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OUTLINES OF COMPOSITION:

DESIGNED TO
SIMPLIFY AND DEVELOP THE PRINCIPLES OF THE ART, BY MEANS
OF EXERCISES IN THE PREPARATION OF

Essays, Debates, Lectures, and Orations.

FOR THE USE OF
SCHOOLS, COLLEGES, AND PRIVATE STUDENTS.

BY
H. J. ZANDER, AND T. E. HOWARD, A.M.

1869

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NEW AND VALUABLE COURSE OF COMPOSITION.

Outlines of Composition. Designed to simplify and develop the Principles of the Art, by means of Exercises in the preparation of Essays, Debates, Lectures, and Orations. 12mo. 203 pages.

Elements of Composition. An introductory course; similar in plan to the OUTLINES. 12mo. About 300 pages. [*In preparation.*]

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PREFACE.

THIS manual is presented to the public as something new in American school literature.

Numerous treatises have been written on the theory of composition; but comparatively little has been published to illustrate the practice of the art. It is not enough to tell the young writer how he should compose: it is necessary to have him, as it were, see the actual process of composing. There is not a more disheartening task than that proposed to the young, unpracticed writer, when he is required to think out a subject for himself, and to put his crude, disjointed thoughts into a composition. Nowhere are hints and suggestions, or direct aid, more needed: nowhere are these so sparingly given. Besides acquiring the habit of right thinking, the learner should be taught an orderly arrangement of his ideas, giving to each division and sub-division of any proposed topic its due consideration and its proper position.

We have therefore aimed to assist the student in these two essential points,—the formation of correct ideas, and their systematic arrangement.

PART FIRST, intended for beginners, contains forty-one simple subjects, all carefully exhibited in outline, and three of them written out in full, as examples of what the learner must aim to accomplish.

PART SECOND, for more mature minds, contains ninety-nine subjects of general interest, also in outline, which present to the student a wide range for the exercise of his originality and ingenuity in their treatment.

Many of the general outlines, it will be noticed, have divisions, which, with their respective sub-divisions, afford ample range for single compositions. Therefore, if deemed advisable, certain parts of an outline may be taken as topics for separate and distinct treatment.

Works of like plan and scope have been long used with great success in Germany, a country noted the world over for thorough culture. This volume is now sent out upon its mission, with the hope that it may contribute, in like manner, largely to elevate the standard of good writing among the youth of our country.

OCTOBER 1, 1868.

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OUTLINES OF COMPOSITION.

PART FIRST.

1.

A ROOM.

I. *Definition.*

II. *Inclosure.*

- Four walls.
- Floor and ceiling; direction, height.

III. *Openings* in the walls.

- Windows. Describe.
- Doors. Describe.

IV. *Articles* contained in a room.

- Stove.
- Furniture; uses of the same.

V. *Different kinds* of rooms, according to their use.

- Schoolrooms.
- Living rooms; parlors, dining-rooms, kitchens, &c.
- Bedrooms.
- Offices, studies, libraries, &c.

VI. *Care* necessary.

- Painting, papering, or whitening.
- Sweeping, dusting, &c.
- Ventilating.

Write a composition according to the above subject and outline.

A ROOM.

I. A room is a certain division of a house or other building, usually inclosed by four walls, a floor, and a ceiling.

II. The sides which inclose the room are called walls (*a*). They have a perpendicular direction. They are often painted white, or some other color, and frequently papered. This adds to their beauty, though not always to their utility. Sometimes, in the houses of the wealthy, we see them ornamented with tapestry, or woven hangings of wool and silk.

The direction of the floor and ceiling (*b*) is horizontal; their distance from each other forming the height of the room. If a man of ordinary height can, while standing, touch the ceiling with his hand, the room is called low. High rooms have the advantage of being less damp, close, or hot than low ones.

III. To allow the light to enter the room freely, windows (*a*) are placed in the walls. They consist of glass, set in wooden or metallic frames, and are generally rectangular in form. Windows are so arranged as to be easily opened or shut in airing the room. Much light renders a room cheerful; but there should not be too many windows, on account of the cold air, which in winter will penetrate through chinks beside the frames.

To enter or leave a room, there must be a door (*b*), which hangs on hinges, and is fastened with a latch, and sometimes also with a bolt or a lock.

IV. A room contains many articles for comfort and convenience. A stove is needful for warming in cold weather. Beds, chairs, sofas, bureaus, tables, &c., and other movable articles, constitute the furniture of rooms, according to their use.

V. The different kinds of rooms take their respective names according to the use made of them: as a school-room (*a*), which is an apartment in which the young are instructed;

visitors; a bed-chamber (*c*), in which we sleep; an office (*d*), or a counting-room, where business is transacted.

VI. Whenever the walls of a room lose their beauty, they require renovating by painting, papering, or whitening (*a*). When the floor becomes dusty, it must be swept (*b*), and the furniture brushed or dusted. If the air in the room becomes vitiated by too much heat or vapor, or the presence of many persons, it has to be aired or ventilated (*c*).

NOTE. — In the above, the letters and numbering of the divisions and sub-divisions noticed in the outline are retained; but in general they may be omitted in the written composition.

2.

A GARDEN.

I. *Situation.*

- a.* Between the house and the front gate.
- b.* Behind the house, to the right or to the left.
- c.* By itself (in a large town or city).

II. *Inclosure.*

- a.* Walls.
- b.* Fences.
- c.* Hedges.

III. *Contents.*

- a.* Beds for flowers, kitchen-vegetables, &c.
- b.* Divisions among the beds, paths, walks.
- c.* Sometimes summer-houses, bowers.
- d.* Trees.

IV. *Different kinds of gardens.*

- a.* Flower.
- b.* Fruit.
- c.* Kitchen.

V. *Work done* in gardens.

- a. Digging, plowing, manuring.
- b. Planting and sowing.
- c. Hoeing and weeding.
- d. Sprinkling or watering.

3.

MY NATIVE TOWN.

- I. *Situation*.—In what county and state; on what river, or near what lake, mountain, or other noted natural object. How far, and in what direction, from what large city.
- II. *Size*.
 - a. Number of inhabitants, houses, markets.
 - b. Steamers, railroads, and other public means of conveyance.
- III. *Streets and roads*, their direction.
- IV. *Names*, location, and number of public buildings,—churches, schools, colleges, court-houses, halls, banks, hotels, &c.
- V. *Occupations* of the inhabitants,—teachers, clergymen, mechanics, merchants, lawyers, physicians, laborers, farmers, &c.
- VI. *Surrounding scenery*.
 - a. The finest views,—forest, hills or mountains, lakes, rivers, plains, farms, &c.
 - b. Any other object of note in the vicinity; as village, college, fine country-residence, nurseries, gardens, manufacturing, &c.

4.

THE TEETH.

- I. *What they are*, where placed, number (thirty-two in grown persons).
- II. *Different kinds*,—name them.
- III. *Their parts*,—crown, enamel, root, cavity, with nerve and vein (describe all).
- IV. *Use*,—in chewing and speaking.
- V. *What injure the teeth*.
 - a. Hot food and drink.
 - b. Taking hot and cold articles into the mouth one after another.
 - c. Picking with a knife or other metallic instrument.
 - d. Cracking nuts, or biting any hard substance.
 - e. Uncleanliness. Necessity of brushing and washing every morning, and after meals. (Pure soap and water are the best cleansers of the teeth.)

5.

FLOWERS.

- I. *Definition*.—The most beautiful part of plants, after whose decay comes the seed.
- II. *Parts of a flower*.—Crown, leaves, anthers, dust or pollen.
- III. *Seasons*.—Spring, summer (chiefly), autumn, and some even in winter.
- IV. *General characteristics* of the flowers of each season.—Spring, delicate blue and white, &c.

V. **Kinds** which appear at the different seasons in your locality.

VI. **Use.**

- a. To produce seed.
- b. To beautify Nature, and give pleasure to the sight and smell.
- c. To afford food for many insects, — bees, butterflies, &c.

6.

FRUIT.

I. **Definition.** — That which grows from the seed-vessel of a flower.

II. **Different parts.**

- a. Seeds.
- b. Seed-coverings.

III. **Kinds of fruit.**

- a. The nut; the seed being inclosed in a hard shell.
- b. Stone-fruit; the covering flesh-like, as the peach.
- c. Seed-fruit; the covering flesh-like, as the apple. Describe the different kinds, and give other examples of each.

IV. **Use.** — Wholesome food for man and beast.

7.

THE GOAT.

I. **Class of animals** to which it belongs, — mammiferous (milk-giving), ruminating (cud-chewing); domestic. a native of Persia

II. **Form** and general appearance.

- a. Size; about four feet long, two and a half high.
- b. Color; white, black, or spotted.
- c. Shape; head short and small, with a beard on the under lip; often two horns; large yellow eyes; neck long; tail short and smooth; legs thick; feet cloven (divided into two parts).

III. **Characteristics.** — Lively, changeable, full of tricks, lives to the age of twelve years. The female bears two young goats every year, called kids.

IV. **Food and treatment.** — Feeds upon nearly all kinds of herbs, as hay, straw, &c. Rose and vine leaves are its dainties. Salt and bread are good for its health. Its stable should be clean and warm, and well ventilated.

V. **Uses** of the goat.

- a. Its milk is pleasant to the taste, and very wholesome.
- b. Its flesh makes very good food.
- c. From its skin kid gloves are made.
- d. Its hair is used for making hats, and the horn is manufactured into various articles, as knife-handles, &c.

8.

A SCHOOL-DAY.

I. **Forenoon.**

- a. At what hour do you rise, pray, breakfast, play?
- b. When do you begin study?
- c. What branches do you pursue?
- d. Who are your teachers? What interest do you take in your studies? What progress do you make? Give a true account.

II. **Afternoon.** — Continue to narrate the events of the

9.

THE FROG.

- I. **Class** to which it belongs, — amphibious (living partly on land, and partly in water), cold, red blood.
- II. **Description.** — Two to three inches long; color, green, with black spots, and three long yellow stripes on the back; the fore feet shorter than the hind ones, the former having four, the latter five toes.
- III. **Peculiarities.**
 - a. Produces its young from eggs.
 - b. Undergoes change of form. The young are called tadpoles, or polliwigs; have a tail, and no legs; and live only in water or mud.
 - c. Moves in the water by swimming, on the land by jumping, for which its hind legs are admirably adapted.
- IV. **Abode.** — Stagnant water, banks of ponds, lakes, rivers, and other moist places; and in winter in the mud.
- V. **Uses.**
 - a. Parts good for food.
 - b. Destroys flies and other noxious insects.

10.

BIRDS' NESTS.

- I. **Purposes** for which they are built.
 - a. For laying and hatching eggs.

II. **Materials.**

- a. Straw and feathers.
- b. Brushwood.
- c. Hair, moss, or wool.
- d. Clay and dirt.

III. **Form.**

- a. Round and hollow the prevailing form. The bird, in a sitting posture, turns round and round, rubbing the brink and sides smooth with her breast and neck.
- b. Birds of prey have deep, flat nests, more coarsely made.

IV. **Places** where they build.

- a. On the ground (whippowil, quail, thrush, &c.: hens are not particular where or how they build).
- b. Upon rocks and high trees (birds of prey).
- c. Under the eaves of houses and barns, or other places in the neighborhood of man (swallows, martins).
- d. In bushes, hedges, &c.

- V. **Use** of birds to man. — They preserve our gardens, orchards, and fields from numberless injurious insects, which infest plants, trees, fruits, and vegetables. We should therefore not kill birds, but rather protect them from the attacks of others.

11.

TIME.

- I. **Value.** — It is the most precious of all things; for
 - a. It passes quickly.
 - b. Once lost, it can not be recovered.

II. *How to be spent.*

- a. Conscientiously, in industry.
- b. Not in idleness.
- c. Not in too much play.
- d. Not in too much sleep.

III. *The most precious time*,—the time of youth ;
for it is

- a. The time when we learn most easily.
- b. And the time of preparation for future usefulness. We should bear constantly in mind that our success in manhood will depend upon the manner in which we spend our youth.

12.

COURTESY.

- I. *Meaning.*—The quality of pleasing others by our proper conduct towards them. By courtesy is not meant any thing that concerns personal appearance, but only what concerns manners, words, and actions.
- II. *Source.*—Love for God will inspire us with love for our fellow-men, — a love free from all selfishness.
- III. *Value of Courtesy.*
 - a. It wins us the esteem of others, and this sweetens life.
 - b. It unites men in social intercourse, and thus prevents disputes and quarrels.
- IV. *Courteous Acts.*—Would that all were to act courteously toward one another ; each one yielding a little for the sake of peace and happiness !
 - a. Should we sometimes yield in favor of evil for the sake of peace ? Never ! That would be weakness and sin,

13.

THOUGHTLESS PERSONS.

- I. *A thoughtless person* is one who does not reflect upon the consequences of what he does ; who acts without thinking.
- II. *Some of the actions* of such a person.
 - a. Studying without any object in view.
 - b. Speaking without reflection.
 - c. Drinking cold water, or bathing, when over-heated.
 - d. Eating unripe fruit.
 - e. Exposing himself, without necessity, to the inclemency of the weather.
- III. *What parents are obliged to do* to such children.
 - a. To advise.
 - b. And sometimes to punish.
- IV. *Evil consequences* sure to result to those who will not improve in this respect.
 - a. They will never rise in the world ; never do much good for themselves or for others.
 - b. They will remain thoughtless even in manhood.
 - c. They will be apt to contract habits which bring on consumption and other kinds of disease.

14.

HOW A STUDENT MAY SUCCEED IN HIS STUDIES.

I. *During class-hours.*

- a. He must be attentive, giving all his thought to his reci-

- b. He must answer promptly, and try to understand fully the meaning of what he says and does, always thinking for himself.

II. *In study-hours.*

- a. He should recall to mind what he has learned in class, and endeavor to comprehend it more understandingly.
- b. He ought to prepare his lessons well for next class, always trying to understand, as well as to commit to memory.
- c. He should set apart a certain time for learning each lesson, so that none may be neglected.
- d. He should hearken attentively when wise men speak, and try to put their good counsel into practice.
- e. He should read those books which give him valuable information, or make him think on noble subjects.
- f. He should keep the company of none but virtuous and diligent companions.

15.

UTILITY OF WOOD.

I. *As fuel.*

- a. In dwelling-houses.
- b. In furnaces, engines, work-shops, &c.

II. *For building purposes, — to construct,*

- a. Houses, churches, &c.
- b. Ships, railroad-cars, wagons, and other means of conveyance.
- c. Bridges, plank-roads, side-walks, pavements, fences, &c.

III. *For furniture, — to make,*

- a. Articles of convenience, — tables, chairs, &c.
- b. Means of preserving or covering what is precious or small, — boxes, cupboards, &c.
- c. Instruments, machines, tools, &c., — organs, pianos, fanning-mills, plows &c.

16.

ADVANTAGES OF READING.

I. *Pleasure.*

- a. Reading interesting books, newspapers, and periodicals.
- b. Reading letters from distant friends.

II. *Usefulness.*

- a. Enables us to obtain information.
- b. Protects us against fraud, and enables us to transact business.
- c. Enables us to understand the laws of the land, and our duties to our country.
- d. Fits us for public office, and other high positions in society, if we desire them.
- e. Enables us to grow better, by reading good books, and joining in the singing of the praises of God in the church.

17.

THE MONTH OF MAY.

I. *Name, — Latin Maius (from the goddess Maia).*

II. *Natural appearances.*

- a. Length of the day, — fourteen to fifteen hours.
- b. Increase of heat, neither too warm nor too cold.
- c. Rapid growth of plants; many in blossom, especially fruit-trees; the orchards very beautiful.
- d. Delightful singing of birds returned from the warmer climates.
- e. Insects and many animals come forth from the earth, or wake from their winter sleep.

III. *Other causes which render the month beautiful.*

- b. Religious festivals, — Ascension of our Lord, Whitsunday, the month of Mary.
- c. Pleasure, — May Day, walks, picnics, &c.

IV. *Unpleasantness.*

- a. The first days are often cold, wet, and otherwise disagreeable.
- b. Yet even this is beneficial; for it prevents the growth of noxious insects, and keeps the ground moist.

18.

CLEANLINESS.

I. *Cleanliness requires*

- a. That we should use pure language.
- b. That we should keep our person free from impurity.
- c. That we should remove dirt from every thing belonging to us, — dress, books, utensils, &c.

II. *Advantages.*

- a. It tends to make us good and industrious. Many wicked and idle persons are dirty, as drunkards, quarrelsome persons, swearers, and loafers.
- b. It promotes health.
- c. It adds to our comfort and prosperity. Clean persons are not wasteful.
- d. It wins for us the respect and love of others.

19.

AUTHORITY.

- I. *Sources.* — God is the first source of all authority: secondary sources are,

- a. Fathers of families, or patriarchs (Abraham).

- c. Conquerors (Napoleon).
- d. Discoverers (Columbus).
- e. Wise and good men (Washington).
- f. Religion, teachers, the consent of a virtuous people.

II. *Necessity.*

- a. To make laws for the administration of justice and the preservation of liberty.
- b. To enforce laws and punish criminals.
- c. To settle disputes.
- d. To provide public institutions, — schools, asylums, poor-houses, prisons, &c.

20.

UTILITY OF FORESTS.

I. *To nature* in general.

- a. They beautify it.
- b. They draw vapors from the clouds, and shelter the ground: hence rains, dews, springs, and streams.

II. *To living creatures*, in particular,

- a. To men; furnishing wood, sugar, pitch, &c.
- b. To beasts: giving them
 - 1. Shelter from the heat of summer and the storms of winter.
 - 2. Also food by their own leaves, and by sheltering the more tender grasses and plants.

III. *Preserve the forests.*

- a. By protecting them from injury or destruction.
- b. And by planting and cultivating if necessary.

The above may be written out as follows:—

UTILITY OF FORESTS.

If the eye were to rest everywhere only on open fields and treeless plains, it would soon weary with the dull monotony.

It is the ever-changing variety of field, garden, and forest, that makes Nature charming and beautiful. The forests not only form a pleasing feature in a landscape, but serve many other useful purposes. They draw vapor from the atmosphere, and shelter the ground from the heat of the summer's sun, and from the winds and frosts of winter. They keep the earth moist; causing rain to fall from the clouds, and springs to gush forth from the soil.

Forests furnish man with pine and oak for building, with fuel for cooking his food, and for supplying him with the necessary warmth in winter. From the nuts of some trees are pressed valuable oils, and from the sap of the maple is extracted sugar. Beasts, birds, and insects find in shady depths of forests shelter from the inclemency of the weather and a safe retreat from the pursuit of enemies. There, protected from the scorching heat of summer and the severe frosts of winter, plants abound at all times for the subsistence of animals.

Since the forests are of so great utility, we should not neglect the means of their preservation. By sparing young trees, and taking away of the larger growth only so much as shall not exhaust, forests may not only be kept in good condition, but improved. A forest may be obtained in a few years by planting trees of a rapid growth, such as the poplar, locust, or walnut. The careful owner of a forest will see that trees while small are protected, and, if too thickly planted, are properly thinned, so as to admit air, and space for growth.

21.

COMPASSION.

- I. *Meaning*, — a feeling of sorrow for another's mis-

II. *Compassion prompts us*

- a. To help others,
- b. And to console them when they are in trouble.

III. *Reasons for being compassionate.*

- a. It is the duty of a Christian.
- b. We wish others to be compassionate towards us in our need.
- c. By being compassionate, we win the love of others.

22.

UTILITY OF THE SENSE OF SMELL.

- I. *Affords enjoyment*, — the fragrance of flowers and perfumes. A hungry person is pleased with the savor of food.
- II. *Protects against danger*, — poisonous plants, foul air, fire in a building, poison, spirituous liquors, impure water, &c.
- III. *A means of applying restoratives* to the faint and weak, — camphor, hartshorn, &c.

23.

PLAY.

- I. *Meaning*, — any occupation intended for amusement, or for the recreation of mind or body.
- II. *Other objects.*
 - a. Strengthening and developing the body, — games of ball and other gymnastic exercises.
 - b. Improving the faculties of the mind, — chess, riddles, &c.

III. *In what kinds* we should engage. Those which strengthen the body are best for persons whose occupation is mental or sedentary, — students, teachers, and others engaged in professional pursuits. Those which strengthen the mind are best for one whose daily occupation is chiefly of the body. NO ONE should engage in vicious plays intended for gain: that would be gambling, and sure to end in the ruin of both mind and body.

IV. *Proper time for play.* — After finishing our regular occupation, when the overtaken mind or body needs rest or relaxation.

V. *Conduct during play.*

- a. Peaceable, joyous.
- b. No boasting, or very loud talking.
- c. Most important rule, — AVOID ANGER.

24.

HEALTH.

- I. *Definition.* — That state of mind and body in which all their parts are in proper order; that is, the natural state.
- II. *The greatest of earthly* blessings; for
 - a. Only those who are healthy can enjoy life.
 - b. Without it, man can do no good for himself or others.
- III. *Duties* of those who are in good health.
 - a. To be thankful to God for their health.
 - b. To use it in the service of God, for their own good, and for the good of others.
 - c. To preserve it.
 1. By temperance.
 2. By labor and exercise, and
 3. By cleanliness.

IV. *Duties of the sick.*

- a. To suffer patiently, and receive their sickness from the hand of God.
- b. To recover their health, if in their power.
- c. To submit to the requirements of the physician.
- d. To be calm, keep mind and body free from all unnecessary agitation.

25.

DRESS.

I. *Objects or reason* of dressing.

- a. Protection against heat, cold, moisture, and all other external dangers.
- b. Respectable appearance.

II. *Making of dress.*

- a. Material.
 1. Animal kingdom, — wool, furs, skins, hair.
 2. Vegetable kingdom, — cotton, linen, silk.
- b. Maker.
 1. Tailor, dressmaker.
 2. Shoemaker, stocking-weaver, or knitter.
 3. Hatter, milliner.

III. *Necessary qualities:* it should be

- a. Clean.
- b. Not torn.
- c. Well-fitting.
- d. Comfortable, according to the season.
- e. Not too expensive, but plain and good-looking.
- f. In the fashion, not to appear odd; but (for a man or boy especially) never too stylish or flashy in any way, which would be vulgar and foppish.

26.

FEATHERS.

- I. *Definition.*
- II. *Parts.*
 - a. Shaft.
 - b. Vanes (beard), consisting of thin laminæ.
- III. *Use.*
 - a. To the birds.
 - 1. To keep them warm, — down, small feathers.
 - 2. To give them a beautiful appearance, — plumage.
 - 3. To enable them to fly, and steer their course, — quills, in wings and tail.
 - b. To us.
 - 1. Beds, pillows, &c.
 - 2. The quills, — for writing, drawing, tooth-picks, &c.
 - 3. As ornaments, — plumes for head-dresses, ladies' hats, &c.

27.

A WAGON.

- I. *Chief parts.* — Wheels, axles, tongue or pole, box, rack, &c.
- II. *Persons employed* in making. — Wagon-maker, smith, painter.
- III. *Utility.* — To farmers, to merchants, &c.
- IV. *Other wheel-vehicles.* — Carriages, buggies, carts, stage-coaches, &c. Describe their forms and uses.

28.

RAIN.

- I. *Meaning and cause.* — Water falling from the clouds. Vapors rise from the earth, and form into clouds.
- II. *Different kinds.*
 - a. General rain throughout the country, which may be
 - 1. Heavy, with or without thunder and lightning, or
 - 2. Light mist or drizzle.
 - b. Partial rain, confined to certain places.
 - 1. A thunder-storm, sudden and bursting, with floods of rain.
 - 2. A sun-shower.
- III. *Describe the rainbow.* Always seen opposite the sun after a rain or during a sun-shower; caused by the sun shining on the drops of rain.
- IV. *Utility of rain.*
 - a. Refreshes the earth and the atmosphere, thus
 - 1. Promoting the growth of plants, and
 - 2. Re-invigorating man and beast.
 - b. Renews the springs and streams.
 - c. Either excessive rain or long-continued drought is injurious to the growth of plants and the health of animals.

29.

THE EARTH-WORM.

- I. *Size.* — A span or less in length, the thickness of a quill.
- II. *Covering and color.* — Moist and slimy skin of

- III. *Form.* — Long, stretched or contracted, round, pointed at each end, covered with a hundred and forty-five rings.
- IV. *Abode.* — Moist rich earth, into which it drills deep holes. In winter, it remains several feet under ground.
- V. *Manner of living.* — At night and during moist weather, it leaves its abode, feeding upon moist earth, foul substances, and fresh roots.
- VI. *Hurtfulness and Utility.*
- a. Injures tender roots.
 - b. Serves as food for hens and other animals.

30.

GRAFTING FRUIT-TREES.

- I. *Definition and object.* — Grafting is the joining of a scion (small shoot) of a good tree to the stock of a common tree. When the scion grows, it bears good fruit.
- II. *Requisites for grafting.*
- a. A good scion, which should be cut from the tree the winter before, and preserved in sand in a cellar: sometimes, however, the scion is cut from the tree at the time of grafting (just before the buds swell in the spring).
 - b. A sharp knife to trim the scion.
 - c. A fine sharp saw (for common grafting).
 - d. Grafting-wax, composed of resin, beeswax, and tallow.
 - e. Soft, strong bands, such as the inside bark of trees (for budding or T-grafting, and for root-grafting).
- III. *Different modes of grafting.*
- a. Budding or T-grafting. — Cut the bark of the tree in the

- point of a knife; insert a good bud with its bark, letting the bud itself peep out; put on wax to keep out the moisture; and bind firmly with the soft bands.
- b. Common or standard grafting. — Saw off the top of the stock; split the stump, and insert a scion at each edge of the slit, so that the two barks shall come in contact; protect with wax as before.
- c. Root-grafting may be done in the same way as standard; but, if the stock be small, it is better to cut it and the scion both obliquely with the knife, and then bind them together, bark to bark.

31.

