

**448. THE HUMAN VOICE.** Among all the wonderful varieties of artificial instruments, which discourse excellent music, where shall we find one that can be compared to the human voice? And where can we find an instrument comparable to the human mind? upon whose stops the real musician, the poet, and the orator, sometimes lays his hands, and avails himself of the entire compass of its magnificent capacities! Oh! the length, the breadth, the height, and the depth of music and eloquence! They are high as heaven, deep as hell, and broad as the universe.

## THE POWER OF IMAGINATION.

The lunatic, the lover, and the poet,  
Are of IMAGINATION—all compact:  
One—sees more devils—than vast hell can hold;  
That—is the MADMAN: the LOVER, all as frantic,  
Sees Helen's beauty—in a brow of Egypt:  
The POET'S eye, in a fine frenzy rolling, (HEAVEN;  
Doth glance from HEAVEN—to earth, from earth—to  
And, as IMAGINATION—bodies forth  
The forms of things unknown, the poet's pen,  
Forms them to shapes, and gives to airy nothing,  
A local habitation, and a name.

**449. CICERO AND DEMOSTHENES.** An orator, addressing himself more to the passions, naturally has much passionate ardor; whilst another, possessing an elevation of style and majestic gravity, is never cold, though he has not the same vehemence: in this respect do these great orators differ. Demosthenes—abounds in concise sublimity; Cicero,—in diffuseness: the former, on account of his destroying, and consuming everything by his violence, rapidity, strength, and vehemence, may be compared to a hurricane, or thunderbolt: the latter, to a wide extended conflagration, spreading in every direction, with a great, constant, and irresistible flame.

**Anecdote. Envy and Jealousy.** Colonel Thornton, of the British army, could not bear to hear the Americans praised. When he was at Charleston, S. C., some ladies were eulogising Washington; to which he replied, with a scornful air, "I should be very glad to get a sight of your Col. Washington; I have heard much talk about him, but have never seen him." "Had you looked behind you, at the battle of Cowpens," rejoined one of the ladies, "you might easily have enjoyed that pleasure."

With illustration ample, yet profound, and with unflinching zeal  
He spake from a warm heart, and made even cold hearts feel;  
This is eloquence—'tis the intense,  
Impassioned fervor—of a mind, deep fraught  
With native energy, when soul, and sense  
Burst forth, embodied in the burning thought;  
When look, emotion, tone, and all combine;  
When the whole man—is eloquent with mind;  
A form that comes not to the call or quest,  
But from the gifted soul, and the deep feeling breast.

The farmers patient care—and toil  
Are oftener wanting—than the soil,

**Maxims.** 1. Blind men must not undertake to judge of colors. 2. Gamblers and race-horses never last long. 3. Forgiveness and smiles are the best revenge. 4. They, are not our best friends, who praise us to our faces. 5. An honest man's word is as good as his bond. 6. Never fish for praise; it is not worth the bait. 7. None but a good man can become a perfect orator. 8. Cultivate a love of truth, and cleave to it with all your heart. 9. Female delicacy is the best preservative of female honor. 10. Idleness is the refuge of weak minds, and the holiday of fools.

**The Trine in Man.** There are three things of which human beings consist, the soul, the mind and the body; the inmost is the soul, the mediate is the mind, and the ultimate the body: the first is that which receives life from Him, who is life itself; the second, is the sphere of the activities of that life; and the third, is the medium through which those activities are manifested: but it should be remembered, that there is, as the apostle says, "a natural body, and there is a spiritual body."

**Varieties.** 1. Nature—makes no emendations; she labors for all: her's is not mosaic work. 2. The more there is prosaic in orators, poets and artists, the less are they natural; the less do they resemble the copious streams of the fountain. 3. The more there is of progression, the more there is of truth, and nature; and the more extensive, general, durable, and noble is the effect: thus is formed the least plant, and the most exalted man. 4. Nature is everywhere similar to herself; she never acts arbitrarily, never contrary to her laws: the same wisdom and power produce all varieties, agreeable to one law, one will. Either all things are subject to the law of order, or nothing is.

Home! how that blessed word—thrills the ear!

In it—what recollections blend!

It tells of childhood's scenes so dear,

And speaks—of many a cherished friend.

O! through the world, where'er we roam,

Though souls be pure—and lips be kind,

The heart—with fondness—turns to home,

Still turns to those—it left behind.

The bird, that soars to yonder skies,

Though nigh to heaven, still seems unblest;

It leaves them, and with rapture flies

Downward—to its own much-loved nest.

Though beautiful scenes—may meet its view,

And breezes blow—from balmy groves,

With wing untired—and bosom true,

It turns—to that dear spot it loves.

When heaven—shall bid this soul depart,

This form—return to kindred earth,

May the last thro' which swells my heart,

Heave, where it started into birth.

And should affection—shed one tear;

Should friendship—linger round my tomb;

The tribute will be doubly dear,

When given by those of "home, sweet home."

**450. POETRY**—may be written in rhyme, or blank verse. Rhyme is the correspondence of sounds, in the ending of two (or more) successive or alternate words or syllables of two or more lines, forming a couplet or triplet: see the various examples given. *Rythmus*, in the poetic art, means the relative duration of the time occupied in pronouncing the syllables; in the art of music it signifies the relative duration of the sound, that enters into the musical composition: see measures of speech and song.

Lo! the poor Indian,—whose untutored mind,  
Sees God in clouds, or hears him in the wind:  
His soul proud science—never taught to stray  
Far as the solar walk, or milky way;  
Yet, simple nature to his hope has given,  
Behind the cloud-topp'd hill, an humble heaven;—  
Some safer world—in depth of wood embraced,  
Some happier island—in the watery waste;  
Where slaves, once more, their native land behold,  
No fiends torment—no Christians thirst for gold.

**451. SKIPS AND SLIDES.** By closely observing the movements of the voice, when under the perfect command of the mind, you will see that it changes its pitch, by leaps of one or more notes, in passing from word to word, and sometimes from syllable to syllable, and also slides upwards and downwards; which skips and slides are almost infinitely diversified, expressing all the shades of thought and feeling, and playing upon the minds of the listeners, with a kind of supernatural power, the whole range of tunes from grave to gay, from gentle to severe. The worlds of mind and matter are full of music and oratory.

Even age itself—is cheered with music;

It wakes a glad remembrance of our youth,

Calls back past joys, and warns us into transports.

Nature—is the glass—reflecting God,

As, by the sea—reflected is the sun.

Too glorious to be gazed on—in his sphere.

The night

Hath been to me—a more familiar face

Than that of man; and, in her starry shade

Of dim, and solitary loveliness,

I learned the language—of another world.

Parting—they seemed to tread upon the air,

Twin roses, by the zephyr blown apart,

Only to meet again—more close, and share

The inward fragrance—of each other's heart.

**Nothing—is made out of Nothing.** Good, in his "Book of Nature," contends, that there is no absurdity, in the supposition, of God creating something—out of nothing; and he maintains, that the proposition, conveying this idea, is only relatively absurd, and not absolutely. But it is absolutely absurd. When God said, "Let there be light, and there was light," light cannot be said to have been created out of nothing, but from God himself; not out of God, but by his Divine Will, through his Divine Truth. So, we may conceive, that God, by his Will, made atmospheric matter, and then created it in form.

Enough to live in tempest; die in port.

**Maxims.** 1. It is better to do and not promise, than to promise and not perform. 2. A benefit is a common tie between the giver and receiver. 3. The consciousness of well doing is an ample reward. 4. As benevolence is the most sociable of all virtues, so it is the most extensive. 5. Do not postpone until to-morrow, what ought to be done to-day. 6. Without a friend, the world is but a wilderness. 7. The more we know our hearts, the less shall we be disposed to trust in ourselves. 8. Obedience is better than sacrifice, and is inseparably wedded to happiness. 9. We should not run out of the path of duty, lest we run into the path of danger. 10. He doeth much, that doeth a thing well.

**Anecdote.** Moro, duke of Milan, having displayed before the foreign ambassadors his magnificence and his riches, which exceeded those of every other prince, said to them: "Has a man, possessed of so much wealth and prosperity, anything to desire in this world?" "One thing only," said one of them, "a nail to fix the wheel of fortune."

**Swearing.** Of all the crimes, that ever disgraced society, that of swearing admits of the least palliation. No possible benefit can be derived from it; and nothing but perverseness and depravity of human nature, would ever have suggested it; yet such is its prevalence, that by many, it is mistaken for a fashionable acquirement, and considered, by unreflecting persons, as indicative of energy and decision of character.

**Varieties.** 1. Duty sounds sweetly, to those who are in the love, and under the influence of truth and goodness: its path does not lead thro' thorny places, and over cheerless wastes; but winds pleasantly, amid green meadows and shady groves. 2. A new truth is, to some, as impossible of discovery, as the new world was to the faithless cotemporaries of Columbus; they do not believe in such a thing; and more than this, they will not believe in it; yet they will sit in judgment on those who do believe in such a contraband article, and condemn them without mercy.

## THE FALLS OF NIAGARA.

The thoughts are strange that crowd into my brain,  
While I look upward to thee. It would seem  
As if God—pour'd thee from his "hollow hand,"  
And hung his bow upon thine awful front;  
And spoke, in that loud voice, which seem'd to him  
Who dwelt in Patmos—for his Saviour's sake,  
"The sound of many waters;" and had bade  
Thy flood—to chronicle the ages back,  
And notch His centuries—in the eternal rocks.  
Deep—callesth unto deep. And what are we,  
That hear the question—of that voice sublime?  
O! what are all the notes, that ever rung  
From war's vain trumpet, by thy thundering side!  
Yea, what is all the riot—man can make  
In his short life, to thy unceasing roar!  
And yet, bold babbler, what art thou—to Him  
Who drown'd a world, and heaped the waters far  
Above its loftiest mountains?—a light wave,  
That breaks, and whispers—of its Maker's might.  
Say, what can Chloe want! she wants a heart.

