. Be wise, be prudent, be discreet, and temperate, in all things.

Patriots have toiled, and in their country's cause  
Bled nobly, and their deeds, as they deserve,  
Receive proud recompense. We give in charge  
Their names—to the sweet lyre. The historic muse,  
Proud of her treasure, marches with it—down  
To latest times; and sculpture, in her turn,  
Gives bond, in stone—and ever-during brass,  
To guard them—and immortalize her trust.