SOCIETY.

- I. *Definition.* — An association of many families, forming, as it were, a great household; their purposes being mutual aid in danger, security of person and property, mutual help in the acquisition of wealth and in the attainment of useful knowledge.
- II. *Relief in danger.*
- a. On the outbreak of a fire, — firemen, fire-engines, relief for the sufferers.
 - b. In case of inundations.
 - c. Support of the poor and the unfortunate, — orphan asylums, free schools, asylums for the insane, the deaf, dumb, and blind, &c.
- III. *Security of person and property.*
- a. To settle disputes by proper authority, — as by a judge, mayor, justice of the peace, arbitrator, &c.
 - b. To protect the innocent, and detect criminals, — by policemen, constables, sheriffs, and the military.

IV. *Acquiring wealth.*

- a. Laying out and making streets, walks, roads, and bridges.
- b. Constructing houses, churches, public works, &c. ;
- c. Thus giving employment to mechanics and laborers, and opening a market for farmers, and
- d. Securing a flourishing business for merchants and other tradesmen.

V. *Attaining knowledge*, by means of

- a. The clergy, — sermons and lectures.
- b. Teachers, — private instruction, schools, and colleges.
- c. Newspapers, public libraries, reading-rooms.
- d. Daily intercourse, and interchange of thought, among persons of refinement and good sense, — a characteristic of the American people.

VI. *The preservation of society* requires for all these things various expenses ; hence

- a. Taxes, and,
- b. In order to enforce laws and good customs, moral, and, if need be, physical support, — good advice, good example, police, armies, &c.

32.

COTTON.

I. *Sources* from which it is obtained.

- a. Cotton-tree, fourteen to eighteen feet high, — poor wool.
- b. Nankeen or yellow wool, a celebrated variety, — from a shrub.
- c. Common wool, — from a plant, the seed being sown every year. Stem and leaf of stock dotted, black, and shaggy ; leaves pointed ; blossoms pale yellow, about the size of the flower of the cherry-tree ; seed in a case somewhat larger than a walnut. The seed-case explodes with a slight noise, and should then be picked. The wool is separated from the seed by hand, or by a machine called the cotton-gin (invented by Eli Whitney).

ney) : it is then formed into bales for shipment. In the Southern States, there are, in general, two kinds of cotton, — the upland, or short staple, and the sea-island or long staple, — the latter being fine, long, white, and very strong, and easily separated from the seed : the former is of two kinds, the nankeen, or yellow, and the green-seed, a white variety.

II. *The cotton-growing countries* are mostly warm climates, but chiefly the southern parts of the United States, Egypt, Algiers, parts of Asia, &c.III. *The amount used* yearly is immense. England alone consumes more than eighty million pounds. It is spun by machinery. One pound makes a thread sixty miles in length. The spinning-machine was invented by a Mr. High, and improved in 1775 by Richard Arkwright.IV. *The different uses* to which cotton is applied by man.

33.

THE BENEVOLENT MAN.

I. *Name some misfortunes* which may befall men. A child may lose its parents ; a man, his house by fire. A poor mechanic, the father of a large family, may become sick.II. *Consequences.* — The child is quite helpless, and obliged to beg ; the man who has lost his house becomes poor, and cannot shelter his family ; the mechanic, being unable to provide food for his family, contracts debts.III. *Assistance.* — A rich person takes the child to his home and sends him to school : citizens collect

money to build a house for him whose home was destroyed by fire, meanwhile one of them gives the family shelter until the house is built; a kind physician heals the sick mechanic gratis, and through his intercession the sick man is furnished with food and other necessities which soon restore his strength.

IV. *Gratitude* of those who have received help. The child attends to his studies, and leads a useful and virtuous life; the man, on beholding his new house, sheds tears of joy, and calls down the blessings of Heaven upon his kind neighbors; the children of the sick man surround the physician, kiss his hand, and look gratefully upon him; the wife, full of emotion, thanks him in silence.

It will be noticed that the above analysis furnishes material for three essays, one of which we give as an example.

THE BENEVOLENT MAN.

Mr. Walker, a poor laborer, who had always supported his family by honest toil, came home one evening, laid his hard-earned money on the table, and threw himself exhausted upon a chair, saying, "My dear wife and children, I do not feel well; all my limbs ache; I fear I am going to be sick."

All surround him with grave apprehensions. He is obliged to lie down upon the bed while Mrs. Walker prepares a warm cup of tea; but this proves of no avail, and the next morning he has grown worse: he can not leave his bed, and his pains become more violent. In this condition, Mr. Walker lay for three weeks; and the distress of his poor family was daily on the increase.

The good father could not, as formerly, bring in his daily earnings for the support of his family. Their small stock of provisions was soon exhausted, and all began to suffer for

provide refreshment for the sick man, and food for his wife and children. The state of Mr. Walker's health became daily more and more perilous; and his wife at last found herself obliged to call a physician. This she did with a heavy heart, for how would she pay him?

The physician came, and found Mr. Walker's sickness of a very critical nature. He prescribed some medicine, and recommended him to take nutritious food. The poor wife wept at this, and said, "Alas, doctor! how am I to procure nutritious food? For fourteen days, potatoes and dry bread have been our only food." The physician looked around the room; and as he perceived the emaciated children, and the great scantiness of every thing, he became moved with pity. "Grieve not yourselves, good people," said he: "God will not forsake you. I will charge you nothing for my trouble, and will so manage it, that you will get the medicine free." Many rich families to whom he spoke of this poor family sent them from time to time abundance of food. The gifts of those friendly persons were so many, that the poor family had now even more than they needed.

By careful nursing and the skill of the physician, Mr. Walker soon regained his health; and, as the good doctor came for the last time, all this poor, but now happy family shed tears of gratitude. The children kissed his hands; and the hearts of the thankful mother and the recovered father were so full of emotion, that they could scarcely utter a word, but thanked the good man in silence, while they looked up to heaven, and prayed in their hearts that God would bless him.

34.

THE GRATEFUL PERSON.

I. *A favor* which one may do for another. — A child

man may clothe or find employment for one in great need; a boy may assist an old lady who slips and falls upon the icy road or sidewalk.

- II. *Opportunities* of showing gratitude for these favors. — The charitable child may lose its way in the forest; the kind-hearted man may be attacked by robbers, his house may be entered by thieves, or set on fire by wicked persons; the good boy may become an orphan and grow sick.

- III. *Gratitude* shown in these cases. — The poor boy may find the lost child, and lead it home; the poor man may save the life or the property of his benefactor; the old lady may bring medicine, and wait upon the sick orphan, and find him a good home.

35.

FORGIVENESS.

- I. *Some offenses* which one may commit against another. — A scholar may speak unkindly to another while at play; a student may, without just cause, accuse another of some fault; a brother may willfully break his sister's toys.

- II. *Forgiveness.* — The offended scholar does not scold in return, or inform against the one who has spoken unkindly; the student passes the false accusation over in silence, and continues to treat the wrong-doer generously; the sister does not scold or revenge herself by breaking her brother's

- III. *Consequences.* — The scholars become fast friends; the student feels remorse for his wickedness, and endeavors to repair the wrong he has done; the brother weeps in sorrow for his unkindness, and gives part of his toys to his sister; joy of the parents.

36.

THE ENVIOUS PERSON.

- I. *Name a fortunate circumstance* which may give happiness to any one. — A person may fall heir to a fortune; a scholar may receive a beautiful reward of merit, or may advance to a higher class; a farmer's fields may be blessed with abundant crops.

- II. *Persons who may in consequence become envious.* — A poor man; a classmate; a neighbor.

- III. *How may they show their envy?* By murmuring, Why did not this fortune come to me, who need it so much? The classmate blames the teacher or the school-officer for partiality, and is so mean as to try in secret to spoil the gift. The neighbor says, A stupid man is always the most lucky; this is the case with my neighbor: he knows nothing of politics, and hardly can, on election-day, wake up his dull ideas to tell whom he will vote for; yet, plague on him! his crops

- IV. *Effects on the envious person.* — His face bears the marks of his passion; he is not beloved, but blamed or pitied by every one.

37.

LETTERS.

- I. *Definition.* — A letter is a written communication of thoughts or feelings, sent to a distant friend or other person.
- II. *Necessary qualities.* — Clean paper; freedom from blots, &c.; legibly written.
- III. *Parts.* — Date, complimentary address, body of letter, complimentary closing, signature; address, title, &c., of the person to whom the letter is to be sent; envelope, with the address repeated.

"The language of a letter should be pure and simple English, neither vulgar nor over-learned. Correctness in composition is even more essential than in conversation. In the latter, 'slips of the tongue' are often excusable; but, in writing, we are supposed to have more leisure, and therefore there is no excuse for an improper word, for the violation of a rule of syntax, or for the misspelling of a word."*

The following general form is given for the guidance of the young letter-writer: —

* "Essays on Politeness and Education."

FORM OF A LETTER.

[DATE.]

Detroit, Mich. July 14, 1864.

[COMPLIMENTARY ADDRESS.]

My dear friend, ----

[BODY OF LETTER.]

To-day a most interesting ceremony took place in this city, the particulars of which I shall now with great pleasure relate to you.

.....

.....

.....

.....

.....

.....

[COMPLIMENTARY CLOSING.]

I remain, as ever,

Your affectionate friend,

George Willson.

[ADDRESS, TITLE, &c.]

Mr. W. H. Pierce,

South Bend. Ind.

38.

A LETTER.

Subject. — A scholar is chosen by his fellow-pupils to request their teacher to take them upon a short excursion.

PLAN.

- I. The scholars still remember quite well the pleasure they enjoyed during last summer's vacation in company with their teacher.
- II. They are very happy, therefore, to call to mind the promise, that this year also he would give them a similar opportunity for enjoyment, provided they should be diligent scholars.
- III. They believe that they have done their best to win his approval, and now beg that they may in consequence realize his promise.
- IV. Name of the place which the scholars wish to select for the excursion (reasons for choosing this place).
- V. They promise to conduct themselves during the trip in every respect as good scholars, and subscribe themselves, with much respect, his dear pupils.

39.

Subject of a Letter. — Edward proposes to write to his friend George, who has sent him a problem for solution.

PLAN.

- I. Both friends had agreed at their separation to write to each other occasionally.

- II. To give interest to their correspondence, it is necessary, that, besides relating the news, they should also choose subjects for discussion: he is pleased, therefore, that George has sent him this problem.
- III. He is happy to inform his friend, that, after severe study, he has been enabled to solve the problem; then states his manner of solution.
- IV. After relating such items of news as he thinks will be of interest to his friend, he proposes the following question, and requests an answer in George's next letter: What are the dates of the births and deaths of the five most celebrated men in American history? (This question will test George's knowledge of the history of his country, and also show his judgment in selecting the greatest men of the land.)

40.

Subject. — Lucy congratulates her friend Mary on the return of her birthday.

PLAN.

- I. A year ago, these two friends were together at a young ladies' academy: since then many things have changed, but their love has remained the same.
- II. To-day, on Mary's birthday, the remembrance of her dear friend is as lively as ever; and Lucy feels herself urged to express her affection by a letter and a gift.
- III. She wishes Mary all happiness; that she may often see this day, and enjoy it in health and pleasure. Her

- IV. Lucy has made a scarf, and sends it to her dear friend as a token of her affection and a sign of her kind remembrance. When, among the many presents with which she will be favored on her birthday, the gift of her friend will figure as an inferior one, she begs her to bear in mind that the gift, however small, has come from a loving heart.
- V. She hopes for her continued friendship, and the acceptance of the gift, and assures her of undying remembrance.

41.

Subject. — William requests his friend Henry to purchase certain books for him.

PLAN.

- I. William's teacher has lately shown him his fine library; and the boy has been so delighted with it, that he is resolved to begin the collection of a small one for himself.
- II. William's father is pleased with his son's resolution, and has given him a sum of money for the purpose of carrying it out.
- III. But William lives in a village where there is no book-store; and he wishes to engage his friend Henry, who resides in the city, to make the purchase of a few books for him, names the books, and encloses a money-order.
- IV. He hopes that he may soon be able to return the favor of his friend in some way, and assures him of his affectionate regard.

OUTLINES OF COMPOSITION.

PART SECOND.

1.

ON THE ARRANGEMENT OF THE MATERIALS OF A COMPOSITION.

- I. *The division* of the subject being of greatest importance, the author, as well as the reader, is obliged to pay the closest attention to it.
- II. *The usual fault* of young writers is to compose without order, due reflection, and proper arrangement of thought. They write at random, and, by doing so, obscure their meaning, and make but a feeble impression upon the minds of their readers.
- III. *By arrangement* we are to understand the corresponding succession of the thoughts belonging to the subject: this supposes
 - a. A collection of materials or thoughts, which is obtained,
 1. By observation.
 2. By reading.
 3. By conversation.
 4. By reflection.
 - b. We proceed to arrange our thoughts,
 1. By examining them separately, according to their

2. Grouping those that are like, and putting them together under general heads;
 3. And, finally, placing the separate thoughts under each head in the order of their importance and mutual relation; always remembering that each general heading must correspond with the subject, and serve for its development.
 - c. Having acquired a certain facility, we may analyze the different divisions of the subject, and introduce additional sentences, found by reflection, until the whole subject is fully developed.
- IV. *Such an arrangement* is certainly not easy at first; but it is complete, and will teach us to *think out* a subject in a more thorough manner; and, having by practice overcome the difficulties, we shall find ourselves enabled to set down our thoughts in a systematic manner, according to the requirements of good composition.

2.

WRITING.

- I. *A young man* who writes a poor hand complains to a friend that his teacher urges him to improve his penmanship. He finds this request troublesome, thinks himself unable to become a good penman, and, in order to justify himself, mentions the fact that some eminent men do not write a very legible hand.
- II. *His friend*, who thinks good hand-writing a valuable accomplishment, endeavors to convince him of his error, and uses the following reasons to induce him to follow the advice of his teacher:—
 - a. A good hand-writing recommends a person to a stranger. In this respect, it is like neatness of dress, which makes

- b. It is the preservative of language, the business man's security, the poor boy's capital, and the ready servant of the world of mind.
- c. Bad writing requires no small amount of patience, on account of the time lost in making out the meaning.
- d. Good hand-writing is an evidence of good taste and a love of the beautiful, and thus indicates the character of the writer.
- e. It affords pleasure both to the writer and the reader.

III. *Writing* is still further worthy of our attention on account of its benefits to mankind.

- a. Before its invention, the voice of wisdom perished; but little knowledge could be acquired or preserved.
- b. With its invention, the mind of man may be almost said to have been re-created.
- c. Before its invention, the voice of man only could communicate ideas, and but a few thousand could listen; now, the whole world may read.
- d. Before its invention, the mind of one country was estranged from that of another; now, wisdom seems endowed with the gift of tongues, and, through her interpreters, speaks to all the nations.
- e. Before its invention, history and thought faded from the minds of men; since, they have become imperishable.

IV. *A practical knowledge* of this elegant art, therefore, each one should gain: for, as long as he lives, it will be to him a source of pleasure, profit, and improvement; and, after his death, it will remain a monument to his character.*

3.

READING.

- I. *In these times*, when nearly every one reads, and when the number of books is legion, the taste for

* For a few of the above ideas we are indebted to Spencer's excellent

reading certainly deserves a chapter for its consideration. The subject has its dark as well as its bright side: reading may be profitable, and also injurious.

II. *Reading is injurious,*

- a. When we read for mere pastime, and without any object in view.
- b. When we read, without choice, the good and the bad.

III. *What we should read.*

- a. Books which are instructive as well as interesting.
- b. Biography, travels, history, poetry, general literature, and religious books, especially the Holy Bible.
- c. Scientific works, which enlarge the domain of our knowledge.

IV. *How we should read.*

- a. With attention,
 1. To the substance.
 2. To the style.
- b. With pen in hand, ever ready to copy choice extracts.
- c. Never to lose sight of the end or design of the work.
- d. After perusing a book, let us ask ourselves, What benefit have we derived from it? what impression has it left on our mind? how much wiser and better are we?
- e. It will be well for two friends to read the same book together, and interrogate each other now and then, concerning the substance of their reading, when each one may express his opinion upon this or that subject. This will give new intelligence and life to each mind; for ideas are like sparks, they kindle new fires.

V. *It would be well* if everybody, especially the young, were more careful in the choice of reading: for numbers of books contain, under a handsome appearance, the poison of the soul; just as many flowers of enticing beauty have within them the poison of the body. Read, therefore, only such books as cultivate and ennoble the mind, but none that debase it.

4.

LANGUAGE.

I. *Introduction.* — Language, which constitutes the glorious pre-eminence of man over the brute, is the means by which we arrange our ideas, and reveal, by articulate sounds or sensible signs, our inmost thoughts and feelings.

II. *The influence exercised by language.*

- a. Language is a symbol of mental activity, and a medium of communication between different minds. Man is a mirror of all objects: he digests and assimilates in his mind the material furnished by his senses, and then communicates it by speech.
- b. Every people, according to its own genius, amalgamates the phonetic element with its own feelings and conceptions into organic unity. Our very thoughts are not clear and well defined until united with the symbols of speech; for,
 1. Thought crystallizes the momentum of the mind, and is then uttered by words.
 2. Speech is as much a function of thinking as breathing is of living.
- c. Speech is developed only in society; and men can neither understand themselves, nor their own ideas fully, except by trying the intelligibility of their words on one another.
- d. Mutual communication sharpens the intellectual powers; so that, with the increase of social intercourse, language gains in perfection.

III. *As language* is of such importance, great care should be bestowed upon its cultivation,

- a. To endeavor to acquire a correct pronunciation.
- b. To learn to apply the principles of grammar in our conversation.

c. To attend to these five requisites of purity and propriety in the choice of our words, —

1. The words should belong to the language we use.
2. They should be arranged in phrases and sentences according to the syntax of our language.
3. They should be employed in that sense which usage has annexed to them.
4. We should avoid obsolete terms.
5. We should reject newly-coined words, as well as those that are low and provincial.

IV. *Other means* of improving our language.

- a. Reading good authors.
- b. Conversation with persons of refined taste.
- c. Practical exercises, as loud reading, &c.
- d. Attention to purity of heart and mind, by which we shall learn to prize noble words, refined ideas, pure thoughts, and despise what is vulgar in thought and conversation.

V. *Conclusion.* — Such care will be richly rewarded by the advantages and pleasure we shall derive, by the esteem of our companions, and especially by the approbation of Him who gave language to man, for no other purpose than that it should serve as an instrumentality to promote his temporal and eternal happiness.

5.

GOOD BOOKS THE BEST COMPANIONS.

I. *Man is by nature social.* — He looks for his equals, either to amuse himself, or to enjoy the advantages of conversation.

II. *This social companionship* is, however, attended with many disappointments and inconveniences. It often costs money, and wastes still more precious time. And, instead of satisfying his wishes and expectations, man often finds himself sadly disappointed in the character and disposition of those persons on whom he relied. Sad delusions are generally the result of inexperience: we should, therefore, be on our guard in the choice of companions.

III. *Good books* are companions in whom we may confide.

- a. It is true that they, too, cost money, but not so much as false friends: moreover, once in possession of them, they are always ours, never prove faithless.
- b. We may consult them at any time; for they are ever ready to amuse and instruct. Even on our travels, they are cheap and useful companions. Are we tired of them? We may lay them aside, without fear of offence.
- c. If, during our reading, we find a beautiful, important, or difficult passage, we may dwell and reflect on it at pleasure, without becoming tedious or burdensome to any one; while in society we are obliged to submit to the customary rules, which often compel us to sacrifice our inclinations for the sake of pleasing our companions.
- d. If we are not pleased with a passage, we may express our disapprobation, and mentally confute it, without running the risk of giving offence. In society, it is for the most part quite otherwise, which made Mrs. Hale exclaim, —

“The burning soul, the burdened mind,
In books alone companions find.”

IV. *Our constant endeavor* should then be to procure good books; for they not only give testimony of the tendency of our mind, but they are also admirable companions, which enlighten, instruct, and

6.

THE TONGUE.

The most useful and the most hurtful member of the human body.

I. *Æsop* was once ordered to buy the best article the market afforded, and he brought home a tongue: on another occasion, when ordered to buy the worst, he again brought a tongue.

a. The tongue, capable of rendering the greatest services in favor of all that is noble and good, is likewise the source of much evil.

II. *The principal organ* of the sense of taste.

a. It is, therefore, the medium of our sensations of pleasure in eating and drinking; and consequently gives encouragement to the art of cookery, and promotes the interests of commerce by its fondness for spices, &c., from distant countries.

b. But it also encourages the desire for dainties, revelry, drunkenness, lavishness, &c. It may even reduce men to a state of poverty, — Apicius. And, according to Shakspeare,

“Dainty bits
Make rich the ribs, but bankrupt quite the wit.”

III. *The organ of speech.*

A. Its beneficial effects: —

a. It enables us to express our sensations of joy, grief, &c., not in mere rough, abrupt sounds, as animals, but by articulate words, figurative language, foreign tongues.

b. It is the chief medium of the culture of the mind, awakening and animating the slumbering thought.

c. It enables us to make known our wants and desires; to console, advise, warn, and defend those who are in

d. It is the organ of eloquence, the true guardian of free institutions, — Greece and Rome, Demosthenes and Cicero; Great Britain and Ireland, Burke, Pitt, and O’Connell; the United States, Henry, Webster, and Clay.

e. From the tongue, life receives its most attractive charm, conversation.

f. It enables us to worship God in hymns of praise, —

“The songs that flowed on Zion’s hill
Are chanted in God’s temples still.”

g. Without the tongue, there would be no words; consequently, no written language, no books.

B. Its hurtful effects: —

a. It is the instrument of lying, deceit, backbiting, calumny, indiscretion, wicked instigation, and flattery; and the poet is right in saying, —

“There is a lust in man no charm can tame,
Of loudly publishing his neighbor’s shame:
On eagle’s wings immortal, scandals fly;
While virtue’s actions are but born to die.”

b. By its means, persons have disgraced themselves by singing vicious songs.

c. By its means, demagogues pervert the truth, and sow the infernal seed of discord in peaceful communities.

IV. *Be cautious, therefore,* in using your tongue: it is the source of much good, but also of much evil. Keep it in proper bounds, and bear in mind that man has to render an account of every idle word. “Speak little, but think much;” for “many words and good judgment seldom go together,” and “speaking is very different from thinking.”

7.

NO MEMORIES SO PLEASING AS THOSE OF CHILDHOOD.

- I. *Man seldom understands* how to live in the present. Future and past (hope and remembrance) are the favorite subjects of his contemplation. This we find to be more or less the case in every stage of life. To live in the future is more peculiar to the time of youth; to live in the past, more to that of advanced age.
- II. *Experience teaches*, that, from the age of manhood, the gray-haired sire keeps in remembrance the pleasant rather than the gloomy hours. As children, we easily forget sorrow and pleasure; but, when we become older, we remember the joys more than the sorrows of our younger days, and dwell with delight upon them.
- III. *How can this be explained?*
 - a. Negatively. Not because the pleasures of childhood are greater; for who still possesses in later age a real desire and taste for the merriments of children? Who wishes to engage in them? It is true we look at the play of children with delight; but we never cherish the least wish to exchange them for those joys which we are now capable of feeling. If we compare the higher enjoyments of the time of youth with those of manhood, we shall see at once that those of age are superior. And yet the remembrance of the joys of childhood is exceedingly beautiful.
- IV. *The cause* must lie in something else.
 - a. Children are more innocent: they have no idea of the moral depravity of man. Every thing appears to them in pleasing colors: they know nothing, in fact, of human

- of childhood is seldom connected with repentance for past wickedness; or, rather, it stands out in sweet contrast from the darker life of our after-years.
- b. In the years of childhood, the first sense of feeling for the beautiful manifests itself; and the memory of this pleasure is of lasting sweetness. As these are our first joys, they are the bases of all that succeed, and this explains their deep imprint upon the memory.
 - c. Children easily forget trouble, and rather prefer to dwell upon pleasing transactions; and these thus make an impress upon their minds which even the latest time cannot efface.
 - d. The years of childhood are the years of hopes. Frequent changes, varieties, promotions from class to class in school, even the constant growth of mind and body, keep life continually new.
 - e. The child needs little to make him happy. His joys are cheap: he is free from cares, for his parents provide for him.
- V. *On account of observations such as these* it is that we are so pleased to think of the time of childhood: and it was thus the ancients formed their ideas of the golden age, which was but the age of childhood.

8.

THE NOBLEST ENJOYMENT OF YOUTH.

- I. *Man is not created for continual work.* His mind is naturally inclined to partake of enjoyment.
 - a. This enjoyment affords strength to mind and body. We should, therefore, not abstain from the delights of innocent pleasure. Every age should partake of them,—youth as well as manhood.
 - b. But we frequently commit faults in the pursuit of pleas-

II. *Which are the noblest enjoyments of youth?*

- a. All pleasures do not fulfil their promise. Many leave a great emptiness behind them, and fill the soul, sooner or later, with deep remorse. These are the sensual pleasures, many of which are incompatible with innocence and virtue.
- b. Among the noblest enjoyments of youth are reckoned, —
 1. The joys which Nature affords, — a pleasant evening's walk, or a walk on a bright spring or summer's morning, a little traveling on foot, the cultivation of flowers, &c.
 2. The joys which we derive from agreeable companions and pleasant conversation.
 3. The joys which arise from observing our advancement in knowledge, from the conviction that we learn with more ease than formerly, and that our labors are crowned with better success.
 4. The joys we feel on knowing that we daily advance in virtue, goodness, morality.
 5. The joys which the approbation of good men affords.

III. *These joys possess the excellent qualities, that,*

- a. They are attainable by all, poor and wealthy.
- b. They leave after them no sorrow.

Remember the golden maxim, —

"Enjoy thyself, but sin not."

9.

LIFE IS A JOURNEY.

