

410. DELIVERY—addresses itself to the mind through two mediums, the eye and the ear: hence, it naturally divides itself into two parts, *voice* and *gesture*; both of which must be sedulously cultivated, under the guidance of proper *feeling*, and correct *thought*. That style is the *best*, which is the most *transparent*; hence the grand aim of the elocutionist should be—perfect *transparency*; and when this part is *attained*, he will be listened to with *pleasure*, be perfectly *understood*, and do justice to his *subject*, his *powers*, and his *audience*.

411. YOUNG GENTLEMEN,—(said William Wirt), you do not, I hope, *expect* from me, an oration for *display*. At my time of life, and worn down, as I am, by the toils of a laborious *profession*, you can no longer look for the spirit and buoyancy of *youth*. *Spring*—is the season for *flowers*; but I—am in the *autumn* of life, and you will, I hope, *accept* from me, the fruits of my *experience*, in lieu of the more *showy*, but less *substantial blossoms* of *spring*. I could not have been *tempted* hither, for the *puerile* purpose of *display*. My *visit* has a much *graver* motive and *object*. It is the hope of making some *suggestions*, that may be *serviceable* in the journey of *life*, that is *before* you; of calling into action some dormant *energy*; of pointing your exertions to some attainable *end* of practical *utility*; in *short*, the hope of *contributing*, in some small degree, towards making you *happier* in *yourselves*, and more *useful* to your *country*.

412. The conversational—must be delivered in the most *natural*, *easy*, *familiar*, *distinct*, and agreeable *manner*; the *narrative* and *didactic*, with a clear and distinct *articulation*, correct *emphasis*, proper *inflections*, and appropriate *modulations*; because, it is not so much your *object* to excite the *affections*, as to inform the *understanding*: the *argumentative*, and *reasoning*, demand great *deliberation*, *slowness*, *distinctness*, frequent *pauses*, *candor*, strong *emphasis* and occasional *vehemence*. No one can become a *good* reader and speaker, without much *practice* and many *failures*.

Pioneers. The “*eccentric*” man—is generally the *pioneer* of mankind, cutting his way the *first*—into the gloomy depths of unexplored *science*, overcoming *difficulties*, that would check *meaner* spirits, and *then*—holding up the light of his *knowledge*—to guide *thousands*, who, but for *him*, would be wandering about in all the uncertainty of *ignorance*, or be held in the fetters of some *selfish policy*, which they had not, of *themselves*—the energy to throw off.

*Tis not in *folly*—not to scorn a *fool*,
And scarce in human *wisdom*—to do *more*.

Proverbs. 1. *Constant occupation*—shuts out *temptation*. 2. A *flatterer*—is a most dangerous *enemy*. 3. Unless we *aim* at perfection, we shall never *attain* it. 4. They who love the *longest*, love the *best*. 5. *Pleasure*—is not the rule for *rest*, but for *health*. 6. The *President* is but the *head-servant* of the *people*. 7. *Knowledge*—is not *truly* ours, till we have given it *away*. 8. Our *debts*, and our *sins*, are generally *greater* than we *suppose*. 9. *Some folks*—are like *snakes* in the *grass*. 10. *He*—injuries the *good*, who spares the *bad*. 11. *Beauty* will neither feed or clothe us. 12. *Woman's* work is never *done*.

Anecdote. *What for?* After the close of the *Revolutionary war*, the king of Great *Britain*—ordered a *thanksgiving* to be kept throughout the kingdom. A minister of the *gospel* inquired of him, “For *what* are we to give *thanks*? that your majesty has lost *thirteen* of your best *provinces*?” The king answered, “*No*.” “Is it then, that your majesty has lost one hundred thousand *lives* of your best *subjects*?” “*No, no!*” said the king. “Is it then, that we have *expended*, and *lost*, a hundred millions of *money*, and for the *defeat* and *tarnishing* of your majesty's *arms*?” “*No such thing*,”—said the king pleasantly. “*What then*, is the *object* of the *thanksgiving*?” “*Oh, give thanks that it is no worse*.”

Varieties. 1. *Who* does not see, in *Cesar's Commentaries*, the radical elements of the present *French* character? 2. “A man,” says *Oliver Cromwell*, “never rises so *high*, as when he knows not whither he is going.” 3. The *virtue*, that *vain* persons affect to *despise*, might have *saved* them; while the *beauty*, they so highly *prized*, is the cause of their *ruin*. 4. He, who *flatters*, without designing to *benefit* by it, is a *fool*; and whoever *encourages* that flattery, that has *sense* enough to *see* through, is a *vain coxcomb*. 5. The *business* of the *teacher*—is not so much to communicate *knowledge* to the *pupil*, as to set him to *thinking*, and show him how to educate *himself*; that is, he must rather teach him the *way* to the *fountain*, than *carry* him to the *water*. 6. Many buy *cheap*, and sell *dear*; i. e. make as good *bargains* as they can; which is a trial of *skill*, between two *knaves*, to see which shall overreach the *other*; but *honest* men set their *price* and *adhere* to it. 7. If you put a *chain* round the neck of a *slave*, the *other* end fastens itself around your *own*.

Would you then learn to *dissipate* the band
Of these huge threatening *difficulties* dire,
That, in the *weak* man's way—like *lions* stand,
His *soul* appal, and damp his rising *fire*?
Resolve, resolve, and to be *men* aspire.
Exert that *noblest* privilege, alone,
Here to *mankind* indulged: control *desire*;
Let godlike *reason*, from her sovereign throne,
Speak the commanding *word*—*I will*, and it is *done*.

413. EARNESTNESS OF MANNER—is of vital *importance* in sustaining a transparent style; and this must be imbibed internally, and *felt* with all the truth and certainty of *nature*. By proper exercises on these principles, a person may acquire the power of passing, at will, from *grave* to *gay*, and from *lively* to *severe*, without confounding one with the other: there are times, however, when they may be *united*; as in the *humorous* and *pathetic*, together.

Breathes there a *man* with soul so *dead*,
Who never, to himself hath said,
“*This*—is my *own*, my *native* land?”
Whose *heart*—hath ne'er within him *burned*,
As *home*—his *footsteps* he hath turned,
From wandering on a *foreign* strand?
If such there breathe, go mark him well:
For him, no *minstrel* raptures swell;
High tho' his *titles*, *powers*, or *peff*,
The *wretch*—concentrated all in *self*,
Living—shall forfeit fair *renewal*,
And, *doubly* dying, shall go down
To the vile *dust*, from whence he *sprung*,
Unwept'd, *unhonored*, and *unsung*.

414. The following are the terms usually applied to style, in *writing*, and also in *speaking*; each of which has its distinctive characteristics; though all of them have something in common. *Bombastic*, *dry*, *elegant*, *epistolary*, *flowing*, *harsh*, *laconic*, *lofty*, *loose*, *terse*, *tumid*, *verbose*. There are also styles of *occasion*, *time*, *place*, &c.: such as the style of the *bar*, of the *legislature*, and of the *pulpit*; also the *dramatic* style, *comedy*, (*high* and *low*), *farce* and *tragedy*.

Illiterate and *selfish* people, are often opposed to persons traveling through the country, to lecture on *any* subject whatever; and especially, on such as the *grumblers* are ignorant of. But are not *books* and *newspapers*, *itinerants* too? In olden time, the worshippers of the goddess *Diana*, were violently opposed to the *Apostles*; because, thro' their preaching of the *cross*, their *craft* was in *danger*. The *liberally* educated, and those who are in favor of a *universal* spread of knowledge, are ready to bid them “*God speed*,” if *they* and their subject are *praiseworthy*.

Anecdote. *A Kingly Dinner in Nature's Palace.* *Cyrus*, king of *Persia*, was to *dine* with one of his *friends*; and, on being asked to name the *place*, and the *viands* with which he would have his table spread, he replied, “Prepare the banquet at the side of the *river*, and let one loaf of *bread* be the only *dish*.”

Bright, as the *pillar*, rose at *Heaven's* command:
When *Israel*—marched along the *desert* land,
Blazed through the *night*—on lonely *wilds* afar,
And told the *path*,—a never-setting *star*;
So, heavenly *Genius*, in thy *course* divine,
Hope—is thy *star*, her *light*—is ever *thine*.

Proverbs. 1. People generally love *truth* more than *goodness*; *knowledge* more than *holiness*. 2. Never *magnanimity*—fell to the ground. 3. He, who would gather *immortal palms*, must not be hindered by the *name* of goodness, but must *explore*—if it be goodness. 4. *No* author was ever *written down*, by any but *himself*. 5. Better be a *nettle* in the side of your friend, than his *echo*. 6. *Surmise* is the *gossamer*, that *malice* blows on fair *reputation*; the *corroding dew*, that destroys the choicest *blossoms*. 7. A general prostration of *morals*—must be the inevitable result of the diffusion of *bad principles*. 8. To *know*—is one thing; and to *do*—is another. 9. *Candor*—lends an open ear to all men. 10. *Art*—is never so *beautiful*, as when it reflects the philosophy of *religion* and of *man*.

We cannot honor our *country*—with too deep a *reverence*; we cannot *love* her—with an affection too *pure* and *fervent*; we cannot *serve* her—with an energy of *purpose*, or a faithfulness of *zeal*—too *steadfast* and *ardent*. And what is our *country*? It is not the *East*, with her *hills* and her *valleys*, with her countless *sails*, and the rocky *ramparts* of her *shores*. It is not the *North*, with her thousand *villages*, and her *harvest-home*, with her frontiers of the *lake*, and the *ocean*. It is not the *West*, with her *forest-sea*, and her inland *isles*, with her *luxuriant expanses*, clothed in the verdant *corn*; with her beautiful *Ohio*, and her majestic *Missouri*. Nor is it yet the *South*, opulent in the mimic snow of the *cotton*, in the rich plantations of the rustling *cane*, and in the golden robes of the *rice-field*. What are *these*, but the *sister* families of one *greater, better, holier* family, OUR COUNTRY?

VARIETIES.

Give thy thoughts no *tongue*,
Nor any unproportioned thought his *act*.
Be thou *familiar*; but by no means *vulgar*.
The friends thou *hast*, and their adoption tried,
Grapple them to thy *soul*, with hooks of *steel*;
But do not *dull* thy *palm*—with entertainment
Of ev'ry new hatch'd, *unstedg'd* comrade. Beware
Of entrance into *quarrel!* but, *being* in,
Bear it, that the *opposer*—may beware of thee.
Give *every* man thine *ear*, but *few* thy *voice*. [ment.
Take each man's *censure*, but reserve thy *judg*-
Costly thy *habit*—as thy *purse* can buy,
But not expressed in *fancy*; *rich*, not *gaudy*:
For the *apparel*—oft proclaims the *man*.
Neither a *borrower*, nor a *lender* be;
For *loan*—oft loses both *itself* and *friend*,
And *borrowing*—dulls the edge of *husbandry*.
This above all—to thine own *self* be *true*,
And it must follow, as the *night* the *day*.
Thou canst not, then—be *false* to any man.