**452. OBSERVATIONS.** No one can ever become a good reader, or speaker, by reading in a book; because what is thus acquired is more from *thought* than from *feeling*; and of course, has less of *freedom* in it; and we are, from the *necessity* of the case, more or less constrained and mechanical. What we *hear*, enters more directly into the *affectionous* part of the mind, than what we *see*, and becomes more readily a part of ourselves, i. e. becomes *conjoined* instead of being *adjoined*: relatively, as the *food* which we eat, digests and is appropriated, and a *plaster* that is merely *stuck* on the body. Thus, we can see a philosophic reason why *faith* is said to come by *hearing*, and that we walk by *faith*, and not by *sight*: i. e. from *love*, that casts out the fear that hath torment; that fear which *enslaves* body and mind, instead of making both *free*.

Ever distinguish *substances*—from *sound*;  
There is, in *liberty*, what *gods* approve;  
And only men, like *gods*, have *taste* to share;  
There is, in *liberty*, what *pride* perverts,  
To serve *sedition*, and perplex *command*.  
*True liberty*—leaves all things free, but *guilt*;  
And fetters *everything*—but *art*, and *virtue*;  
*False liberty*—holds nothing bound, but *power*,  
And lets *loose*—every tie, that strengthens *law*.

*Home*—is man's ark, when *trouble* springs;  
When gathering *tempests*—shade his morrow;  
And *woman's* love—the *bird*, that brings  
His *peace-branch*—o'er a flood of *sorrow*.

**453. CONQUERING-LOVE.** To learn almost any art, or science, appears arduous, or difficult, at first; but if we have a *heart* for any work, it soon becomes comparatively easy. To make a common watch, or a watch worn in a ring; to sail over the vast ocean, &c., seems at first, almost impossible; yet they are constantly practiced. The grand secret of *simplifying* a science is analyzing it; in beginning with what is *easy*, and proceeding to the combinations, *difficult*, most difficult: by this method, *miracles* may be wrought: the hill of *science* must be ascended *step by step*.

**Conceptions.** Would it not be well for metaphysicians—to distinguish between the conception of abstract truth, and the conception of past perception, by calling the latter—mental perception, as contradistinguished from all other?

**Anecdote. Rouge.** A female, praising the beautiful color, used by the artist on her miniature, was told by him, that he did not doubt she was a woman of good taste; for they both bought their rouge at the same shop.

*True philosophy* discerns  
A ray of heavenly light—gilding all forms  
Terrestrial,—in the vast, the minute,  
The unambiguous footsteps of a God,  
Who gives his lustre—to an insect's wing,  
And wheels his throne, upon the rolling worlds.

**Maxims.** 1. A people's education—is a nation's best defence. 2. Let not the sun go down upon your wrath. 3. Who aims at excellence, will be above mediocrity; and who aims at mediocrity, will fall short of it. 4. Forbearance is a domestic jewel. 5. The affection of parents is best shown to their children, by teaching them what is good and true. 6. Feeble are the efforts in which the heart has no share. 7. By taking revenge, a man is but even with his enemy; but in passing it over—he is superior. 8. Loveliness needs not the aid of ornament; but is, when unadorned, adorned the most. 9. No one ever did, nor ever can, do any one an injury, without doing a greater injury to himself. 10. It is better not to know the truth, than to know it, and not do it.

**Pursuit of Knowledge.** He, that enlarges his curiosity after the works of nature, demonstrably multiplies the inlets to happiness; therefore, we should cherish ardor in the pursuit of useful knowledge, and remember, that a blighted spring makes a barren year, and that the vernal flowers, however beautiful and gay, are only intended by nature as preparatives to autumnal fruits.

**Varieties.** 1. Business letters should always be written with great clearness and perspicuity: every paragraph should be so plain, that the dullest fellow cannot mistake it, nor be obliged to read it twice, to understand it. 2. Lawyers and their clients remind one of two rows of persons at a fire; one—passing full buckets, the other returning empty ones. 3. The bump of self-esteem is so prominent on some men's heads, that they can't keep their hats on in a windy day. 4. A crow will fly at the rate of 20 miles an hour; a hawk, 40; and an eagle 80. 5. The heaviest fetter, that ever weighed down the limbs of a captive, is as the robe of the gossamer, compared with the pledge of a man of honor. 6. An envious person, waxeth lean with the fatness of his neighbor. 7. Nature—supplies the raw material, and education—is the manufacturer.

The dumb shall sing, the lame his crutch forego,  
And leap, exulting, like the bounding roe.

Distrustful sense with modest caution speaks;  
It still looks home, and short excursions makes;  
But rattling nonsense in full volleys breaks.

Come, gentle Spring, ethereal mildness, come,  
And, from the bosom of yon dropping cloud,  
(While music wakes around,) veiled in a shower  
Of shadowing roses, on the plains descend.

The man, that dares traduce, because he can,  
With safety to himself, is not a man.

Slender—meets no regards from noble minds;  
Only the base—believe what the base utter.

If I lose mine honor, I lose myself;  
Mine honor—is my life; both grow in one;  
Take honor from me—and my life is done.  
He was a man, take him for all in all,  
I shall not look upon his like again.

**454. INFLECTIONS AND INTONATIONS.** The author is perfectly satisfied, that most of his predecessors have depended entirely too much upon the inflections, to produce variety, instead of upon the intonations of the voice: the former, invariably makes mechanical readers and speakers; while the latter, being founded in nature, makes natural ones: the one is of the head, and is the result of thought and calculation; and the other of the heart, and is the spontaneous effusion of the affections: the former spreads a veil before the mind; the latter takes it away. Is it not so? Choose ye. Nature knows a great deal more than art; listen to her teachings and her verdict.

There are two hearts, whose movements thrill  
In unison, so closely sweet!  
That pulse to pulse, responsive still,  
That both must heave, or cease to beat;  
There are two souls, whose equal flow  
In gentle streams—so calmly run,  
That when they part, (they part?) ah no;  
They cannot part,—their souls are one.

No marvel woman should love flowers, they bear  
So much of fanciful similitude  
To her own history; like herself, repaying,  
With such sweet interest, all the cherishing,  
That calls their beauty, and their sweetness forth;  
And, like her, too, dying—beneath neglect.

**455. IGNORANCE AND ERROR.** How frequently an incorrect mode of pronunciation, and of speaking, is caught from an ignorant nurse, or favorite servant, which infects one through life! so much depends on first impressions and habits. Lispering, stammering, and smaller defects, often originate in the same way, and not from any natural defect, or impediment. If parents and teachers would consider the subject, they might see the importance of their trust, and be induced to fulfill their respective offices in a conscientious manner: to do wrong, in any way, is a sin.

**Association of Ideas.** We may trace the power of association—in the growth and development of some of the most important principles of human conduct. Thus, under the feudal system, appeals from the baronial tribunals were first granted to the royal courts, in consequence of the delay, or refusal of justice; afterwards, they were taken, on account of the injustice or iniquity of the sentence. In the same way, a power, appealed to from necessity, is at length resorted to from choice; till finally, what was once a privilege is, in certain cases, exacted as an obligation. This principle is full of political and social wisdom, and cannot be too deeply studied by those, who wish to analyze the causes and motives of human conduct.

The purest treasure,—mortal ties afford,  
Is—spolless reputation; that—away,  
Men are but gilded loam, and painted clay.

**Maxims.** 1. The wise man thinks he knows but little; the fool thinks he knows it all. 2. He, who cannot govern himself, cannot govern others. 3. He is a poor wretch, whose hopes are confined to this world. 4. He, who employs himself well, can never want for something to do. 5. Umbrage should never be taken, where offence was never intended. 6. Deride not the unfortunate. 7. In conversation, avoid the extremes of talkativeness and silence. 8. Lawyers' gowns are often lined with the willfulness of their clients. 9. Good books are the only paper currency, that is better than silver or gold. 10. No man may be both accuser, and judge. 11. At every trifle—scorn to take offence.

**Anecdote. A Rose.** A blind man, having a shrew for his wife, was told by one of his friends, that she was a rose. He replied, "I do not doubt it; for I feel the thorns daily."

**Laconics.** He who would become distinguished in manhood, and eminently useful to his country, and the world, must be contented to pass his boyhood and youth in obscurity,—learning that which he is to practice, when he enters upon the stage of action. There are two kinds of education; the liberal and the servile; the former puts us in possession of the principles and reasons of actions and things, so far as they are capable of being known or interrogated: the latter stops short at technical rules and methods, without attempting to understand the reasons or principles on which they are grounded.

**Varieties.** 1. We may apprehend the works and word of God, if we cannot fully comprehend them. 2. A man passes, for what he is worth. The world is full of judgment-days; and into every assembly, that a man enters, in every action he attempts, he is guag'd and stamp'd. 3. It is base, and that is the one base thing in the universe, to receive favor, and render none. 4. How shall we know, that Washington—was the most prudent and judicious statesman, that ever lived? By carefully observing his actions, and comparing them with those of other men, in like circumstances. 5. The union of science and religion, is the marriage of earth and heaven. 6. Mankind can no more be stationary, than an individual. 7. The virtue of women is often the love of reputation and quiet.

SATAN'S SUPPOSED SPEECH TO HIS LEGIONS.