- I. *The life of man* is frequently compared to different things, — as, the seasons; the divisions of the day; a tree which grows, blossoms, bears fruit, and

II. *Man's life* may also be compared to a journey.

a. In general, —

1. As the traveler has a destination in view, so is there fixed before man during his earthly pilgrimage a twofold object, — one planted by Nature; namely, death: the other, by himself; namely, the station which, by his exertions, he intends to reach.
2. The journey of one traveler is pleasant, and free from all cares; that of another is quite the contrary. So in the life of man. On one, Fortune smiles from the very cradle; on another, she always looks coldly.
3. The traveler needs a guide: man needs faithful friends.

A. The life of the child.

- a. The traveler begins his journey without knowing what awaits him: the child begins life in equal ignorance.
- b. At the outset, every thing looks hopeful to the traveler: the child also enjoys the present, and indulges in glowing anticipations of the future.
- c. Unacquainted with the road, the traveler at first needs way-marks: the child also needs help to guide him.

B. The life of the youth.

- a. After a cheerful journey, the traveler inquires for the best and nearest route to the next station: so the youth, after the time of play has passed, enters a new state of life, and tries to prepare himself for it.
- b. Relying more on himself, the traveler tries to proceed without guides: the youth, too, begins to rely on his own strength.
- c. Striving to advance too quickly, the traveler becomes easily exhausted: so the youth, when ambition spurs him on.
- d. The traveler grows lonesome: he looks for associates, but, from want of experience, often finds himself disappointed in his companions. The youth also seeks for friends, but often finds flatterers and deceivers, who take away his good name and his virtue.

C. The life of man in his prime.

- a. More prudent by experience, the traveler goes forward, and, in spite of obstacles, never loses sight of his destination. Man, too, meets difficulties: but, instead of being dismayed by them, he is rather stimulated to make new exertions, till he has attained his end; namely, a position of honor and respect in society, where he may do good, both for himself and for his fellow-men.

D. The life of the old man.

- a. On account of the toils of his journey, the traveler has become weary, and longs for repose. Even so with the old man, — the staff with which he once played is now his necessary support; but he is consoled with the reflection that the troubles of life are past, the battle is fought, and he has come off victorious: now he may live on the remembrance of his good deeds, till death leads him gently to a better land.

10.

UTILITY OF TRAVELING.

- I. *In our day, people travel much* more than formerly, — some on business, some to gain information, and some to recruit their minds and bodies.

II. *The advantages of travel* are manifold.

A. In regard to the traveler himself,

- a. He strengthens his mind and body by a change of air.
- b. He learns to know men in their different modes of life, and thereby cultivates his mind and refines his taste.
- c. It forms his character.
 1. He comes into contact with men of different dispositions and habits, and thus learns their peculiarities, draws comparisons, adopts the good, and

2. The more he knows of men, the more his prejudices disappear.
3. He finds so many men with good qualities, that he becomes convinced that mankind is not so depraved as some would have him believe.
4. Frequent dangers and accidents, the usual accompaniments of travel, strengthen the character and fortify the mind.
5. He becomes more contented with his country, and more attached to its laws and institutions, especially if he is an American.
6. It affords him pleasant recollections, and furnishes his mind with useful thought. What we learn from observation makes a deeper impression on our minds than what we learn from the narrations of others.

B. In regard to others.

- a. Traveling has been the means of making important discoveries (instances).
- b. The judicious traveler learns from foreign people many beautiful and useful things, with which he may acquaint his own countrymen; as organizations, laws, manner of living, useful inventions, customs worthy of imitation (instances).
- c. Promotion of general intercourse between the inhabitants of different countries, and advantages of the same.

C. Particularly in regard to motives of travel.

- a. On business, political negotiations, &c.
 1. By being present in person, business relating to commerce, the nation, or to family affairs, may be conducted with greater safety than by letter.
 2. The merchant derives particular advantage from it, in the extension of his trade, business connections, &c.
 3. By traveling, threatening dangers may be warded off, — bankruptcy, money-crises, &c.

11.

DIFFERENT KINDS AND MODES OF TRAVEL.

I. *Travels are journeys* from place to place. Most people are fond of traveling, particularly the young: in advanced age, this inclination seems to diminish. Why?

II. *Travels may be classified* according to the purpose for which they are undertaken.

A. Travels on business.

- a. Merchants travel to sell or buy, or to extend their commercial relations.
- b. Officers of the State, ambassadors, &c., travel in the service of their governments.
- c. Others travel on account of family relations; as sickness or death of friends, inheritance of property, &c.

B. Travels for mere pleasure, or for the sake of recruiting health.

- a. To watering-places.
- b. To hilly countries.
- c. To warmer or more bracing climates, &c.

C. Travels for information.

- a. Scholars travel to consult libraries, examine monuments, &c.
- b. Artists, to visit museums of paintings and sculpture, or other works of art.
- c. These and others also desire to study man in his various modes of life, and to see the manifold charms of Nature, both in their own and in foreign countries.
- d. Voyages are made on sea to obtain information concerning new places (Columbus, Vasco de Gama, Magellan, Cook, Parry, Kane), and on land for the same purpose (Munroe Park, Bruce, Humboldt).

II. *Different modes of travel.*

- a. On water.
 1. Inland navigation, — on rivers, lakes, and canals.
 2. Sea-voyages.
- b. On land.
 1. Afoot.
 2. On horseback, or on camels.
 3. Riding in a carriage, stage, sleigh, reindeer-sledge, &c.
 4. On the railroad-cars.
- c. In the air.
 1. In balloons.
 2. Flying-machines.

IV. *Examine the excellence and the defects* of these various modes of travel, the fitness of each for the different purposes of travel, and the influence which they exercise upon the advancement of civilization.

12.

TRAVEL ON FOOT.

I. *Traveling on foot* has fallen into disrepute. At a time when steamboats and steam-carriages facilitate traveling in every way, almost everybody rides, and, as a general thing, looks with contempt on him who walks. And yet traveling on foot is, in many particulars, to be preferred to any other mode.

II. *To whom it may be recommended.*

- a. To young persons. He who is vigorous should travel on foot, and confide in his strength, which is increased by

- b. To those whose mode of life requires much sitting or confinement. They need quick movement on foot, to purify and invigorate the lungs, and prevent depression of spirits.
- c. To the naturalist. He who hastens over Nature does not enjoy it, or observe its most instructive details.

III. *General advantages of traveling on foot.*

- a. It furnishes us with more exact information concerning localities, men, and countries; the observer finding himself restricted by no obstacles, such as continually impede those traveling by the ordinary means.
- b. It promotes independence, reveals our inherent strength, and teaches us the proper use of both.
- c. It invigorates the body, elevates the mind, fortifies health, and gives to life new charms.
- d. It is, besides, liable to fewer dangers than other modes of travel.

IV. *Conclusion.* He who travels for the sake of pleasure, recreation, and information, will, if his health permit, do well to travel as much as possible on foot.

13.

TRAVELING WITH PROFIT.

- I. *Traveling may afford much pleasure and advantage:* still, it happens very often that he who sets out as a fool returns as such.
- II. *The question arises,* What is required in order to travel with advantage?
 - a. The obstacles to the pleasures, and sometimes even to the advantages, of travel, are,—
 - 1. A feeble constitution; for there are many hardships connected with traveling. (Name some of them.)
 - 2. Want of money

- b. The utility and pleasure of traveling is promoted,
 - 1. By a proper preparation; as, among others, a knowledge of the language of the people among whom we propose to travel.
 - 2. A knowledge of the geography and statistics, as well as the form of government, and the most important laws, of the country in which we are about to travel.
 - 3. Preliminary information concerning the most remarkable scenes and curiosities we wish to visit.
 - 4. Recommendatory letters from prominent and respectable persons, to insure our welcome among strangers.
- c. Precautions to be taken:—
 - 1. In hotels, it is sometimes well to give our valuables into the safe keeping of the landlord.
 - 2. To be on our guard in forming new acquaintances (smooth-faced rogues, &c.).
 - 3. To be well acquainted with the dangers commonly experienced in traveling.
 - 4. To keep a diary, or daily record of events.

III. *He who travels* in such a manner may be sure that he travels not only with advantage, but that he also enjoys the pleasures which traveling is able to afford. He who neglects these precautions is liable to meet with difficulties and disappointments.

14.

KEEPING A DIARY.

- I. *Memory* is the storehouse of many beautiful ideas and pleasant thoughts.
 - a. This storehouse may have its riches increased, if we accustom ourselves to keep a diary.

- b. A diary is a book in which we write down remarkable occurrences, as well as observations, thoughts, and actions worthy of remembrance.

II. *How a diary* of this kind may realize its design.
— It is to be observed, in the first place, that the book is intended solely for him who keeps it: if written for the eye of another, much of the spirit of truth and simplicity which should characterize such a work will be lost.

III. *What we should, and what we should not, write* in a diary.

- a. Nothing insignificant or commonplace, which would be only a loss of time.
b. There are two classes of subjects which may properly receive attention in a well-kept diary: —

A. As memory begins to fail in later years, we should note, —

- a. The occurrences of our own life, which, at some future day, may be of service or interest to us or to our family; as changes from one occupation in life to another, promotions in class and other honors at school or college, our chief employments and those which are occasional, short journeys or more extended travels, new acquaintances, important family events, marriages, sickness, deaths, births, &c.
b. Remarkable occurrences concerning our dwelling-places, or things round about us, which may form the materials of subsequent history.

B. Besides these occurrences, we should note with care, —

- a. Our wishes, perceptions, and feelings.
b. Our opinions of events, men, books, &c.
c. Occasional thoughts, ideas, and aspirations.
d. Reflections on our own thoughts, words, and actions, and on those of others.

IV. *The diary is for ourselves*; otherwise it may become the slave of our vanity, and serve only to make us hypocrites: we should therefore write, —

- a. With impartial truth and candor towards ourselves, endeavoring, in its privacy, to expose and correct our faults, as well as to note our good thoughts, words, and actions.
b. With brevity, writing only sufficient to recall the past to our memory.

V. *The benefits* to be derived from keeping a diary: —

- a. It affords from time to time an agreeable recreation from severe mental toil.
b. It affords pleasing recollections for the future.
c. In important matters, it aids the memory.
d. By leading us to reflect upon our own actions and thoughts, it gives us a more correct knowledge of ourselves, and leads us to avoid faults, and take greater precautions in our actions.
e. It enables us to form more reasonable and charitable judgments of others.

15.

CONCERNING THE RIGHT OF YOUNG PERSONS TO JUDGE OF THEIR ELDERS.

I. *In our day*, we often hear persons complain, and not without reason, of the forward and decisive judgments of young men. Many affirm that young persons have too much liberty, and talk about things which are beyond their experience.

- a. On the other hand, older persons frequently commit the error of altogether denying to the young the right of forming judgments concerning matters of general inter-

b. What idea does the term "judgment" convey to the mind?

1. It certainly does not mean the same as "opinion;" for no one could forbid another, young or old, to have an opinion.

2. "To judge" means to have and to utter an opinion in a positive and decisive manner.

II. *Is it allowed for young persons to judge, in any manner, of the actions of others? Certainly.*

A. In general:—

a. The faculty of judgment belongs to man, for God has given it to him; and it would be wrong not to use it. Its proper use serves to develop the mind. The young man, therefore, as well as the old, has the right to judge.

b. If he has the right to judge, he must have the right to express his judgment in words; for the gift of language is also his.

c. It has never been denied to the young man to form judgments concerning those of equal age. Young persons associating with one another often know each other's dispositions better than older persons, even better than their parents and teachers.

d. But young persons have also the right to judge, in some cases, concerning older persons.

1. The young man who devotes himself to study, who not only loves to read good books, but also gives his mind to reflection, often possesses a higher culture of intellect than older persons.

2. Besides, elderly persons sometimes cling too much to views and opinions of the past.

B. But not in all cases may youth pass decisive judgment, or endeavor to make their views prevail.

a. Not in things beyond their experience. Many actions present themselves to a young person's mind, without his being yet able to fathom their nature. His judgment must always keep pace with his knowledge.

b. By acting in the contrary manner, he oversteps the limits drawn by his Creator. Besides, these rash judgments are often injurious to his best interests.

III. *Of what nature should be the judgments of the young?*

A. Concerning younger persons:—

a. Impartial and just.

b. Not wounding the feelings, or bitter in their nature.

c. Gentle and charitable, considering that he himself is yet young, and liable to err.

B. Concerning older persons:—

a. Not too forward.

b. Let others judge first, and listen attentively to them.

c. To form his judgments upon those of older and wiser persons.

d. To utter his views with becoming diffidence, and ask for information in case he is wrong.

e. Not to be rash, not to speak without due reflection, and always with that modesty so becoming to the young in the presence of their elders.

IV. *Complaints would disappear* if the young would keep themselves within these bounds: the prejudice against their forwardness would soon cease, and there would be no need for them to yield their right of thinking and speaking, upon all proper occasions, concerning matters of general interest.

16.

REGULATIONS OF A COMMUNITY.

I. *What is a community?*

a. An association or collection of many families, acting in harmony for the common good.

- b. Their objects are: mutual aid in danger, security of person and property, greater facilities for obtaining temporal and eternal happiness, and better means of acquiring all the necessities and good things of life, especially useful knowledge.

II. *Mutual relief in danger.*

- a. On the outbreak of fire, and other sudden calamities.
Fire-engines and other means of assistance.
- b. Life and fire insurance companies.
- c. Support of the poor, orphans, &c.

III. *Security of person and property.*

- a. Adjustment of disputes by persons of authority, as mayor, justice of the peace, arbitrator, &c.
- b. The punishment of thieves and other public offenders.
- c. Consequently constables, police, and, in great emergencies, the military.

IV. *Greater facilities in acquiring temporal goods.*

- a. The building and preservation of roads, bridges, &c.
- b. The building of houses, churches, and other public works.
- c. All of which afford employment for many hands.

V. *Better means of obtaining happiness and useful knowledge.*

- a. By the clergy and other public speakers, — sermons, lectures, &c.
- b. By teachers, — education of youth.
- c. By the public press, — newspapers, magazines, &c.
- d. By public libraries, reading-rooms, &c.
- e. By daily intercourse, and interchange of thought, among persons of varied experience.

VI. *The maintenance of these regulations requires money; therefore,*

- a. Taxes.

“Then growing communities rear their heads,
And gathering crowds expand,
Far as my fancy’s vision spreads,
O’er many a boundless land;
Till what was once a world of savage strife
Teems with the richest gifts of social life.”

PAULDING.

17.

THE EDUCATION OF SPARTA COMPARED WITH OURS.

I. *Introduction.*

- a. State of Sparta before Lycurgus.
- b. Design of his regulations.
- c. His prescriptions in regard to education.

II. *General comparison.*

- a. With us, the responsibilities of education rest with the parents: among the Spartans, it was a concern of the State. (Give historical facts.)
- b. The principal aim of the Spartans was to train up youth as warriors: with us, the end of education is to prepare them to live well, also for business and public life.

III. *Particular regulations.*

- a. For boys: they remained till their seventh year in the paternal home, then they were placed in the houses of public education (living together in common).
- b. With us, it depends on the parent or guardian where the child shall be educated.

IV. *Physical training.*

- a. Before their seventh year, the boys had to submit to great severities and hardships. In what manner do parents treat children of that age in our country?
- b. From their seventh year, their patience and fortitude were most severely tested on the occasions of a certain festival celebrated in honor of Diana. (Give description from history.)

V. *Intellectual culture.*

(What we call learning, or erudition, was unknown to the Spartans.)

- a. Their education, properly speaking, was only an apprenticeship to obedience.
- b. The young men and boys were allowed to be present at the public meetings of their elders, as being real schools of temperance and wisdom. There they heard discourses on grave and interesting matters.
- c. The study of deceit was considered honorable. (Give historical instances.)

These facts show the weakness of human reason when not guided by the light of revelation and Christian principle.

- d. Their study of silence. At the moment when the boy entered the dining-hall, the elder addressed him in these words: "Nothing which is spoken here must be heard out there" (pointing to the door). How is it with us?
- e. For girls: they were accustomed to manual labor, gymnastic exercises, &c.; but they knew nothing of schools, toilet, dance, or balls. How with us?

VI. *Point out what we Americans may adopt from the Spartan system of education.*

18.

ON THE PROPER USE OF TIME.

(After sentences of Confucius.)

I. *Introduction.*

- a. Short is the life of man.
- b. Yet many live as though death were at a great distance.
- c. Time is all important, and we must use it wisely. How

II. *Let the sentences of Confucius guide us in answering this question.*

a. Threefold is the stride of Time: future, present, past.

1. "Loitering slow the Future creepeth;"
(What does this mean?)
"Impatience, fret howe'er she may,
Can not speed the tardy goer."
2. "Arrow-swift the Present sweepeth;
Fear and doubt, that crave delay,
Ne'er can make the fleet one slower."
(What does this mean?)
3. "And motionless for ever stands the Past;
Nor one spell repentance knows,
To stir the still one from repose." (Meaning).

b. Therefore use Time wisely, thus:—

"If thou wouldst, wise and happy, see
Life's solemn journey close for thee,"

1. "The Loiterer's counsel thou wilt heed,
Though readier tools must shape the deed."
2. That is, when you undertake any thing of importance, *consider* the consequences which it may produce; but, if you are *convinced* that it should be done, do it at once, and never wait till "Time may show a better plan."

c. "Take not for thy friend the fleeting one." That is, do not live for the mere present; remember also the future.

1. Cultivate thy mind in thy youth, while it is yet plastic. Develop thy talents (intellectual and moral), even at the cost of much trouble and self-denial.
2. When the time of education is passed, then live not for pleasure only, but also for labor. *Remember the creeping future.*

d. "Do not make the motionless thy foe." That is, act so that at some future day you may not be ashamed of

III. *May, then, the Future, loitering creep,*

The Present swift as arrow sweep,
And motionless the Past for ever stand ;

(Provided we have sown well in the spring-time of life.)

"Sure of the spring that warms them into birth,
The golden seeds thou trustest to the earth ;
And dost thou doubt the eternal spring sublime,
For deeds, the deeds which wisdom sows in time?"

19.

EVERY ONE THE ARCHITECT OF HIS OWN FORTUNE.

I. *Introduction.*

- a. Men often complain of their fate ; sometimes murmuring against their fellow-men, and sometimes even against God himself.
- b. As it is evident that man's interior happiness depends upon himself, we shall speak only of that which is exterior.

II. *In what external happiness consists.*

- a. In health of body.
 - b. In a reasonable amount of wealth.
 - c. In the honor and esteem of others.
 - d. In domestic happiness.
 - e. In social enjoyments.
- A. To all these man himself may add much ; for there exists a natural connection between our exertions and our success here, as everywhere else ; effects corresponding to their causes. Though man is not lord over every casualty or fate which a higher hand may send him, still his own actions exercise a visible influence upon them.

a. Health of body.

It is true that many men are infirm and sickly by nature, some even from their very infancy ; but

- b. A regular mode of living, a proper distribution of time between labor and recreation, promotes health, while the opposite course enfeebles it.
- c. Aim after a proper degree of temporal prosperity. Riches are not necessary in order to be happy ; but a person should have a competency. Precaution in the choice of vocation, skillfulness, love of order, and industry, add much to success in this.
- d. The acquisition of honor and esteem depends entirely upon our own deportment. Man, in whatever position he may be placed, will be respected if he respects himself.
- e. To have domestic happiness, endeavor to lead a virtuous life ; for that only can afford true joy, and peace of mind.
- f. In regard to social enjoyments, try to "be all to all."

III. *Consider not your fellow-men* or your Creator as the cause of your fate if things do not go according to your wishes : the causes are, for the most part, within yourself ; and, if they are not, remember that God's ways are mysterious, and that he very often chastens those whom he loves.

20.

KNOWLEDGE IS THE BEST RICHES.

I. *Introduction.*

- a. The majority of men aim after riches. By this they understand an abundance of earthly goods : but the word may have a more general signification ; namely, the possession of whatever is worthy of desire, as

- b. An abundance of earthly goods affords, indeed, numerous advantages. (Mention some things that are really desirable, which the wealthy may obtain, and which the poor are deprived of.)

II. *The best riches consist,*

- a. Not in earthly goods ; for,
1. We may easily lose them by accident.
 2. If not gained by self-exertion, we can claim no merit in their possession.
 3. To what consideration are they entitled who have obtained their riches by their own exertions ?
 4. If acquired in an unlawful manner, they can not be called true riches.
 5. Riches are frequently misused : in what manner ?
- b. Knowledge is the best riches ; for,
1. We owe it to self-exertion ; and it therefore entitles us to the esteem of others.
 2. Neither accident nor force can snatch it from us.
 3. It secures to the poor a certain independence.
(Artists, mechanics, — what places may they occupy in society ?)

III. *The results of the possession of knowledge are : —*

- a. The possessor is able to add to the pleasures of life.
- b. He is enabled to fulfil the duties of life with greater facility.
- c. Also to please and benefit himself and others.
- d. Knowledge elevates the mind, and makes man, as it were, a higher kind of being.
- e. It prevents weariness by giving us a pleasant mode of occupying our time.
- f. It procures the respect of others, while the rich dunce is despised.

IV. *The young man who wishes to become truly rich, therefore, besides aiming after worldly goods, will seek also for wisdom ; for that*

“Extol not riches, then, the toil of fools,
The wise man’s cumbrance if not snare, more apt
To slacken virtue, and abate her edge,
Than prompt her to do aught may merit praise.”

MILTON.

21.

EARLY RISING.

“Early to bed and early to rise
Maketh man healthy, wealthy, and wise.”

I. *Introduction.*

- a. Most persons wish to live long : they can add much to the length of their lives by sleeping less ; for only he who is awake and occupied can be truly said to live.
- b. It is true that sleep is necessary for the renewal of strength ; but too much sleep is injurious to health, and robs us of a portion of time which should be better employed.
- c. The question therefore arises, whether we shall prolong our time by working late into the night, or by rising early in the morning. Night is appointed for rest ; day for labor : this is the order of nature. The old adage is true, *Aurora musis amica* ; that is, the morning hours are best for useful and earnest labor.

II. *Advantages of early rising.*

A. It is useful, —

- a. For the health of the body. (Show how, and also the unhealthfulness of late rising.)
- b. For the mind ; which is then fresh, cheerful, and capable of studying with great ease.
- c. A person is not yet distracted with the cares of the day.
- d. He thus gains time for study ; consequently,
- e. He has more interior peace and contentment.
- f. He can do much ; for a long day is before him. (Show

- g. Persons living in certain conditions of life are obliged to rise early, in order to maintain their good standing with their employers, or to superintend their affairs, — artisans, owners of manufactories, certain public officers, &c.

B. It is pleasant.

- a. *Acti laboris jucundi*, the night's rest is sweetened by the thought that the labors of the day have been well done; and they are the sooner and the better done when we have begun early.
- b. The morning is the most beautiful part of the day: it is delightful,
1. To behold the rising sun and the sparkling dews.
 2. To breathe the refreshing and invigorating air.
 3. To listen to the warbling of the birds.
 4. And to smell the sweet fragrance of the flowers.
- c. He who loses the morning loses the loveliest and purest joys of earth, besides wasting his time and injuring his health.

Let us then remember our motto, —

"Early to bed and early to rise
Maketh man healthy, wealthy, and wise."

22.

DUTIES OF THE STUDENT TO THE INSTITUTION IN WHICH HE HAS RECEIVED HIS EDUCATION.

- I. *The reputation of an institution* depends, for the most part, on the proper management of its authorities.

- a. In the erection of spacious and comfortable buildings, laying out play-grounds, &c.
- b. In a proper course of instruction.

- II. *But the student also may add to or take from its reputation.* His deportment may elevate or lower the estimation in which the institution is held by the public.

A. By his behavior at the institution.

- a. In observing its rules and regulations, bearing in mind that they are made for nothing else than to promote his own interest.
- b. In being diligent in his studies, and punctual in his recitations.
- c. In always giving a good example to his fellow-students, especially the younger ones.
- d. In retaining his esteem for his teachers, whose labors and pains are sometimes too quickly forgotten.

B. By his behavior away from the institution.

- a. In showing a constant zeal for the cause of education.
- b. In considering the instruction he has received as only the foundation on which his intellectual edifice is to be reared.
- c. In endeavoring to make the best use of his acquirements.

- III. *As the student owes much* to the institution where he was educated, he is bound

- a. To recommend it to others; and,
- b. To defend it if calumniated.

- IV. *Advantages reaped* by the student who has acted in conformity with the spirit of the institution; consequent gratitude.

23.

ON THE ABUSE OF THE TRANSLATION OF THE CLASSICS.

- I. *The design of translation* in general.

- a. A writer translates a work from a foreign tongue into his own in order to procure for his countrymen the enjoy-

ment and instruction which it has afforded those for whom it was originally written.

- b. It seems decidedly improper to translate books to be used by students in assisting them in their recitations.

II. *Such translations are injurious* to the student: first,

A. In regard to the discipline of the mind.

- a. They hinder the application of its faculties, and habituate it to pass quickly over passages best adapted to sharpen the powers of reasoning and to cultivate the taste.
- b. They hinder solid knowledge, and prevent real progress in the mastery of the language.
- c. Depending on translations, the student gradually loses his elasticity of mind, and soon falls into habits of idleness.
- d. It is injurious to the importance of public instruction; for the student imagines himself in no need of the explanations of his teacher, and gives away to distraction in class-hours.

B. In regard to morality.

- a. The teacher is deceived, and the character of the student is clouded by untruthfulness.
- b. They give to the student more leisure, which is seldom applied to self-improvement.

C. In regard to other evils.

- a. They deprive the student of the intellectual pleasure of self-exertion.
- b. Also of manly self-confidence.

III. *Conclusion.* — Cases in which they may be allowed.

- A. They may serve to verify or to correct translations already made by the student, and to enable him to read from the original a more fluent and graceful translation.

B. This may be allowed to students,

- a. Who have already made considerable progress, and who wish to enter more fully into the spirit of the original;

- b. To those who possess sufficient firmness of character not to allow themselves to submit to self-deception.