Dare to be *true*—nothing—can need a *lie*;
The fault that *needs* it—grows *two*—thereby.

What do you think of *marriage*?
I take it, as those that deny *purgatory*;
It locally contains or *heaven* or *hell*;
There is no *third* place in it.

415. Beware of a slavish attention to *rules*; for nothing should supercede *Nature*, who knows more than *Art*; therefore, let her stand in the *foreground*, with *art* for her *servant*. *Emotion*—is the *soul* of oratory: one flash of *passion* on the *cheek*, one beam of *feeling* from the *eye*, one thrilling note of *sensibility* from the *tongue*, one stroke of hearty *emphasis* from the *arm*, have *infinitely* more value, than all the rhetorical *rules* and *flourishes* of *ancient* or *modern* times. The great rule is—**BE IN EARNEST**. This is what *Demosthenes* more than intimated, in *thrice* declaring, that the *most* important thing in eloquence, was *action*. There will be no *execution* without *fire*.

Whoever *thinks*, must see, that *man*—was made To face the *storm*, not languish in the *shade*; *Action*—his sphere, and, for that sphere *designed*, *Eternal pleasures*—open on his mind. For this—*fair hope*—leads on th' *impassioned soul*, Through *life's* wild labyrinth—to her distant *goal*: *Paints*, in each dream, to *fan* the genial flame, The pomp of *riches*, and the pride of *fame*; Or, fondly gives *reflection's* cooler eye, *A glance*, an *image*, of a future *sky*.

Notes. The standard for propriety, and force, in public speaking is—to speak just as one would naturally express himself in earnest conversation in private company. Such should we all do, if left to ourselves, and early pains were not taken to substitute an artificial method, for that which is *natural*. Beware of imagining that you must read in a different way, with different tones and cadences, from that of common speaking.

Anecdote. The severity of the laws of *Draco*, is *proverbial*; he punished all sorts of crime, and even *idleness*, with *death*: hence, *De-ma-des* said—“He writes his laws, not with *ink*—but with *blood*.” On being asked *why* he did so, he replied,—that the *smallest* crime deserved *death*, and that there was not a *greater punishment* he could find out, for *greater crimes*.

Miscellaneous. 1. *Envy*—is the daughter of *pride*, the author of *revenge* and *murder*, the beginning of secret *sedition* and the perpetual tormentor of *virtue*; it is the filthy slime of the *soul*, a *venom*, a *poison*, that consumeth the *flesh*, and drieth up the marrow of the *bones*. 2. What a *pity* it is, that there are so many *quarter* and *half* men and women, who can take delight in *gossip*, because they are not *great* enough for any thing *else*.

Were I so tall—as to reach the *pole*,
And grasp the *ocean*—with a *span*,
I would be measured—by my *soul*,
The *mind's*—the standard of the man.

4. What is the difference between loving the *minds*, and the *persons* of our friends?
5. How different is the *affection*, the *thought*, *action*, *form* and *manners* of the *male*, from the *affection*, *thought*, *action*, *form* and *manners* of the *female*.

Then *farewell*,—I'd rather make
My bed—upon some *icy lake*,
When thawing *suns*—begin to shine,
Than trust a *love*—as *false* as *thine*.

The *stomach*—hath no *ears*.

Laconics. 1. God has given us vocal *organs*, and *reason* to use them. 2. *True gesture*—is the language of *nature*, and makes its way to the *heart*, without the utterance of a single *word*. 3. *Coarseness* and *vulgarity*—are the effects of a bad *education*; they cannot be chargeable to *nature*. 4. *Close observation*, and an extensive knowledge of human *nature* alone, will enable one to *adapt* himself to all sorts of character. 5. *Painting*—describes what the object is in *itself*: *poetry*—what it *inspires* or *suggests*: *one*—represents the *visible*, the *other*—both the *visible* and the *invisible*. 6. It is uncanid self-will, that *condemns* without a *hearing*. 7. The *mind*—wills to be *free*; and the signs of the times—proclaim the approach of its *restoration*.

Woman. The *right* education of this sex is of the *utmost* importance to human life. There is *nothing*, that is *more* desirable for the common good of all the *world*; since, as they are *mothers* and *mistresses* of *families*, they have for some time the care of the education of their children of *both* sorts; they are intrusted with that, which is of the *greatest* consequence to human life. As the *health* and *strength*, or *weakness* of our *bodies*, is very much owing to their methods of *treating* us when we were *young*; so—the *soundness* or *folly* of our *minds* is not less owing to their first *tempers* and ways of *thinking*, which we eagerly received from the *love*, *tenderness*, *authority*, and constant conversation of our *mothers*. As we call our *first language* our *mother-tongue*, so—we may as justly call our *first tempers* our *mother-tempers*; and perhaps it may be found more easy to forget the *language*, than to part entirely with those *tempers* we learned in the *nursery*. It is, therefore, to be lamented, that the *sex*, on whom so much depends, who have the *first* forming both of our *bodies* and our *minds*, are not only educated in *pride*, but in the *silliest* and most contemptible part of it. *Girls* are indulged in great *vanity*; and mankind seem to consider them in no *other* view than as so many painted *idols*, who are to *allure* and *gratify* their *passions*.

Varieties. 1. Was *England*—justified in her late *warlike* proceeding against *China*? 2. *Fit language* there is none, for the heart's *deepest* things. 3. The honor of a *maid*—is her *name*; and no legacy is so rich as *homesty*. 4. O, how bitter a thing it is—to look into *happiness*—thro' *another's* eyes.

Ungrateful *man*, with liquorish draughts,
And morsels unctuous, greases his pure mind,
That from it—all *consideration* slips.

To *persist*
In doing wrong, *extenuates* not wrong,
But makes it much more *heavy*.

He cannot be a *perfect* man,
Not being *tried* or *tutored* in the world:
Experience is by *industry* achieved,
And *perfect*—by the swift course of *time*.

A confused *report*—passed thro' my *ears*;
But, full of *hurry*, like a morning *dream*,
It *vanished*—in the *business* of the *day*.

416. THE DECLAMATORY AND HORTATORY—indicate a deep interest for the persons addressed, a horror of the evil they are entreated to *avoid*, and an exalted estimate of the *good*, they are exhorted to pursue. The exhibition of the strongest feeling, requires such a degree of self-control, as, in the very *torrent*, *tempest* and *whirlwind* of passion, possesses a temperance to give it smoothness. The **DRAMATIC**—sometimes calls for the exercise of all the vocal and mental powers: hence, one must consider the character *represented*, the circumstances under which he *acted*, the state of *feeling* he possessed, and every thing pertaining to the scene with which he was connected.

417. ROLLA'S ADDRESS TO THE PERUVIANS. My *brave associates*—*partners*—of my *toil*, my *feelings*, and my *fame*! Can *Rolla's words*—add *vigor*—to the virtuous *energies*, which inspire your *hearts*? No; you have judged as *I* have, the *foulness* of the crafty *plea*, by which these bold *invaders* would *delude* you. Your generous spirit has compared, as *mine* has, the *motives*, which, in a war like this, can animate their minds and *ours*. They, by a strange *frenzy* driven, fight for *power*, for *plunder*, and extended *rule*; we, for our *country*, our *altars*, and our *homes*. They—follow an *adventurer*, whom they *fear*, and obey a *power*, which they *hate*; we—serve a *monarch* whom we *love*,—a *God*, whom we *adore*. Whene'er they move in *anger*, *desolation*—tracks their progress! Whene'er they pause in *amity*, *affliction*—mourns their *friendship*. They boast, they come but to improve our *state*, enlarge our *thoughts*, and free us from the yoke of *error*! Yes—they will give enlightened freedom to our *minds*, who are themselves the *slaves* of *passion*, *avarice*, and *pride*. They offer us their *protection*. Yes, such protection—as *vultures*—give to *lambs*—covering, and *devouring* them. They call on us to barter all of *good*, we have *inherited* and *proved*, for the desperate chance of something *better*, which they promise. Be our plain answer *this*: The throne—we honor—is the *people's choice*; the *laws* we reverence—are our *brave fathers'* legacy; the *faith* we follow—teaches us to live in bonds of *charity* with all mankind, and *die*—with hope of *bliss*—beyond the *grave*. Tell your invaders this, and tell them *too*, we seek no change; and, least of all, *such* change as they would bring us.

GAMBLING.

Oh! *vice accursed*, that lur'st thy victim on
With *specious smiles*, and *false deluding hopes*—
Smiles—that *destroy*, and *hopes*—that bring *despair*,
Infatuation—dangerous and *destructive*,
Pleasure most *visionary*, if *delight*, how *transient*!
Prelude of *horror*, *anguish*, and *dismay*!

20

Proverbs. 1. The *more*—women look into their *glasses*, the *less*—they attend to their *houses*. 2. *Works*, and not *words*, are the proof of *love*. 3. There is no *better* looking-glass, than a true *friend*. 4. When we obey our *superiors*, we instruct our *inferiors*. 5. There is more trouble in having *nothing* to do, than in having *much* to do. 6. The *best* throw of the dice—is to throw them *away*. 7. *Virtue*, that *parleys*, is near the *surrender*. 8. The spirit of *truth*—dwelleth in *meekness*. 9. Resist a temptation, till you *conquer* it. 10. Plain *dealing* is a *jewel*.

Anecdote. Faithful unto *Death*. When the venerable *Polycarp*—was tempted by *Herod*, the proconsul, to *deny*, and *blaspheme* the *LORD JESUS CHRIST*, he answered,—“*Eighty* and *six years*—have I served my *LORD* and *SAVIOR*,—and in *all* that time—he never did me any *injury*, but always *good*; and therefore, I *cannot*, in *conscience*, reproach my *KING* and my *REDEEMER*.”

A Wife; not an Artist. When a man of *sense* comes to marry, it is a *companion* he wants, and not an *artist*. It is not merely a creature who can *paint*, and *play*, and *sing*, and *dance*. It is a being who can *comfort* and *counsel* him; one who can *reason* and *reflect*, and *feel* and *judge*, and *discourse* and *discriminate*; one who can *assist* him in his affairs, lighten his *sorrows*, purify his *joys*, strengthen his *principles* and educate his *children*. Such is the woman who is fit for a *mother*, and the mistress of a family. A woman of the *former* description may occasionally figure in a *drawing-room*, and excite the *admiration* of the company; but is entirely unfit for a *helpmate* to man, and to train up a *child* in the way he should go.