Princes, Potentates,  
Warriors, the flower of Heaven! once yours, now—lost,  
If such astonishment as this—can seize  
Eternal spirits; or have ye chosen this place,  
After the toil of battle, to repose  
Your wearied virtue, for the ease you find  
To slumber here, as in the vales of Heaven?  
Or, in this abject posture—have ye sworn—  
To adore the Conqueror! who now beholds  
Cherub—and seraph—rolling in the flood,  
With scatter'd arms and ensigns; till anon  
His swift pursuers—from Heaven's gates—discern  
The advantage, and descending, tread us down,  
Thus drooping, or with linked thunderbolts  
Transfix us to the bottom of this gulf?  
Awake, ARISE, or be forever fallen!

**456. THE PASSIONS AND ACTIONS.** The human mind we contemplate under two grand divisions, called *Will* and *Understanding*: the former is the *receptacle*, or *continent*, of our *passions, emotions, affections*; the latter—of our *thoughts*. To attend to the workings of *mind*, to trace the power that *external* objects have over it, to discern the nature of the *emotions* and *affections*, and to comprehend the *reasons* of their being affected in a particular manner, must have a direct influence on our *pursuits, character* and *happiness*, as private *citizens*, and as public *speakers*.

What nothing earthly gives, or can destroy,  
The soul's calm sunshine, and the heartfelt joy,  
Is VIRTUE'S prize.

In faith, and hope, the world will disagree;  
But all mankind's concern—is charity.

He gave to mercy—all he had, a tear; [friend.  
He gained from heaven, 'twas all he wished,] a

In the faithful husbandman—you see,  
What all—true christians—ought to be.

Speak of me, as I am; nothing extenuate,  
Nor set down aught—in malice.

Honor, and shame, from no condition rise;  
Act well your part, there all the honor lies.

**457.** An accurate analysis of the *passions* and *affections* is, to the *moralist*, as well as the student in *elocution*, what the science of *anatomy*, and *physiology* is to the *physician* and *surgeon*: it constitutes the first *principles* of rational practice for both; it is, in a *moral* view, the anatomy of the *heart*; discloses *why* and *how* it beats; indicates *appearances* in a *sound* and *healthy* state, and detects *diseases*, with their *causes*, and is much more fortunate in applying *remedies*.

**Stages of Progress.** Useful discoveries and improvements generally have four distinct stages in their progress to universality. The first is, when the theory is pronounced false, contrary to experience, absurd and unworthy of the attention of sensible men. The second is, when they are claimed as having been known before; thus, depriving the medium—of all credit for more industry, discrimination and originality, than others. The third is, when they are denounced as perilous innovations, endangering the religion and morals of society. The fourth is, when they are received as established truths by every body; the only wonder being, that they should ever have been doubted, they are in such perfect harmony with the laws of the universe.

The meek-eyed morn appears, mother of dawn,  
At first, faint glimmering—in the dappled east;  
Till, far o'er ether—spreads the widening glow;  
And, from before the lustre of her face,  
White break the clouds away. With quicken'd step,  
Brown night—retires; young day pours in apace,  
And opens all the lawn prospect wide.  
The dripping rock, the mountain's misty top,  
Swell on the right, and brighten—with the dawn.

If, on a sudden, he begins to rise,  
No man that lives, can count his enemies.

**Laconics.** 1. All men, possessed of real power, are *upright* and *honest*: craft is but the substitute of power. 2. To answer wit by reason, is like trying to hold an eel by the tail. 3. Frequent intercourse often forms such a similarity, that we not only assure a *mental* likeness, but contract some resemblance in *voice* and *features*. 4. The more *ideas* included in our own words, and the more *cases* an *axiom* is applied to, the more *extensive* and *powerful* will they be. 5. The improvement of the *internal*, will also be the improvement of the *external*. 6. A little vice often deforms the *whole countenance*; as one single false trait in a portrait, makes the whole a caricature. 7. The noblest talents may rust in indolence; and the most moderate, by industry, may be astonishingly improved.

**Anecdote.** A Good Hint. A clergyman and Garrick the tragedian, were spending an evening together; and among other topics of conversation, that of *delivery* was introduced. The man of the *pulpit* asked Garrick, "Why is it, you are able to produce so much more effect, with the recital of your *fictions*, than we do, by the delivery of the most important *truths*?" The man of the stage replied—"My Lord, you speak *truths*, as if they were *fictions*; we speak *fictions*, as if they were *truths*."

**Action.** To do an ill action is base; to do a good one, which involves you in no danger, is nothing more than common; but it is the property of a truly good man, to do great and good things, though he risk everything by it.

**Varieties.** 1. The coin, that is most current among mankind—is *flattery*: the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be. 2. Bring the *entire* powers of your mind, to bear on whatever study you undertake, with a singleness of purpose, and you will not fail of success. 3. The *predominance* of a favorite study, affects all the *subordinate* purposes of the *intellect*. 4. Vex not thy heart, in seeking—what were far better *unfound*. 5. In reference to certain *principles* and *persons*, *unstable* people cry out, at first, "ALL HAIL,"—but afterwards, "CRUCIFY! CRUCIFY!" 6. *Luxury* is an enticing *pleasure*, which hath *honey* in her mouth, but *gall* in her heart, and a *sting* in her embrace. 7. Let your rule of action be, to perform, *faithfully*, and without *solicitude*, the duty of the *present* hour; let the *future* take care of itself.

Two tasks are ours, to know—and understand,  
Evil, and good, and name their various band;  
But worthier far, with cheerful will, to choose  
Whatever is good, and all the ill—refuse.

Why all this toil—for triumphs of an hour?  
What though we wade in wealth, or soar in fame?  
Earth's highest station ends in—"Here he lies!"  
And—"dust—to dust"—concludes her noblest song.

Virtue itself, 'scapes not calumnious strokes.

**458. THE PASSIONS.** There are three things involved in the exhibition of the *passions*; viz. the *tones* of the *voice*, the *appearance* of the *countenance*, and *rhetorical action*; the first is addressed to the *ear* only, the latter to the *eye*. Here, then, is another language to learn, after the pupil has learned the *written*, and the *vocal* languages: however, the language of the *passions* may be said to be written—by the hand of *Nature*. Contemplate the *passions* separately, and combined, and seek for examples to illustrate them.

For praise, too dearly loved, or warmly sought,  
Enfeebles all internal strength of thought;  
And the weak, within itself unblest,  
Leans, for all pleasures, on another's breast.

Friendship, like an evergreen,  
Will brave the inclement blast,  
And still retain the bloom of spring,  
When summer days—are past;  
And tho' the wintry sky should lower,  
And dim the cheerful day,  
She still perceives a vital power,  
Unconscious—of decay.

Jealousy! thy own green food,  
Thy joy—is vengeance, death, and blood!  
Thy love—is wrath! thy breath—is sighs!  
Thy life—suspicious sacrifice!

**459. TRUTH.** Some men say, that "wealth is power"—and some that "talent—is power"—and some that "knowledge—is power"—and others, that "authority—is power"—but there is an apothegm, that I would place on high above them all, when I assert, that, "TRUTH—is power." Wealth cannot purchase, talent—cannot refute, knowledge—cannot over-reach, authority—cannot silence her; they all, like Felix, tremble at her presence: cast her into the sevenfold heated furnace of the tyrant's wrath—fling her into the most tremendous billows of popular commotion—she mounts aloft in the ark—upon the summit of the deluge. She is the ministering spirit, who sheds on man that bright and indestructible principle of life, which is given, by its mighty author, to illuminate and to inspire the immortal soul—and which, like himself, "is the same yesterday, to-day, and forever."

The wintry blast of death—  
Kills not the buds of virtue; no: they spread  
Beneath the heavenly beams—of brighter suns,  
Through endless ages—into higher powers.  
The scale of being—is a graduated thing;  
And deeper,—than the vanities of power.  
On the vain pomp of glory—there is writ—  
Gradation—in its hidden characters.

#### 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.

A dandy—is a thing, that would  
Be a young lady—if he could;  
But, as he can't, does all he can,  
To show the world—he's not a man.

The course of true love—never did run smooth.

**Maxims.** 1. A well instructed people, only, can be a free people. 2. To ask for a living, without labor, would be to ask for a curse, instead of a blessing. 3. No one looks after his own affairs, as well as himself. 4. Fruitless advice is like pouring water on a duck's back. 5. The more our talents are exercised, the more will they become developed. 6. Unless the laws are executed on the great, they will not be obeyed. 7. He, who toils with pain, will reap with pleasure. 8. The torment of envy—is like sand in the eye. 9. Laziness often gives occasion to dishonesty. 10. The error of an hour—may become the sorrow of a whole life.

**Anecdote.** Father Aurin said, when Bourdaloue preached at Rouen, the tradesmen forsook their workshops, the lawyers their clients, and the physicians their sick, to hear the orator: but when I preached there, the following year, I set all things right; every man minded his own business.

**Luxury.** When I behold a fashionable table, set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal, but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon every thing that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom can escape him.

**Varieties.** 1. Without exertion and diligence, success in the pursuits of life, is rarely attained. 2. It is the business of the judge to decide as to the points of law, and the duty of the jurors—to decide as to the matters of fact. 3. The essence of our liberty is—to do whatever we please, provided we do not violate any law, or injure another. 4. A handful of common sense is worth a bushel of learning. 5. Few things are more injurious to our health and constitution, than indulgence in luxuries. 6. Did God, after creating the universe, and putting it in motion, leave it to itself? 7. Credit—is of inestimable value, whether to a nation, or an individual.

#### THE MINISTRY OF ANGELS.

And is there care in heaven? and is there love  
In heavenly spirits—to these creatures base,  
That may compassion of their evils move? [case  
There is: else, much more wretched were the  
Of men than beasts. But, oh! the exceeding grace  
Of highest Heaven! that loves his creatures so:  
And all his works—with mercy doth embrace,  
That blessed angels he sends to and fro,  
To serve to wicked man,—to serve his wicked foe.  
How oft—do they their silver bowers leave,  
To come to succor us, that succor want!  
How oft—do they, with golden pinions, cleave  
The flitting skies, like flying pursuivants,  
Against foul fiends—to aid us militant!  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant,  
And all for love, and nothing for reward:  
Oh! why should the Lord to man have such regard!