- C. As such students are rarely found, it is better not to encourage the use of translations in the study of the classics.

24.

ON THE PROPER USE OF VACATION.

I. *Introduction.*

- a. After long and arduous labors, man needs to recruit himself: nature requires it.
- b. For this purpose, the Christian Church has instituted the Sunday and the festival. Besides these, there is given to the student at the close of each year the time of vacation.
- c. But it not unfrequently happens that some students abuse this salutary season in the same manner as certain persons abuse the Sunday and the festival.

II. *How, then, should the student spend his vacation?*

- a. Simply according to the design for which it was intended.
 - 1. Namely, to afford to student and teacher an opportunity to recruit their health and refresh their minds.

A. The design of vacation is not for,

- a. Entire absence of intellectual occupation. That would be waste of time, of which an intelligent student will not be guilty.
- b. Nor is it for mere sensual pleasure; for this, instead of strengthening, rather tends to weaken and enervate, both mind and body.

B. Vacation should afford, —

- a. Rest from the severities of accustomed labor.

- b. An opportunity for voluntary and spontaneous activity, in which the best qualities of character and genius may manifest themselves.
- c. Also a time for enjoyments suited to the taste of the young man, — the pleasures of home, the companionship of relatives and friends among the scenes hallowed by the recollections of youth.

C. The design of this happy time will be answered, —

- a. Not by idleness: this would injure the tone of the mental and moral character, and, in the end, afford no real pleasure.
- b. To accustom himself to regularity, it is well for the student to draw up a plan for at least a portion of his time.
 - 1. To solve certain difficulties in his studies which had given him trouble.
 - 2. To make up something lacking in one branch or another.
 - 3. To read some instructive work not used in his classes.
 - 4. To devote himself to some favorite science, especially to become acquainted with that branch or profession which he intends to make the object of his pursuit during life.
 - 5. To read the best current or classical English literature.

D. But vacation is especially a time of rest and recreation: among its enjoyments are, —

- a. The beauties of natural scenery, walks, gymnastic exercises, games, &c.
- b. Short journeys (the best are made on foot) to visit remarkable places, to meet friends or relatives, "to do good and to get good."

III. *Vacation thus spent* makes the student cheerful, leaves no room for remorse, elevates the mind, gives health to the body, and invigorates the whole man for the intellectual labors of the new year.

25.

UTILITY OF THE STUDY OF NATURAL HISTORY.

I. *This science is the history of all that is in Nature*, comprehending the description and classification of animals, vegetables, and minerals.

As no age has paid greater attention to the science than ours, we will endeavor to define its influence upon man.

II. *Treatise.*

A. Relating to the body.

- a. Being much in the open air strengthens the body, and promotes the regular exercise of its functions.
- b. Also improves the acuteness of the senses.

B. Relating to the mind.

- a. It improves the faculty of thinking by cultivating, —
 - 1. The perception.
 - 2. The reason.
 - 3. The memory.
- b. It checks, —
 - 1. Ignorance.
 - 2. Superstition.
 - 3. Infidelity; for its study leads to God, showing his power, his wisdom, his goodness.

III. *The study of natural history* is very instructive and interesting; for it teaches the diversity and characteristics of animals, plants, and minerals.

A. Regarding the functions and habits of animals.

- a. Some prey upon other animals.
- b. Some live upon plants alone, and
- c. Some partly on animal, and partly on vegetable food.
- d. Some evince feelings of attachment for one another, and

- e. Others are unsocial, and prefer solitude. They are all subject to man.

"Heaven from all creatures hides the book of fate:
From brutes what men, from men what spirits know."
POPE.

B. Relating to plants.

- a. What a world of wonder do they present to our senses!
b. What beauty and magnificence in their different species, especially in that of the flowers!
c. What admiration must we have even for the weakness of the latter!

C. Relating to minerals.

- a. Mineralogy is the science of inorganic bodies belonging to or found upon or within the earth.
b. In its domain are included all natural products which belong neither to animal nor vegetable bodies.
c. Not, however, those artificial compounds which are produced by the hand of man.

IV. *In conclusion*, bear in mind that the basis of all science is the immutability of the laws which the Creator has given to nature and to events.

26.

SUFFER NO PART OF LIFE TO REMAIN UNIMPROVED.

I. *Time is all-important*, is fleeting, never returns.

"Touch us gently, Time!
Let us glide adown thy stream
Gently as we sometimes glide
Through a quiet dream."

II. *Man can make good use of his time*, and

A. He can; for he is endowed with free will.

- a. Youth. The young are in the period of apprenticeship: their future depends upon the manner in which they spend the present. Let them prepare for the battle of life: be virtuous, models of innocence, lovers of good companions, assiduous in the culture of the mind and the heart; then will success be most certainly theirs.

"Youth is not rich in time: it may be poor.
Part with it as with money, sparing; pay
No moment but in purchase of its worth.
And what its worth? Ask death-beds: they can tell."
YOUNG.

- b. Manhood. Man, in whatever sphere of life he moves, should be true to his manhood; an active and virtuous citizen; true to his fellow-men, to his country, and, above all, to his Maker; a counselor to those in distress; a helper to those in need; and a father to the poor and to the orphan.

"Angels are round the good man to catch the incense of his prayers;
And they fly to minister kindness to those for whom he pleadeth."
TUPPER.

- c. Old age. Even the old man may do much good by counseling the young, and making them wise from his long experience. Let him be a model of patience and wisdom; and then, like the setting sun, even while departing he will still be a blessing.

"Age sits with decent grace upon his visage,
And worthily becomes his silver locks:
He wears the marks of many years well spent,
Of virtue, truth well-tried, and wise experience."
ROWE.

B. Man is bound to make good use of his time in order, —

- a. To show his gratitude to God, who made him but a little lower than the angels.
b. To not waste the labors of mankind, who have toiled for

- c. And to show respect to himself as one who is created for noble purposes.

III. *Results to him who has spent his time well.*

- a. Joy for his success.
- b. Interior tranquillity and satisfaction.
- c. The esteem of his fellow-men.
- d. Prospects of a happy old age.
- e. Blissful entrance into eternal life.

"There's a perpetual spring, perpetual youth :
Famine nor age have any being there."

DECKER.

27.

WANT DEVELOPS STRENGTH.

I. *Introduction.*

- a. We seldom know the whole extent of our powers : opportunity is often needed to develop them. History would have furnished us with the names of many more great men if their natural talents had been developed. Continued good fortune generally effeminates and enervates : it hinders the development of power. Want and calamity are very often the means which awake our slumbering faculties (Robinson Crusoe). Affliction and want are therefore very often blessings in disguise.

II. *Want develops the intellectual powers.*

- a. It forces the mind to reflection, and sharpens the judgment : it is the cause of many new discoveries. Necessity is the mother of invention.
- b. From sudden calamities we learn circumspection, presence of mind (navigation, — Cook, Sir John Franklin, Dr. Kane).

"When fear admits no hope of safety, then

III. *Want develops the moral powers.*

- a. Courage, self-confidence (warriors, navigators, — Washington, Jackson, Paul Jones, Sherman, Grant, Farragut, &c.).
- b. Adversity checks arrogance and pride, the usual concomitants of continual prosperity.
- c. It teaches us to bear with misfortunes which can not be avoided ; thus leading to God. Necessity teaches how to pray.
- d. It leads to the practice of virtue, as temperance, frugality, industry, &c. Sensuality, idleness, &c., are generally associated with abundance.
- e. It inspires us with sentiments of gratitude towards those who assist us, and of sympathy for those in distress.

"Kindness by secret sympathy is tried ;
For noble souls in nature are allied."

DRYDEN.

IV. *Want develops the physical powers.*

- a. It compels us to make bodily exertions by which our strength is increased, and, therefore,
- b. Enables us to face misfortune with still greater courage.

V. *We should not, therefore, complain too much* when we are visited with trouble ; for, if rightly used, it may become to us the source of blessings. It is indeed not pleasant to be in want of any thing ; but this is one of the necessary evils of human life, and has been and still is the mother of great results.

"Want is a bitter and a hateful good,
Because its virtues are not understood ;
Yet many things impossible to thought
Have been by need to full perfection brought."

DRYDEN.

28.

ON THE FORCE OF GOOD EXAMPLE.

- I. *Instruction* is indeed a great blessing. What would man be without it? It serves to set the youth right in the path of life; and he will profit by it, for he feels that it makes him wiser and better for the time to come. But instruction, however good in itself, would be of little or no avail if he who instructs did not support his teaching by setting forth a good example. According to the old proverb, "Words teach, example wins."
- II. *Difference between example and pattern.*
- a. Example comprehends what is either to be followed or avoided;
 - b. Pattern, only that which is to be followed or copied.
(Every one, let his age and station be what they may, can often afford a pattern of Christian virtue. The student may be a pattern of diligence and dutifulness to his fellow-students; the citizen may be a pattern of sobriety and conformity to the laws. Our Saviour has left us an *example* of Christian perfection, which we ought to imitate, though we can not copy it.)
- III. *Characteristics of a good example.*
- a. It shows the contrast between good and evil in a striking manner.
 1. So that even the most indifferent becomes stirred up.
 2. And the moral feeling is aroused with such force, that at least some degree of emulation is excited.
 - b. It instructs.
 1. By bringing its lessons to the comprehension of the dullest intuition,
 2. And conveying to the mind what language can

- c. It convinces.
 1. By removing all doubts concerning the value of good actions.
- d. It encourages.
 1. By involuntary incitements to resolutions of amendment.
 2. By affording strength in the combat with evil.
(Give examples from history of those who have gained courage to suffer in a just cause by calling to mind how others have suffered and died before them, — martyrs of religion, of liberty, &c.)
 3. It inflames the soul with emulation of all that is good and noble.
- e. It conquers.
 1. No power on earth is able to hinder its final triumph.
 2. No length of time can prevent its fame from being handed down to posterity.

"For as the light
Not only serves to show, but render us
Mutually profitable; so our lives,
In acts exemplary, not only win
Ourselves good names, but do to others give
Matter for virtue's deeds, by which we live."

MIDDLETON.

29.

THE LIFE OF THE WARRIOR.

(Reflections of a young man after seeing a regiment of troops march by.)

- I. *A beautiful sight*: such a splendid regiment of finely-dressed soldiers, charming music, excellent order, pretty uniform, everywhere welcomed with bountiful receptions. One may well feel a desire to join. The outside is indeed handsome and alluring.

II. *The life of the soldier.*

A. The recruit.

- a. Parting from home and friends.
- b. Drilling, fatigue, &c.

B. The drilled soldier.

- a. In time of peace, —
 1. In garrison; compelled to associate with men of different characters, &c.
 2. Days on duty; how tedious!
 3. Off duty; how may this time be profitably spent?
- b. Marching, —
 1. Hardship, toil, &c.
 2. Obligated to compel men who consider him only an object of imposition to furnish him quarters.
- c. In time of actual war, —
 1. Thoughts before the first deadly combat. (The honor of his country, the preservation of its laws and liberties. Personal considerations: Is he always prepared for death?)

C. Marching to battle.

- a. Through friendly country.
- b. Through hostile territory.
- c. In camp.
(Anxiety felt by the people waiting for the result of the engagement.)

D. During and after battle.

- a. Victorious. } What different trains of reflection!
- b. Defeated. }
- c. Not wounded. Mirth, joy, much blood shed; but the price is not too great for the purchase. Peace is restored; a new epoch begins.
- d. Wounded. Ah! pain, hospital, extreme anguish; but the thought that he is suffering for his country nerves him to glory in his pain. Even if he should die, he will be reconciled to God, and prepare hopefully for his end; for he has done his duty.

- e. Perhaps an invalid for life, maimed, unable to work to make a living. But a grateful people will not forget him, who, in the hour of danger, advanced to the post of peril, and acted manfully for his country.

30.

VOCATION;

OR, CONSIDERATIONS WHICH SHOULD INFLUENCE A YOUNG MAN IN THE CHOICE OF HIS OCCUPATION FOR LIFE.

I. *Introduction.*

- a. When we pass from the state of boyhood to that of youth, we choose for ourselves an occupation in which we intend to benefit ourselves and others. Man has in this respect a great advantage over woman: the field from which he may choose is very broad; hers is, owing perhaps to unjust prejudices, much more restricted.
- b. But too often is man's choice a mistaken one, even when he imagines that he has chosen just the occupation for which he is best fitted.
- c. Sometimes, however, the choice does not depend on the young man himself: he has often little or no share in it. The state of life in which he was born, as well as the inclinations of his parents, exercise, in many cases, an undue influence upon his future condition in life. But, if he is at liberty to choose, he may ask himself:

II. *What he, in particular, has to consider.*

It being supposed that in every state of life there is happiness in store, provided he makes the proper choice, he ought not

- a. To be guided, —
 1. By vanity or ambition; for they are often the cause of more misfortune than prosperity. Woe to him

who in such cases is not able to fill the place which he has chosen! he becomes an object of pity and contempt. The longing after so-called high life has already ruined too many.

2. Nor must he be guided by love of ease, and fear of bodily toil: mental exertions are more difficult. The farmer at his plow, the mechanic in his workshop, enjoys rest and recreation more regularly than the man of letters: they are more free, and have fewer responsibilities.

b. He should be guided by other motives, —

A. Exterior considerations.

- a. His parents' station in life.
- b. Persons of the so-called higher ranks often oppose those whose aim is upward.
- c. The wealth of his parents. If they are poor, many disadvantages may result from his choice; if they are in good circumstances, even then the rights of his brothers and sisters may be infringed by laying out too much in his favor.

B. Considerations with regard to himself.

- a. Marked inclination to a profession or trade. This may manifest itself without there being any interior call to the occupation: let him consult, therefore, —
- b. His strength and capacities.
 1. Bodily strength. Many trades are of such a nature as to require particular consideration respecting health, — lungs, eyes, &c., — as well as regarding strength and vigor of bodily constitution. Others which require activity of mind need also peculiar natural gifts, &c. A speaker must have a strong breast and a distinct, well-sounding voice.
 2. Intellectual powers. The merchant, manufacturer, artist, scholar, farmer, each in his respective sphere, needs a certain degree and a certain kind of intellectual ability. The young man must compare his own mind with the requirements of each state.

- c. He must also consider, in some degree, the importance, utility, and respectability of the proposed vocation; but these considerations are of least importance, for his first thought must be to find that state of life for which God and Nature have fitted him.

III. *A faithful examination* of this kind is not easily made; therefore great pains should be taken to form a correct decision on this most important step of life. The counsel of parents, friends, and persons of experience, should always be taken: especially should we endeavor to be guided by the will of Heaven, which we should seek by earnest prayer; for never is the help of God more needed than when we are about to set out in our frail bark upon the unknown sea of life.

Being once in possession of such guidance, let our aim be high, — for perfection in whatever we have chosen. We live in a country where the highest honors await the successful in every vocation of life. Washington, a farmer, led our armies to victory, and afterward occupied the presidential chair. Franklin, a tallow-chandler, guided the counsels of the nation, and, as a man of science as well as a statesman, received the homage of the civilized world; and the list of names such as these could be extended at pleasure. Virtue, ability, and labor are the only titles which in our country ennoble man.

31.

THE SAFEST WAY TO BECOME WEALTHY.

I. *Introduction.*

- a. The desire to live in prosperity is so natural to man, that we must believe it to be intended for his good by the

all-wise Creator. The possession of wealth is certainly a means of procuring a higher culture for one's self, and of doing good to others.

- b. Fortune is frequently inherited, and often acquired by happy chances. The fortunate man has therefore no claim to merit; for his good things have not been obtained by his own effort: whereas the prosperous man may claim a share of merit proportionate to his own exertions.
- c. There are different means of attaining to prosperity; but many are dangerous, and some even unlawful. Among the dangerous are, —
 1. Games of hazard and wild speculations.
 2. Those are unlawful which differ from the spirit of divine law and the laws of the land.

II. *The safest means.*

- a. Industry. The youth should pursue with regular and close application those studies which will fit him for that station in life to which he is called by Providence.
 1. In the family, endeavor to be a living example of virtue, — punctual and constant in every duty.
 2. In business, attend to the duties of your calling with forethought and carefulness; be prompt and faithful in keeping engagements, and thus win confidence and esteem.

III. *Love of order.*

- a. Give examples of two households, in one of which order is the rule, in the other the exception, of daily life; and mention the consequences in each case.
- b. In business, show the advantage of order in gaining time, which may be devoted to relaxation, to mental and moral improvement, or, in cases of emergency, to the pressing demands of the business.
 1. Order will promote the habit of looking ahead, to guard against dangers, and to provide for important emergencies.
 2. It will conduce to fairness, honesty, and integrity,

life, and gain friends, patrons, and customers.
Even if one were so base as to forget that,

“An honest man's the noblest work of God,”

he must, at least, in order to be successful, remember that,

“Honesty is the best policy.”

IV. *Peacefulness prevents vexation*, expensive law-suits, &c.

“Oh, then, that wisdom may we know,
Which yields a life of peace below!”

SPRAGUE.

V. *Frugality without avarice*, in avoiding all unnecessary expenditures, waste, &c.

“War destroys men; but luxury mankind
At once corrupts, — the body and the mind.”

VI. *Success* may not always be speedy by these means; but it will be safe and sure, and give that tranquillity to the soul without which no riches can be enjoyed.

32.

VALUE AND DANGER OF RICHES.

- I. *In spite of the fact* that persons in moderate circumstances, and even those who are poor, may be very happy, while the wealthy are often very unhappy; in spite of all that can be advanced in support of the contrary, — men generally seek for riches as the means of happiness; and yet they do not seem to reflect upon the dangers and responsibilities connected with wealth.

II. *Riches are certainly desirable in many respects.*

A. In regard to exterior welfare.

a. Bodily health.

1. The rich man need not, as the poor must, tire out his body in order to procure the necessities of life.
2. In case of sickness, he can easily procure medical aid and careful nursing; and he may possibly recover sooner on account of his manifold comforts.
3. When convalescent, he can strengthen himself with nourishing food and comfortable rest, and travel to pleasant places, where change of air, and medicinal waters or sea-bathing, will re-invigorate his debilitated constitution.

B. In regard to domestic and social comfort. Riches may not only secure life from pressing cares, but even make it full of beauty and pleasure.

- a. The wealthy man is well accommodated with a fine habitation, elegant furniture, choice articles of diet, and rich and comfortable clothing.
- b. He has also the enjoyment of a greater independence of action.
- c. More refined pleasures.
- d. A more cultivated society.
- e. And is happy in the ability to do good to those in need, to support charitable institutions, and to promote useful public enterprises.

C. In regard to interior welfare, especially intellectual culture, the man of wealth certainly enjoys many advantages; especially the great boon of a liberal education.

- a. The child of the rich man may employ his leisure in the culture of the intellect, while the children of the poor must assist their parents, or support themselves by labor.
- b. Books, and other means of mental improvement, are always at the command of the children of wealth.

- c. The most accomplished teachers are always ready to train the children of those who have abundance of money.
- d. The children of the rich, coming into contact with ladies and gentlemen of elegant manners and accomplishments, learn from their example.

III. *But the possession of riches is also attended with many dangers.*

A. In regard to exterior welfare.

- a. The rich man, on account of his very freedom from toil and exposure, is less able to bear bodily fatigue.
- b. He is liable to give himself up to sensual pleasures, from which he often contracts disease.
- c. He is exposed to envy, malevolence,
- d. And even personal danger of life and property; whereas the poor man is never an object of the speculations of thieves and robbers.

B. In regard to interior welfare.

- a. Because wealth gives so many means of satisfying the desire of pleasure, the rich are often careless of the intellectual joy that comes from mental cultivation; hence many of the children of wealthy parents grow up with very superficial acquirements, while poor boys often become the intellectual leaders of the land.

C. In regard to morals.

- a. The wealthy are often in danger of falling into the hands of flatterers, and of becoming so fond of adulation as to forget the true state of the mind and heart.
- b. They are often in danger, according to the use they make of their riches, of falling into, —
 1. Avarice; or,
 2. Prodigality, revelry, dissipation, and sensuality.
- c. Wealth sometimes engenders pride, arrogance, and contempt of real merit.

IV. *Thus the wealth of this world is full of danger* as well as of advantage to the possessor: seek it, therefore, with caution, remembering at

the same time, that there is a better riches, which neither the rust nor the moth can consume, and whose possession, instead of danger, will bring only security and happiness.

33.

AN ACCOMPLISHED GENTLEMAN.

- I. *The term "accomplished,"* like many other expressive words, is often abused. Many understand by an "accomplished gentleman" a person who possesses merely a certain social polish, moves with a certain decorum, and converses with ease.

These external qualities do indeed form a part of social accomplishments, and must by no means be neglected. We should remember, besides, that there are learned men, and men of excellent character, who can not be reckoned as truly accomplished gentlemen.

The idea is a broad and comprehensive one.

- II. *Examine the meaning of the word "accomplish:"* it signifies,—

- a. Literally, to complete or finish, and, in a general sense, to give to an awkward, shapeless body, a form adequate to its purpose.
- b. Figuratively, and in a limited sense, to give to the mind of man an appropriate direction, or proper training.
- c. The adjective "accomplished," when applied to man, embraces both meanings; for both body and mind may become accomplished, are capable of being trained to their best use and exercise: hence the need of insti-

- III. *Man's capacity* for becoming accomplished is very great. He has abundance of talents and powers. But only those persons who have thoroughly developed their talents can be justly said to be accomplished.

We have then to consider, first,

- A. External education, to which belongs,—

- a. The development of the body by practical exercises.
 1. For strength (gymnastic exercises, and moderate manual labor of all kinds).
 2. For flexibility or ease of carriage (dancing, riding, walking, fencing, and light labors; such as most of those in the garden and on the farm).
- b. Graceful movements and postures are most quickly acquired by those who live with Nature, and follow her guidance, or who associate with persons of refinement.

- B. Internal, or intellectual and moral education, which concerns,—

- a. Our sensibility to the culture of art and taste, the love of the beautiful, dislike for coarseness and vulgarity, admiration of Nature.
- b. Our faculty of thinking; scientific education, without necessarily being a scholar or learned.
- c. Our moral culture. A vicious man, however refined and learned he may be, can not properly be called an accomplished gentleman.

- IV. *An accomplished gentleman* is not merely one whom Nature has abundantly favored, but rather he who uses the gifts which he possesses in the best manner; that is, according to the design of his Creator and the dictates of his own conscience.

- a. The idea expressed by this word "accomplished" is therefore quite comprehensive, and we should not be too liberal in the use of the term. Not every one so called is in reality an accomplished gentleman.

34.

MODESTY.

- I. *Every age, every sex, and every condition of life*, has its peculiar virtues and its peculiar vices.
- II. *Ideas concerning modesty.*
 - a. What it is not.
 1. Not an entire ignorance of our own merits.
 2. Not too great a distrust of our own abilities.
 - b. What it is.
 1. Modesty consists in a fair and moderate estimate of our character and qualifications. It prompts us to a self-estimation below our real deserts.
 2. It thus shields us from the mortification and disappointment which assail the self-conceited man on every side.
 3. A modest person conciliates the good will and wins the esteem even of an enemy and a rival, making all pleased with him by making them at ease with themselves.

"There is a proud modesty in merit."

DRYDEN.

III. *Modesty compared with humility.*

- a. The humble man is always filled with a sense of his own unworthiness, placing every one above him from a sense of their superior merit, seeing only his own demerit.
- b. A humble man freely *allows* all advantages to another: a modest man *claims* nothing for himself.

IV. *Modesty particularly desirable* in young persons.

- a. Because it is peculiarly characteristic of every virtuous youth.

- b. Because it is a charming habit or principle of the mind, which endears the possessor to every one.
- c. Because it discovers itself by no external mark, begets, therefore, no jealousy.
- d. Because it attracts, recommends, and opens the avenues to the human heart.
- e. Because it renders the mind and heart susceptible of instruction and good counsel.

V. *Cultivate modesty*, therefore, and consider it as one of the most precious jewels of youth. The example set by so many truly great men ought indeed to be an inducement for every young person to follow their noble guidance, and to bear in mind that its opposite never can be justified, according to the language of the poet, when he says,—

"Immodest words admit of no defense;
For want of decency is want of sense."

ROSCOMMON.

35.

INTELLECTUAL PLEASURES.

I. *Introduction.*—Few persons know and appreciate the pleasures of the intellect. The vast majority of men are more attached to sensual pleasures, even in their old age. The cause of this is either an ill-directed education, or a want of application to things pertaining to our true interest.

"Men, in general, are too partial in favor of a sensual appetite to take notice of truth when they have found it."

L'ESTRANGE.

II. *Conception.*—Intellectual pleasures are those which result from our own mental activity rather than from the impression which outward things exercise upon our senses; but,

III. *There are also unlawful intellectual pleasures*, as, for instance, those of the scoffer, mocker, flatterer, &c.

"Flattery more abusive and reproachful than the rudest scoffs and the sharpest invectives." SOUTH.

Even innocent intellectual pleasures may become dangerous when indulged in to excess. They always are blamable when they interfere with our duties.

"Pleasures, or wrong or rightly understood,
Our greatest evil, or our greatest good."
POPE.

IV. *Praiseworthy intellectual pleasures.*

a. Improvement in knowledge.

"Through knowledge we behold the world's creation,
How in his cradle first he fostered was;
And judge of Nature's cunning operation,
How things she formed of a formless mass:
By knowledge we do learn ourselves to know,
And what to man and what to God we owe."

SPENSER.

b. Reflections concerning ourselves, our moral character, our capacities, and our high destination.

"There is one art of which every man should be master,
the art of reflection."
COLERIDGE.

c. Our moral improvement.

"Whatever improvement we make in ourselves, we are
thereby sure to meliorate our future condition."

PALEY.

d. Instructive conversation with good men of experience.