Varieties. 1. He, who is *cautious* and *prudent*, is generally *secure* from many dangers, to which many *others* are *exposed*. 2. A *fool* may ask more questions in an *hour*, than a *wise* man may answer in *seven years*. 3. The *manner* in which words are delivered, contribute mainly to the *effects* they are to produce, and the *importance* which is attached to them. 4. Shall this *greatest* of free nations be the *best*? 5. One of the *greatest* obstacles to knowledge and excellence, is *indolence*. 6. One hour's sleep before midnight, is worth *two* afterward. 7. *Science*, or *learning*, is of *little* use, unless guided by good *sense*.

Men—use a different *speech*—in different *climes*,
But *Nature* hath one voice, and *only* one.
Her wandering *moon*, her *stars*, her golden *sun*,
Her *woods* and *waters*, in all *lands* and *times*,
In one *deep song* proclaim the wondrous *story*.
They tell it to each *other*—in the *sky*,
Upon the *winds* they send it—sounding high,
Jehovah's wisdom, goodness, power, and *glory*.
I hear it come from *mountain*, *diff*, and *tree*,
Ten thousand voices—in one voice united;
On every *side*—the song *envelopes* me,
The whole round *world* reveres—and is *delighted*.
Ah! *why*, when *heaven*—and *earth*—lift up their voices,
Ah! *why* should man alone, nor *weep*, nor *rejoice*?

418. The merging of the *Diatonic Scale* in the *Musical Staff*, as some have done in elocution, is evidently incorrect; for then, the exact pitch of voice is *fixed*, and all must *take* that pitch, whether it be in *accordance* with the voice, or not. But in the simple diatonic scale, as *here* presented, each one takes his lowest natural note for his *tonic*, or *key-note*, and then, passes to the *medium* range of pitches. Different *voices* are often keyed on different *itches*; and to bring them *all* to the *same* pitch, is as arbitrary as *Procrustes's bedstead*, according to *Hudibras*:

"This iron bedstead, they do fetch,
To try our hopes upon;
If we're too short, we must be stretch'd,
Cut off—if we're too long."

Beware of all *racks*; be *natural*, or *nothing*.
What the weak *head*—with strongest bias rules,
Is (**6**) *PRIDE*; the never-failing vice of *fools*.

A soul, without reflection, like a *pile*,
Without inhabitant—to ruin runs.

Wit—is fine language—to advantage dressed;
Better often *thought*, but ne'er so well expressed.

Our needful *knowledge*, like our needful *food*,
Unhedged, lies open—in life's common field,
And bids *ALL*—welcome—to the vital feast.

Let *sense*—be ever in your *view*;
Nothing is *lovely*, that is not *true*.

419. SUGGESTIONS. Let the pupils memorize any of the *proverbs*, *laconics*, *maxims*, or *questions*, and recite them on occasions like the following: when they first assemble in the *school-room*; or, meet together in a *social circle*: let them also carry on a kind of *conversation*, or *dialogue* with them, and each strive to get one appropriate to the supposed *state*, *character*, &c. of another: or use them in a *variety* of ways, that their ingenuity may suggest.

Pride. There is no passion so *universal*, or that steals into the heart more *imperceptibly*, and covers itself under more *disguises*, than *pride*; and yet, there is not a single *view* of human nature, which is not sufficient to *extinguish* in us all the secret *seeds* of pride, and sink the conscious soul—to the lowest depths of *humility*.

Anecdote. *Sterling Integrity.* In 1778, while congress was sitting in Philadelphia, frequent attempts were made, by the British officers, and agents, to bribe several of the members. Governor *Johnstone*—authorized the following proposal, to be made to Col. *Joseph Reed*: "That if he would engage his interest to promote the objects of the British, he should receive THIRTY THOUSAND DOLLARS, and any office in the colonies, in his majesty's gift. Col. Reed—indignantly replied,—"I am not worth purchasing; but such as I am, the king of Great Britain is not rich enough to buy me."

Laconics. 1. Any violation of *law*—is a breach of *morality*. 2. *Music*, in all its variety, is essentially *one*: and so is *speech*, tho' infinitely diversified. 3. *Literary people*—are often unpleasant companions in mixed society; because they have not always the power of adapting themselves to *others*. 4. It is *pedantry*—to introduce *foreign words* into our language, when we have pure *English words* to express all that the *exotics* contain; with the advantage of being intelligible to every one. 5. Whatever is merely *artificial*, is *unnatural*; which is opposed to general *eloquence*. 6. There can be no great *advances* made, in genuine scientific truth, without well regulated *affections*. 7. We can be almost anything we choose; if we will a thing to be done, no matter how high the aim, *success* is nearly certain.

Anger. Of all passions—there is not one so *extravagant* and *outrageous* as this; other passions *solicit* and *mislead* us; but this—runs away with us by *force*, *hurries* us as well to our *own*, as to another's ruin: it often falls upon the wrong *person*, and discharges its wrath on the *innocent* instead of the *guilty*. It spares neither *friend* nor *foe*; but tears all to pieces, and casts human nature into a perpetual *warfare*.

VARIETIES.

All the world's—a stage,
And all the men and women—merely players:
They have their *exits*, and their *entrances*;
And one man, in his *time*, plays many parts,
His *acts*—being seven ages. At first, the *infant*,
Meowing and *puking* in the nurse's arms;
And then, the whining *school-boy*, with his *satchel*,
And shining morning face, creeping like *snail*,
Unwillingly, to *school*. And then, the *lover*;
Sighing like a *furnace*, with a woeful ballad
Made to his mistress' *eyebrow*: Then, a *soldier*,
Full of strange *oaths*, and bearded like the *pard*,
Jealous in *honor*, sudden and quick in *quarrel*,
Seeking the bubble *reputation*
Even in the *cannon's* mouth: And then the *justice*;
In fair round belly, with good *capon* lined,
With eyes *severe*, and beard of formal cut,
Full of wise *saws* and modern *instances*,
And so he plays his part: The *sixth* age—shifts
Into the lean and slipper'd *pantaloon*;
With *spectacles* on nose, and *pouch* on side;
His youthful *hose*, well saved, a world too wide
For his shrunken shank; and his big manly *voice*,
Turning again toward childish *treble*—pipes,
And whistles in his sound: Last scene of all,
That ends this strange *eventful* history,
Is second childishness, and mere *oblivion*;
Sans *teeth*, sans *eyes*, sans *taste*, sans *everything*.
Charity, decent, modest, easy, kind,
Softens the *high*, and rears the *object* mind;
Knows, with just *reins*, and gentle *hand*, to guide
Betwixt vile *shame*—and arbitrary *pride*.
Not soon provoked, she easily forgives;
And much—she suffers, as she much—believes.
Soft *peace* she brings, wherever she arrives;
She builds our *quiet*, as she forms our *lives*;
Lays the rough paths—of peevish *nature* even;
And opens, in each heart, a little *heaven*.

420. THE SLENDER CHARACTERISTIC OF VOICE. In all cases, endeavor to express by the *voice* and *gesture*, the *sense* and *feeling*, that are designed to be conveyed by the *words*; i. e. tell the *whole* truth. Most of the following words, that *Shakspeare* puts into the mouth of *Hotspur*, descriptive of a *dandy*, requires the use of this peculiarity of voice, in order to exhibit their full meaning. Conceive how a blunt, straight-forward, honest soldier would make his defence, when unjustly accused by his finical superior, of unsoldier-like conduct; and then recite the following.

My *liege*—I did deny no prisoners.
But I remember, when the *fight* was done,
When I was dry with *rage*, and extreme *toil*,
Breathless, and faint, leaning upon my sword,
Came there a certain *lord*; neat, trimly dress'd;
Fresh as a *bridegroom*; and his chin, new reap'd,
Showed like *stubble-land*—at harvest home.
He was perfumed like a *milliner*;
And, 'twixt his *finger* and his *thumb*, he held
A *pouncet-box*, which, ever and anon,
He gave his *nose*. And still he *smil'd*, and *talk'd*,
And as the soldiers—bore dead *bodies* by,
He called them untaught *knaves*, unmannerly,
To bring a *slovenly*, unhandsome *corse*
Betwixt the *wind*—and his *nobility*.
With many *holiday*, and *lady* terms,
He *question'd* me; amongst the rest, demanded
My *prisoners*, in her majesty's behalf;
I then, all smarting with my *wounds*, being gall'd
To be so pestered with a *popinjay*,
Out of my *grief*—and my *impatience*,
Answered *negligently*,—I know not what—
He should, or should not; for he made me *mad*,
To see him *shine* so *brisk*, and *smell* so *sweet*,
And talk so like a waiting *gentlewoman*, [mark,]
Of *guns*, and *drums*, and *wounds*, (heaven save the *land*)
And telling me the *sovereign's* thing on earth,
Was *spermaceti*—for an *inward* bruise:
And that it was great *pity*, (so it was,)
That villainous *saltpetre*—should be digg'd,
Out of the bowels of the harmless *earth*,
Which many a *good*, tall fellow had destroyed
So *cowardly*; and, but for these *vile guns*,
He would himself have been a *soldier*:
This *bald*, unjointed *chat* of his, my lord,
I answered *indirectly*, as I said;
And I beseech you, let not his report
Come current, for an *accusation*,
Betwixt my *love*, and your *high* majesty.

Number. *Unity*—is an abstract conception, resembling *primary*, or incorporeal matter, in its general aggregate; one—apertains to things, capable of being *numbered*, and may be compared to *matter*, rendered *visible* under a particular form. *Number* is not *infinite*, any more than *matter* is; but it is the *source* of that indefinite *divisibility*, into equal parts, which is the property of all bodies. Thus, *unity* and *one* are to be distinguished from each other.

Plenty—makes *dainty*.

Maxims. 1. Some are *alert* in the *beginning*, but *negligent* in the *end*. 2. *Fear*—is often concealed under a show of *daring*. 3. The *remedy* is often worse than the *disease*. 4. A faint heart never won a fair *lady*. 5. No man is *free*, who does not govern *himself*. 6. An *angry* man opens his *mouth*, and shuts his *eyes*. 7. Such as give ear to slanderers, are as bad as slanderers themselves. 8. A cheerful *manner* denotes a gentle *nature*. 9. Proud looks lose hearts, but courteous words—win them. 10. *Brevity* is the *soul* of *eloquence*.