## TRANQUILLITY, &amp;c.

**460.** Tranquillity appears by the open and composed countenance, and a general repose of the whole body; mouth nearly closed; eyebrows a little arched; forehead smooth; eyes passing with an easy motion, from one object to another, but not dwelling long on any; cast of happiness, bordering on cheerfulness; desiring to please and be pleased; gaily, good humor, when the mouth opens a little more.



## CHEERFULNESS IN RETIREMENT.

Now my co-mates, and brothers in exile,  
Hath not old custom—made this life more sweet,  
Than that of painted pomp? Are not these woods  
More free from peril, than the envious court?  
Here—feel we but the penalty of Adam;  
The season's difference; as the icy fang,  
And churlish chiding of the winter's wind;  
Which, when it bites and blows upon my body,  
Ev'n till I shrink with cold, I smile and say,  
This is no flattery; these are counsellors,  
That feelingly persuade me what I am:  
Sweet—are the uses of adversity,  
That, like a toad, ugly and venomous,  
Wears yet a precious jewel in its head.  
And thus our life, exempt from public haunts,  
Finds tongues, in TREES, books, in running BROOKS,  
Sermons in STONES, and good in everything.

**Miscellaneous.** 1. *Timidity*—often obscures the *brightest* powers of orators, at their *outset*; like the chilling vapor, awhile retarding the beauty of a morning in *spring*; but the day of *success*, attained by persevering *efforts*, when it *comes*, will well repay for its *late appearance*, and its *splendor* more than atone for its morning *shade*. 2. By taking in the widest possible range of *authors* of all *ages*, one seems to create, within himself, a sympathy for the whole *brotherhood* of man, *past*, *present*, and to *come*, and to approximate continually, to a view of *Universal Truth*, tho' never *attaining* it. 3. All good *speakers* and *writers*, are addicted to *imitation*: no one—can *write* or *speak* well, who has not a strong *sympathy* with, and *admiration* for—all that is *beautiful*.

**Anecdote.** A *Pun*. Purcell, the famous *punster*, being desired, one evening, when in *company*, to make an extempore *pun*, asked, "on what *subject*?" "The *king*;" was the answer. "O sir," said he, "the *king* is not a *subject*."

I hate to see a boy—so rude,  
That one might think him—raised  
In some wild region of the wood,  
And but half-civilized.

**Maxims.** 1. The *folies* we tell of others, are often only *mirrors* to reflect our *own*. 2. *Righteousness*—exalteth a nation; but *sin*—is a *reproach* to any people. 3. The *best mode* of dealing with a quarrelsome person, is, to keep out of his *way*. 4. Good *thought*, couched in an appropriate *simile*, is like a precious *stone*, set in *gold*. 5. Great *minds* may produce great *vices*, as well as great *virtues*; an *honest man*—is the noblest work of God. 6. *Nature*, and natural *causes*, are nothing else, than the *way* in which God works. 7. 'Tis use that constitutes *possession*. 8. No sooner is a law made, than the *wicked* seek to *evade* it. 9. One lie draws ten more after it. 10. *Idleness*—buries a man alive.

**Irresolution.** In matters of great *concern*, and which must be *done*, there is no *surer* argument—of a *weak mind*, than *irresolution*; to be *undetermined*, where the case is so *plain*, and the *necessity* so *urgent*. To be always *intending* to live a new life, but never to find time to set *about* it; this is as if a man should put off *eating*, and *drinking*, and *sleeping*, from one day and night to another, till he is *starved* and *destroyed*.

**Varieties.** 1. Every *evil*, that we *conquer*, is a *benefactor* to our *souls*. The Sandwich *Islander* believes that the *strength* and *valor* of the *enemy* he kills, passes into *himself*. *Spiritually*, it is so with us; for we gain *strength*, from every *temptation* we resist. 2. It is *absurd*, to think of becoming *good*, in any thing, without *understanding* and *practicing* what we learn. 3. Have we *life* of our *own*? or, are we dependent on God for it, every moment of our lives? 7. All the moments of our *lives*, produce *eternal consequences*.

How sweet—the words of truth,  
Breathed from the lips—we love.

One alone

May do the task of many, when the mind  
Is active in it.

Coxcombs—are of all *realms*, and *kind*;  
They're not to *sex*, or *age* confined,  
Of *rich*, or *poor*, or *great*, or *small*,  
'Tis *vanity*—besets them all.

*True happiness*—had no *localities*;  
No *tones* provincial; no *peculiar garb*.  
Where *duty* went, *she* went; with *justice* went;  
And went with *meekestness*, *charity*, and *love*.  
Where'er a *tear* was dried; a wounded *heart*  
Bound up; a bruised *spirit*—with the dew  
Of *sympathy* anointed; or a pang  
Of honest *suffering* soothed; or injury,  
*Repeated oft*, as oft—by *love*—*forgiven*;  
Where'er an *evil passion* was subdued,  
Or *Virtue's* feeble embers fanned; where'er  
A *sin* was heartily *abjured*, and *left*;  
Where'er a *pious act* was done, or breathed  
A *pious prayer*, or wished a *pious wish*—  
There—was a *high*—and *holy* place, a spot  
Of *sacred light*, a most religious *fane*.

*Faith*—is not built—on *disquisition's* ruins.

## JOY; DELIGHT.

**461.** Joy, a pleasing elation of mind on the actual or assured attainment of good; or deliverance from some evil. When moderate, it opens the countenance with smiles, and throws a sunshine of delectation over the whole frame; when sudden and violent, it is expressed by clapping the hands, exultation and weeping, raising the eyes to heaven, and perhaps suffusing them with tears, and giving such a spring to the body, as to make attempts to mount up as if it could fly: and when it is extreme, goes into transport, rapture, and ecstacy; the voice often raises on very high pitches, and exhilarating; it has a wildness of look and gesture that borders on folly, madness and sorrow; hence the expression, "frantic with joy." Joy, mirth, &c., produce a rousing, exciting, lively action.

## JOY EXPECTED.

Ah! Juliet, if the measure of thy joy  
Be heaped, like mine, and that thy skill be more  
To blazen it, then sweeten, with thy breath,  
This neighbor air, and let rich music's tongue  
Unfold the imagin'd happiness, that both  
Receive, in either, by this dear encounter.

See! my lord, [veins

Would you not deem it breath'd, and that those  
Did verily bear blood? O sweet Paulina,  
Make me think so twenty years together;  
No settled senes of the world can match  
The pleasure of that madness.

## MISCELLANEOUS.

Talents—angel-bright,  
If wanting worth,  
Are shining instruments  
In false ambition's hand—to finish faults  
Illustrious, and give to infamy renown.

'Tis easiest—dealing with the firmest mind, [kind.  
More just, when it resists, and when it yields, more

A mirror—has been well defined—  
An emblem—of a thoughtful mind,  
For, look upon it—when you will,  
You find—it is reflecting still.

*Life*—is a sea, where storms must rise;  
'Tis *folly*—talks of cloudless skies;  
He, who contracts his swelling sail,  
Etudes the fury of the gale.

**Anecdote.** A *painter*—was employed in painting a *ship*, on a *stage*, suspended under her *stern*. The *captain*, who had just got into the *boat* to go *ashore*, ordered the *cabin* boy to let go the *painter*. The boy went aft, and let go the *rope* by which the painter's *stage* was held. The *captain*, surprised at the boy's *delay*, cried out, "Confound you for a lazy dog; why don't you let go the *painter*?" "He's gone sir," replied the boy, "pots and all."

R 2



**Maxims.** 1. The *abuse* of money is worse than the *want* of it. 2. *Revenge* is a mean pleasure; but no principle is more noble, than that of forgiving *injuries*. 3. Without *friends*, the world is but a *wilderness*. 4. *Flattery* to ourselves—does not change the *nature* of that which is *wrong*. 5. When a man is not *liked*, whatever he does is *amiss*. 6. If a man is *unfortunate*, and *reduced* in the world, it is easy to find *fault* with him. 7. A *pure heart* makes the *tongue* impressive. 8. A man's *best fortune*, or his *worst*—is a *wife*. 9. *Health* is better than *wealth*. 10. *Unexperienced* persons think all things easy.

**Free Schools; or the road to Honor open to all.** When the *rich man*—is called from the possession of his *treasures*, he *divides* them as he wills, among his *children* and *heirs*. But an *equal Providence* deals not so with the *living treasures* of the *mind*. There are *children*, just growing up in the bosom of *obscurity*, in *town* and *country*, who have inherited nothing but *poverty* and *health*, and who will, in a few *years*, be *striving*, in stern *contention*, with the great *intellects* of the *land*. Our system of *free schools*, has opened a straight way from the threshold of *every* abode, however *humble*, in the *village*, or in the *city*, to the high-places of *usefulness*, *influence* and *honor*. And it is left for each, by the cultivation of *every* talent, by watching, with an *eagle-eye*, for every chance of *improvement*; by bounding forward like a *gray-hound*, at the most distant *glimpse* of honorable opportunity; by grappling, as with *hooks*, the *prize*, when it is *won*; by redeeming *time*, by defying *temptation*, and *scorning* sensual pleasures; to make himself *useful*, *honored* and *happy*.

**Varieties.** 1. *God*, who loveth all his creatures, and is no respecter of *persons*, would have us be good for our *own* sakes. 2. What is the *difference*, between the love of being *wise*, and the love of *wisdom*? 3. *Every* age has its own predominant *features*, *taste* and *propensities*, that each may be *fitted*, and *inclined*, to discharge the offices allotted to it. 4. God has planted in the *irrational brute*, *memory*, *sense*, and *appetite*; but to *rational man*—he has given all these, and superadded *thought*, *intelligence*, *will*, *immortal reason*, and *undying affection*. 5. All orders of good and truth are capable of an infinite *display* of the varieties, *proper* to that order; and of an infinite *multiplication* of each.