"That is the happiest conversation where there is no
competition, no vanity, but only a calm, quiet interchange of

e. Charitable and kindly disposition towards others.

"He who gives most in proportion to his circumstances,
and not he who gives absolutely most, is the most charita-
ble person."
WATERLAND.

f. Devotion, meditation on God and religious subjects.

"With heart and voice and eyes
Directed in devotion to adore
And worship God supreme."
MILTON.

V. *Benefits.*

- a. They leave behind no remorse.
- b. They generally need less time and money than the sensual pleasures.
- c. They assist us to achieve the end for which we were created.

VI. *Conclusion.* — All persons, even the poorest, may partake of these enjoyments.

In our pleasures we should not forget to practice moderation, remembering the exhortation of Holy Writ, "Be ye filled with the Holy Spirit."

36.

IMPOLITENESS.

I. *Denotes what* is contrary to rule and order in relation to the forms and manners of social life.

II. *Synonyms.* — Awkwardness, clumsiness, coarseness, rudeness, impertinence, &c.

a. Awkwardness is generally the consequence of neglected education.

"Awkward, embarrassed, stiff, without the skill
Of moving gracefully or standing still."

- b. Clumsiness is chiefly a natural defect.
- c. Coarseness or roughness is opposed to that which is fine or delicate. Coarse language is used only by persons of naturally coarse feelings.
- d. Rudeness (the opposite of polish) springs from an ignorance of what is due to others.
- e. Impertinence seems to come from too high a regard for one's self: it is allied to rudeness; for,
 - 1. He who does not respect the laws of civil society in his intercourse with others, and tries to assume to himself what belongs to another, is impertinent.
 - 2. If he carry this impertinence so far as to commit any violent breach of decorum in his behavior, he is rude.
 - 3. An impertinent person will ask questions for the mere gratification of curiosity.
 - 4. One who is rude will stare in another's face in order to please himself.
 - 5. An impertinent person will take possession of the best seat, without regard to the right or convenience of another.
 - 6. One who is rude will burst into the room of another, or push against his person, regardless of all ceremony.

III. *Sources of impoliteness.*

- a. Natural defect.
- b. Want of acquaintance with social habits.
- c. Bad education.
- d. Laziness.
- e. Fantastic manners.
- f. Stupidity.
- g. Pride, presumption.
- h. Baseness, natural badness of heart.

IV. *Evil consequences.*

- a. Creates in others an unfavorable opinion.
- b. Deprives us of many social pleasures.
- c. Produces derision and hard feelings.
- d. Is an offense against the laws of humanity; and he who is guilty of it deprives himself of one of the most pleasing accomplishments of man.

37.

GAMES AND PLAYS.

I. *Historical introduction.* — Games were practiced among the most ancient people. Wrestling, boxing, chariot-racing, and the like, had become popular in the earliest ages: among them were the Olympic, the Pythian, the Nemean, and the Isthmian games.

II. *Definition.*

- a. The words "play" and "game" both signify exercise, bodily or mental; but play is, strictly speaking, unsystematic; game, systematic exercise. Plays are peculiarly adapted to children: games are more suitable for older persons.
 - 1. Play is the necessary unbending of mind or body to allow free exercise to either.
 - 2. A game is the direction of the mind to the higher objects of intellectual pursuit.

III. *Variety of games and plays.*

- a. Game. Any exercise in which there is a contention for victory, for amusement or for a prize; as chess, boating, cards, billiards, &c.
- b. Play. Any exercise, or series of actions, intended simply for pleasure, amusement, or diversion from serious occupation; such as the games already mentioned, when they are not engaged in for the purpose of contest or victory.

IV. *Utility of games and plays.*

- a. They strengthen the body, and give it agility and grace.
- b. They recreate the mind, and gladden the heart.

V. *Dangers.*

- a. They often stifle the desire for earnest occupation and scientific and literary pursuits.

- b. The game being often for gain, as in betting, gambling, &c., leads to,
 - 1. Dishonesty, cheating, &c.
 - 2. And, by exciting the passions in contentions, undermines the health, and destroys peace of mind.
- c. The game often exerts a baneful influence on social and family life by causing, through repeated losses,
 - 1. Melancholy and discontentment, and sometimes even,
 - 2. Poverty, degradation, ruin, crime.

VI. *Means of avoiding danger.*

- a. Play only when in need of relaxation.
- b. Never spend much time in this way, but return promptly to your regular occupations.
- c. Never engage in any game for the sake of gain; do not bet even the value of a pin: little by little every evil grows.
- d. Prefer those amusements which exercise the body without fatiguing the mind; those in the open air rather than those in close rooms; those in which you walk about rather than those in which you stand or sit.

VII. *To preserve and promote health and vigor* of mind and body, it would be well to introduce lively out-door games and plays into all the schools of our land.

38.

COURAGE AND FORTITUDE.

- I. *Courage respects actions; fortitude, feelings*: a person has courage to meet danger, fortitude to endure pain.
- II. *Courage is that power* of the mind which bears up against evil to come.

- a. The man of courage goes with the same coolness to the mouth of the cannon,
- b. As is shown by the man of fortitude in undergoing the amputation of a limb.
- c. We can not boast of courage unless we are ready to set aside every present and personal consideration in the conduct we should pursue.

“What can be more honorable than to have courage enough to execute the command of reason and conscience?”

COLLIER.

- d. We can not boast of fortitude when the sense of pain provokes a murmur or a token of impatience.

III. *Courage distinguished from bravery.*

- a. Bravery seems to be involuntary, an instinctive movement that does not depend on ourselves.
- b. Courage requires conviction, and gathers strength by delay.
- c. Bravery is of utility, only in the hour of attack or contest.
- d. Courage is of service at all times and under all circumstances.

IV. *Value of courage and fortitude.*

- a. They are sometimes the only means of freeing us from danger and the effects of misfortune.
 - 1. Horatius Cockles displayed his courage in defending a bridge against a whole army of Etruscans. (Mention names and actions of men in our own country.)
 - 2. Mutius Scævola showed no less fortitude when he thrust his hand into the flame, in presence of King Porsenna, and awed the prince as much by his language as by his action.
- b. To these great qualities we owe many important discoveries and inventions (Columbus, Capt. Cook, Fulton).
- c. They ennoble heroes. The three hundred Spartans who defended the Pass of Thermopylæ. (Name heroes of

- d. These qualities were displayed by hosts of martyrs in the cause of truth and justice.

V. *How they may be acquired.*

- a. By exercise. The life of man offers opportunities to every one. "Man's life is a warfare."
 b. By unceasing application to virtue; for this will inspire true courage and fortitude, and raise man as it were above himself.

"Let Fortune empty her whole quiver on me;
 I have a soul, that, like an ample shield,
 Can take in all, and verge enough for more;
 Fate was not mine, nor am I fate's:
 Souls know no conquerors." DRYDEN.

39.

ON THE RIGHTS OF MAN OVER INFERIOR ANIMALS.

I. *Introduction.*

- a. From the very beginning, the lower animals have been in the service of man.
 b. Man, however, has not always used his authority over them with justice and moderation.

II. *Has man a right to this authority? and, if so, what is the extent of his authority? and how should it be exercised?*

III. *That man has a right to this authority is evident; first,*

A. From his physical frame.

- a. The organization of the human body, in most climates, requires the use of animal food. Imbecility is generally the result of living entirely on vegetable food from one generation to another.
 b. In the absence of vegetables in many parts of the globe, man is obliged to subsist entirely on animal food (Arctic

- c. Too great an increase of animals would disturb the equilibrium of nature, and endanger human life. Self-preservation compels us, therefore, to destroy some of the animals. Nature herself also provides for this in allowing voracious beasts, birds of prey, &c.

B. Also from the superior organization of man.

- a. Nature shows everywhere that the lifeless is subject to the living, and the irrational to the rational.
 b. Man, the most perfect of organic beings, derives from his perfection his right of dominion.
 c. In the economy of things, animals are but means, man the end.
 d. Many animals are carefully treated by man: their services are, therefore, in some degree, but a compensation.

IV. *In what man's rights consist.*

- a. He may use animals as food.
 b. To furnish clothing.
 c. He may use their labor for his advantage, comfort, or amusement. (Name certain animals which are useful in different ways to mankind.)
 d. He may hinder the hurtful increase of animal life (by destroying reptiles and dangerous wild beasts)

V. *The manner of exercising his rights.*

- a. Without cruelty.
 1. To give no unnecessary pain in putting them to death when needed for food or any other purpose.
 2. To allow sufficient food and rest to those that labor.
 3. Not to overburden them with work.

40.

FRUGALITY AND AVARICE.

- I. *We sometimes hear persons say* that frugality is the same as avarice; but there is a great

II. *This difference exists,*

- a. In the *motives* by which those who practice one or the other are actuated.
 1. The miser cherishing an insatiate love of money, and being unwilling to part with it.
 2. While the frugal man only practices a proper economy: Frugality may therefore be termed the daughter of Prudence.
 3. The miser shuns no means, however bad, for the sake of winning lucre: deceit, lying, fraud, &c., are his familiar practices.
 4. The frugal man detests such base means of acquiring wealth.
- b. In the *application* which is made of wealth,
 1. The miser does not enjoy life; the thought of accumulating absorbs his whole attention, and prevents those enjoyments which delight the majority of men. His desire is still to heap up; but he enjoys nothing, for he denies himself and his family the ordinary comforts of life.
 2. The frugal man avoids unnecessary expenses, wastes nothing that may be turned to some good use; but considers himself only as God's steward, from whom he receives all that he has. He is therefore ever ready to distribute his wealth for charitable purposes, to churches, schools, orphan asylums, &c.,
- c. In their lives, as men and citizens.
 1. The appearance of the miser, as well as his surroundings, — houses, furniture, clothing, — is, as a general thing, quite peculiar. In the dwelling of the frugal man, every thing looks contented, cheerful, and inviting.
 2. The miser has a wicked heart. For the sake of money he is always ready to sacrifice whatever is dear to humanity. The frugal man delights to help those in need, particularly the modestly deserving, whom delicate feeling prevents from

- d. The miser is distrustful of his wife, children, and servants. Their life is a gloom in which no star glistens; unhappy family! Quite the contrary is the state of the frugal man's household. He imparts his inward peace and joy to those around him. Life passes pleasantly and smoothly.

41.

THE USE OF ARDENT SPIRITS.

- I. *Spirituuous liquors* are not in themselves poison: in many cases they may become even an effective medicine. But their immoderate, or even habitual, use is ruinous to mind, body, and soul. As for adulterated liquors, they should be used in no case whatever.
- II. *Evil consequences of their use.*
 - A. With regard to the body.
 - a. Directly.
 1. Intoxication, dullness, tottering walk.
 2. An object of pity, laughter, contempt. (The Lacedæmonians taught their children to abhor drunkenness by inhumanly making poor slaves drunk in their presence.)
 - b. Indirectly.
 1. Weakening of the body, corruption of the blood, relaxation of the muscles, trembling of the nerves.
 2. Disfigured countenance, red, bloated; drunken quarrels, wounds, disease, death.
 - B. With regard to the mind.
 - a. Directly.
 1. Self-command ceases, rudeness begins: often ends in

b. Indirectly.

1. Decline of the intellectual powers, delirium.
2. Disgust with life, despair, too often further debasement in crime; even suicide.

III. *Temporal affairs.*

A. Business or occupation.

- a. Neglect of daily pursuits; or, even,
- b. Entire unfitness for them.

B. Property.

- a. Lack of improvement, gradual decline of value.
- b. Squandering in order to gratify passion.

"To how many temptations are all, especially the young and gay, exposed to squander their whole time and property amid the circles of debauchees!" &c.

C. Reputation.

- a. Good men will avoid his company.
- b. Nobody will have confidence in him.

"The purest treasure mortal times afford
Is spotless reputation."

D. Family relations.

- a. Discord, bad education of children.
- b. Neglect of household, poverty.

E. In relation to other persons.

- a. Disturbance of their happiness.
- b. Bad example.

IV. *What features do the United States present in regard to this subject? Has King Alcohol his worshipers amongst us? His victims? If so, what means are best adapted to counteract his influence? Stringent laws? or rather moral persuasion and sound education? What lighter drinks could be introduced as substitutes? Light native wines, as in France and Italy?*

42.

SLEEP.

I. *Sleep* is a temporary or periodical repose of the organs of sense, the intellectual faculties (altogether, or in part), and a cessation of voluntary motion.

II. *Causes.*

- a. Exhaustion; all the powers of body and mind being more or less actively engaged in time of wakefulness (natural sleep).
- b. Sloth, or a torpid state of body and mind, often induced by disease, by over eating or drinking, or by a superabundance of flesh (unnatural sleep).

III. *Utility.*

- a. Strengthens mind and body.
- b. Prevents weariness of life. Every morning life begins as it were anew.
- c. Consoles those suffering from trouble and affliction.
- d. Brings to the unfortunate, at least for a short time, forgetfulness of misery. "Blessings on him who invented sleep," as Sancho Panza says. It is the mantle that covers for a while many human sufferings.

IV. *Kinds of sleep.*

- a. Ordinary repose, for which Nature has appointed the veil of darkness and silence.
- b. Slumber; light, happy sleep.
- c. Nap; short, taken by day rather than night.
- d. Winter sleep (torpidity). Some animals remain in a torpid state (without apparent animation) during the excessive cold of winter.

V. *Against too much sleep.*

- a. Sleeping too long enfeebles the body,
- b. Stupefies the mind,
- c. Causes loss of time; especially late morning sleep, which wastes the most delightful and invigorating part of the

VI. *How to obtain refreshing sleep.*

- a. Devote the day to active employment, not to idling or sleeping.
- b. Sleep in wholesome and airy rooms into which the sun shines at some part of the day.
- c. In clean, but not very warm beds.
- d. Do not eat and drink, even moderately, just before retiring in the evening: heavy suppers, sleepless nights.
- e. Keep the conscience pure, that the evil done in the light may not bring remorse in the silence and darkness.

"I feel within me
A peace above all earthly dignities,
A still and quiet conscience."
SHAKESPEARE.

43.

SLEEP, ANOTHER VIEW.

- I. *Sleep* is a necessary consequence of our human nature.
 - a. Man is inclined to be active: activity needs strength; but,
 - b. The measure of strength is limited, and we must have relaxation. A bow too long bent at last loses its elasticity.
 - c. Necessity of recuperation; difference between recreation and idleness; beneficent effects of sleep; necessity to the industrious.
- II. *Sleep, a picture of our weakness* and dependence.
 - a. Can the weary one resist sleep? No more than he can resist the course of his own blood, or change the paths of the planets.
 - b. Helplessness of the sleeper. The strong and the weak, the wise and the simple, are on an equality.
 - c. God watches over us: we depend upon him. With what disposition should we therefore retire?

III. *Sleep, a mirror of character.*

- a. In sleep are reflected the traces of our prominent inclinations. Dreams of the lazy, the wicked, the good. Why?
- b. Hope and memory delight in day-dreams and reveries.

IV. *An inestimable boon* to all living creatures.

- a. The restorer of strength, the glad reward of labor, the soother of affliction.
"Nature's sweet restorer, balmy sleep."
- b. What thanks, therefore, do man, and all living creatures, owe to God? (Adam's morning hymn of praise.)

V. *Sleep, the friendly brother of death.*

- a. In holy writ, life is compared to day, and death to night; the deceased to the sleeping: night follows day; death, life.
- b. Sleep removes the troubles of the day; death, those of life: a good day, a happy sleep; an evil day, a restless night: so life and death.
- c. They are brothers, — angels if we will, evil spirits if we will.

VI. *Sleep prepares us for a new day*; death, for a new life: both are intended by the same good Being for our welfare, temporal and eternal.

"Having promise of the life that now is, and of that which is to come." — 1 TIM. iv. 8.

44.

THE HUMAN COUNTENANCE.

- I. *The means by* which the soul enforces exteriorly her will are the voice and the motions of the body. Besides these, there is but one means by which the mind expresses directly its will, namely, the look, or expression of the countenance.

II. *The look.*

- a. As the eye, the instrument of the active soul, lies directly exposed to external impressions, so likewise does it serve as the direct medium of conveying the interior dispositions of the soul.
- b. The direct language of the soul is exceedingly manifold; for, by the agency of the look, one is able to express desire, enthusiasm, courage, wrath, scorn, &c.
- c. This language is supported by the mechanical changes of the eye.

"A beautiful eye makes silence eloquent; an enraged eye makes beauty deformed: this little member gives life to every other part about us." ADDISON.

- d. By the look, expression, and gesture, one may assume any air or manner, for the purpose of impressing a beholder.

III. *Power and effects of the look.*

- a. In general, —
 1. It is extensive over men and animals. The look, with full force, will subdue the haughty, disarm the passionate, and confound the liar.
- b. In different individuals.
 1. It is susceptible of many varieties, according to the character and disposition. In the strong, it is strong; in the weak, weak; so that it is a pretty sure measure of a man's capacity.
 2. Still there are exceptions. The look may be impaired by causes, to counteract which is beyond the power of even men of great genius, as Milton, Beethoven, and our own Prescott.
 3. The look is generally affected by the interior impulses of the mind; hence, at different times, it may be severe or mild; fierce or gentle, angry or patient, &c.

"And then his look, — oh! where's the heart so wise,
 Could unbewildered meet those matchless eyes?
 Quick, restless, strange, but exquisite withal,
 Like those of angels."

MOORE

IV. *As the look expresses man's disposition,*
 strive to acquire that disposition which will ennoble the countenance, the true mirror of the human soul.

45.

MONEY.

- I. *Definition.* — The term "money," originally signifying stamped coin, is now applied to whatever serves as a circulating medium of value in commercial intercourse.

II. *Classification.*

- a. Gold coin.
- b. Silver coin.
- c. Copper and nickel coin.
- d. Paper (bank-notes, drafts, &c.).

III. *Necessity.*

- a. In the present relations of the world, it is indispensable to the well-being of society.
- b. It enlivens and facilitates commerce.
- c. Promotes the advancement of art, science, and literature.
- d. It is even useful in advancing our mental, moral, and religious welfare.
- e. It facilitates the execution of great projects.
- f. It elevates the enjoyments of life.

IV. *Virtues required for its proper use.*

- a. Honesty.
- b. Frugality.
- c. Caution, self-command, wise forethought.
- d. Charity and public utility.

"The truly generous is the truly wise;
 And he who loves not others lives unblest."

DOUGLAS.

e. Humility.

"Humility, that low, sweet root
From which all heavenly virtues shoot."

MOORE.

V. *Vices to which its use may lead.*

a. Dishonesty.

b. Idleness.

c. Dissipation, and an inordinate longing after enjoyments.

d. Pride and insolence.

e. Avarice and covetousness.

f. Envy and ill-will.

"Base envy withers at another's joy,
And hates that excellence it can not reach."

THOMSON.

g. Self-interest.

h. Love of pomp.

i. Hardness of heart.

k. Wickedness.

"Wickedness may well be compared to a bottomless pit,
into which it is easier to keep one's self from falling, than,
being fallen, to give one's self any stay from falling infinitely."

SIDNEY.

46.

NAVIGATION AND COMMERCE.

I. *Introduction.*

a. To navigation and commerce the ancient poets ascribed much evil. To it they ascribed the ruin of man, the decline of morals, &c.

b. And yet their navigation, compared with ours, was quite insignificant; for,

1. Only a small portion of the globe was known to them. Seldom, by occasional tempests, were they driven out for a short distance into the great

2. While by the compass, maps, and astronomical observations, we are enabled to navigate the waters of the whole earth.

c. These improvements have certainly also brought about much evil, as piracies, cruelties, unjust wars, the slave-trade, &c.

II. *Notwithstanding all these things*, the good done by navigation and commerce far outweighs the evil.

A. In regard to intellectual culture.

a. We have acquired a more correct knowledge of the globe, and of nations and peoples formerly unknown to the civilized world.

b. By introducing to them our civilization, and the elevating doctrines of Christianity, we have become their benefactors.

B. In regard to commercial intercourse between distant nations.

a. Easier interchange of their mutual productions.

b. Development of trade, and increase of opulence, by the rich gold and silver mines of America and Australia.

c. The employment and support of thousands of men in maritime enterprise.

C. In regard to new productions, plants, &c.

a. Acquaintance with many valuable medicines, as quinine, Peruvian bark, &c.

b. Importations into Europe; potatoes, maize, cocoa, vanilla, tobacco, tea, spices, &c.

c. Into America; coffee, sugar, cotton, &c.

D. The apprehension of an excess of population in Europe has disappeared. Millions of oppressed people have found in newly-discovered countries not only bread, but liberty. They, in turn, have repaid these benefits with interest; for labor is capital.

III. *Conclusion.*

- a. Let us hope that the evil which navigation and commerce have brought upon certain portions of the human family may gradually disappear, that the voice of humanity may be listened to, that cruelties may cease, and that civilization, based upon the principles of Christianity, may become common to all.
- b. A good beginning is made; the free, rapidly-growing United States inspire the friends of humanity with great hope.

47.

EULOGY ON COLUMBUS.

I. *Introduction.*

- A. Men who render great services to their country will always be remembered and honored by posterity. Nearly every age has produced such men. They are, in a certain sense, the elect of God's providence on earth, whom, from time to time, he calls forth to open new resources for mankind, and to point out new roads to the activity of the human mind. Every generation, as if by one common impulse, has expressed its gratitude to them, either by written eulogies and orations, or by monuments and statues, in order to transfer to future ages, not only a record of the exalted deeds of their great men, but also to show in what manner they themselves acknowledge and appreciate the merits of those whom Providence was pleased to place in their midst.

Among the nations that have thus honored their great men, we may mention France. Eng-

land, and America. (Henry IV., Louis XIV. and the great men of his age, Napoleon; Alfred, Bacon, Newton, Shakspeare, Wellington; Washington, Franklin, Jefferson, Webster, Lincoln, Douglas).

- B. But, if it reflects great credit upon those nations to have thus honored the men who distinguished themselves in the service of their respective countries only, how much more honor is due to that man who is not only the benefactor of one country or nation, but of all mankind! The man of all men who has thus pre-eminently distinguished himself is Christopher Columbus.

II. *Treatise.*

- A. Short glance at his history.
 - a. Description of the imperfect knowledge of the earth at that time.
 - b. Sketch of the life of Columbus.
- B. His great qualities.
 - a. Intellectual capacities. Although we learn from history little concerning his youth, still it is evident that his talents were most extraordinary.
 1. From this, — that in him the conviction originated that the Indies could be reached by sailing westward.
 2. From the fact, that, in spite of great obstacles, he found means to act in such a manner upon others as to convince them of the truth of his opinion.
 3. And, finally, from his presence of mind, and his power to command respect.
 - b. Force of will.
 1. Untiring perseverance in the pursuit of his design, which could be checked by no obstacle whatever.
 2. Magnanimity, disinterestedness.
 3. Great in good fortune, firm in adversity.

C. Advantages which the world has derived from his discoveries.

- a. In regard to science and the productions of the earth.
 1. A more correct knowledge of the globe.
 2. Information concerning races hitherto unknown.
 3. Propagation of Christianity, and consequent intelligence in barbarous countries.
 4. Knowledge of foreign productions, which add to the comforts of life, or furnish the means of preserving it (medicines, spices, dyeing materials, potatoes, and tobacco to Europe; coffee, &c., to America).
- b. A more active intercourse among men and nations, and thereby an increase of prosperity. The stimulus of the mind to higher kinds of industry, giving rise to useful inventions and discoveries. Gold and silver mines of Mexico, Peru, and California.

III. *Conclusion.* — Great and illustrious man, you have lived for all; therefore your love and praise should come from all. Especially should we the people of the United States not only gratefully cherish your memory, but also transmit it to posterity. By thinking of or pronouncing the word "America," we consider that word as but a veil behind which shines in great lustre the name of him whom the world must call its benefactor.

48.

THE SUPERIORITY OF EUROPE OVER THE OTHER PARTS OF THE EASTERN HEMISPHERE.

I. *Introduction.*

- a. History teaches that, formerly, the north-east of Africa, and some countries of Asia, were in possession of a higher civilization than they enjoy at present.

- b. Some of these nations have declined, as Egypt; others have ceased to progress, as China and Japan.

II. *Treatise.* — What are the causes which have given Europe a preponderance in power and intelligence over the Eastern nations?

A. Sources of power.

- a. Her Christian civilization.
- b. Her military skill. Europeans are masters not only of large portions of the world inhabited by barbarous people, but also of portions inhabited by those, who, centuries ago, enjoyed a certain kind of civilization (Hindustan, Abyssinia).
- c. Her spirit of commercial enterprise. European ships carrying on the trade of the globe; non-Europeans, Americans always excepted, seldom sailing their ships in foreign waters.
- d. Her superior governments and social organizations.

B. Sources of intelligence.

- a. Early introduction and spread of the doctrines of Christ.
- b. Better education of the people.
- c. Improved trade, agriculture, and manufactures.
- d. Fine arts.
- e. Science.
- f. Her better modes of social life, especially the greater esteem in which woman is held, and her refining and elevating influence.

C. This preponderance is remarkable, on account of,

- a. Her small extent of territory.
- b. Her small population.
- c. Late civilization.
- d. Barren soil in many regions.
- e. Want of rich mineral productions.
- f. Many revolutions, political and religious.

D. Physical causes of superiority.

- a. Location in the temperate zone.
- b. Unfertile soil.

(In warmer and more fertile countries, men are not compelled to make such exertions to obtain the necessities and comforts of life; hence the ascendancy of the European mind, which has grown by labor, and, thus roused to activity, astonished the feebler nations with the superior fruits which it has produced.)

III. *Will this preponderance continue? What has Europe to expect in the future from America?*

a. Europe must eventually be eclipsed by America, for the following reasons:—

1. More favorable geographical position (Europe and Africa on the east; Asia, Australia, and the islands of the Pacific, on the west).
2. Free institutions.
3. Great natural resources.
4. Enterprising spirit of her people.