Anecdote. *Self-interest.* When Dr. *Franklin* applied to the king of *Prussia* to lend his assistance to *America*,—"Pray Doctor," says he, "what is the *object* you mean to attain?" "*Liberty, Sire*," replied the philosopher; "*Liberty!* that *freedom*, which is the *birthright* of all men." The king, after a short pause, made this memorable answer: "I was born a *prince*, and am become a *king*; and I will not use the powers I possess, to the ruin of my *own* trade."

Of Lying. *Lying*—supplies those who are addicted to it—with a plausible *apology* for every *crime*, and with a supposed *shelter* from every *punishment*. It tempts them to rush into *danger*—from the mere expectation of *impunity*; and, when practiced with frequent *success*, it teaches them to *confound* the gradations of *guilt*; from the effects of which there is, in their *imagination*s, at least one sure and common *protection*. It corrupts the early simplicity of *youth*; it blasts the fairest blossoms of *genius*; and will most assuredly counteract every effort, by which we may hope to improve the *talents*, and mature the *virtues* of those whom it infects.

Varieties. 1. A very moderate power, exercised by *perseverance*, will effect—what direct force could never accomplish. 2. We must not deduce an argument against the use of a thing, from an occasional *abuse* of it. 3. Should we let a painful and cold attention to *manner* and *voice*, chill the warmth of our hearts, in our fervency and zeal in a good cause? 4. *Youth*—often rush on, impetuously, in the pursuit of every gratification, heedless of *consequences*. 5. The adherence to truth—produces much *good*; and its *appearances*—much *mischief*. 6. Every one, who does not grow better, as he grows older, is a spendthrift of that *time*, which is more precious than *gold*. 7. *Obedience* to the truths of the *Word*, is the life of all; for truths are the laws of the *heavens*, and of the *church*; *obedience*—implies the *reception* of them; so far as we *receive*, so far we are *alive*, by the coming of the kingdom *within* us.

Who'er, amidst the sons
Of reason, valor, liberty, and virtue,
Displays distinguished merit, is a noble
Of Nature's own making.

421. TREMOR OF VOICE—resembles the *trill* in singing, and may be indicated in this manner, ~~~~~; the voice ranging from a *quarter* of a tone, to *several* tones. It is made deep in the throat, with a dropping of the jaw; and when *properly* used, it is very effective and heart-stirring: especially, in the *higher* kinds of oratory. It heightens *joy, mirth, rapture, and exultation*; adds pungency to *scorn, contempt, and sarcasm*: deepens the notes of *sorrow*, and enhances those of *distress*: often witnessed in children, when manifesting their delights. There are several degrees, from the *gross* to the most *refined*.

422. 1. Said *Falstaff*, of his ragged *regiment*, "I'll not march through *Coventry* with them, that's *flat*; *no eye hath seen such scarecrows*." Almost every word requires a kind of chuckle, especially the *italic* ones; and by making a motion with the chin, up and down, the shake of the voice will correspond to the sign, ~~~~~ . **2.** In this example we have an instance of a *refined* tremor of voice; but the right feeling is necessary to produce it naturally. Queen *Catharine* said, in commending her daughter to *Henry*, "And a *little* to love her, for her *mother's* sake: who *loved him—heaven knows how dearly*." The coloring matter of the voice is *feeling—passion*, which gives rise to the *qualities* of voice; thus, we employ *harsh* tones in speaking of what we *disapprove*, and *euphonic* ones in describing the objects of *love, complacency, admiration, &c.*

423. In *extemporaneous* speaking, or speaking from *manuscript*, (i. e. making it *talk*,) when the speaker is under the influence of strong passion, the voice is apt to be carried to the *higher* pitches: how shall he regain his *medium* pitch? by changing the *passion* to one requiring *low* notes; thus, the *surface* of his flow of voice, will present the appearance of a country with *mountains, hills, and dales*. *Elocution*—relates more to the words and thoughts of *others*; *oratory* to our *own*. To become a good reader and speaker, one must be perfect in *elocution*, which relates to *words*: in *logic*, which relates to *thoughts*; and in *rhetoric*, which appertains to the *affections*: thus involving *ends, causes, and effects*.

Anecdote. *Aged Gallantry*. A gallant old gentleman, by the name of *Page*, who was something of a *rhymester*, finding a lady's *glove* at a watering-place, presented it to her, with the following lines:

"If from your *glove*—you take the letter *g*,
Your *glove*—is *love*—which I devote to—*thee*."
To which the *lady* returned the following answer:

"If from your *Page*, you take the letter *p*,
Your *page*—is *age*—and that won't do for me."

Proverbs. 1. *Proud* persons have few *real* friends. 2. *Mildness*—governs better than *anger*. 3. *No hope* should influence us to do *evil*. 4. *Few* things are impossible to *skill* and *industry*. 5. *Diligence*—is the mistress of *success*. 6. *Conscience* is never dilatory in her warnings. 7. A *vain* hope flattereth the heart of a *fool*. 8. *Moderate* speed is a sure help to *all* proceedings. 9. *Liberal*ity of *knowledge* makes no one the *poorer*. 10. If you endeavor to be *honest*, you struggle with *yourself*.

Names. A man, that should call *every* thing by its right *name*, would hardly pass through the *streets*, without being *knocked down* as a common *enemy*.

Varieties. 1. In 1840, there were in the United States, five hundred and eighty-four thousand whites, who could not *read* or *write*; five thousand, seven hundred and seventy-three *deaf* and *dumb*; five thousand and twenty-four *blind*; fourteen thousand and five hundred and eight *insane*, or *idiots*, and two millions four hundred and eighty-seven thousand slaves. 2. As our population increases thirty-four per cent. in ten years, at this rate, in 1850, our seventeen millions will be twenty-two millions: in 1860, thirty millions; and in 1900, ninety-five millions. 3. The regular increase of the *N. E.* states is fourteen per cent; of the *middle* states twenty-five per cent.; of the *southern* twenty-two per cent.; and of the *western*—sixty-eight per cent. 4. Many persons are more anxious to know who *Melchisedec* was, or what was *Paul's thorn in the flesh*, than to know what they shall do to be *saved*. 5. To cure *anger*, sip of a glass of water, till the fit goes off. 6. An *infallible* remedy for anxiety—"cast thy burden upon the *Lord*, and he shall *sustain* thee."

TRY; TRY AGAIN.

'Tis a lesson—you should heed,

Try, try again;

If at first—you don't succeed,

Try, try again;

Then your *courage* should appear,

For, if you will *persevere*,

You will *conquer*, never *fear*;

Try, try again.

Once, or twice, though you should fail,

Try, try again;

If you would, at last, prevail,

Try, try again;

If we strive, 'tis no *disgrace*,

Though we may not win the *race*;

What should you do in the case?

Try, try again.

If you find your task is *hard*,

Try, try again;

Time will bring you your *reward*,

Try, try again;

All that *other* folks can do,

Why, with *patience*, should not you?

Only keep *this* rule in view,

TRY, TRY AGAIN.

424. Before entering on a consideration and illustration of the *Passions*, the pupil is urged to *revise* the preceding lessons and exercises; but do not be deceived with the idea, that *thinking* about them is enough, or reading them over *silently*; join *practice* with thought, and the *effects* are *yours*. One of the great difficulties in *thinking* about any art or science, and witnessing the efforts of *others* in their presentation, is—that one's *taste* is so far in advance of his own *practice*, that he becomes *disgusted* with it, and despairs of his *success*. Let us remember that nothing is *truly* our own, that we do not *understand, love* and *practice*.

HAMLET'S INSTRUCTIONS ON DELIVERY.

Speak the speech, I pray you, as I pronounced it to you; trippingly on the tongue. But if you mouth it, as many of our players do, I had as lief the town-crier had spoke my lines. And do not saw the air too much with your hand; but use all gently; for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a *temperance*, that may give it smoothness. Oh! it offends me to the soul, to hear a *robustious, periwig-pated* fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who, (for the most part,) are capable of *nothing*, but inexplicable *dumb-show* and *noise*. I would have such a fellow whipp'd for o'erdoing *termagant*, it out-Herod's *Herod*. Pray you, avoid it. Be not too *tame*, neither; but let your own *discretion* be your tutor. Suit the *action*—to the word, the word—to the *action*; with this special *observance*, that you o'erstep not the *modesty* of nature: for *anything*, so *overdone*, is from the *purpose* of playing; whose *end*, both at the *first*, and *now*, was, and is—to hold, as 'twere, the mirror up to *nature*; to show *virtue* her own *feature*, *scorn*—her own *image*,—and the very *age* and *body* of the time, his *form* and *pressure*. Now, this *overdone*, or come *tardy off*, though it may make the *unskillful* laugh, cannot but make the *judicious*—*grieve*: the *censure* of one of which, must, in your allowance, o'erweigh a whole *theatre* of others. Oh! there be players that I have seen play, and heard others *praise*, and that *highly*, that, neither having the *accent* of christian, nor the *gait* of christian, *pagan*, nor *man*, have so *strutted* and *belowed*, that I have thought some of nature's *journeymen* had made men, and not made them *well*; they imitated *humanity* so *abominably*.

425. TENDENCIES OF OUR LANGUAGE. As our language abounds in *monosyllables*, it affords good means to deliver our thoughts in few *sounds*, and thereby favors *despatch*, which is one of our *characteristics*; and when we use words of *more* than one syllable, we readily *contract* them some, by our rapid *pronunciation*, or by the omission of some *vowel*; as, *drown'd, walk'd, dips*; instead of *drown-ed, walk-ed, dip-peth, &c.*; and even *proper* names of *several* syllables, when *familiarized*, often dwindle down into *monosyllables*; whereas, in *other* languages, they receive a *softer turn*, by the addition of a *new* syllable.

Proverbs. 1. *Beauty* is no longer *amiable*, than while *virtue* adorns it. 2. *Past* services should never be forgotten. 3. A *known enemy* is better than a *treacherous friend*. 4. Don't engage in *any* undertaking, if your conscience says *no* to it. 5. *Benefits* and *injuries* receive their value from the *intention*. 6. We should give by *choice*, and not by *hazard*. 7. He, that does good to *another*, from proper motives, does good also to *himself*. 8. He that is *false* to *God* can never be *true* to *man*. 9. A good *principle* is sure to produce a good *practice*. 10. None are *truly* wise, but those that are *pure* in heart.

Anecdote. *Contrary*. A woman, having fallen into a *river*, her husband went to look for her, proceeding *up* stream from where she fell in. The bystanders asked him if he was *mad*? she could not have gone against the *stream*. The man answered: "She was *obstinate* and *contrary* in her *lifetime*, and I suppose for certain she is so at her *death*."