Music! thou rest of life, and balm of age,  
To cheer man's path—through this dark pilgrimage,  
In every state—be thou my partner made;  
By night, by day, in sunshine, and in shade;  
Teach me, while here, the strain that angels sing,  
From hearts devout, to Heaven's Eternal King;  
Tune my last breath—with pure seraphic love,  
And hymn my passage—to the choir above.  
So very still, that echo—seems to listen;  
We almost hear—the music of the spheres,  
And fancy, that we catch the notes of angels.

## MIRTH, JOLLY LAUGHTER.

462. When delight arises from ludicrous or fugitive amusements, in which others share with us, it is called MIRTH, LAUGHTER OR MERRIMENT; which opens the mouth horizontally, shrivels the nose, raises the cheeks high, lessens the aperture of the eyes, and fills them with tears.



INVOCATION OF THE GODDESS OF MIRTH.  
But come, thou goddess, fair and free,  
In heav'n yelp'd Euphrosyne;  
And of men—heart-easing MIRTH;  
Whom lovely Venus bore:  
Haste thee, nymph, and bring with thee  
Jest and youthful Jolity,  
Quips, and cranks, and wanton wiles,  
Nods, and becks and wreathed smiles,  
Such as hang on *Hebe's* cheek,  
And love to live in *dimple* sleek;  
Sport, that wrinkled *Care* derides,  
And *Laughter*, holding both his sides;  
Come, and trip it as you go  
On the light fantastic toe,  
And in thy right hand—lead with thee  
The mountain-nymph, sweet *Liberty*.

## MIRTH AND MELANCHOLY.

Now, by two-headed *Janus*,  
Nature hath framed strange fellows in her times;  
Some, that will evermore peep through their eyes,  
And laugh, like parrots at a bag-piper;  
And others—of such vinegar aspect,  
That they'll not show their teeth in way of smile,  
Though *Nestor* swear the jest be laughable.

463. THEATRES. If the lofty powers of the master tragedian were concentrated to the development of *mind*, in the presence of those, only, who can appreciate his genius; if the public display of them, on the stage, were unaccompanied by any of those excessences, which cling, *incubus*-like, to modern theatres; the evil of which the philanthropist and patriot complain, would seem to be trifling. But when he throws himself in the midst of such scenes, as he must necessarily meet, in all the theatres of the present day, he gives the sanction of his presence, his example and reputation, to some of the most monstrous abuses, which exist among men. Although his moral character may be irreproachable, yet a man is always known by the company he keeps; and, in spite of himself and his friends, he is identified with all the theatres, in which he performs: his character is assimilated to his debased associates, who boast of his society; and ape his greatness. It is because he is

among them, that they are countenanced by so large a portion of the American people.

Maxims. 1. He, that hearkens to counsel, is wise. 2. Courage—ought to have eyes, and ears, as well as arms. 3. Credit, lost, is like a broken looking-glass. 4. It is sweet to do good unseen and in secret. 5. Nature—unites the beautiful with the useful: hence, handsome is, that handsome does. 6. The mob hath many heads, but no brains. 7. A superior mind cares but little about dress, provided it be decent. 8. The world—is a large and interesting book, and is opened to us day and night. 9. Vanity—renders beauty contemptible. 10. Vows, made in storms, are forgotten in calms; because they are the offspring of fear.

Anecdote. Play upon words. A poor drunken loafer—was picked up in the street, by the watchman, when the following decision was made: There is no sense in his head, no cents in his pocket, and a powerful scent in his breath: he was of course sent to the watchhouse.

The Feet. There are seven bones in the ankle, five in the metatarsus, and fourteen phalanges in the foot, which are strongly fastened together by means of a gristle, which yields—so as to enable us to tread, with equal ease, on level or unequal surfaces. We often hear of the small feet of the Chinese ladies; and we also see some ladies in a christian land who try to make themselves heathens, by wearing a very small shoe, under the false notion, that it is genteel to have small feet. Genteel to have corns, impeded circulation, and all their train of horrors! Oh, when shall we come to our senses, leave off tight shoes, and cease to worship the god of fashion?

## VARIETIES.

Like the *Wily*,  
That once was mistress of the field,  
I'll hang my head, and perish.

Her sunny locks  
Hang on her temples, like a golden fleece.

She looks as clear,  
As morning roses, newly washed with dew.

There's nothing in the world can make me joy;  
Life—is as tedious—as a twice-told tale,  
Vexing the dull ear of drowsy man.

Love is blind, and lovers cannot see  
The petty follies, that themselves commit.

How far that little candle throws his beams!  
So—shines a good deed—in this naughty world.

Penetration—has an aid of divination.

## HONESTY.

Thou art full of love and honesty,  
And weight'st thy words before thou giv'st them breath,  
Therefore, these stops of thine fright me the more:  
For such things, in a false disloyal knave,  
Are tricks of custom; but, in a man that's just,  
They are close denotements, working from the heart,  
That passions cannot rule.

Gold, silver, vase sculptur'd high,  
Paint, marble, gems, and robes of Persian dye,  
There are, who have not, and, thank heaven! there are,  
Who, if they have not, think not worth their care.

## ECSTASY, RAPTURE, &amp;c.

464. ECSTASY, RAPTURE, TRANSPORT, express an extraordinary elevation of the spirits, an excessive tension of mind: they signify to be out of one's self, out of one's mind, carried away beyond one's self. ECSTASY—benumbs the faculties, takes away the power of speech, and sometimes of thought; it is generally occasioned by sudden and unexpected events: but RAPTURE often invigorates the powers and calls them into action. The former, is common to all persons of ardent feelings; especially, children, &c., the illiterate; the latter is common to persons of superior minds, and circumstances of peculiar importance.

What followed, was all ecstasy, and rapture:  
Immortal pleasures round my swimming eyes did dance.

By swift degrees, the love of nature works,  
And warms the bosom, till at last, sublim'd  
To rapture and enthusiastic heat,  
We feel the present Deity.

Scorns the base earth and crowd below,  
And, with a peering wing, still mounts on high.

He play'd so sweetly, and so sweetly sung,  
That on each note the enraptur'd audience hung.

465. GARRICK. It is believed, that this tragedian greatly surpassed his predecessors, in his genius for acting, in the sweetness and variety of his tones, the irresistible magic of his eye, the fire and vivacity of his action, the elegance of his attitudes, and the whole pathos of expression. The cause of which success was, his intimate and practical knowledge of human nature. Example. A certain gentleman, on returning from the theatre, asked his postillion, (who sat in his private box,) what he thought of the great Mr. Garrick. "Not much, my lord," was his reply, "for he talked and acted just like John and I in the stable." When this was repeated to the tragedian, he declared it the greatest compliment ever paid him: for, said he, if nature's own children can't distinguish me from themselves, it is a pretty sure indication that I am about right.

## RAPTURES.

But, in her temple's last recess inclos'd,  
On dulness' lap, th' appointed head repos'd.  
Him close she curtains round—with vapors blue,  
And soft besprinkles—with Cimmerian dew;  
Then raptures high—the seat of sense o'erflow,  
Which only heads—refin'd from reason, know;  
Hence, from the straw, where *Bedlam's* prophet  
He hears loud oracles, and talks with gods: [Nods,  
Hence, the fool's paradise, the statesman's scheme,  
The air-built castle, and the golden dream,  
The maid's romantic wish, the chemist's flame,  
And poet's vision of eternal fame.

How dost thou wear, and weary out thy days,  
Restless ambition; never at an end.

Maxims. 1. He is not wise, who is not wise for himself. 2. If you wish a thing done, go; if not, send. 3. The silence of the tongue is often the eloquence of the heart. 4. The perfection of art is, to conceal art. 5. Every day is a little life; and a whole life but a day repeated. 6. We find it hard to forgive those, whom we have injured. 7. Fashionable women are articles manufactured by milliners;

They want but little—here below,  
And want that little—for a show.

8. Do nothing you would wish to conceal. 9. Appearances are often deceiving. 10. Riches cannot purchase mental endowments.

Anecdote. Look at Home. The advice of a girl, to *Thales*, a Milesian astronomer, was strong and practical. Seeing him gazing at the heavens, as he walked along, and perhaps piqued, because he did not cast an eye on her attractions, she put a stool in his path, over which he tumbled and broke his shins. Her excuse was, that she wanted to teach him, before he indulged himself in star-gazing, to "look at home."

## VARIETIES.

A proper judge—will read each work of wit,  
With the same spirit, that its author writ.

It comes o'er the ear, like the sweet south wind,  
Which breathes upon a bank of violets,  
Stealing—and giving odor.

Th't mind and body—often sympathize,  
Is plain; such—is this union, nature ties:  
But then, as often too, they disagree,  
Which proves—the soul's superior progeny.

Yet this is Rome,

That sat on her seven hills, and from her throne  
Of beauty—ruled the world.

Beware of desperate steps; the darkest day,  
(Live till to-morrow.) will have passed away.

With pleasure—let us own our errors past,  
And make each day—a critic—on the last.

Thinking—leads man to knowledge.  
He may see and hear, and read and learn,  
Whatever he pleases, and as much as he pleases:  
he will never know any thing of it, except that which he has thought over; that which, by thinking, he has made the property of his mind. Is it then saying too much, that man, by thinking only, becomes truly man. Take away thought from man's life, and what remains?

'T was the bow of Omnipotence: bent in His hand,  
Whose grasp at creation the universe spann'd;  
'T was the presence of God, in a symbol sublime;  
His vow from the flood to the exit of Time!