(America has all the advantages of Europe, and these last in addition: her superiority seems, therefore, assured in the order of Providence.)

“Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.”
DWIGHT.

49.

THOUGHTS ON NEW-YEAR'S DAY.

- I. *Introduction.*—There are days that speak forcibly to the mind of man, and produce, even in the giddy, some passing serious thought. The day when a dear friend departed will always be kindly remembered. The days of our country's struggles and successes will never be forgotten. “New Year's” is one of those days, full of the most serious as well as the most happy thoughts.

II. *Reflections.*

- a. On the fleetness of time.
- b. Its irrecoverableness.
- c. The nothingness of all that is earthly. How many ties have been severed in the past year! how many tears shed! how many troubles and anxieties buried in its oblivion! how many rich reduced to poverty! how many happy to misery!

III. *Lessons.*

- a. Cast a scrutinizing glance upon the past.
- b. Form good resolutions for the future.

IV. *Warning.*

- a. Waste no more time in idleness.

V. *Admonition.*

- a. Return thanks to God for all his goodness and blessings, and beg his protection for the future.

- VI. *Conclusion.*—If such be some of our thoughts on “New-Year's” Day, and if our actions correspond with our resolutions, then need we fear no future; but woe to him who is obliged to say, “Youth, return, that I may lead a better life!”

50.

THOUGHTS AT THE TOMB OF NAPOLEON IN ST. HELENA.

- I. *No bells tolling*, no report of cannon, no winding funeral-procession, no gorgeous sarcophagus; mournful silence, contrasting so strikingly with the noisy life of this man: a plain, homely tomb is left for him who once possessed the vast territories and the palaces of Europe.

- II. *Even the favorite of Fortune* is not secure against her caprices. There is none can say, when life is closing, "Fortune has always smiled upon me."
- III. *Millions feared him*, millions loved him, millions hated him. To the fearful and to the hating, death has made the last atonement: the emperor is no more.
- IV. *Glances at his life.*
- a. Endowed with extraordinary mental power and force of will, he enters as a mere youth upon the stage of the world, at a time peculiarly well calculated to elevate talent to power; and he rose from grade to grade till he attained the highest.
 - b. Lodi, Marengo, Austerlitz, Jena Wagram, proclaimed him a hero. Tranquillity re-established in distracted France, and the dizzy height upon which he raised his own throne, proved his ability as a ruler. All listened to him. His wish was a command. Europe obeyed his word.
 - c. Here he should have rested on his laurels, should have enjoyed the fruit of his deeds; here he should have made France happy by the arts of peace: but it was his misfortune never to be able to remain at rest. He intended to bear his arms to the utmost bounds of Europe; and the distant Moscow became the verge of his fortune. "Thus far, and no farther!" cried incensed Heaven; and many of the fairest fruits of former fortune turned to ashes in his grasp.
 - d. Even now it was in his power to save his empire, and to make his people happy, had he been capable of moderation; but he heeded no warning. Leipsic broke his power anew, and hostile armies entered Paris, even as his own armies had once entered Milan, Rome, Naples, Madrid, Lisbon, Vienna, Berlin, and Moscow.
 - e. Elba was to his mind too small; and once more he braved the fortunes of war. Waterloo proved his final overthrow, and this remote island received him as a poor prisoner and exile.

- f. How great was he in his misfortune! — the modern Prometheus.
- g. Posterity will yet judge the great man with more justice than his contemporaries have done. Proud France will never forget him. Peace to his ashes!

"Proud was his tone, but calm: his eye
Had that compelling dignity,
His mien that bearing, haughty and high,
Which common spirits fear."

SCOTT.

51.

A PEACEFUL DISPOSITION.

I. *Introduction.*

- a. One should practice no virtue for selfish purposes only.
- b. But it may nevertheless not be amiss for us to consider some of the advantages which arise naturally from the virtues which we should practice for their own sake.
- c. Peacefulness is the virtue which inclines us to live in harmony with our fellow-beings, and to endeavor to induce them to live so with each other.

II. *Advantages.*

A. External well-being.

- a. Preservation of bodily health.
 1. Discord often ends in violence, brawls, duels, &c.
 2. From discord, anger; from anger, contention; from contention, violence; from violence, injury, blood, broken limbs, even death, which is then murder.
- b. Business-prosperity.
 1. One who is peaceful devotes all his time to his calling, and consequently prospers.
 2. People generally prefer to deal with a person of gentle disposition.

3. In case his rights are infringed, the peaceful man easily commands the sympathy and active assistance of troops of friends.
4. Receives favors from his fellow-citizens, offices, privileges, &c.

B. Tranquillity of mind.

- a. Quarrels disturb the mind, and destroy its inward peace, even as they hinder external well-being.
- b. The man of peace has good neighbors and many friends; consequent happiness of soul.
- c. Always well received in social circles, is beloved; while the man of quarrelsome disposition is shunned.
- d. He can also spread happiness around him by restoring peace between persons at variance, whilst the brawler but adds fuel to the flame.

III. *This virtue*, like many other good qualities, may be carried to excess. It then becomes a weakness. We must not give up the right to save any contest: such peacefulness is mere weakness and sin rather than a virtue. Where the honor of God, or the rights of man, are at stake, the truly peaceful man becomes the boldest and the bravest, even laying down his life, if need be, in the sacred cause; while the quarrelsome man, in the hour of trial, too often turns out but an arrant coward.

"O beauteous peace!
Sweet union of a state; what else but thou
Gives safety, strength, and glory to a people!"
THOMSON.

52.

DISCORD; HOW IT MAY BE AVOIDED.

I. *Introduction.*

- a. Discord and quarrels are common among men; but happi-

- b. This is true of states as well as of individuals. Whole nations have enfeebled themselves, or even become ruined, by internal discord. Well may we say with the wise Roman, "By concord, the smallest states become mighty, and by discord the most powerful fall to ruin."
- c. As in public affairs, so in private life; society abounds with evils brought about by discord.

II. *The principal sources of discord* are:

A. Defects of temperament.

- a. The choleric temperament; hot, violent, passionate disposition.
- b. Sanguine temperament; frivolity, rashness, inconsiderate actions, without reflecting on consequences.

B. Defects of character.

- a. Pride, self-conceit, and immoderate ambition, from which proceed immodesty, ignoble emulation, spirit of opposition, passion for judging, spirit of litigation, a too strict adherence to apparent or real rights.
- b. Avarice, envy, disaffection.
- c. Distrust, apprehension, false interpretation of looks, speech, or actions of others.
- d. Inconsiderate use of the tongue; indiscretion, communication of secrets, calumny, slanderous disposition, mockery.

C. Accidental circumstances.

- a. Defective education; indulgence of parents in granting every wish of their children, from which comes a positive disposition, an obstinacy, which often sets their parents and other persons at variance.
- b. Different views concerning important concerns of life, especially religion and politics, on account of which the most intimate friends often quarrel.
- c. Neighborly relations; questions concerning domestic authority, boundaries, animals or other property, the "mine and thine," affairs of inheritance.

III. *To avoid discord* examine in yourself the sources from which it may come, and strive to eradicate them.

A. If they are certain defective impulses and inclinations.

- a. Strive with all your might to master those constitutional faults, as ardor, violent passion, irritability, fickleness, imprudence, &c.
- b. Fight earnestly against your defects of character which have been mentioned. Consider that others have rights as well as you, and insist not too obstinately upon your own; be indulgent, and consider that you also are often in need of the forbearance of others; carry your distrust not too far; learn to take a joke; be no tattler; give ear to no idle gossiping; be easily propitiated, and ever ready to make proposals of peace: in most cases you will discover that your proposal is gladly accepted. To the noble, the manly or womanly soul, there is no weakness, no disgrace, but rather high-toned honor, in such a proposal.

B. If they are accidental relations or circumstances, then,

- a. Meddle not with matters that do not concern you.
- b. With those who differ with you in religion or politics avoid angry disputations, and all conversation which is not carried on in a perfectly decorous manner. Disputes of this nature are of little avail, especially in matters of religion, for faith is a grace of God.
- c. In disputes caused by neighborly or friendly relations, insist not too obstinately upon your own views or rights; be indulgent to those of others.
- d. Do not try to remove misunderstandings by written communications, unless for the best reasons, but always, if possible, by personal explanations; for,
 1. *Littera scripta manent* (the writing remains against you, to remind the other party of the dispute, or, perhaps, to make matters worse by some blunder of your pen).

2. Besides, we can never know in what frame of mind our writing may find the person with whom we wish to become reconciled; while, if in his presence, we can form our words and tones according to circumstances.

IV. *By using these means*, we shall enjoy a tranquil mind; for our tranquillity depends very much upon the peace which we may maintain with the world around us.

53.

THE BLESSINGS OF CHRISTIANITY.

I. *Introduction.*—To those who in all earnestness doubt the blessings of Christianity, by pointing to the multitude of sects, disputes, and combats, and to the Inquisition, the following research may not be amiss.

II. *Christianity has in an extraordinary degree developed the intellectual capacities of those nations who embraced it.*

- a. By overthrowing idolatry, and establishing the doctrine of monotheism (a belief in one God).
- b. By introducing a ceremonial worthy of the worship of the Supreme Being.
- c. By transmitting to us the book of books, and by encouraging and promoting the study of philosophy.
- d. By not only preserving the classical writings, but also by nursing and developing science in general.

III. *Christianity has developed the moral culture of man; for,*

- a. Its precepts have elevated the dignity of human nature, and promoted the happiness of mankind.

- b.* This happiness is the natural result of Christianity, by the exercise of love and gratitude towards God, and resignation to his providence; as well as of integrity and good will toward men, and the due government of our appetites and passions.
- c.* Its precepts inspire mankind with mild, benevolent, and peaceful dispositions.
- d.* It represents the Deity and his attributes in the fairest light, even so as to render our ideas of his nature, and the manner in which he exerts his power, consistent with the most correct principles of morality.

IV. *Christianity has also promoted the culture of the æsthetic.*

- a.* Architecture.
- b.* Painting.
- c.* Poetry.
- d.* Music.

V. *Christianity has also promoted the physical well-being of man.*

- a.* By keeping holy the Sunday (abstaining from all manual labor).
- b.* By establishing numerous charitable institutions.

VI. *Christianity has given to Christian nations a preponderance over all others.*

- a.* Christian nations have extended their rule over millions of infidels.
- b.* And have extended their commerce to all countries.
- c.* They also exercise a great moral influence over other nations. This leads, in conclusion, to the following questions:—
 - 1. What nations humbled China some years ago, and took the capital of the country?
 - 2. What is the present state of the once dreaded Mohammedans?
 - 3. By whose mercy (or rather mutual jealousy) is their head still suffered to reside in Constantinople?
 - 4. What would be the state of civilization at present, if Charles Martel had suffered a defeat by the

- 5. What would be the present condition of Europe, America, the United States, in such a case?
- 6. Why?
- 7. What do we therefore owe to Christianity?

“Whilst politicians are disputing about monarchies, aristocracies, and republics, Christianity is alike applicable, useful, and friendly to them all.”

PALEY.

54.

OUR ENEMIES.

I. *Introduction.*

- a.* In a world where good and bad are living together, a person can hardly live without having enemies.
- b.* The cause of the hostile sentiments of others against us is,
 - 1. Partly in ourselves. We make enemies through want of knowledge of the world and men, by the vehemence of our passions, and by unbending perseverance in what we consider to be our rights, by indiscreet blame of others, by a mania for ridicule and satire, and by a too-marked disapprobation of public regulations.
 - 2. Partly in things external to us,—envy of others, their self-interest, obstinacy, vanity, ambition, &c.
- c.* But we frequently mistake those for enemies who are in reality not such.

II. *Who, then, are our enemies?*

- a.* National enemies are not here considered: by that name we understand those belonging to a country with which ours is at war.
- b.* We here speak of private enemies; that is, of those who

A. By such we do not mean,

- a. Those whose duty it is, in certain cases, to check our evil inclinations, vices, and faults: these are rather friends than enemies.
- b. Nor those who defend rights which we strive to take away: we are the enemies in that case.
- c. Nor those who strive against us in a lawful and proper manner, in a suit at law (when both parties seek only for justice), or for an office, a situation, &c.: such persons may often be our rivals, but are not necessarily our enemies.
- d. Nor those who differ from us in matters of religion, politics, or private affairs: their opinions are entitled to our respect, and we must not consider them our enemies on account of their honest convictions.
- e. Nor those who have offended us unintentionally.
Only weak-minded persons would consider any of these as enemies.

B. Among our enemies may be mentioned,

- a. Those who, without any authority, seek to deprive us of our rights and privileges, or foster and cultivate professional jealousy in such a manner that our calling in life suffers.
- b. Those who seek to injure us because our conscience compels us to oppose their measures.
- c. Those who try to injure our character, honor, good name.
- d. Those who seek to corrupt our morals, and endeavor to draw us from the path of virtue into that of vice.

III. Conclusion.

- a. One should not fear enmity too much; for, in many cases, those who are without enemies are of weak character, or void of principle altogether.
- b. Only bad men are capable of hate: hence, to be hated, is often pretty good evidence of a person's worth; for that is not poor fruit upon which the wasps feed.

55.

OUR FRIENDS.

"A friend is gold; if true, he'll never leave thee:
Yet both, without a touchstone, may deceive thee."

RANDOLPH.

I. Introduction.

- a. The word "friend" is sometimes used in too liberal a sense. We occasionally call persons our friends, who are connected with us in any way, those with whom we hunt, trade, work, or play; even to strangers, we often apply the sacred word "friend."
- b. Such an abuse of the term should be avoided.

II. Who, then, is our friend?

- a. He who is attached to us by affection; who entertains for us sentiments of esteem, respect, and love, such as lead him to desire our company, and seek to promote our happiness; not always,
 1. Those who are related to us, or with whom we happen to have occasional dealing or companionship: many such prove themselves but "summer friends."
 2. Nor those who are always ready to applaud whatever we do, even our bad actions.
 3. Nor those who talk to us in a friendly manner to win favor, or gain some selfish end; but he is a friend,
- b. Who is disinterested, and ready to make sacrifices for us.
- c. Whose friendship is firm and constant.
- d. Who sees our faults, and strives to correct them in order to render us more worthy of his esteem.
- e. Who cheers, consoles, and assists us in adversity.
- f. Whom nothing can change, neither the smiles nor the frowns of fortune.
- g. Who is attached to us on account of our own moral worth, congenial sentiments, and good heart.

- h. Who leans on nothing artificial in our circumstances, but upon ourselves.
- i. Who, even when disappointed in us, will cherish for us feelings of pity rather than anger.
- j. Who will lament over a false friend as over one who has fallen from the high position in which his own heart had placed him.

Whoever has made the acquisition of such a friend may be said to have doubled his mental resources.

"A golden treasure is the tried friend ;
But who may gold from counterfeits defend ?
Trust not too soon, nor yet too soon mistrust :
With the one thyself, with the other thy friend, thou hurt'st.
Who twines betwixt, and steers the golden mean,
Nor rashly loveth, nor mistrusts in vain."

MIRROR FOR MAGISTRATES.

56.

BENEFITS OF WAR.

- I. *It is the right of every one to protect himself* against unjust attacks. For the individual, there are laws and judges; but, for nations, there exists neither judge nor tribunal: they must protect themselves as best they can. Hence, if diplomacy fail, war becomes necessary.
- II. *We look at war as something terrible*, and call it the scourge of nations; and certainly much evil does proceed from it.
 - a. Partly in regard to the belligerent States. By it, many nations have lost their independence; others have diminished their population; some burden themselves with debts, and suffer the evils of large standing armies,—stagnation of trade, famine, pestilence, destruction of property, of works of art, &c.

- b. Partly in regard to individual citizens; separation from parents and friends, privations and hardships, mutilations, imprisonment, mourning families, plundering bodies of soldiery, guerrillas, &c.

III. *And still there is much good connected with war.*

- a. For States.
 - 1. A long peace enervates a nation; war restores it to vigor and energy.
 - 2. It awakens patriotism; enthusiasm for the success of our country and the character of our nationality.
 - 3. Increase of esteem for others: we learn the noble qualities in other peoples. Even the victorious army is forced to admire the bravery of the defeated.
 - 4. Increase of the circulation of money.
 - 5. Neutral States gain by commerce.
 - 6. Culture spreads from one nation to another, so that the defeated often become the intellectual and moral benefactors of the conquerors (Greeks and Romans, Romans and Barbarians), (Crusaders and Saracens).
- b. For individuals.
 - 1. Necessity is man's best instructor. Peril produces heroes, restores elasticity of mind and greatness of soul.
 - 2. War affords an opportunity of developing talents and winning renown.
 - 3. Brings into exercise courage, decision of character, presence of mind, fortitude in adversity, perseverance, mildness, and generosity, and totally reforms many a depraved character.
 - 4. The scarcity caused by war leads back to former simplicity of manners: "Necessity teaches us to pray."
 - 5. If it impoverishes some, it enriches others: it gives employment and room for activity.
 - 6. Increases human knowledge by acquainting men with the wisdom of other lands, with their customs and manners.

7. Though war causes the death of many, yet there is some compensation in the noble death that awaits the hero.

IV. *Be not discouraged* then, when the blast of the "war-denouncing" trumpet is heard: its sound may be the harbinger of good instead of evil.

"Who dies in vain
Upon his country's war-fields, and within
The shadow of her altars?"

MRS. HEMANS.

57.

PHILIP OF MACEDON AND NAPOLEON BONAPARTE.

- I. *In history, great men often resemble each other* in character, and their lives have much in common. It was thus with Philip and Napoleon.
- II. *In their exterior life.*
- a. Each educated at a distance from home.—Thebes, Brienne.
 - b. Their appearance in public life at an equal age, and under similar circumstances.
 - c. Philip, in spite of his deficient claims, becomes king; Napoleon, emperor.
 - d. Each was divorced from his first wife.
- III. *With regard to their qualities,*
- A. As warriors and generals.
 - a. Great generalship of both; presence of mind, acuteness, courage, quickness, the art of gaining the affections of their soldiers, improvements in methods of warfare, good use of victories.
 - b. Great success in war.
 - B. As statesmen, in reference to foreign nations.
 - a. Common maxim: *Divide et impera* (divide and rule them).

- b. Turning the dissensions of the neighboring states to their own advantage: thus Philip became general-in-chief of all Greece; Napoleon, Protector of the Confederation of the Rhine.
 - c. Crafty in negotiations, in order to gain time.
 - d. A show of generosity towards conquered nations.
 - e. Disregard of treaties.
 - f. Both found active opponents in unwarlike nations.
- C. As rulers in time of peace.
- a. Remarkable knowledge of men, especially in the choice of their officers.
 - b. Energy in preserving internal tranquillity.
- D. As men.
- a. They both submitted their brilliant intellectual faculties and force of will to the service of mere ambition and egotism.
 - b. Both considered men as mere tools, and means for their purposes.
- IV. *These manifold similarities* are the more striking when we reflect that the men were quite different in their temperament and social virtues. Philip, cheerful, friendly, flattering; Napoleon, gloomy, grave, reserved, impetuous. What has the race gained by them?

58.

RAILROADS AND STEAMBOATS.

- I. *One of the most successful of inventions,* which keeps pace in importance with the art of printing, is the steam-engine. It is applied to the uses of travel and traffic on railroads and steamboats, and has called forth a powerful revolution.

which has found its opponents as well as its defenders. We shall therefore speak of the advantages and the disadvantages of these rapid modes of locomotion.

A. Disadvantages.

- a. Many persons, as drivers, inn-keepers, &c., have lost their occupation.
- b. Smaller towns have either become desolate, or have advanced very slowly; while larger ones grow with amazing rapidity. In these latter is rushing to and fro a population not having the least interest at heart in the welfare of the city, speculating for money, and desecrating the place with immoral and irreligious principles; whence the sad state of a large portion of the population of our great cities.
- c. The growing wealth of many of the citizens, may, in the course of time, be the means of making them hostile to our free institutions, and imbuing them with a spirit foreign to our Constitution and State organizations. With increasing riches, luxury enters, which may in the end destroy all simplicity of manners among the people.
- d. The quickness of travel lessens the enjoyment and information which should be desired from that source.

B. Advantages.

- a. Commerce and trade gain exceedingly by the ease and quickness of intercourse. "Time is money." The peculiar products of different places find new markets.
- b. Agriculture is benefited; the farmer is not compelled to sell his products in the nearest market; hence higher prices, and, consequently, increase of wealth with improved modes of cultivating the land, new machinery, fine stock. Famine, formerly so common, may now, in most cases, be avoided, by sending the surplus of one country to feed the suffering population of another.
- c. General culture is diffused by the facility of communication: every one may see more in a day than formerly in a week. Not only is commerce promoted, but also art and science.

- d. By the growing wealth, enterprise receives constant stimulus, and opens new fields of industry: the rich, instead of becoming dangerous to our institutions, rather feel that, for the most part, they owe their prosperity to those free institutions. Besides, public opinion has become such a power in our day, that even wealth is obliged to submit to it.
- e. Even family ties are drawn more close, and new ones are formed by means of easier intercourse.
- f. In times of war, a more speedy concentration of troops takes place; hence, a quicker decision, and shortening of the suffering produced by war. The Italian campaign of 1859, the Prussian and Austrian of 1866, and our own civil war, would have had quite different results if these modern improvements had not been brought into requisition.

II. *Conclusion.* — Which are greater, the advantages or the disadvantages? What would be the condition of our country, with its great inland lakes and rivers, its broad expanse of territory, if the steam-engine had not been invented? God brings about great revolutions in the affairs of men when they are most needed: look at the map of Europe and at that of America, and it will be apparent that there was design in reserving the great inventions of the steam-engine and the telegraph until the discovery of the western continent, with its broad inland territories, should render them necessary.

59.

CONSOLATIONS IN ADVERSITY.

- I. *The good man is not always successful;*
the reasons for this depend upon,
 - a. Unforeseen circumstances, over which he has no control.
 - b. Opposition and plotting of his fellow-men.

- c. Or upon himself; namely, in his application of unsuitable means.

II. *In such cases, he too often loses courage.*

- a. This should not be; for a wise man ought to profit by his misfortunes.

- b. He should think somewhat after this manner: I have failed, it is true, but only in a material point of view: in a larger and broader sense, I have gained; for,

1. I have done my duty, come what may; I feel that I have by this become better, more attached to virtue, more true to my God.
2. My knowledge of man is enlarged.
3. My failure may perhaps save others from misfortune, and give them the means of doing that which I failed to do.
4. Failures, if resulting from good intentions, are not misunderstood by well-disposed persons: they know that success does not always crown the deserving.
5. Perhaps, what I, in my blindness, consider as an evil, may, in the end, prove to be a blessing.
6. The wheel of fortune is ever turning: success may follow failure.
7. Complaints are of no avail: they show the weakness, not the nobility, of man.

III. *Keep up courage*, then, even in the darkest hour; never be dismayed. If you fail, try again, and bear in mind that genuine success crowns only him who perseveres even to the end.

60.

NOT EVERY ONE MAY BECOME PRESIDENT.

I. *Introduction.*

- a. History teaches that men have often become president, who, themselves, never aimed after such an exalted

- b. The highest mark of distinction is often reached unexpectedly.

- c. Fortune does not smile alike on every one.

II. *Accidental circumstances.*

- a. Circumstances of time, place, &c., often favor one more than another; as family descent and connections, birth-place, property, education, health, agitated times, &c.
- b. Also the natural talents of the individual, as memory, power of thought and expression, intellect, temperament.

III. *Consolations* for those less favored in these respects.

- a. External circumstances are not always decisive: the chances of fortune are wonderful.
- b. Even talents are not a safe guaranty of promotion; they have their dangerous side, — levity, haughtiness, relaxation, &c.
- c. The surest means is common sense, based upon justice and brotherly love.
- d. Energy, and a correct use of every opportunity, will supply the place of much that is otherwise wanting.

IV. *Conclusion.* — In lower places, there is generally more happiness, and much good may there be done. Remember the *golden mean*.

61.

"GOLD LIES DEEP IN THE MOUNTAIN."

- I. *Precious things* are in general acquired with great difficulty; hence their value. It needs prudence to find the proper means, energy to turn every thing to the best advantage, foresight to avoid dangers, and fortitude to bear the troubles which may come.

II. *Things which are worthy of man's pursuit.*

- a. Virtue, from which results quietness of mind. **This** precious jewel can be gained only by combat: its opponents with which we have to contend are pride, sensuality, envy, wrath, &c.
- b. Culture of mind, which also can be acquired only by great exertion, by constant industry. Like virtue, it, too, has its obstacles, such as levity, disgust of study, weakness of comprehension, &c.

- A. Honor and respect will be the portion of him only who possesses this virtue and this culture.
- B. Prosperity and riches are in themselves things of inferior value; but, alas! by too many they are considered the main objects of life.

III. *Conclusion.*—The miner draws from all his toil and hardship very little advantage and comfort: quite the reverse is the result for those who mine for the more precious jewels of the soul and the mind.

62.

SPEECH OF A BUILDER AFTER THE ERECTION OF A SCHOOL-BUILDING.

I. *Introduction.*

- a. At the request of my fellow-laborers, I stand before you to give utterance to our common pleasure in the completion of our work.
- b. I am, as you well know, not a skillful orator, and hope therefore for your kind forbearance in listening to my poor effort to entertain you.
- c. We have finished many a building, but none destined for a more noble purpose than this.

II. *Treatise.*

A. Address to the officers who have undertaken and completed the erection of the building.

- a. Thanks them in the name of the citizens.
 - 1. Pointing first to the small size and uncomfortable rooms of the old house.
 - 2. And then to the comfort which the new one affords.

B. Address to the teachers.

- a. Exhorts them not to allow themselves to be discouraged in their noble but arduous duties.
- b. Refers to the honor to which they are entitled for the good which they have done.