Intuition. We cannot have an idea of *one*, without the idea of *another* to which it is *related*. We then get the idea of *two*, by contemplating them *both*; referring, abstractly, to *one* of them. We say *one* and *one* are equal to *two*; *one* one, is less than *two* ones; therefore, *one* does not equal *two*. *One* and *one*, are the *parts* of *two*, and the *parts* of a thing are equal to the *whole* of it. Thus, we come to the knowledge of what has been called *intuitive* proposition, only by *reasoning*. When such a principle is clearly *admitted*, we cannot deny its *truth*, for a moment: but it is *far* from being, strictly speaking, an *intuitive* truth.

Varieties. 1. The *virtues* of the country are with our *women*, and the *only* remaining hope of the resurrection of the *genius* and *character* of the nation, rests with them. 2. The *present*—is the *parent* of the *future*. 3. The last words of the Indian chief, who died at Washington, in 1824, were, "When I am *gone*, let the big *guns* be fired over me." 4. Beware of turning *away* from doing good, by thinking how much good you *would* do, if you only had the *means*. 5. The pleasure of *thinking* on important subjects, with a view to *communicate* our thoughts to the unfolding minds around us, is a most *exquisite* pleasure. 6. *Principle* and *practice* must go hand in hand, to make the *man*, or *woman*. 7. The time is fast *approaching*, when the *mind* will strike out new *fields*, and view *itself*, its *Creator*, and the *Universe* from new *positions*.

HOPE.

Why do those cliffs of shadowy tint appear,
More sweet than all the landscapes shining near?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue!
Thus with delight we linger to survey
The promis'd joys of life's unmeasur'd way;
Thus from afar, each dim discover'd scene,
More pleasing seems than all the past hath been,
And every form that fancy can repair,
From dark oblivion, glows divinely there.

426. A just delivery consists in a distinct articulation of words, pronounced in proper tones, suitably varied to the sense, and the emotions of the mind; with due observation of accent, the several gradations of emphasis; pauses or rests in proper places, and well measured degrees of time; and the whole accompanied with expressive looks, and significant gestures. To conceive, and to execute, are two different things: the first may arise from study and observation; the second is the effect of practice.

427. RULES FOR THE '. When questions are not answered by *yes* or *no*; as, Who is that lady? In affirmative sentences; as—I am prepared to go: language of AUTHORITY; as—Back to thy punishment, false fugitive: TERROR; as—The light burns blue: SURPRISE; as—Sir, I perceive that thou art a prophet: REPREHENSION; as—You are very much to blame for suffering him to pass: INDIGNATION: Go—false fellow, and let me never see your face again: CONTEMPT; as—To live in awe of such a thing as I myself: EXCLAMATION: O nature! how honorable is thy empire! RHETORICAL DIALOGUE, when one or more persons are represented; as—James said, Charles, go and do as you were bidden; and John said, he need not go at present, for I have something for him to do: and the FINAL PAUSE; as—All general rules have some exceptions.

428. IMPORTANT QUESTIONS. 1. Is there more than one God? 2. Was the world created out of nothing? 3. What is the meaning of the expression, "let us make man in our image, after our likeness?" 4. By what means can we become happy? 5. Can we be a friend, and an enemy, at the same time? 6. Are miracles the most convincing evidences of truth? 7. Will dying for principles, prove any thing more than the sincerity of the martyr? 8. Is it possible for a created being to merit salvation by good works? 9. Have we life of our own; or are we dependent on God for it every moment? 10. What is the difference between good and evil? 11. Is any law independent of its maker? 12. Are miracles—violations of nature's laws?

429. Some think matter is all, and manner little or nothing; but if one were to speak the sense of an angel in bad words, and with a disagreeable utterance, few would listen to him with much pleasure or profit. The figure of Adonis, with an awkward air, and ungraceful motion, would be disgusting instead of pleasing.

Reader, whosoe'er thou art,
What thy God has given, impart;
Hide it not within the ground;
Send the cup of blessing round.

Proverbs. 1. To fail, or not—to fail; that is the question. 2. He, that loveth pleasure, shall be a poor man. 3. Flattery is a dazzling meteor, that casts a delusive glare before the mental eye, seduces the imagination, perverts the judgment, and silences the dictates of reason. 4. Mankind are governed more by feeling and impulse, than by reason and reflection. 5. Our duty and true interest, always unite. 6. An occasional hearty laugh, is often an act of wisdom. 7. No one can be great, who is not virtuous. 8. We make more than half the evils we feel. 9. No one can estimate the value of a pious, discreet, and faithful mother. 10. The boy—is the father of the man.

Anecdote. Tallow and Talent. Fletcher, bishop of Nismes, was the son of a tallow-chandler. A great duke once endeavored to mortify the prelate, by saying to him, at the king's levee, that he smelt of tallow. To which the bishop replied, "My lord, I am the son of a chandler, it is true, and if your lordship had been the same, you would have remained a chandler all the days of your life.

Disinterestedness—is the very flower of all the virtues, a manifestation—in the heart of one who feels and acts from it, of heaven on earth,—the very reflection of the sun of Paradise. If mankind more generally, knew how beautiful it is to serve others, from the love of doing them good, there would not be so much cold and narrow selfishness in the world. When we have contributed most to the happiness of others, we are receptive ourselves of the most happiness.

Varieties. 1. Never repay kindness with unkindness. 2. Is pride—commendable? 3. No guarantee for the conduct of nations, or individuals, ought to be stronger than that which honor imposes. 4. True patriotism labors for civil and religious liberty all over the world—for universal freedom; the liberty and happiness of the human race. 5. What is charity, and what are its fruits? 6. When persons are reduced to want, by their own laziness, or vices, is it a duty to relieve them? 7. To read Milton's Paradise Lost, is the pleasure of but few. 8. The argument of the Essay on Man, is said to have been written by Bolingbroke, and versified by Pope. 9. Painting, Sculpture and Architecture—are three subjects, on which nearly all persons, of polite education, are compelled to conceal ignorance, if they cannot display knowledge. 10. Is labor—a blessing, or a curse?

Music!—oh! how faint, how weak!

LANGUAGE—fades before thy spell;

Why should feeling—ever speak,

When thou canst breathe her soul—so well.

Ah! why will kings—forget—that they are men,
And MEN, that they are brethren? [the ties
Why delight—in human sacrifice! Why burst
OF NATURE, that should knit their souls together
In one soft band—of amity and love?

430. STYLE. The character of a person's style of reading and speaking depends upon his moral perceptions of the ends, causes, and effects of the composition: thus, STYLE may be considered the man himself, and, as every one sees and feels, with regard to everything, according to the state or condition of his mind, and as there are and can be no two persons alike; each individual will have a manner and style peculiar to himself; tho' in the main, that of two persons of equal education and intelligence, may be in a great degree similar.

431. RULES FOR THE '. When questions are answered by *yes* or *no*, they generally require the '. Exs. Are you well? Is he gone? Have you got your hat? Do you say yes? Can he accommodate me? Will you call and see me? But when the questions are emphatic, or amount to an affirmative, the ' is used. Are you well? As much as to say: tell me whether you are well. Is he gone? Have you done it? All given in an authoritative manner. Hath he said it, and shall he not do it? He that planted the ear, shall he not hear? Is he a man, that he should repent?

432. IMPORTANT QUESTIONS. 1. Is the casket more valuable than the jewel? 2. Will not the safety of the community be endangered, by permitting the murderer to live? 3. Are theatres—beneficial to mankind? 4. Did Napoleon do more hurt than good to the world? 5. Were the Texans right—in rebelling against Mexico? 6. Ought the license system to be abolished? 7. Is animal magnetism true? 8. Who was the greatest monster—Nero, or Caligula? 9. Should we act from policy, or from principle? 10. Is not the improvement of the mind, of the first importance?

Nature. Man is radiant with expressions. Every feature, limb, muscle and vein, may tell something of the energy within. The brow, smooth or contracted,—the eye, placid, dilated, tearful, flashing,—the lip, calm, quivering, smiling, curled,—the whole countenance, serene, distorted, pale, flushed,—the hand, with its thousand motions,—the chest, still or heaving,—the attitude, relaxed or firm, covering or lofty,—in short, the visible characteristics of the whole external man,—are NATURE'S HAND-WRITING; and the tones and qualities of the voice, soft, low, quiet, broken, agitated, shrill, grave, boisterous,—are her ORAL LANGUAGE: let the student copy and learn. Nature is the goddess, and art and science her ministers.

Since trifles—make the sum of human things,
And half our misery—from our foibles springs;
Since life's best joys—consist in peace and ease,
And few—can save or serve, but all—can please;
O let the ungentle spirit—learn from hence,—
A small unkindness—is a great offence.

Maxims. 1. It does not become a law-maker, to become a law-breaker. 2. Friendship is stronger than kindred. 3. Idleness is the sepulchre of a living man. 4. An orator, without judgment, is like a horse without a bridle. 5. He that knows when to speak, knows when to be silent. 6. The truest end of life—is to know the life that never ends. 7. Wine has drowned more than the sea. 8. Impose not on others a burthen which you cannot bear yourself. 9. He overcomes a stout enemy, that overcomes his own anger. 10. Study mankind as well as books.

Anecdote. Note of Interrogation (!). Mr. Pope, the poet, who was small and deformed, sneering at the ignorance of a young man, who was very inquisitive, and asked a good many impertinent questions, inquired of him if he knew what an interrogation point was? "Yes sir," said he, "it is a little crooked thing, like yourself, that asks questions."

Ideas, acquired by taste—are compound and relative. If a man had never experienced any change, in the sensation produced by external things, on the organs of taste, that which he now calls sweet, (if it had been the quality, subjected to the sense,) would have conveyed to the mind no possible idea; but, alternating with the quality we call bitter, contrariety—produces the first impression, and he learns to distinguish the qualities by names. The sensation—awakened by Madeira wine, must be very acute, to enable a man to discriminate, accurately, without a very careful comparison. Let a particular kind of Madeira wine remain a few years on the lees of many other kinds, and who would detect the compound flavor, but the contriver?

Varieties. 1. Inspire a child with right feelings, and they will govern his actions: hence, the truth of the old adage, Example is better than precept. 2. The great difficulty is, that we give rules, instead of inspiring sentiments; it is in vain to lead the understanding with rules, if the affections are not right. 3. Benjamin West states, that his mother kissed him, eagerly, when he showed her the likeness he had sketched of his baby sister; and, he adds,—that kiss made me a painter. 4. Lay by all scraps of material things, as well as of knowledge, and they will certainly come in use within seven years. 5. Gain all the information you can, learn all that comes in your way, without being intrusive, and provided it does not interfere with the faithful discharge of other duties. 6. It was a maxim of the great William Jones, never to lose an opportunity of learning anything.