Not dreadful, as when in the whirlwind he pleads,  
When storms are his chariot, and lightnings his steeds,  
The black clouds his banner of vengeance unfurl'd,  
And thunder his voice to a guilt-stricken world:—

Not such was the rainbow, that beautiful one!  
Whose arch was refraction, its keystone the sun;  
A pavilion it seem'd, which the Deity graced,  
And justice and mercy met there, and embraced.

Awhile, and it sweetly bent over the gloom,  
Like love o'er a death-couch, or hope o'er the tomb;  
Then left the dark scene; whence it slowly retired;  
As love had just vanish'd, or hope had expired.

Virtue, not rolling suns—the mind matures.

## LOVE, &amp;c.

**466.** Love gives a soft serenity to the countenance, a languishing to the eyes, a sweetness to the voice, and a tenderness to the whole frame: forehead smooth and enlarged; eye-brows arched; mouth a little open; when entreating, it clasps the hands, with intermingled fingers, to the breast; eyes languishing and partly shut, as if doating on the object; countenance assumes the eager and wistful look of desire, but mixed with an air of satisfaction and repose; accents soft and winning, voice persuasive, flattering, pathetic, various, musical and rapturous, as in Joy: when declaring, the right hand, open, is pressed forcibly on the breast; it makes approaches with the greatest delicacy, and is attended with trembling hesitancy and confusion; if successful, the countenance is lighted up with smiles; unsuccessful love adds an air of anxiety and melancholy.

**467.** To the above may be added, Shakspeare's description of this affection, as given by the Good Shepherd, who was requested to tell a certain youth, what 'tis to love:

It is to be all made of sighs and tears:  
It is to be all made of faith and service:  
It is to be all made of fantasy,  
All made of passion, and all made of wishes:  
All adoration, duty, and observance,  
All humbleness, all patience, and impatience,  
All purity, all trial, all observance.

## LOVE DESCRIBED.

Come hither boy; if ever thou shalt love,  
In the sweet pangs of it remember me:  
For such as I am—all true lovers are:  
Unstaid and skittish in all motions else;  
Save in the constant image of the creature, that is  
LANGUISHING LOVE.

O fellow, come, the song we had last night:  
Mark it Cesario; it is old and plain;  
The spinsters, and the knitters in the sun, [bones,  
And the free maids, that weave their threads with  
Do use to chant it; it is silly, sooth,  
And dallies with the innocence of love,  
Like to old age.

Hail, wedded love, mysterious law, true source  
Of human offspring, sole propriety  
In paradise, of all things common else!  
By thee adult'rous lust—was driv'n from men  
Among the bestial herds to range; by thee  
Founded in reason, loyal, just, and pure,  
Relations dear, and all the charities  
Of father, son, and brother, first were known.  
Here, love his golden shafts employs, here lights  
His constant lamp, and waves his purple wings,  
Reigns here and revels: not in the bought smile  
Of harlots, loveless, joyless, unendear'd,  
Casual fruition; not in court amours,  
Mix'd dance, or wanton mask, or midnight ball.



**Maxims.** 1. We must strike while the iron is hot; but we must sometimes make the iron hot by striking. 2. Books are to the young, what capital is to the man of business. 3. It is not good husbandry, to make a child's fortune—great, and his mind—poor. 4. Some—excuse their ignorance, by pretending, that their taste lies in another direction. 5. Reading, makes a full man, and thinking, a correct man. 6. Not the pain, but the cause—makes the martyr. 7. Learn some useful art or trade, that you may be independent of the caprice of fortune. 8. Nothing is harder for honest people, than to be denied the privilege of speaking their minds. 9. Some—are penny-wise, and pound-foolish. 10. A true friend sometimes ventures to be offensive.

**Anecdote.** Two Lawyers. A wealthy farmer, being engaged in a law-suit against one of his opulent neighbors, applied to a lawyer, who happened to be engaged on the opposite side; but, who told him he would give him a recommendation to a professional friend; which he did in the following lines:

"Here are two fat wethers, fallen out together,  
If you'll fleece one, I'll fleece the other,  
And make them agree like brother and brother."

The letter being unsealed, the farmer had the curiosity to open and read it; he did so, and instead of carrying it to the other lawyer, he took it to the person, with whom he was at variance. Its perusal cured both parties, and ended the dispute. Inference—Lawyers live by the violation of the laws of goodness and truth.

**Conversation.** When five or six men are together, it is curious—to observe the anxiety every one has to speak. No one wishes to hear; all he desires, is—an auditor. Rather than defer telling their respective stories, they frequently all speak at the same time.

**Varieties.** The United States—is on a conspicuous stage; and the world—marks her demeanor. 2. If a parent—withhold from his children—the light, and influence of Divine Truth, is he not, in part, responsible for their crimes? 3. Eloquence—is the language of Nature,—of the soul; it cannot be acquired in the schools, though it may be cultivated there. 4. What is the object of courtship? to get acquainted; to show off; to take in; or, to marry? 5. What a dreadful thing it is—to be "cut out,"—and to "get the mitten!"

They—know not my heart, who believe there can be  
One stain of this earth—in its feelings for thee;  
Who think, while I see thee in beauty's young hour,  
As pure as the morning's first dew on the flower,  
I could harm what I love—as the sun's wanton ray  
But smiles on the dew-drop—to waste it away!

No—beaming with light—as those young features are,  
There's a light round thy heart, which is lovelier far:  
It is not that cheek—'tis the soul—dawning clear  
Through its innocent blush, makes thy beauty so dear—  
As the sky we look up to, though glorious and fair,  
Is look'd up to the more, because heaven is there!

## PITY, COMPASSION.

**468.** PITY, benevolence to the afflicted; is a mixture of love for an object which suffers, whether human or animal, and a grief that we are unable to remove those sufferings. It is seen in a compassionate tenderness of voice, a feeling of pain in the countenance; features drawn together, eye-brows drawn down, mouth open, and a gentle raising and falling of the hands and eyes; as if mourning over the unhappy object.

Hadst thou but seen, as I did, how at last,  
Thy beauties, Belvidera, like a wretch  
That's doom'd to banishment, came weeping forth:  
Whilst two young virgins, on whom she once  
Kindly look'd up, and at her grief grew sad! [lean'd,  
Ev'n the loud rabble, th't were gather'd round  
To see the sight, stood mute, when they beheld  
Her: govern'd their roaring threats, and grumb'd  
PITY.

How many bleed,  
By shameless variance, between man and man!  
On the bare earth, exposed, he lies,  
With not a friend to close his eyes.  
Show mercy, and thou shalt find it.  
Life, fill'd with grief's distressful train,  
Forever asks the tear humane.

The quality of mercy—is not strain'd;  
It droppeth, as the gentle rain from heaven  
Upon the place beneath: it is twice bless'd;  
It blesseth him that gives, and him that takes:  
'Tis mightiest—in the mightiest; it becomes  
The throned monarch—better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe—and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy—is above this scepter'd sway,  
It is enthroned—in the hearts of kings,  
It is an attribute—to God himself:  
And earthly power—doth then show likest God's,  
When mercy—seasons justice.

But from the mountain's grassy side,  
A guiltless feast I bring:  
A scrip, with fruits and herbs supplied,  
And water from the spring.

Thou great, thou best prerogative of power!  
Justice may guard the throne, but, join'd with thee,  
On rocks of adamant it stands secure,  
And braves the storm beneath.

Mercy—is the becoming smile of justice;  
This—makes her lovely, as her rigor—dreadful;  
Either, alone, defective:—but, when join'd,  
Like clay and water in the potter's hands,  
They mingle influence, and together rise,  
In forms, which neither, separate, could bestow.  
The sweetest cordial—we receive at last,  
Is—conscience—of our virtuous actions past.



**Maxims.** 1. He that feels as he ought, will be polite without knowing it. 2. Common sense is the growth of all countries and all ages, but it is very rare. 3. Modesty is one of the chief ornaments of youth. 4. In every condition be humble; the loftier the condition, the greater the danger. 5. Feelings and thoughts are the parents of language. 6. To gain a good reputation, be, what you desire to appear. 7. In prosperity, we need consideration; in adversity—patience. 8. Kindness is more binding than a loan. 9. Right should be preferred to kindness. 10. A wise man adapts himself to circumstances, as water does to the vessel that contains it.

**Anecdote.** When Woodward first acted Sir John Brute, Garrick was induced, either by curiosity or jealousy, to be present. A few days afterward, they happened to meet, when Woodward asked Garrick, how he liked him in the part; adding, I think I struck out some beauties in it. Garrick replied, "I think you struck out all the beauties in it."

**Discretion.** At the same time, that I think discretion—the most useful talent a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion—points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them; cunning—has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion—has large and extensive views, and, like a well-formed eye, commands a whole horizon; cunning—is a kind of short-sightedness, that discovers the minutest objects, which are near at hand, but is not able to discern things at a distance.

**Varieties.** 1. Said an Indian chief to the President, "May the Great Spirit bear up the weight of thy gray hairs, and blunt the arrow, that brings them rest." 2. The great truth has finally gone forth to the ends of the earth, that man shall no more render account to man, for his belief, over which he himself has no control. 3. Let every one feel, think, act and say whatever he pleases; provided, he does not infringe upon like privileges of others. 4. Virtue—promotes worldly prosperity; vice destroys it. 5. Who can fully realize the strength of parental affection, without experiencing it? and even then, who can describe it. 6. Grief, smothered, preys upon the vitals; give it vent into the bosom of a friend. 7. Nothing is of any service, that does not help to re-unite the soul to God.