C. Address to the citizens.

- a. Encourages them to send their children regularly to school.
- b. And exhorts them to be grateful to the teachers, to co-operate with them in every way for the good of the school; and especially hopes that they will not embitter the lives of the good teachers by interfering unnecessarily in the private arrangements of the school.

D. Address to the pupils. Advises them to love and obey their instructors, and to honor their new building,

- a. By keeping it clean,
- b. And never losing sight of the main object for which they attend school; viz., their education, which is to be obtained by obedience, and by attention and application to study. Holds out to them the golden reward which is to be theirs in future if they make good use of the present time.

63.

ADDRESS AFTER THE FUNERAL-SOLEMNITIES OF A
BELOVED TEACHER.I. *Introduction.*

- a. A good man has departed from our midst: we have accompanied his remains to the grave, and paid to him the last honors.
- b. We have returned deeply moved; we have seen the sorrow depicted on the countenance of many who were not so near to him as we; to us, he was more than to others.
- c. We witnessed the ceremonies, we heard the solemn chants, we listened to the words of his venerable friend, who extolled the virtues of the departed. It was not becoming for us to express our feelings there;
- d. But it is becoming, that here, in this hall, where he so often uttered words of profound wisdom, we should express the depth of our sorrow for one who was so near and so dear to us.

II. *Treatise.*

- a. We have lost much in him: let us recall to our minds what he has been to us.
 1. He was a conscientious and faithful teacher, imbued with a full sense of the importance and responsibility of his high calling.
 2. To his scholars he was just and impartial, without distinction of persons. Only of him to whom much was given did he require much; while, from the less gifted, he required only good will to do what they could.
 3. He was unassuming, and never exalted himself at the expense of others. He gloried in the success of his fellow-teachers, yielding his own advantage whenever he saw that the cause of education would thereby be benefited.

4. His mildness toward the offending was admirably blended with firmness; gentle without weakness.
5. He had the happy gift of communicating to us his enthusiasm for whatever is good.
- b. Let us live so that he shall not have labored for us in vain.
 1. We will cherish his memory, and never neglect the wisdom which he imparted to us.
 2. We will choose him as our model in the faithful discharge of duty, the love of justice, mildness, and love of religion.

III. *Though he has been taken from us*, yet will he always remain treasured in our hearts; for the good never die, living as they do for ever in the good they have done.

64.

THE FUTURE IS NOT SO DARK AS MANY BELIEVE.

- I. *There are many proverbs* which contain much truth; yet some of them are subject to limitation of meaning: among these is this, "The future is sealed to mortal eye."
- II. *This is not true to the extent* which many persons believe.
 - a. No one can tell for certain all that will happen to-morrow, next week, in a month, or in a year, or where or in what manner he shall close his life.
 - b. And even the most clear-headed men see themselves often disappointed not only in their hopes, but also in their fears, and at last compelled to say, "That I never thought of."
 - c. But, nevertheless, we may often cast sure glances into the future.

d. Indeed, the fact that the future inspires man with hope and fear, that some attempt is made to lift its veil by fortune-telling, spirit-rapping, &c., proves at least this: That there is cause for this hope and fear.

e. Besides, man possesses some certain powers which enable him to look into the future.

A. Reason, by which he is enabled,

1. To apply to the future the experience of the past.
2. Sometimes with certain results; as, we shall grow old and feeble, and finally die: spring will follow winter: the sun will rise in the morning.

3. Sometimes with probable results; as, when conditions are found in present history similar to those which formerly existed, we may safely conclude, from the law of cause and effect, that similar results will follow; the past being in many respects the mirror of the future.

4. By reason, we can also see that all which happens must have its consequences; as, a loose and disordered life enfeebles youth, and brings on decay: idleness and wastefulness bring about poverty.

B. Free-will, by which man is, to a great extent, the dispenser of his own fate; as in choosing his state of life, how he will apply his youth, how he will spend the hours of study, on all of which the future, to a great degree, depends.

C. A certain interior sense or premonition often predicts to us some extraordinary event; as our sickness, death, death of a relative, or other danger or trouble (this is not to be considered as referring to mere superstition; and, as the cases in which we receive knowledge in this way are extremely rare, this mysterious sense must be considered with caution).

III. *The knowledge*, then, which we may have of the future is sufficient for our happiness: to know more

65.

JOYS OF OLD AGE.

I. *Introduction.*

a. The life of man has often been compared to the course of the seasons. Among other similarities, they have this in common, — as every season has its peculiar joys, so has every age of the life of man: the child has his joys; the youth his, and even the old man has also his.

b. It is true, that with old age comes many an unpleasant accompaniment, — bodily weakness (and, as a consequence, less pleasure in objects of sense), and also diminution of mental powers, — memory, imagination, with the consequent increase of what are called the foibles of elderly persons, — caprice, distrust, moroseness, &c.

II. *"The old man, too, has his joys."*

a. He has not ceased to take pleasure in Nature: there is sometimes even an increase of this pleasure, for the grosser cares of life, — ambition, money-making, &c., — are past, and leave the mind in greater freedom.

b. Social pleasures are still his: he has more leisure, lives free from care, is not wearied, for time flies along without giving opportunity for being tired of its length. He is communicative, and dwells with delight on the past.

c. He has the joys of rest from the toils of life; and, in general, is happy in reaping the fruit of these past labors.

d. He has the joys which arise from the esteem and veneration which we manifest for the old, for their wishes and opinions.

e. He has the joys which arise from knowing, that, in spite of his old age, he can still make himself useful,

1. By giving counsel from his long experience;

- f.* He has the joys of the family-circle.
 - 1. His children are well educated and provided for.
 - 2. In his grandchildren, he, as it were, renews his life.
 - 3. He is affectionately cared for in all his wants.
- g.* He has the joys of memory, calling to mind,
 - 1. The delights of the past;
 - 2. Difficulties surmounted;
 - 3. Good actions done during his life.
- h.* He has the joys which spring from the consolations of religion; and these are sufficient to render old age the most beautiful and happy portion of life, even if all other joys were absent.

III. Conclusion.

- a.* It is true that most of this can be said only of the aged person who has spent a good life, who is not afraid to look back. Even past pleasures will but pain the memory if they are imbibed by a guilty conscience.
- b.* Let the young person, therefore, who wishes to spend a happy old age, now lead a virtuous life: "Prepare your couch well, and you will rest well."

66.

WHY IT IS SO NATURAL TO RESPECT OLD AGE.

I. Introduction.

- a.* Old age is generally respected. We dwell with feelings of veneration upon the ruins of the ancient castle. We preserve and revere the relics of antiquity, and of distinguished persons in Church and State: even certain tombs fill us with emotion (that of Mount Vernon, &c.).
- b.* Veneration is the highest degree of respect and reverence, — respect mingled with some degree of awe, a sentiment excited by the dignity and superiority of a person, or by the sacredness of his character.

- c.* Veneration is manifested by silence and attention when he who inspires the sentiment is engaged in speaking, or in doing any thing for the instruction or entertainment of others.
- d.* It also spontaneously manifests itself towards older persons. It is a time-honored maxim to respect the aged.

II. Why is this veneration so natural?

- a.* To those who have lived before us, we are indebted for all the inventions, discoveries, and other means of comfort, which we possess. Some of these persons have even a more particular claim upon our esteem and veneration, — our parents, guardians, clergymen, teachers, &c.
- b.* Even the appearance of the aged commands respect (gray hairs, furrowed cheek, tottering step; the bent head and stooped shoulders, which seem to be looking for the grave to be at rest from toil and trouble).
- c.* Their experience demands our respect.
 - 1. By it they have become wiser and more prudent,
 - 2. And are therefore fitted to be our counselors.
- d.* The fact that they will soon pass away for ever inspires us with awe: our eyes are drawn to them as to the sun when it is setting in the west.
- e.* We hope to become old ourselves, and wish to be treated then with respect: we, therefore, but give that which we expect back at a future day.

III. Conclusion.

- a.* Veneration is a kind of indemnification to old age for the troubles of the past.
- b.* The thought that we shall one day become old should inspire us to store up provision for that time, by giving freely that respect now which we shall wish for then.

"Age sits with decent grace upon his visage,
And worthily becomes his silver locks:
He wears the marks of many years well spent,
Of virtue, truth well tried, and wise experience."

ROWE.

67.

THE GOOD OLD TIMES.

(AGAINST THOSE WHO ARE ALWAYS PRAISING THE
DEEDS AND THE MEN OF THE PAST.)

I. *Introduction.*

- a. As some find only new things good and beautiful, simply because they are new; so there are others who can see nothing good in what is new.
- b. The complaint of the increase of evil in the world, and the decrease of virtue among men, is a very old one: the Greek and Roman idea of the four ages of the world rests upon this (Horace, Odes, iii. 6, 45, 48).
- c. It is a very unjust complaint; for a more close investigation might show quite the contrary.

II. *Treatise.*

- a. History teaches that,
 1. Former ages, with many good qualities, had also many bad ones. The latter were even more conspicuous than at present (many of the Roman emperors, the Merovingian kings, the club law in Germany, the blue laws of Connecticut).
 2. In every age there exist good and bad persons.
- b. Modern improvements show,
 1. In domestic and social life, what improvement in the manner of living, dress, food and drink, comfort, social enjoyment! although it is certain that some evils have resulted from these improvements, such as luxury, and the insane desire for new fashions.
 2. In matters of real progress: the steam-engine, the printing-press, &c., show the improvement in the mechanical arts; and, in science, what gigantic steps have been taken. Ignorance is disappearing

A. Man has become wiser.

1. In domestic and social life, what improvement in the manner of living, dress, food and drink, comfort, social enjoyment! although it is certain that some evils have resulted from these improvements, such as luxury, and the insane desire for new fashions.
2. In matters of real progress: the steam-engine, the printing-press, &c., show the improvement in the mechanical arts; and, in science, what gigantic steps have been taken. Ignorance is disappearing

before the advance of school-houses; while, in regard to state governments, there is manifested a greater regard for human rights (with the disappearance of despotism and servitude), and a closer attention to the administration of justice (compare present modes of punishment with those of past times): there is also greater security of life and property, with better police-regulations, while the charitable and philanthropic efforts of modern times entirely surpass any thing that could be conceived by the ancients (care of the poor, of the dumb and blind, of orphans, infant schools, &c.).

- B. Man has become better; for although certain virtues have become rare (simplicity, love of truth, candor, &c.) yet man, on the whole, is
 1. More compassionate toward the unfortunate and helpless, more humane in war,
 2. Less severe and cruel to others, probably
 3. More pious, and
 4. Less rude in private and social amusements.
- c. Reason also makes it evident that the oft asserted degeneracy of man is contrary to the divine wisdom and goodness. Man is individually capable of improvement; why, then, should not mankind collectively be so? Can the individual go forward, and the race go backward?

III. *Mankind taken together* has at least all the capacities of man taken separately. In old age, we imagine that the times are not so good as formerly: even the sun does not seem to shine so brightly. The years of childhood, youth, and manhood, are gone; truly a change has taken place, but it is in ourselves: even so with mankind. The good of the past seems to us more excellent than that of the present; but in reality it is not so.

68.

SHOULD WE "DO AS OTHERS DO"?

I. *Introduction.*

- a. Proverbs are commonly used in a figurative sense: as fortune favors the brave; like father, like son, &c.
- b. Proverbs are frequently misinterpreted; as I am not concerned with what is unknown to me.
- c. So with the proverb under consideration. It expresses a principle derived from experience; but one would misconstrue it who should consider it a rule of life.

II. *Treatise.*

- a. Considered as a rule of life, the proverb is a vicious one; for it encourages dishonest dealings, and immoral conduct of every kind, which we should avoid always and everywhere.
 1. Thus, when something is required of us which seems sinful, we are not to do it merely because others do so.
 2. Or, when something is required of us by the doing of which our well-being or good name would suffer, we must not do it, no matter who does it.
- b. It invites us to dishonest dealings when it is in our power to do right; for, if we will, we may avoid,
 1. Associations which endanger our tranquillity of mind.
 2. And not only avoid them, but also warn the inexperienced against them.
- c. Considering the proverb as a principle derived from experience, it is, alas! too true, and brings to mind another: "Evil communications corrupt good manners."
 1. Some "do as others do," because wickedness affords them pleasure.
 2. Others through the mere rage of imitation, never

3. Others, again, do so through weakness of character. They acknowledge baseness as an evil of which man should never be guilty; but they have not the moral courage to bear the derision and insults of the greater mass of the people.

- III. *If we see actions unworthy of man,* we must not ourselves imitate them on account of any number of persons doing the same. The right rule is not to do as others do, but to do as religion, morality, and conscience command.

"I feel within me
A peace above all earthly dignities,
A still and quiet conscience."

SHAKESPEARE.

69.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

- I. *Man's natural inclination* is to do good. To be charitable is the positive command of religion. To give is more pleasant than to receive.

II. *Treatise.*

A. The giver.

- a. His situation is more favorable: this is evident from the fact that he has something to give, something more than what he needs.
- b. Sympathy with the unfortunate: to help where help is needed fills the heart with joy.
- c. The thanks of the receiver, the acknowledgment of others, and, above all, the approbation of Him who lives on high, tells him that he has done a good deed.

B. The receiver.

- a. His situation is truly not an enviable one; and the adage

- b. By the benefit, he feels himself bound, obliged, restrained, perhaps even ashamed. Obligations to others are painful to the noble mind; particularly when it is impossible to become freed from the obligation (this is especially true in money matters; never owe what you can not pay, if you wish to preserve your independence).

III. *He who gives without sympathy* derives no joy from his act, and generally no thanks: he who receives without emotion of mind is unable to be grateful.

70.

CHEERFULNESS IN THE PRESENCE OF NATURE.

- I. *Traveling on foot* has at present, even with young persons, fallen into disrepute. Railroads lead the majority to the large towns, a knowledge of which is indeed of great advantage in many respects; while traveling on foot leads, in general, to the haunts of Nature, where even a short stay tends to elevate the mind in a wonderful degree, and give us a knowledge of much greater value than cities can furnish.
- II. *A stay with Nature refreshes the whole man*; for,
- a. It removes us,
1. From the noise, smoke, and dust of towns, with their dense population and manifold occupations;
 2. From daily monotonous and exhausting toil;
 3. From the sight of the suffering and care around us;
 4. From the company of those in whom passions and imperfections of character prevail.

- b. It leads us to,
1. The fresh air: we breathe more freely, and this influence upon the body makes a salutary impression upon the mind;
 2. And places us in a new, purer, and more beautiful world.
 3. The mind is occupied with the creation of God,—with the rocks, waters, plants, animals, and men: everywhere the intellect and the imagination are occupied in a most worthy manner.
 4. Everywhere we behold beauty and harmony, order and unity. God's goodness, wisdom, and omnipotence present themselves wonderfully to our sight; particularly when we are privileged to view large forests, high mountains, volcanoes, cataracts, lakes, and oceans.

III. *This is all true of the good only*: The beauties of Nature make no impression upon the heart of the wicked.

71.

WHY DOES HORACE SO OFTEN PRAISE THE GOLDEN MEAN?

(REFER TO THOSE PASSAGES IN WHICH HE EXPRESSES HIS VIEWS ON THIS SUBJECT.)

I. *Introduction.*

- a. It is a general principle derived from experience, that the middle way is the golden one. Greek and Latin as well as English adages tell us that very often brilliant misfortune exists in the higher walks of life, just as bare misery does in the lower.
- b. Horace, in particular, had many reasons to recall this experience to his mind.

II. *Among these reasons were,*

A. His personal relations.

- a. He was himself not a first-class poet, but rather one of moderate talents; having more of art than of nature.
- b. He was in possession of those parts and qualities which enabled him to become an accomplished courtier, and a most amiable companion, — attributes which gave him access to the great ones of his time.
- c. Then we have to consider his external relations, — his low descent, his moderate fortune, his social position.

B. The relations of his time.

- a. The most prominent men of that age died an unnatural death, — Pompey, Cæsar, Brutus, Cassius, Antony, Cicero.
- b. Even the situation of Augustus was not one to be envied: his cares and anxieties for the stability of his power, his unhappy family affairs, &c.

With all of which Horace had the best opportunities to become acquainted.

- c. Having spent his early years among the common people, having had experience of both extremes of life, he indeed is authorized to tell us that,

“The middle way is the golden one.”

III. *In conclusion,* compare his time with ours, and examine whether his maxim should also be ours.

72.

WHY DID CICERO, IN HIS OLD AGE, APPLY HIMSELF TO THE STUDY OF PHILOSOPHY?

I. *Introduction.*

- a. Cicero had already, in his youth, applied himself to the study of philosophy, and as a statesman he considered it as the basis of eloquence.

- b. But, in his old age, the political situation of the state was such, that he was in need of consolation; and this he found, and at that time could find, only in philosophy.

II. *The time of his glory, and that of his country, was past,* and he was in need of consolation,

- a. As an ardent republican;
- b. As a statesman, once celebrated, now obscure and powerless;
- c. As a man whose greatest failing was vanity.

III. *Philosophy,* in a great measure, gave him this consolation.

A. The intellect is kept active by the study of art and science.

- a. The mind is thus turned away from its sufferings.
- b. These studies form a worthy and interesting occupation for the mind.

B. Of all sciences, that of philosophy is best adapted to this purpose; for,

- a. It treats of the most important subjects, — God, immortality, duty to our country, &c.
- b. Subjects such as these elevate and strengthen the mind, and erase the effects of suffering.
- c. They prove the value of virtue and truth, the emptiness of other goods.

IV. *Cicero was unable to soothe his mind by philosophical studies;* for,

- a. He did not give himself entirely up to them; still remaining too much a politician.
- b. In general, pagan philosophy, as a mere work of man, did not possess the virtue which could heal the wounds of the mind: only Christian philosophy, or, more properly, the Christian religion, has power to do that.

V. *The philosophical writings of Cicero* are of great value to us; for in them we find a rich mine of the history of ancient philosophy.

73.

THE INFLUENCE WHICH PUBLIC DISCOURSE EXERCISED UPON THE GREEKS AND ROMANS.

(ACCORDING TO THE TESTIMONY OF REASON AND OF HISTORY.)

I. *Introduction.*

- a. Eloquence can prosper only in free States. History proves this, and its causes can be easily explained. In the earlier States, — Egypt, Babylon, Assyria, and Persia, — we know of nothing like eloquence.
- b. The Greeks and Romans, especially the former, were the first to exercise and develop this art. The Romans patterned after the Greeks in all matters pertaining to art and science. At first, they were unwilling to introduce Greek eloquence, thinking that it would prove dangerous to morality and to the welfare of the commonwealth.
- c. These two nations were the first who produced writers upon the art (rhetoricians).

II. *Influence of the art upon the people.*

A. Presumptively (considerations drawn from reason).

- a. Nearest and most direct influence.
 1. Every citizen learned the exact condition of the commonwealth, good or bad.
 2. Different measures were proposed by different persons, all underwent debate, and the people made the final decision.
 3. As everybody had a right to express his opinion, the best method for the promotion of public welfare could easily be discovered.
 4. The voice of one judicious man, heard in public debate, would often influence the audience in such a degree that they would adopt his advice.

b. Remote and indirect influence upon the civilization of the people.

1. The common people, who could not read, heard matters of great importance discussed.
2. Intelligent men spoke in their presence concerning public and private affairs, and sometimes with great force of reasoning.
3. They rectified their ideas of right and wrong; for all proceedings of law were transacted in public.
4. They acquired some knowledge of the history of their country, because the speakers in their orations frequently referred to it.
5. They formed a part of the government; or, rather, the government was the result of their free will: consequently, they were interested in it; they loved it; hence their patriotism.
6. Public discourses served also to improve and enrich the language.
7. Their influence upon the young was excellent. By attending these public discourses, whose efficacy was often quite apparent, the impulse naturally awoke in them to gain by exertion and diligence a like influence, and to win the esteem of their fellow-citizens by rendering services to their country.

B. All this history confirms; for, —

- a. The people decided at the elections: very often they suffered themselves to be guided by their public men; in times of dissension, it was the orators who induced the people to adhere to one or the other party, as we see clearly in Antony's speech, after Cæsar's death, against Brutus and his partisans.
- b. The Greeks and the Romans were the most accomplished people of antiquity; and certainly this is one of the principal of the effects which had their origin in those public discourses.
- c. In their schools of rhetoric were also taught grammar, history, and law.

III. *Conclusion.*

- a. The great power of oratory.

- b. Let us cultivate the art as much as is in our power.
- c. It purifies the political atmosphere, and communicates to the commonwealth new vigor.

74.

WHY YOUNG PERSONS SHOULD VOLUNTARILY LIMIT THEIR LOVE OF PERSONAL LIBERTY.

I. *Introduction.*

- a. The love of liberty is a powerful impulse in the youthful breast.
 - 1. This is quite natural, as at this age the sentiments of human dignity first begin to develop themselves, together with the desire of seeing these sentiments in action.
 - 2. Much good may come of this; for it is a safeguard against flattery, and gives firmness to the character.
- b. But not unfrequently we find this word "liberty" misunderstood. Young persons, in particular, often confound it with license. Liberty is a sacred word, and should never degenerate into the meaning of license or dissoluteness.

II. *Why young persons should limit their excessive desire for liberty.*

- a. Their living in civil society requires it.
 - 1. Civil society requires laws for its self-preservation; but laws limit natural liberty: consequently those who wish to enjoy the benefit of civil society must yield a part of their natural liberty to these laws.
- b. The young person is bound in a particular manner to do this.
 - 1. He is yet dependent upon his parents, guardians, and teachers.

- 2. He is not yet intellectually independent, — possesses an insufficient knowledge of man, does not yet understand what will secure his well-being, is yet driven to and fro on the stormy ocean of life, where he needs a pilot to bring him to safe waters, in which he can first prepare himself for liberty.

III. *The unhappy consequences of an unconquerable love of liberty are, —*

- a. In regard to external happiness.
 - 1. Loss of health,
 - 2. Of reputation,
 - 3. Of property.
- b. In regard to interior well-being.
 - 1. It hinders the cultivation of the mind, by disturbing, agitating it; leading, in the end, to what?
 - 2. Unrestrained love of liberty is generally accompanied with vices, — disobedience, &c.
- c. In regard to other persons.
 - 1. It checks lawful order, and counteracts the true progress and well-being of society.
 - 2. It is liable to lead to many disorders, — seditions, insurrections, and even rebellions.

IV. *Conclusion.* — Society and our well-being demand our submission to law and order: let us, then, submit, even if it should cost us pain to do so. Let us bear in mind that our understanding and experience are not yet sufficiently well informed to judge of what tends to our best good: let us trust this to wiser heads till we grow older ourselves.

"*Lucio.* — Whence comes this restraint?

Claudio. — From too much liberty, my Lucio, liberty;
As surfeit is the father of much fast,
So every scope by the immoderate use
Turns to restraint."

SHAKSPEARE.

75.

VICE HAS NO COURAGE.

I. *Introduction.*

- a. Every one of necessity acknowledges the moral law; for he who should deny the existence of this law would relinquish all claim to the title of rational being, and would no longer be considered as a fit member of society, or one with whom it would be safe to have any intercourse.
- b. The history of mankind teaches us that vice has no courage; and a more minute investigation of the human heart discovers to us that the basest villain, when in the calm of serious reflection he compares his actions with the purity of the moral law, experiences a painful and humiliating feeling, which renders him odious to himself.

II. *How we may know that vice has no courage.*

- A. By studying the disposition of the vicious person *before* the execution of his wicked designs.
 - a. By watching his means we find that he resorts to, —
 1. Deceits.

“A villain, when he most seems kind,
Is most to be suspected.” LANSDOWNE.
 2. To falsehood.

“Dishonor waits on perfidy. The villain should blush to think a falsehood; 'tis the crime of cowards.” JOHNSON.
 3. To dissembling.
 4. To hypocrisy.

“Hypocrisy is a sort of homage that vice pays to virtue.”
 - b. We find him continually alarmed (the rustling of a leaf, the barking of a dog, alarms him).
 - c. He is suspicious, even towards the partners of his crime.

B. By studying his actions after the commission of his wickedness.

- a. Anxiety, and fear of detection.
- b. Fear of punishment and disgrace.

“When by just vengeance impious mortals perish,
The gods behold their punishment with pleasure.”

ADDISON.

C. Causes of their wretched state.

- a. They feel that their actions are not conformable to the moral law.
- b. They know that they are at variance with God, their fellow-men, and their own conscience.

“No man ever offended his own conscience, but, first
Or last, it was revenged upon him for it.”

SOUTH.

76.

EVIL COMMUNICATIONS CORRUPT GOOD MANNERS.

I. *Introduction.*

- a. This proverb contains a wholesome admonition to youth to be careful with whom they converse. Evil conversation, or, as the proverb terms it, communication, is as contagious as the plague. The malignity of the one, as well as that of the other, steals so insensibly upon us, that it is hardly perceived till almost past cure; and youth more especially ought to avoid the one with as much solicitude as they would the other, and the more so as it is an ever-reigning plague, and often appears when least expected.
- b. The love of company, and of social pleasures, is natural; but like every other love, when it proceeds beyond the limits of moderation it ceases to produce its natural effect, and terminates in disgust and satiety.

c. Recreation is necessary for man; but as in the hours of recreation we are most in danger of being misled, the greatest care should be taken in making choice of those whom we associate with; for from our choice of companions both our character and disposition will receive a tincture, as waters passing through minerals partake of their taste and efficacy.

d. As by chemistry we learn that discordant mixtures produce nothing but broil and fermentation, till one of them gets the ascendancy over the rest, so may we see how impossible it is for any one to be thought a person of real goodness and integrity, whilst he chooses for his companion the abandoned and licentious; for,—

1. By choosing such companions, he will not only lose his character, but also his virtue. Why?
2. The society of sensual men is peculiarly ensnaring. Why?

“Manners are corrupted and depraved by the love of riches and lust.”
CICERO.

3. Their amusements at first appear harmless; then, when partaken of, they leave a longing relish behind them; and one appointment makes way for another, one expense leads on to a second, and so time and fortune are wasted away to very little purpose.