A wise man poor,
Is like a sacred book, that's never read;
To himself he lives, and to all else seems dead:
This age—thinks better of a gilded fool,
Than of a threadbare saint—in wisdom's school.

433. STYLE. The numerous examples given throughout this work, afford the necessary means for illustrating all the principles of elocution: let the *taste*, and *judgment*, as well as the *abilities* of the student—be tested by a proper *selection* and *application* of them. He must not expect too much from *others*, nor take it unkindly, when thrown upon his own *resources*: the *best* way to increase our strength, is to have it often *tested*. All who become *orators*, must make *themselves* orators.

434. IMPORTANT QUESTIONS. 1. If we do well, shall we not be *accepted*? 2. Which is more *useful*, *fire*, or *water*? 3. Ought *circumstantial* evidence to be admitted in criminal cases? 4. Can we be too *zealous* in *rightly* promoting a good cause? 5. Which is worse, a *bad* education, or *no* education? 6. Are not *bigotry* and *intolerance*—as destructive to *morality*, as they are to common *sense*? 7. Are we not apt to be *proud* of that which is not our *own*? 8. Ought there not to be *duties* on imported goods, to encourage domestic *manufactures*? 9. Is *slavery* right? 10. Have *steamboats* been the cause of more *good* than *evil*?

435. IGNORANCE AND ERROR. It is almost as difficult to make one unlearn his *errors*, as to acquire *knowledge*. *Mal-information* is more hopeless than *non-information*; for *error* is always more busy than *ignorance*. *Ignorance*—is a *blank* sheet, on which we may *write*; but *error*—is a *scribbled* one, from which we must first *erase*. *Ignorance*—is contented to stand *still*, with her *back* to the truth; but *error*—is more *presumptuous*, and proceeds in the same direction. *Ignorance* has no *light*, but *error* follows a *false* one. The consequence is, that *error*, when she *retraces* her footsteps, has farther to go, before she can arrive at the *truth*, than *ignorance*.

Anecdote. *Virtue before Riches.* The mistocles—had a daughter, to whom two men were wishing to make *love*; *one*—was very *rich*, but a *simpleton*, and the *other*—*poor*, but a very *wise* man: the father preferred the *latter*,—saying, “I would rather have a *man* without *riches*, than *riches* without a *man*.”

The *primal* duties—shine aloft, like *stars*;
The *charities*, that soothe, and *heal*, and *bless*,
Are scattered at the feet of *man*, like *flowers*;
The generous *inclination*, the just *rule*,
Kind *wishes*, and good *actions*, and pure *thoughts*.
No *mystery* is here; no special *boon*
For *high*, and not for *low*; for *proudly* graced,
And not for *mEEK* of heart. The *smoke* ascends
To heaven as lightly from the *cottage* hearth,
As from the haughty *palace*. He, whose *sole*
Ponders this true *equality*, may walk
The fields of earth—with *gratitude* and *hope*.

Our wishes *lengthen*—as our sun *declines*.

Maxims. 1. *Punctuality* begets *confidence*, and is the sure road to *honor* and *respect*. 2. A *picture* is a *poem*, without *words*. 3. *Sensible* men show their sense, by saying *much* in *few* words. 4. He, who thinks to cheat *another*, cheats *himself*. 5. *Pride* is easily seen in *others*; but we rarely see it in *ourselves*. 6. *Wealth* is not his who gets it, but his who enjoys it. 7. A *bad* book is one of the *worst* of thieves. 8. *Toleration* should spring from *charity*, not from *indifference*. 9. Too *much* prosperity makes *most* men *fools*. 10. He, who serves *God*, has the *best* master in the *world*. 11. *One* love drives another out. 12. *Health* is better than *wealth*.

Influence. Few are aware of the full extent of meaning contained in this word. If we can measure the *kind* and *quantity* of influence, that every variety of *heat* and *cold* has on the world of matter; if we can tell the influence, that *one* individual has on *another*, one *society* on another, and one *nation* on another, both for *time* and *eternity*; if we can estimate the influence, that *spiritual* beings have on one another, and on the human *race*, collectively, and separately; also the influence of the *Great Spirit* on all *creation*, then, we are able to see and realize the *mighty* meaning of this important word. Contemplate and weigh the influence, that different kinds of food and drink have on the human system, by being appropriated to its innumerable parts; the influence on *body* and *mind* of *keeping* and *violating* the laws of life, by *thinking*, *feeling*, and *acting*; the influence, which a *good* or *bad* person has on his *associates* and also their influence on *others*, through all coming *time*, as well as in the eternal *world*, and you will perceive something of the importance of ceasing to do *evil*, and learning to do *well*; of *living* and *practicing* what is *good* and *true*, and thereby being saved from all that is *evil* and *false*.

Varieties. 1. Lord Coke—wrote the following, which he religiously observed; “Six hours to *sleep*, to *law’s* great study six, *Four* spend in *prayer*, the rest to *nature* fix.” 2. Wm. Jones, a *wise* economist of the fleeting hours of life, amended the sentiment thus; *Seven* hours to *law*, to soothing *slumbers* seven, *Ten* to the *world* allot, and *all* to *heaven*. 3. The *truly* beautiful and sublime are to be found within the regions of *nature* and *probability*: the *false* sublime sets to itself no *bounds*: it deals in *thunders*, *earthquakes*, *tempests*, and *whirlwinds*. 4. Is it any *pain* for a bird to *fly*, a *fish* to *swim*, or a *boy* to *play*? 5. Confound not *vociferation* with *emphatic expression*; for a *whisper* may be as discriminating as the *loudest* tones. 6. *Speech*—is the gift of *God*. 7. *Order*—is the same in the *world*, in *man*, and in the *church*; *man*—is an *epitome* of all the *principles* of order.

436. STYLE, &c. To accomplish your object, study the true *meaning* and *character* of the subject, so as to express the *whole*, in such a way as to be perfectly *understood* and *felt*: thus, you will *transport* your hearers to the scene you describe, and your *earnestness* raise them on the tiptoe of *expectation*, and your just *arguments* sweep everything before them like a *MOUNTAIN* torrent: to *excite*, to *agitate*, and *delight*, are among the most *powerful* arts of persuasion: but the impressions must be *enforced* on the mind by a command of *all* the sensibilities and sympathies of the soul. That your course may be ever *upward* and *onward*, remember, none but a *good* man can be a perfect orator; *un-corrupted* and *incorruptible* integrity is one of the most *powerful* engines of persuasion.

437. IMPORTANT QUESTIONS. 1. Is any *government*—as important as the *principles* it should protect and extend? 2. Should we remain *passive*, when our *country*, or political *rights* are invaded? 3. Are *banks* beneficial? 4. Have the *crusaders* been the cause of more *evil* than *good*? 5. Was the war waged against the Seminoles of Florida, *just*? 6. Which is the *more* important acquisition, *wealth*, or *knowledge*? 7. Is there any *neutral* ground between *good* and *evil*, *truth* and *falsehood*? 8. Which should we fear most, the commission of a *crime*, or the fear of *punishment*? 9. By binding the *understanding*, and forcing the *judgment*, can we mend the *heart*? 10. When *proud* people meet together, are they not always *unhappy*? 11. Is not common *sense* a very *rare* and *valuable* article? 12. What is the use of a *body*, without a *soul*?

438. MANNER AND MATTER. The secret of success in *Music*, as well as in *Elocution*, is, to adapt the *manner* perfectly to the *matter*: if the *subject* be simple, such must be the *manner*: if it be *gay* and *lively*, or *solemn* and *dignified*, *such*, or *such* must be the *manner*: in addition to which, the performer must forget *himself*, or rather *lose* himself in the *subject*, *body* and *soul*, and show his regard to his *audience*, by devoting himself to the *subject*: and hence he must never try to show himself off: but hide behind the *thought* and *feeling*, and depend upon *them* to produce the effect: if there is any *affectation*, the hold on the *heart* is in that proportion relinquished. Oh, when shall we take our appropriate *place* and regard *USE* as the *grand* object!

But *sure*—to foreign climes—we need not range,
Nor search the ancient records of our race,
To learn—the dire effect of *time*—and *change*,
Which, in ourselves, alas! we *daily* trace;
Yet, at the darkened eye, the withered face,
Or hoary hair—I never will repine;
But spare, O *Time*! whate’er of mental grace,
Of candor, love, or sympathy divine;
Whate’er of fancy’s ray, or friendship’s flame is mine.

Maxims. 1. *Revenge*, however sweet, is dearly bought. 2. Life is half *spent*, before we know what it is to *live*. 3. The *world* is a *workshop*, and the *wise* only know how to use its tools. 4. A man is *valued*, as he makes himself valuable. 5. *Heaven* is not to be had, merely by *wishing* for it. 6. As often as we do *good*, we *sacrifice*. 7. Be careful to keep your *word*, even in the most trifling matter. 8. *Hearts* may agree, tho’ *heads* may differ. 9. *Honest* men are easily bound; but you can never bind a *knave*. 10. *Experience* keeps a *dear* school; but *fools* will learn in no other.

Anecdote. *Curious Patriotism.* Some years ago, one of the convicts at Botany Bay, wrote a *farce*, which was acted with much applause in some of the theatres. *Barrington*, the notorious *pick-pocket*, wrote the *prologue*; which ended with these lines:

(True patriots we; for, be it understood,
We left our country—for our country’s good.)

Ignorance—Willfulness. The *ignorant*—oppose without *discrimination*. *Harvey*, for asserting the circulation of the *blood*, was styled a *vagabond*, a *quack*; and *persecuted*, through life, by the *medical* profession. In the time of Francis I., *Ambrose Pare*—introduced the *ligament*, to staunch the *blood* of an amputated *limb*, instead of *boiling hot pitch*, in which the bleeding stump had formerly been dipped; and he was *persecuted*, with the most relentless rancour, by the *Faculty*, who *ridiculed* the idea—of risking a man’s *life* upon a *thread*, when *boiling pitch* had stood the test for *centuries*. *Medicines* have been *proscribed* as *poison*, and then *prescribed* in great quantities; the *proscriptions* and *prescriptions* being both adopted with equal *ignorance* and *credulity*. There is no *hope* for man, but a *thorough* and *correct* education in the school of *truth* and *goodness*.