But, whatever you are,  
That in this desert inaccessible,  
Under the shade of melancholy boughs,  
Lose and neglect the creeping hours of time,  
If ever you have looked on better days,  
If ever been where bells have knoll'd to church;  
If ever sat at any good man's feast!  
If ever, from your eye-lids, wip'd a tear,  
And know what 'tis to pity, and be pitied,  
Let gentleness my strong enforcement be.

## DESIRE, HOPE.

460. Hope is a mixture of joy and desire, agitating the mind, and anticipating its enjoyment; it ever gives pleasure; which is not always the case with wish and desire; as they may produce or be accompanied with pain and anxiety. Hope erects and brightens the countenance, opens the mouth to half a smile, arches the eye-brows, gives the eyes an eager and wistful look; spreads the arms with the hands open, ready to receive the object of its wishes, towards which it leans a little; the voice is somewhat plaintive, and manner inclining to eagerness, but colored by doubt and anxiety; the breath drawn inward more forcibly than usual, in order to express our desires more strongly, and our earnest expectation of receiving the object of them.



But thou, O HOPE! with eyes so fair,  
What was thy delighted measure?  
Still it whisper'd—promis'd pleasure,  
And bade the lovely scenes at distance hail;  
Still would her touch the strain prolong,  
And from the rocks, the woods, the vale,  
She called an echo still thro' all her song;  
And where her sweetest theme she chose,  
A soft responsive voice was heard, at every close,  
And HOPE, enchanted, smil'd, and wav'd her golden hair.

[health]  
Thou captive's freedom, and thou sick man's  
Thou lover's victory, thou beggar's wealth!  
Thou manna, which from heaven we eat,  
To every taste a several meat;  
Hope! thou first fruit of happiness!  
Thou gentle dawning of a bright success!  
Who, out of fortune's reach doth stand,  
And art a blessing still at hand!

Brother of faith! 'twixt whom and thee,  
The joys of heaven and earth divided be;  
The future's thine,—the present's his.  
Thou pleasant, honest flatterer; for none  
Flatter unhappy men, but thou alone!

O Hope, sweet flatterer, whose delusive touch  
Sheds on afflicted minds, the balm of comfort,  
Relieves the load of poverty; sustains  
The captive, bending under the weight of bonds,  
And smooths the pillow of disease, and pain;  
Send back the exploring messenger with joy,  
And let me hail thee—from that friendly grove.

**Anecdote.** A traveler in a stage-coach,  
not famous for its *swiftness*, inquired the  
name of the coach. A fellow passenger re-  
plied, "I think it is the *Regulator*, for I ob-  
serve that all the other coaches go by it."

Hast thou *power*?—the weak defend;  
*Light*?—give light: thy *knowledge* lend;  
*Rich*?—remember Him, who gave;  
*Free*?—be brother to the slave.

A disputable point—is no man's ground.

**Maxims.** 1. It is one thing to know how to give, and another to know how to keep. 2. Every thing perfected by art, has its source in nature. 3. He who tells you the faults of others, intends to tell others your faults. 4. Opinion is free, and conduct alone amenable to the law. 5. Extravagant praise is more mortifying than the keenest satire. 6. Love all beauty, and you will love all goodness. 7. A foolish friend does more harm than a wise enemy. 8. When our hatred is violent, it sinks us below those we hate. 9. There should be no delay in a benefit, but in the modesty of the receiver. 10. A cup of cold water, in time of need, may save a man's life.

**Acquaintance with Human Nature.** He, who has acquired a competent knowledge of the views, that occupy the generality of men; who has studied a great variety of characters, and attentively observed the force and violence of human passions; together with the infirmities and contradictions they produce in the conduct of life, will find in this knowledge, a key to the secret reasons and motives which gave rise to many of the most important events of ancient times.

**Varieties.** 1. Some people will do almost anything, rather than own a fault; tho' everything depends on it: thus, Seneca's wife, to conceal her blindness, declared that the whole world was in darkness, and none could see. 2. What is the difference between pleasure and happiness? 3. There is, in all things, a threefold principle, by which they exist; an *inmost*, *middle*, and *outermost*; and in human beings, there is a *soul*, *mind*, and *body*; *will*, *understanding*, and *act*; *affection*, *thought* and *speech*; *intellectual*, *rational*, and *scientific*; *end*, *cause*, and *effect*, all essentially distinct. 4. Our Lord does not say—if a man see a *miracle*, he shall know that my doctrine is from God; but, "if any man will do my will."

The flower—soon dies, but hope's soft ray

Unchang'd—undying shines  
Around that form—where pale decay,

A peaceful heart enshrines:  
Like ivy—round the blighted tree,

It twines around the heart,  
Amid poor—frail humanity,  
The only verdant part.

True hope is swift, and flies with swallow's wings;  
Kings it makes Gods, and meaner creatures Kings.

Hope, though 'tis pale sorrow's only cordial,  
Has yet—a dull and opiate quality,  
Enfeebling—what it kills.

A beacon shining o'er a stormy sea;  
A cooling fountain—in a weary land;  
A green spot—on a waste and burning sand;  
A rose—that o'er a ruin sheds its bloom;  
A sunbeam—smiling o'er the cold dark tomb.

Westward—the course of empire takes its way;

The four first acts already past,

A fifth—shall close the drama with the day;

Time's noblest offspring—is the last.

## HATRED, AVERSION.

470. When, by frequent reflections on a disagreeable object, our disapprobation of it is attended with a strong disinclination of mind towards it, it is called hatred; and when this is accompanied with a painful sensation upon the apprehension of its presence and approach, there follows an inclination to avoid it, called aversion; extreme hatred is abhorrence, or detestation. Hatred, or aversion expressed to, or of any person, or any thing, that is odious, draws back the body to avoid the hated object, and the hands, at the same time, thrown out and spread, as if to keep it off; the face is turned away from that side, which the hands are thrown out; the eyes looking angrily and obliquely, or asquint, the way the hands are directed; the eyebrows are contracted, the upper lip disdainfully drawn up; the teeth set; the pitch of the voice is loud, surly, chiding, languid and vehement; the sentences are short and abrupt.



HATRED—CURSING THE OBJECT HATED.

Poisons—be their drink,  
Gall—worse than gall, the daintest meat they taste:  
Their sweetest shade, a grove of cyprus trees;  
Their sweetest prospects, murdering basilisks;  
Their music—frightful as the SERPENT'S hiss:  
And boding screech-owls make the concert full;  
All the foul terrors of dark-seated HELL.

The mortal coldness of the soul, like death itself comes down;  
It cannot feel for other's woes, it dare not dream its own;  
That heavy chill has frozen o'er the fountain of our tears,  
And though the eye may sparkle still, 'tis where the ice appears.  
Tho' wit may flash from fluent lips, and mirth distract the breast,  
Thro' midnight hours, that yield no more their former hope of rest;  
'Tis but as ivy leaves—around the ruin'd turret wreath,  
All green and coldly fresh without, but veers and gray beneath.

On Adam last thus judgment he pronounc'd:  
"Because thou hast hearken'd to the voice of thy  
And eaten of the tree, concerning which [wife,  
I charg'd thee, saying, 'Thou shalt not eat thereof;  
Curs'd is the ground for thy sake; thou, in sorrow,  
Shalt eat thereof all the days of thy life;  
Thorns, also, and thistles it shall bring thee forth  
Unbid; and thou shalt eat the herb of the field.  
In the sweat of thy face shalt thou eat bread,  
Till thou return unto the ground; for thou  
Out of the ground wast taken: know thy birth,  
For dust thou art, and shalt to dust return."

**Anecdote.** SATISFACTION. A ruined debtor, having done every thing in his power to satisfy his creditors, said to them, "Gentlemen,—I have been extremely perplexed, till now, how to satisfy you: and having done my utmost to do so, I shall leave you to satisfy yourselves."

He, whose mind

Is virtuous, is alone—of noble kind;

Tho' poor—in fortune, of celestial race;

And he—commits a crime, who calls him base.

**Maxims.** 1. One true friend is worth a hundred relations. 2. Happiness is to be found every where, if you possess a well regulated mind. 3. Between good sense and good taste, there is the same difference as between cause and effect. 4. He, who profits by the mistakes, or oversights of others, learns a lesson of great importance. 5. The flight of a person accused, is a tacit acknowledgment of his guilt. 6. He, is wise, who does every thing at the proper time. 7. Confession is as a medicine—to him who has gone astray. 8. The love of liberty makes even an old man brave. 9. Children are heirs to the diseases of their parents, as well as to their possessions. 10. A man, who cannot forgive, breaks the bridge over which he might pass to Heaven.

**Thoughts.** A man would do well to carry a pencil in his pocket, and write down the thoughts of the moment. Those that come unsought for, are commonly the most valuable, and should be secured, because they seldom return.

**Varieties.** 1. What do you think of one, who gives away ten dollars, when he owes a hundred more than he can pay? 2. Let us follow nature, who has given shame to man for a scourge; and let the heaviest part of the punishment be—the infamy attending it. 3. Can we perceive any quality in an object, without an act of comparison? 4. Falsehood often decks herself in the outer garments of truth, that she may succeed the better in her wily deceits. 5. The thing, which has been done, it is that which shall be; and that which is, it is that which shall be done; and there is no new thing under the sun. 6. Society cannot be held together without morals; nor can morals maintain their station in the human heart, without religion; and no religion is worth having, unless it is founded on truth, which is the corner-stone of the fabric of human nature. 7. How far have moral perceptions been influenced by physical phenomena?

How very precious—praise  
Is—to a young genius, like sunlight—on flowers,  
Ripening them into fruit.

One hour—  
Of thoughtful solitude—may nerve the heart  
For days of conflict,—girding up its armor—  
To meet the most insidious foe, and lending  
The courage—sprung alone from innocence—  
And good intent.