Varieties. 1. Does the *nature* of things depend on the *matter*, of which they are *formed*; or on the laws of *constitution*, by which matter is *arranged*? 2. Is not *vegetable* matter formed from *oxygen* and *hydrogen*; and *animal* matter from these two and *carbon*? But what are their constituent *parts*? Were their essences *created*, or are they *eternal*? 3. What large portions of the *world* there are of which we know comparatively *nothing*! and although we are familiar with our *bodies*, externally, yet how *little* of their *internals* do even the *best* physiologists know? 4. How much is *really* known of the nature of *mind*? and yet there is *presumption* enough in some, to decide at once, upon all the *phenomena* of the mind, and prescribe its *limits*. 5. Thus, man *clothes* himself with his fanciful *knowledge*, and plays such insane *tricks* before the world, as make the *angels* weep.

The *fisher*—is out on the sunny sea,
And the *reindeer*—bounds o’er the pasture free;
And the *pine*—has a fringe of a softer green,
And the *moss*—looks bright, where my foot hath been.

439. EFFECTIVE STYLE. The more your reading and speaking partake of the freedom and ease of common discourse, (provided you sustain the *object* and *life* of the composition) the more *just*, *natural*, and *effective* will be your style of *delivery*: hence the necessity of studying *nature*, of avoiding all *affectation*, and of never attempting that in public, which is beyond your *ability*. Some *mar*, or *spoil* what they are going to say, by making so much ado over it, thinking they must do some *great thing*; when it isal most as simple as—*wash* and be *clean*: whatever is not *natural* is not agreeable or *persuasive*.

440. IMPORTANT QUESTIONS. 1. Were any beings ever created angels? 2. Is it right ever to do wrong? 3. Why was a revelation necessary? 4. May we not protect our person and character from assault? 5. Does civilization increase happiness? 6. Which excites more curiosity, the works of nature, or the works of art? 7. Ought a witness to be questioned with regard to his religious opinions, or belief? 8. Was the general bankrupt law a benefit to the country? 9. Why are we disposed to laugh, even when our best friend falls down? 10. Which is the greatest, faith, hope, or charity? 11. Should controversy interrupt our friendship and esteem for each other? 12. Have christians any right to persecute each other for their opinions?

441. It is much to be regretted, that our teachers are so illy qualified to instruct their pupils even in the first rudiments of reading: and they are all so much inclined to fall into bad habits, and the imitation of faulty speakers, that it requires constant watchfulness to keep clear of the influences of a wrong bias, and false, and merely arbitrary rules. We never can succeed in this important art, until we take elementary instruction out of the hands of ignoramuses, and insist upon having persons fully competent to take charge of the cause. Away then with the idea, that any one can teach reading and speaking, merely because they can call the letters, and speak the words so as to be understood.

Operating Circumstances. We are too apt, in estimating a law, passed at a remote period, to combine in our consideration, all the subsequent events, which have had an influence upon it; instead of conforming ourselves, as we ought, to the circumstances, existing at the time of its passage.

So live, that, when thy summons comes—to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber—in the silent halls of death,
Thou go not, like the quarry-slave, at night,
Scourged to his dungeon; but, sustained and soothed
By an unflinching trust, approach thy grave,
Like one, who wraps the drapery of his couch
About him, and lies down—to pleasant dreams.

Maxims. 1. Happiness is the shadow of contentment, and rests, or moves forever with its original. 2. A drop of wisdom is worth a tun of riches. 3. Whatever does not stand with credit, will not stand long. 4. Business must be attended to, at the expense of every thing else of less importance. 5. Our states of mind differ as much as our spirits and temper. 6. Death—cannot kill what never dies.—mutual love. 7. If you will not hear reason, she will rap you over your knuckles. 8. Open rebuke is better than secret love. 9. Good counsel is thrown away on the arrogant and self-conceited. 10. He, who resolves to amend, has God, and all good beings on his side.

Anecdote. Vanity Reproved. "I am very thankful, that my mouth has been opened to preach without any learning,"—said an illiterate preacher, in speaking against educating ministers, to preach the gospel. A gentleman present replied, "Sir, a similar event took place in Baalam's time."

Education—should give us command of every faculty of body, and mind—call out all our powers of observation and reflection, change the creatures of impulse, prejudice and passion, to thinking, reasoning, and loving beings; lead to objects of pursuits, and habits of conduct, favorable to the happiness of every individual, and to the whole world, and multiply all the means of enjoyment, and diminish every temptation to vice and sensuality; and true education will do all this,

Varieties. 1. What is moral virtue? 2. The greatest danger to public liberty, is from vice and idleness. 3. He, that showeth mercy, shall receive mercy. 4. Never attempt anything more, than there is a prospect of accomplishing. 5. Should not beasts—as well as men, be treated with kindness? 6. Rational liberty—is diametrically opposed to the wildness of anarchy. 7. We should never ascribe bad motives, when we can suppose good ones. 8. Nothing is more prejudicial—to the great interests of a nation, than uncertain and varying policy. 9. Is it lawful—to contend with others, on any occasion. 10. Prefer the evident interests of the community, to the suggestions of the pride of consistency. 10. Cleanliness—is next to godliness.

Why have those banished and forbidden legs
Dared once to touch a dust of England's ground?
But more than why—Why have they dared to march
So many miles upon her peaceful bosom;
Frightening her pale-faced villagers with war,
And ostentation of despised arms?
Comest thou because the anointed king is hence?
Why, foolish boy, the king is left behind,
And in my loyal bosom lies his power.
Were I but now the lord of such hot youth
As when brave Gaunt, thy father, and myself,
Rescued the Black Prince, that young Mars of men,
From forth the ranks of many thousand French;
Oh, then, how quickly should this arm of mine,
Now prisoner to the palsy, chastise thee,
And minister correction to thy fault!

442. ELOQUENCE. What were all the attributes of man, his personal accomplishments, and his boasted reason, without the faculty of SPEECH? To excel in its use is the highest of human arts. It enables man to govern whole nations, and to enchant, while he governs. The aristocracy of Eloquence is supreme, and, in a free country, can never be subdued. It is the pride of peace, and the glory of war: it rides upon the zephyr's wings, or thunders in the storm. But there is in eloquence, in painting, the life of the canvas, which breathes, moves, speaks, and is full of action: so is there in the dance, the poetry and music of motion, the eloquence of action; whose power consists in the wonderful adaptation of the graces of the body to the harmonies of mind. There is eloquence in every object of taste, both in art and nature; in sculpture, gardening, architecture, poetry and music; all of which come within the scope and plan of the orator, that he may comprehend that intellectual relation, that secret clause in the liberal professions, which, connecting one with another, combines the influence of all. Virtue, alone, ennobles human kind, And power—should on her glorious footsteps wait.

Wisdom—finds tongues—in trees; books—in running streams; sermons—in stones, and good—in everything.

You pride you—on your golden hue; [too] Know—the poor glow-worm—hath its brightness

When men of judgment—feel, and creep their way, The positive—pronounce—without delay.

'Tis good, and lovely, to be kind; But charity—should not be blind.

A little learning—is a dangerous thing; Drink deep—or taste not the Pierian spring: There, shallow draughts—intoxicate the brain, But, drinking largely, sobers us again.

Ah me! the laureled wreath, that murder wears, Blood-nursed and watered with the widow's tears, Seems not so foul,—so tainted,—and so dead, As waves the night-shade round the sceptic's bed.

443. MUSIC—is the oral language of the affections; as words are the natural language of the thoughts. The notes of a tune are analogous to letters; the measures—to words; the strains—to sentences; and the tune, or musical piece, to a discourse, oration, or poem. As there is a great variety of affections, and states of affection in the human mind, so there is a great variety of tunes, through the medium of which these affections, and states of affection are manifested. There are three grand divisions of music, which, for the sake of distinction, may be denominated the upper, or that which relates to the Supreme Being; the middle, or that relating to created, rational beings, or social music; and the lower, or what appertains to that part of creation below man—called descriptive music.

Ambition—is like love,—impatient— Both of delays,—and rivals.

Maxims. 1. Old age and faded flowers, no remedies can revive. 2. Something should be learned every time a book is opened. 3. A truly great man never puts away the simplicity of the child. 4. The gem cannot be polished without friction, nor man—perfected, without adversity. 5. The full stomach cannot realize the evils of hunger. 6. When thought is agitated, truth rises. 7. A child requires books, as much as the merchant does goods. 8. Learn by the vices of others, how detestable your own are. 9. Judge not of men or things, at first sight. 10. Reprove thy friend privately, and commend him publicly.

Anecdote. Sharp Reply. Two country attorneys overtaking a wagoner, with two span of horses, and, thinking to be witty at his expense, asked him, "How it happened, that his forward horses were so fat, and the rear ones so lean?" The wagoner, knowing them, answered, "That his fore span were lawyers, and the other—clients."

Selfishness—seems to be the complex of all vices. The love of self, when predominant, excludes all goodness, and perverts all truth. It is the great enemy of individuals, societies, and communities. It is the cause of all irritation, the source of all evil. People, who are always thinking of themselves, have no time to be concerned about others; their own pleasure or profit, is the pivot, on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all, who appear to love others, as well as themselves. Selfishness—is the very essence of the first original sin, and it must be corrected, or we are lost.

Varieties. 1. The wind, the falling of water, humming of bees, a sweet voice reading monotonously, tend to produce sleep; this is not so much the case with musical tones. 2. The trilling and quivering of the voice, which please so much, correspond to the glittering of light: as the moonbeams playing on the waves. 3. Falling from a discord to a concord, which produces so much sweetness in music, correspond to the affections, when brought out of a state of dislike; and also with the taste; which is soon cloyed with what is sweet alone. 4. Music has great effect on mind and body, making us warlike or the reverse, soft and effeminate, grave and light, gentle, kind and pitiful, &c., according to its nature, and performance; the reason is, because hearing is more closely associated with feeling or spirits, than the other senses. Observe the effect of Yankee Doodle, God save the King, Marseilles Hymn, &c. 5. When music speaks to the affection, affection obeys; as when nature speaks, nature replies.

Let gratitude—in acts of goodness flow;
Our love to God, in love to man below.
Be this our joy—to calm the troubled breast,
Support the weak, and succor the distress'd;
Direct the wand'ring, dry the widow's tear;
The orphan guard, the sinking spirit cheer:
Tho' small our power to act, tho' small our skill,
God—sees the heart; he judges—by the will.

444. There are also three great divisions in **POETRY**, which is closely allied to *music*; and both of them originate in the **WILL**, or *affections*: and hence, the *words* of the psalm, hymn, poem, and the *music* in which they are sung, chanted, or played, constitute the *forms*, or *mediums*, through which the affections and sentiments are bodied forth. Is not *genuine music from heaven?* and does it not lead there if not *perverted?* May not the same be said of *poetry?* In *betide the person*, that converts them into *forms of error*.

How blind is *pride*: what *cessant* still—
In matters that belong to *others*;
What *beetles*—

With *passions*, and *overcomes* them, is *endured*—
With the *best virtue*—

Nature—to each—allots his *proper sphere*;
But—that *forsaken*, we *like*—
Tossed thro' the *void*; by some *rude shock* we're
And all our *boasted fire*—is lost in *smoke*.

Thick waters—show no *images* of things;
Friends—are each *others' mirrors*, and should be
Clearer than *crystal*, or the *mountain springs*,
And free from *cloud*, *design*, or *flattery*.
'Tis *virtue*, that they want; and wanting *its*
Honor—no garments to their backs can fit.

445. THE USES OF ELOQUENCE. In every situation, in all the *pursuits* of life, may be seen the *usefulness* and *benefits* of eloquence. In *whatever* light we view this subject, it is evident that *oratory* is not a mere *castle in the air*: a *fairy palace of frost-work*; destitute of *substance* and *support*. It is like a magnificent *temple of Parian marble*, exhibiting the most *exact* and *admirable* symmetry, and combining all the orders, varieties, and beauties of *architecture*.

Habits of Industry. It is highly important, that children should be taught to acquire habits of industry; for whatever be their habits while young, such, for the most part, must they continue to be in after life. Children—are apt to think it a great hardship, to be obliged to devote so much time to occupations, at present perhaps, disagreeable to them; but they ought to be made to believe, that their tasks are not only intended for the informing of their minds, but for the bending of their wills. Good habits are as easily acquired as bad ones; with the great advantage of being the only true way to prosperity and happiness.

Anecdote. Conciseness. Louis XIV. who loved a *concise* style, one day met a *priest* on the round, whom he asked hastily—"Whence come you? where are you going? what do you want?" The other immediately replied, "From *Bruges*,—To *Paris*,—A *Benefice*." "You shall have it," replied the king.

Servile doubt—
Argues an *impotence* of *mind*, that says,—
We *fear* because we *dare* not meet *misfortune*.

Maxims. 1. Want of *punctuality* is a species of *falsehood*. 2. *Pay* as you go, and keep from small *scores*. 3. He, that has his *heart* in his *learning*, will soon have his *learning* in his *heart*. 4. The *empty stomach* has no *ears*. 5. A man may *talk* like a *wise man*, and yet *act* like a *fool*. 6. Rather improve by the *errors* of others, than find *fault* with them. 7. The *devil* turns his *back*, when he finds the *door* shut against him. 8. Better be *upright*, with *poverty*, than *depraved* with *abundance*. 9. The *value* of things, is never so *truly realized*, as when we are *deprived* of them. 10. None are so *deaf* as those who will not *hear*.

Rhetor. He, that looks back to the history of *mankind*, will often see, that in *politics*, *jurisprudence*, *religion*, and all the great concerns of society, *reform*—has usually been the work of *reason*, slowly awakened from the lethargy of *ignorance*, gradually acquiring *confidence* in her own *strength*, and ultimately *triumphing* over the dominion of *prejudice* and *custom*.

Varieties. 1. What is *mercy* and its uses? 2. *Individuals* and *nations*, fall in *nothing* they *boldly attempt*, when sustained by *virtuous purpose*, and determined *resolution*. 3. Some persons' heads are like *beehives*: not because they are all in a *buzz*, but that they have separate *cells* for every kind of *store*. 4. What nature offers, with a smiling *face*, *fruit*, *herb*, and *grain*—are just what man's pure *instinct* would *choose* for food. 5. The *majority*—ought never to trample on the *feelings*, or violate the just *rights*—of the *minority*; they should not triumph over the *fallen*, nor make any but *temperate* and *equitable* use of their *power*. 6. *Death* is the enacted *penalty* of nature's *violated laws*. 7. Was it *causeless*, that *washing*—was introduced, as a religious *rite*, seeing that its *observance* is so essential to the preservation of *health*?

And when the *soul*—is *fullat*, the *beated tongue*,
Voicelessly trembles—like a *lute* unstrung.

There's *beauty*—in the *deep*;
The *wave*—is bluer than the *sky*;
And tho' the *light*—shine bright on *high*,
More *softly* do the *sea-gems* glow,
That *sparkle* in the depths *below*;
The *rainbow's* tints—are only made
When on the *waters* they are laid,
And *sun* and *moon*—most *sweetly* shine
Upon the *ocean's* level brine:
There's *beauty* in the *deep*.

There's *music*—in the *deep*:
It is not in the *surf's* rough roar,
Nor in the *whispering*, shelly *shore*—
They—are but *earthly* sounds, that tell
How *little*—of the *sea-nymph's* shell,
That sends its *loud*, clear note abroad,
Or winds its *softness* through the *flood*,
Echoes through *groves*—with *coral* gay,
And dies, on spongy banks, away:
There's *music* in the *deep*!

446. OUR FIELD. The orator's *field* is the universe of *mind* and *matter*, and his *subjects*, all that is known of *God* and *man*. Study the *principles* of things, and never rest satisfied with the *results* and *applications*. All distinguished speakers, whether they ever paid any systematic attention to the *principles* of elocution or not, in their most *successful* efforts, conform to them; and their *imperfections* are the results of *deviations* from these principles. Think *correctly*—rather than *finely*; sound *conclusions* are much better than beautiful *conceptions*. Be *useful*, rather than *showy*; and speak to the purpose, or not speak at all. Persons become *eminent*, by the force of *mind*—the power of thinking *comprehensively*, *deeply*, *closely*, *usefully*. Rest more on the *thought*, *feeling*, and *expression*, than on the *style*; for *language* is like the *atmosphere*—a medium of *vision*, intended not to be seen *itself*, but to make *other* objects seen; the more *transparent* however, the better.

Hast thou, in *feverish*, and *unquiet sleep*—
Dreamt—th't some *merciless* DEMON of the *air*,
Rais'd thee aloft,—and held thee by the *hair*,
Over the *brow*—of a *down-looking steep*,
Gaping, *below*, into a *CHASM*—so deep,
Th't, by the utmost *straining* of thine eye,
Thou canst no *resting* place *desery*;
Not e'en a *bush*—to *save* thee, shouldst thou sweep
Adown the *black descent*; that *then*, the *hand*
Suddenly *parted* thee, and *left* thee there,
Holding—but by *finger-tips*, the *bare*
And jagged *ridge* above, that seems as *sand*,
To *crumble* 'neath thy *touch*?—If so, I deem
Th't thou hast had rather an *ugly dream*.

447. VOCAL MUSIC. In *vocal music*, there is a union of *music* and *language*—the language of *affection* and *thought*; which includes the whole man. *Poetry* and *music* are sister arts; their *relationship* being one of *heaven-like* intimacy. The *essence* of poetry consists in fine *perceptions*, and vivid *expressions*, of that subtle and mysterious *analogy*, that exists between the *physical* and *moral* world; and it derives its power from the correspondence of *natural* things with *spiritual*. Its *effect* is to elevate the *thoughts* and *affections* toward a higher state of existence.

Anecdote. A powerful Stimulus. When Lord *Erskine* made his *debut*, at the *bar*, his agitation almost *overcame* him, and he was just about to sit down. "At that moment," said he, "I thought I felt my little *children* tugging at my *gown*, and the idea *roused* me to an exertion, of which I did not think myself *capable*."

'Tis not enough—your *counsel* still be true;
Blunt *truths* more *mischievous* than *nice falsehoods* do.
Men must be taught—as if you taught them *not*,
And things *unknown*—propos'd as things *forgot*.
Without good-breding, truth is *disprov'd*;
That, only, makes *superior sense*—below'd.

Maxims. 1. Poverty of *mind* is often concealed under the garb of *splendor*. 2. *Vice*—is *infamous*, even in a *prince*; and *virtue*, *honorable*, even in a *peasant*. 3. Prefer *loss*—to unjust *gain*, and *solid sense*—to *wit*. 4. He, that would be well spoken of *himself*, must speak well of *others*. 5. If every one would mend *himself*, we should all be mended. 6. A sound *mind* is not to be shaken with popular *applause*. 7. The *best* way to see *divine* light, is to put out our *own*. 8. Some *blame* themselves for the purpose of being *praised*. 9. *Nothing* needs a *trick*, but a *trick*; *sincerity* loathes one. 10. As *virtue* has its own *reward*, so *vice* has its own *punishment*.

What is Worth? The spirit of the age says,—"*Worth*—means *wealth*; and *wisdom*—the art of *getting* it." To be rich is considered, by *most* persons—a *merit*; to be *poor*, an *offence*. By this *false* standard, it is not so important to be *wise* and *good*, as to be *rich* in worldly *wealth*; thus it is, every *thing*, as well as every *person*, has its *price*, and may be *bought* or *sold*; and thus—do we coin our *hearts* into *gold*, and exchange our *souls*—for earthly *gain*. Hence, it is said, "a man is *worth* so much;"—i. e. worth just as much as his *property* or *money*, amount to, and no *more*. Thus, *wealth*, *worth*, or *gain*, is not applied to *science*, to *knowledge*, *virtue*, or *happiness*; but to *pecuniary* acquisition; as if nothing but *gold* were *gain*, and everything *else* were *dross*. Thus the *body*—is *Dives*, clothed in *purple* and fine *linen*, and *faring* *sumptuously* every day; while the *mind*—is *Lazarus*, lying in rags at the *gate*, and fed with the *crumbs*, that fall from the tables of *Time* and *Sense*.

Varieties. 1. Instead of dividing mankind into the *wise* and *foolish*, the *good* and *wicked*, would it not be better to divide them into *more* or *less* wise and foolish, *more* or *less* good or wicked? 2. It was a proof of low *origin*, among the ancient *Romans*, to make *mistakes* in pronouncing *words*; for it indicated that one had not been instructed by a *nursery* maid: what is the *inference*? That those maids were well *educated*; particularly, in the pronunciation of the Latin *language*, and were treated by families as *favorites*. How many *nursery* maids of our day enjoy such a reputation, and exert such an *influence*? Indeed, how many *mothers* occupy such a *pre-eminence*? Let *wisdom* and *affection* answer, and furnish the *remedy*. 3. The *purest* and *best* of precepts and examples should be exhibited to our *youth*, in the development of their *minds*, and the formation of their *characters*.

The *seas*—are *quiet*, when the *winds* are o'er;
So, *calm* are we, when *passions*—are no more;
For *then*, we know how *pain* it was—to *boast*
Of *fleeting* things, so *certain* to be *lost*.
Clouds of *affliction*—from our *younger* eyes,
Conceal that *emptiness*, that *age* *desires*;
The *soul's* dark *cottage*, *batter'd* and *decay'd*,
Lets in *new light*, through *chinks*, that *time* has made.