There is not, in this life of ours,  
One bliss—unmixed with fears;  
The hope, that wakes our deepest powers,  
A face of sadness wears;  
And the dew, that shows o'er dearest flow'rs,  
Is the bitter dew—of tears.

In all our strictures—placid we will be,  
As Halcyons—brooding on a summer sea.

No man—is born into the world, whose work—  
Is not born with him; there is always work,—  
And tools—to work withal, for those who will.

## ANGER, RAGE, FURY,

**471.** Imply excitement or violent action: when hatred and displeasure rise high, on a sudden, from an apprehension of injury received and perturbation of mind in consequence of it, it is called ANGER: and rising to a very high degree, and extinguishing humanity, it becomes RAGE and FURY: anger always renders the muscles protuberant; hence, an angry mind and protuberant muscles, are considered as cause and effect. Violent anger or rage, expresses itself with rapidity, noise, harshness, trepidation, and sometimes with interruption and hesitation, as unable to utter itself with sufficient force. It wrinkles and clouds the brow, enlarges and heaves the nostrils; every vein swells, muscles strained, nods or shakes the head, stretches out the neck, clenches the fists, breathing hard, breast heaving, teeth shown and gnashing, face bloated, red, pale, or black; eyes red, staring, rolling and sparkling; eye-brows drawn down over them, stamps with the foot, and gives a violent agitation to the whole body. The voice assumes the highest pitch it can adopt, consistently with force and loudness; Tho' sometimes, to express anger with uncommon energy, the voice assumes a low and forcible tone.

Hear me, rash man; on thy allegiance hear me;  
Since thou hast striv'n to make us break our vow,  
Which, nor our nature, nor our place can bear,  
We banish thee forever from our sight,  
And our kingdom: If when three days are expired,  
Thy hated trunk be found in our dominions,  
That moment is thy death.—Away.

Anger is like  
A full hot horse; who, being allow'd his way,  
Self-mettle tires him.

The short passing anger but seem'd to awaken  
New beauty, like flowers, that are sweetest when shaken.

They are as gentle  
As zephyrs blowing below the violet,  
Not wagging his sweet head; and yet as rough,  
Their royal blood enchaf'd, as the rud'st wind,  
That, by the top, doth take the mountain pine,  
And make him stoop to the vale.

You are yoked with a lamb,  
That carries anger—as the flint bears fire;  
Who, much enforced, shows a hasty spark,  
And straight is cold again.

**Anecdote.** Sowing and Reaping. A countryman, sowing his ground, two upstarts, riding that way, one of them called to him with an insolent air—"Well, honest fellow, 'tis your business to sow, but we reap the fruit of your labor." To which the countryman replied—" 'Tis very likely you may; for I am sowing hemp."

The world's a book,—writ by the eternal art  
Of the great Author, and printed—in man's heart.



**Laconics.** 1. A little neglect may breed great mischief. 2. Retrospection and anticipation may both be turned to good account. 3. He, who would be well spoken of himself, must speak well of others. 4. Wildness of eccentricity, and thoughtlessness of conduct, are not necessary accompaniments of talent, or indications of genius. 5. Vanity and affectation, often steal into the hearts of youth, and make them very ridiculous; yet, no one is contemptible, for being what he is, but for pretending to be what he is not. 6. No speech can be severe, unless it be true; for if it be not true, it cannot apply; consequently, its severity is destroyed by its injustice. 7. Mutual benevolence must be kept up between relatives, as well as between friends; for without this cement, whatever the building is called, it is only a castle in the air, a thing talked of, without the reality.

**Education.** Education is to the mind, what cleanliness is to the body; the beauties of the one, as well as the other, are blemished, if not totally lost, by neglect: and as the richest diamond cannot shoot forth its lustre, wanting the lapidary's skill, so, will the latent virtue of the noblest mind be buried in obscurity, if not called forth by precept, and the rules of good manners.

**Varieties.** 1. He that thinks he can be negligent of his expenses, is not far from being poor. 2. Extended empire, like expanded gold, exchanges solid strength for feeble splendor. 3. Similarity in sound, weakens contrast in sense. 4. There being differences of mind, each member of a family, and of the community, is best qualified for the performance of specific duties. 5. The notions of some parents are very extravagant, in wishing the teacher to make great men of their sons; while they would be much more useful, and happy, in the field, or in the workshop. 6. Write down all you can remember of a lecture, address, or book, and the result will enable your teacher, as well as yourself, to decide, with a good degree of accuracy, upon your character, and the studies most appropriate for you to pursue.

What is wedlock forced, but a hell,  
An age of discord, and continued strife!  
Whereas the contrary—bringeth forth bliss,  
And is a pattern—of celestial peace.

Immortality o'ersweeps  
All pains, all tears, all trials, all fears, and peals,  
Like the eternal thunder of the deep,  
Into my ears, this truth—"Thou livest forever."

Oh! life is a waste of wearisome hours,  
Which seldom the rose of enjoyment adorns;  
And the heart that is soonest awak'd to the flower's,  
Is always the first to be touched by the thorns.

The soul of music—slumbers in the shell,  
Till waked and kindled, by the master's spell,  
And feeling hearts, (touch them but lightly,) pour  
A thousand melodies, unheard before.

When all things have their trial, you shall find,  
Nothing is constant, but a virtuous mind.

## REVENGE.

**472.** REVENGE—

is a propensity & endeavor to injure or pain the offender, contrary to the laws of justice: which is attended with triumph and exultation, when the injury is inflicted, or accomplished. It exposes itself like malice, or spite, but more openly, loudly and triumphantly; sets the jaws; grates the teeth; sends blasting flashes from the eyes; draws the corners of the mouth towards the ears: clenches both fists, and holds the elbow in a straining manner: the tone of voice and expression are similar to those of anger; but the pitch of voice is not so high, nor loud.

If they but speak the truth of her, [honor,  
These hands shall tear her; if they wrong her  
The proudest of them shall well hear of it.  
Time hath not so dried this blood of mine,  
Nor age so eat up my invention,  
Nor fortune made such havoc of my means,  
Nor my bad life—rest me so much of friends,  
But they shall find awak'd, in such a kind,  
Both strength of limb and policy of mind,  
Ability in means, and choice of friends,  
To quit me of them thoroughly.

**473.** If it will feed nothing else, it will feed my revenge. He hath disgraced me, and hinder'd me of half a million; laugh'd at my losses, mocked at my gains, scorn'd my nation, thwarted my bargains, cool'd my friends, heated mine enemies. And what's his reason? I am a Jew! Hath not a Jew eyes? Hath not a Jew hands? organs, dimensions, senses, affections, passions? Is he not fed with the same food; hurt with the same weapons; subject to the same diseases; heal'd by the same means: warm'd and cool'd by the same summer and winter, as a Christian is? If you stab us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by christian example? Why, REVENGE. The villiany you teach me, I will execute; and it shall go hard, but I will better the instruction.

O sacred solitude; divine retreat!

Choice—of the prudent! envy—of the great!  
By thy pure stream, or in thy waving shade,  
We court fair wisdom, that celestial maid:

The genuine offspring—of her lov'd embrace,  
(Strangers—on earth,) are innocence—and peace.

There, from the ways of men laid safe ashore  
We smile—to hear the distant tempest roar;  
There, bless'd with health, with bus'ness unperplex'd,  
This life we relish, and ensure the next.



When will the world shake off such yokes! oh,  
Will that redeeming day shine out on men, [when  
That shall behold them rise, erect and free,  
As Heaven and Nature—meant mankind should be!  
When Reason shall no longer blindly bow  
To the vile pagod things, that o'er her brow,  
Like him of Jaghernaut, drive trampling now;  
Nor Conquest dare to desolate God's earth;  
Nor drunken Victory, with a Nero's mirth,  
Strike her lewd harp amidst a people's groans;—  
But, built on love, the world's exalted thrones  
Shall to the virtuous and the wise be given—  
Those bright, those sole legitimates of Heaven!

**Human Testimony.** The judgment must be employed, to discern the truth or falsehood of assertions, by attending to the credibility and consistency of the different parts of the story: the veracity and character of witnesses in other respects; by comparing the assertions with accounts received from other witnesses, who could not be ignorant of the facts; and lastly, by bringing the whole to a test of a comparison with known and admitted facts.

**Anecdote.** Scientific Enthusiasm. The enthusiasm of ardent and forcible minds, appears madness, to those who are dull and phlegmatic. The pleasure it inspires is the greatest and the most independent remuneration, that men of genius receive for their efforts and exertions. Do-na-tel-lo, the great Florentine sculptor, had been long working at his statue of Judith; and, on giving the last stroke of the chisel to it, he was heard to exclaim, "Speak now! I am sure you can."

**Varieties.** 1. How beautiful the arrangement of all living creatures, with the boundaries of their habitation! But how much more beautiful, could we but discover the law of this arrangement, or the reason, by which it is founded; that law, and the source from which it proceeds, must be the perfection of intelligence. 2. A good natured man has the whole world to be happy in. He is blest with everybody's blessing, and wherever he goes, he finds some one to love; "Unto him that hath, shall be given." 3. Parents should beware of discouraging their children, by calling them fools, half-witted, and telling them they will never know anything, &c.; but let the current flow on, and it will soon run clear: dam it up, and mischief will most certainly ensue. 4. The agitations among the nations of the earth, cannot be mistaken: they are the struggles of opinion, writhing in its chains, and indignantly striving to cast them off; the soul bursting its trammels, forsaking its bondage, and soaring away to its native heaven of thought, where it may range at large, emancipate and free.

"Peace!" shall the world, out-wearied, ever see  
Its universal reign? Will states, will kings,  
Put down those murderous—and unholy things,  
Which fill the earth—with blood and misery?  
Will nations learn—that love—not enmity—  
Is Heaven's first lesson.