4. Day after day is spent in the same toilsome round, till a habit is formed which renders dissipation necessary to existence.

II. *Whom should we select as our companions?*

a. To derive the proper pleasure and improvement from company, it ought to consist of persons of character, respectable both for their morals and their understandings.

Define character and its importance.

b. Character in human life is that which is peculiar to the manners and conduct of each respective individual.

c. The importance of a good character, to those who are to make their way either to wealth or honor, is no less necessary than address and abilities. Why?

d. When we choose an assistant, a partner, a servant, our first inquiry is concerning his character.

e. When we have occasion for a counselor or attorney, a physician or apothecary, &c., we always choose to trust our property and person to men of the best character.

f. It is recommended, therefore, to all who wish to enjoy their existence, that they should select persons of good character as their companions.

III. *By what other means should we try to improve our manners?*

a. By solitude. Every one must sometimes be alone; for,—

1. It is then that he is enabled to study himself, and the world around him.

2. It is then that he has an opportunity of seeing things as they are, and of removing the deceitful veil which almost every thing assumes in the busy scene of worldly employments.

3. The soul is enabled to retire into herself, and to exert those energies which are always attended with sublime pleasure.

4. An hour spent every day by the votaries of pleasure in serious meditation, would render their pleasure pure.

5. It would give them knowledge, so that they would see how far they might advance in their pursuit without danger; and resolution, so that they might retreat when danger approached.

6. It would teach them how to live; and it would also teach them — what they are often too little solicitous to learn — how to die.

“Solitude sometimes is the best company,
And short retirement urges sweet return.”

MILTON.

77.

ON VISITS.

- I. *Introduction.* — He who lives among men, and wishes to be liked by them, has to observe certain rules. Visits, too, if they shall be of any profit to us, demand some attention.
- II. *Kinds of visits.*
 - a. Those by which we present ourselves to persons.
 1. To those in authority.
 2. Or those with whom we wish to form an acquaintance or friendship.
 - b. Farewell visits.
 1. To superiors, &c.
 2. To those with whom we entertain a friendly intercourse; or,
 3. Social or business relations.
- III. *Time best adapted to visits.*
 - a. Generally, after eleven o'clock in the forenoon.
 - b. Friends and acquaintances may be visited at any time in the day, except,
 1. When they are engaged with business; or,
 2. With their accustomed or usual recreations, amusements, &c.
 3. Never make a call upon a lady before eleven o'clock in the morning, nor after nine in the evening.

"Visiting," says a French writer, "forms the cord which binds society together; and it is so firmly tied, that, were the knot severed, society would perish."
- IV. *General rules.*
 - a. If you see the master of the house take letters or papers from his pocket, look at the clock, have an absent air, or in any other way show weariness, you may safely conclude that it is time for you to leave, though you may not have been five minutes in the house.

- b. It is quite an art to make a graceful exit after a call. To know how to choose the moment when you will be regretted, and to retire leaving your friends anxious for a repetition of the call, is an accomplishment worthy of acquiring.
- c. Keep your hat in your hand when making a call. This will show your host that you do not intend to remain to dine or sup with him. You leave your umbrella or cane in the hall if you wish; but your hat and gloves you must carry into the parlor.
- d. Always leave a card when you find the person upon whom you have called absent from home.

"Hail, social life! into thy pleasing bounds,
Again I come to pay the common stock, —
My share of service, — and, in glad return,
To taste thy comforts, thy protected joys."

THOMSON.

78.

CARTHAGE AND ROME; ENGLAND AND FRANCE.

I. *Introduction.*

1. There is no new thing under the sun. Things or events which have happened will recur again. History shows it. As single individuals at different ages with regard to character, &c., resemble each other, likewise some nations with regard to their history, exertions, destinies, &c., bear a striking resemblance to one another.
2. Thus Carthage and Rome in the second and third centuries, B. C.; so England and France from the middle of the seventeenth till the first quarter of the nineteenth century.

II. *England resembles Carthage. France resembles Rome.*

- a. With regard to their external power.
 - 1. Carthage and Rome were at that time the most powerful nations of the then known world; the one on sea, the other on land.
 - 2. Thus England and France had for a long time the preponderance in Europe. The former was mistress on the oceans; and, of the latter, Frederick the Great used to say, if he were king of France, not so much as the sound of a gun should be heard in Europe without his permission.
- b. With regard to the character and enterprise of these nations —

A. Carthage and England.

- a. Arts flourishing, powerful naval force, extensive commerce, immense riches, foreign colonies.
- b. Jealousy towards neighboring nations from which they feared rivalry.
- c. Immoderate desire for gain, self-interest, egotism (the usual result of the spirit of shop-keepers), want of true patriotism. Instead of performing the military duties towards the commonwealth themselves, they rather preferred to levy troops from the nations with which they had commercial connections. The mercantile occupation of the majority would not allow them to neglect their business for foreign conquests or the defense of remote possessions.
- d. They therefore made a bargain with nations who had nothing to dispose of but the bodies of their citizens, and with this salable commodity provided for the defense of their colonies, or acquired new possessions. The nobles (as a matter of course) reserved for themselves the high stations, civil as well as military.
- e. For many centuries, the lower class remained perfectly contented with the existing state of their commonwealth, until the period when the principles of democracy began to spread; then the people became aware of their rights, and strove to regain them. Democracy caused the destruction of Carthage; and England stands on the eve of great convulsions.

B. Rome and France.

- a. National pride and patriotism. Their possession of a central point, from whence a supreme directing influence radiated over the whole political body.
- b. Formidable land-forces, brave armies.
- c. Desire of military glory, and lust of conquest. Their influence on Europe and the adjoining countries. The Roman state from its origin was nothing else than a well-organized school of war for conquest. France was continually striving for the preponderance in Europe, especially under the reigns of Henry IV., Louis XIV., and Napoleon I.
- 3. With regard to events, destinies, &c.

Long and bloody wars between Carthage and Rome, which at last resulted in the destruction of Carthage, the seat of commercial industry, the repository of wealth, and one of the principal states of the ancient world. In like manner, England and France were, for centuries, contending in bloody strifes for the ascendancy.

III. *These two rival powers* entertain, at present, friendly relations with each other; but who can put much confidence in this Anglo-Franco cordiality?

79.

EPAMINONDAS AND GUSTAVUS ADOLPHUS.

I. *Introduction.*

- a. It affords us pleasure, and challenges our admiration, when we meet in history with men who distinguished themselves by wisdom and heroism, and rendered themselves thereby useful to their people.
- b. Not unfrequently, we find between men of this cast a striking resemblance with regard to their character, and the influence which they exercised upon their age.

II. *This is the case with Epaminondas and Gustavus Adolphus.*

- a. Still there are some points in which they do not resemble each other.
1. With regard to their temperament. Epaminondas, calm; Gustavus, vehement.
 2. Gustavus destined to rule from his very cradle; Epaminondas had first to raise himself to power and influence by great exertion.
- Gustavus was at once put at the head of a well-drilled army; Epaminondas had first to form one.

b. But they resemble each other, —

A. With regard to their personality.

- a. Both were in possession of a clear judgment; both were idolized by their people.
- b. Both were mild, kind, humane, and of pure morals; both cherished deep respect for divine and human rights; both exhibited the utmost contempt for all pomp.
- c. Both were friends of art and science.
- d. Both were surrounded by faithful friends.
- e. Both distinguished themselves in the art of war, by bravery and heroism, as well as by prudence, and presence of mind.
- f. Both were improvers of the military art; both were inventors of new military tactics.

B. With regard to their deeds and adventures.

- a. Both belonged to a noble, but, at that time, not renowned people. Thebes was oppressed by Sparta and Athens. Sweden possessed no influence whatever in the European national councils.
- b. Both fought with success, and were victorious in all their battles.
- c. Both humiliated their powerful opponents in two great battles; Epaminondas at Leuctra, Gustavus Adolphus at Leipsic.
- d. The first victory of each destroyed the belief in the invincibility of their enemies, and gained them confederates.

- e. Both were only once checked in their victorious career; Epaminondas before the walls of Sparta, Gustavus Adolphus before the strongly-fortified bulwarks of Nuremberg.
- f. Both restored their fame in the next battle; Epaminondas at Mantinea, Gustavus Adolphus at Lutzen.
- g. Both re-established the rights of the people: * Epaminondas liberated the Helots.
- h. Both fell in the hottest part of the battle; still the army of each one was victorious.

“Let laurels drenched in pure Parnassian dews
Reward his memory, dear to every Muse,
Who, with courage of unshaken root,
In honor's field advancing his firm foot,
Plants it upon the line that justice draws,
And will prevail, or perish in the cause.”

COWPER.

C. With regard to their people.

- a. Both raised their people to power and influence.
- b. Both made their countrymen the best soldiers of their age.
- c. Both were suspected by their confederates of aiming at the supreme authority.
- d. Both countries fell from their lofty ascendancy not long after the death of their heroes.

“That man lives greatly,
Whate'er his fate or fame, who greatly dies,
High flushed with hope, where heroes shall despair.”

YOUNG.

80.

COMPARISON BETWEEN SOCRATES AND SENECA.

I. *Introduction.*

- a. No people were ever more remarkable than the Greeks and the Romans for their philosophical institutions and

* The Thirty Years' War, is, by all impartial modern historians, considered as a political one, carried on under the plea of religion. The principal actor in the drama, though remaining for a long time in the background, was Richelieu, whose aim was nothing less than to cripple and dismember the German Empire.

schools. Both people abounded in men of great mental powers, who, with more or less sincerity, more or less success, made open profession to love and seek the truth.

- b. Amongst those who distinguished themselves in a particular manner, and whose lives and fates have some resemblance, we may mention Socrates and Seneca.

II. *Treatise.*

A. With regard to their life.

- a. Socrates labored to lead the Athenian youth to the love and practice of virtue; Seneca to teach young Nero elegant accomplishments, taste for art, and polite address.
- b. Socrates soon obtained an exclusive influence over the Athenian youth; Seneca, over his pupil.
- c. Socrates never assumed the air of a morose and rigid preceptor: his discourses betrayed no marks of arrogance and vanity. Seneca was not less distinguished for his modesty than for his wisdom.
- d. Socrates taught nothing which he did not practice himself; but Seneca?
- e. Socrates loved poverty; Seneca, wealth and luxury.

B. With regard to the charges brought against them.

- a. Socrates was charged with three distinct offenses:—
 1. With not believing in the national gods.
 2. With introducing novel deities.
 3. With seducing the Athenian youth.
- b. Seneca was charged,
 1. With having exorbitant wealth.
 2. With avarice; grasping continually after more.
 3. With courting the affections of the people.

C. With regard to their condemnation and death.

1. Socrates was condemned to drink hemlock; Seneca was ordered to put himself to death.
2. When the summons came, Socrates drank the fatal cup of hemlock in the midst of his weeping friends. When the order came to Seneca, he

opened the veins of his arms and legs; finding this ineffectual, he requested his friend Statius Anæses to administer a draught of hemlock.

3. Socrates, calmly drinking the fatal hemlock, expired a few moments after. Seneca, after taking the poison, was placed in a warm bath, where he breathed his last.

III. *Conclusion.* — Seneca, as a philosopher, was the principal ornament of Stoicism in his day, and a valuable instructor of mankind.

Socrates, as a philosopher, was one of the greatest men that Greece, perhaps even the whole world, ever produced. His sentiments had the ascendancy over every system of philosophy, with regard to moral virtues, sobriety, temperance, contempt of riches, patience in adversity, and forgiveness of injuries; also with regard to the Deity, the unity of the Supreme Being, &c.

81.

CICERO'S ORATION IN FAVOR OF KING DEJOTARUS.

(Subjects such as the following must, of course, be well studied in the original before an attempt is made to fill up the outlines. The design of these subjects is to give the student models of the classical forms of composition.)

I. *Introduction*: embarrassment of the orator.

- a. He speaks for a king.
- b. For a man of high merit.
- c. Against low-minded and unworthy accusers.
- d. In opposition to Cæsar, as judge in his own case.
- e. At an unaccustomed place (in a private dwelling).

I. *The accusers' hopes.*

- a. Cæsar's former displeasure against Dejotarus; but this is now appeased.

- b. Dejotarus' siding with Pompey : but this action was forced upon him, and, as soon as he was free, he joined Cæsar.

III. *The entire accusation is void.*

- A. The assertion that Cæsar's murder was attempted is unfounded.
- a. Subjective proofs: Dejotarus is not capable of such a crime,
 1. On account of his virtue.
 2. And on account of his prudence.
 - b. Objective proofs.
 1. Cæsar's visit to Dejotarus : how easily could a murder have been accomplished if intended.
 2. A pretended accessory was sent by Dejotarus to Cæsar.
- B. The arming of Dejotarus against Cæsar. Short refutation.
- C. The hostile feelings of Dejotarus against Cæsar. Refutation.
- a. By facts.
 - b. By the character of Dejotarus : a digression, — character of the accuser and his proceedings.
 - c. By Cæsar's behavior at his victory.

IV. *Conclusion.*

1. Grateful sentiments of Dejotarus toward Cæsar.
2. Dejotarus has already been pardoned by Cæsar.
3. The appeal to witnesses.

82.

WHY SO MANY PERSONS HAVE NO FRIENDS.

- I. *Every one wishes to have friends ;* for by friendship life is rendered happy : but there are many who do not enjoy the happiness of possessing friends.

II. *Reasons for this.*

- A. To be without friends is often not our own fault.
- a. We may not be properly understood by others.
 - b. Our education and other accomplishments may be defective.
 - c. Our disposition may not harmonize with that of those with whom we come into contact.
 - d. We may be naturally gloomy or reserved.
 - e. Our character may be even repulsive to others, without our ability to change it.
 - f. Our occupation may shut us out from those capable of being our friends.
 - g. Religious or political views may confine us to the company of those unable or unwilling to appreciate our good qualities.
- B. But the cause is often in our dislike of the society of others.
- a. Their habits or character may be vicious, immoral, or faulty in some respect.
 - b. Even a discovery of want of sympathy for what we admire, for our subjects of thought, &c., weans us from friendship with another.
 - c. We may notice in others slight faults of character, not enough to make us dislike them, but sufficient to make us remove them from our list of friends ; such as levity, too much sensibility, eccentric conduct, misanthropy, pride, arrogance, a want of an obliging disposition, quarrelsomeness, suspicion, fondness of ridicule, spirit of fault-finding, indiscretion, want of power to keep a secret.
- C. A person is sometimes said to have no friends, when it is meant that he has no benefactors or protectors. This may sometimes be without his fault, on account of the envy, backbiting, or slander of others.
- a. But more frequently he is to blame himself,
 1. By trying to appear what he is not.

2. By presumption.
3. By violating the laws of courtesy.
4. By an irregular mode of living.
5. By being too proud to speak of his wants.
6. By neglecting his professional or other duties.
7. By being ungrateful for past favors.

"The wretch whom gratitude once fails to bind,
To truth or honor let him lay no claim ;
But stand confessed the brute disguised in man."

FROUDE.

83.

KNOW THYSELF.

- I. *Exordium*.—God knows all that man thinks, wishes, and does, and all that will happen to him. Man, too, very often sees in a most striking manner the merit or demerit of his fellow-man. Should this, therefore, not stir every one up to learn to know himself, in order to become conscious of his virtues as well as of his defects?
- II. *Conception*.—To know one's self is to know one's character, abilities, opinions, virtues, and vices: these are its marks, and by this knowledge,
 - a. Man becomes acquainted with his own moral state, his defects and virtues, perceiving, as he does, all that passes within himself, his actions, words, and thoughts.
 - b. These he discerns by a conscientious examination and earnest inquiry.
 1. By examination is meant an action or effort to find out that which is unknown: it is made by the aid either of the senses or of the understanding.
 2. The inquiry is chiefly intellectual, and is made in order to arrive at the truth.

3. Both may be set on foot on any subject; but the examination is direct, it is the setting before the mind of things corporeal or mental.

"The body of man is such a subject as stands the utmost test of examination." ADDISON.

The inquiry is indirect, and is in this case a circuitous method of arriving at the knowledge of one's self.

- c. By faithful application to this study, a person acquires such a clear insight into, such a convincing knowledge of, his dispositions, that he is enabled to arrange properly his course of life. The true medium of self-knowledge is one's self: to know ourselves, we must examine and inquire into ourselves.
- III. *Reasons* showing the acquisition of self-knowledge to be proper and necessary.
 - a. It would be quite inconsistent in any one, if after having acquired diverse and extensive knowledge of nature, man, and the world, he should yet lack, or be in defective possession of, information still more important,—the knowledge of himself.
 - b. The knowledge of himself is indispensable to man's moral well-being: to remove defects, they must first be known to be such.
 - c. Our fellow-men watch us with a sharp eye: the frailty of human nature is inclined rather to blame than to praise. God himself knows and judges us: let us therefore frequently enter into ourselves, that we may perform worthy actions; then we shall be sure of the approbation of good men and of the all-wise God himself.
 - d. Self-knowledge gives to man a true insight into his real power, and prevents him from either undervaluing or overrating it: hence, less danger of failure in enterprises.
 - e. Holy Writ urgently recommends the knowledge of one's self: Matt. vii. 3-5; Luke vi. 41, 42; Luke xii. 56, 57; 1 Cor. xiii. 5. Jas. i. 22-24

IV. *Means* by which man may acquire the knowledge of himself.

- a. To compare his actions, intentions, words, and wishes, with those of persons of good report, especially with the life and precepts of our divine Saviour.
- b. To pay more attention to the blame than the praise of others: not allow himself to be outdone by the pagans, who begged their gods, "To grant them the power of beholding themselves with the eye of their fellow-men."
- c. To struggle against self-love, the great enemy of self-knowledge.
- d. To trust in the assistance of Him who is the Source of light and the Disperser of darkness. Beg of Him, in the language of St. Paul, "The eyes of your heart enlighten" (Eph. i. 18), and exclaim with David, "Prove me, O God! and know my heart: examine me, and know my paths." Ps. cxxxviii. 23.

V. *Conclusion*.—If you would have self-knowledge, the mother of moral perfection, bring forth worthy fruits; let its foundation be laid in your very youth. God, your parents, teachers, and good men will assist you to rear up your moral edifice, and help you to secure its endurance for time and eternity.

84.

YOUTH.

I. *Introduction*.

- a. Every age has its advantages: time affords its pleasures to the child, to the youth, and to the old man.
- b. Particular praise is bestowed upon the age of youth: frequently do the aged dwell with delight upon this time of life; it must therefore possess peculiar charms.

II. *Treatise*.

- a. The youth is really happy in his youth: he enjoys the present.

"Youth treads on flowers where'er he goes,
And finds on every thorn a rose."

1. His life is more free. Even the apparent restraint of his parents, teachers, &c., tends to ennoble and beautify his pleasures.

"The paths of bliss are joyous, and the breast
Of merry youth is easy to be blest."

HERBERT.

2. He has no care: all his wants are provided for.
3. His time is agreeably divided between play and study,—

"Beholding the bright countenance of truth in the
quiet and still air of delightful studies."

MILTON.

4. His constant cheerfulness enables him quickly to forget injuries.

"Young men soon give and soon forget affronts:
Old age is slow in both."

ADDISON.

5. He feels the constant growth of vigor and strength: hence his great attachment to life, merely for the joy of living; *every* day, as Longfellow says, it is enough for him, "to be, and not to do."
6. The heart of youth is more open to the pleasures of friendship; and friendships formed in youth last even till old age.
7. Youth is the time of first love, which is generally characterized by purity and tenderness.

"Oh! love, love well, but only once; for never shall the dream
Of youthful hope return again on life's dark rolling stream."

MRS. NORTON.

8. Youth is easily inspired with a love for all that is noble, grand, and beautiful.

b. The youth is also happy in his thoughts of the future, which his imagination ever paints in rosy colors.

1. He knows nothing as yet of the shadows of life ; it passes on smoothly before him as a gentle stream : he knows not that life is a gulf of troubled waters, where the soul, like a vexed bark, is tossed upon the waves of pain and pleasure by the varying breath of passion.

2. He is yet free from distrust and suspicion ; for, so far, his disappointments have been few if any.

3. He is happy in projecting plans for the future, choosing an occupation, and thinking how he shall best occupy his time.

4. The frequent anticipation of change, from study to play, from school to home, &c., affords a constant charm, and leaves no room for monotony.

5. The youth is always animated with hopes ; and these will surely be realized if he seasons his studies with diligence and energy.

c. A well-spent youth leaves to the memory pleasant recollections ; that is, if it has not been devoted,

1. To idleness and sin ; but,

2. To industry and virtue.

III. *He who has been blest with a pious and industrious youth* may dwell with delight on the past, enjoy the present, and look forward with confidence to the future ; for present and future, as effects, always correspond to their cause, the past.

In conclusion, be grateful to your benevolent Creator, who, in his mercy, granted you a never-ending existence : the joys of youth can scarcely be numbered or measured ; but there are greater and purer joys in store for us,—joys which the human mind is too feeble to fathom.

85.

LUXURY.

“ War destroys men ; but luxury mankind
At once corrupts,— the body and the mind.”

CROWN.

I. *Introduction.*—Luxury is a subject upon which much has been spoken and written with indifferent success. It is true that a correct idea of this subject is somewhat difficult to obtain ; for the idea is a relative one, and rests mostly on comparisons.

II. *Conception.*—Luxury may be defined to be an indulgence in the pleasures which wealth and abundance afford ; epicurism, profuseness. Or luxury is an excess of fruitless expenses, which exceed the income of a person or a nation. Kant says, “Luxury, if carried to excess, undermines the well-being of the state and of society.”

III. *Things which do not properly fall* under the head of luxury.

a. The overstepping of the ordinary limits with regard to eating and drinking, on certain occasions during the year, provided this be not habitual, excessive, or often.

b. Wealth or high station allow, and sometimes even require, excessive outlays for great public or private receptions, feasts, celebrations, &c.

IV. *Causes of luxury.*

a. Its germ lies in the very nature of man himself : accumulation of riches, with little or no exertion, as by conquest (Rome, Spain, and Portugal), by commerce and wild speculation (Venice, Genoa, and the Hanseatic Union), by inheritance (many examples in our own and other countries). Great riches awaken in man the desire for greater comforts, which, when immoderately fostered, prove in the end to be injurious to the indi-

- b. By imitation of foreign manners and customs (formerly from Greece, now from France).

V. *Many assert that luxury is beneficial to the commonwealth; for they say that,*

- a. It promotes the circulation of money, which is to the commonwealth what blood is to the human body.
- b. Secondly, that it promotes industry, commerce, &c.
- c. Thirdly, that it increases the public revenues by duties, &c.

VI. *But such views are superficial, based on false policy.*

A. With regard to division V.

- a. History informs us that luxury was the cause of the ruin of many powerful kingdoms and empires; because,
 1. As soon as the masses of the people indulge in luxury, the very foundations of the commonwealth are affected; but,
 2. If the evil takes hold amongst the higher classes, as they are called, then the more rational part of the body politic becomes affected; which will lead to certain extravagance, corruption, &c.
 3. It is true that luxury apparently enriches the public treasury; but it is at the expense of the people, who become impoverished by their own profusion, and in time impoverish the nation itself.
- b. With regard to subdivisions (a) and (b) of division V., it may be replied, that, up to this time, Europe has succeeded but too well in draining from our continent immense quantities of the precious metals. Should this continue? As for industry, art, and commerce, they will increase and prosper in the same proportion as the importation of foreign articles of luxury is discouraged, and home manufactures encouraged. Only by this means can the body politic attain a sound and healthy state; while the feverish swindle of luxury and extravagance will, in the end, undermine and overturn its very constitution. In short, let those in power see that the balance of imports and exports is always in our favor, if they would have the country continue to prosper.

B. *Luxury condemned by reason and morality.*

- a. Luxury signifies excess and extravagance; hence, it is opposed to the exercise of man's better powers, and therefore opposed to reason itself, which subordinates sensuality to the moral law.
- b. Luxury generally brings on poverty and degradation, which latter are the sources of many crimes.
- c. Luxury is, like pestilence, contagious, and makes its rounds through every state and condition, robbing its victims of all happiness.
- d. Luxury enervates man, weakens his powers of mind and soul, leading him down fast to the lowest estate: the history of Rome and of other states abounds in examples of this.

VII. *Means recommended for checking the progress of luxury.*

- a. A thorough and correct education of body and mind (Sparta and Athens).
- b. Good example on the part of those in authority, and all those in the higher walks of life.
- c. Practice of the precepts of religion, and a return to the simplicity of our forefathers. Based upon these principles, our commonwealth will not only stand, but prove to be one of the happiest nations that have ever existed.

86.

MEMMIUS' ORATION.

(FROM SALLUST'S JUGURTHINE WAR, CHAP. 31.)

See introductory note to No. 81.

I. *Introduction.*

- a. Reasons which might induce the orator to retain silence.
 1. The power of the opposite party.
 2. The forbearance of the people.
 3. Want of justice among men.
 4. Danger of defending innocence.

- b. Reasons for taking up the defense in spite of all these discouragements.

(His own views as follows.)

II. *Theme.* What is best to be done in the present case?

A. Negative considerations.

- a. Armed interference against the nobility is useless : it has never resulted in good to the people.
1. Note the reforms of the Gracchi.
- b. Neither should the people quietly suffer these wrongs : by so doing,
1. They sacrifice their just rights ;
 2. And the nobility become more insolent and despotic.
- (Description of the present state of
- a. The ruling nobility.
 - b. And the oppressed people.)

B. Positive considerations.

- a. The crime must be investigated according to law.
- b. Jugurtha must be tried.
- c. What the people would gain by this.
1. A clear insight into the case.
 2. Emancipation from the oppression of the nobility.
 3. It would prevent the bad consequence of their present spirit of forbearance, by restoring to them order and freedom, and giving assistance to our confederates.

III. *Conclusion.*

- a. Special considerations.
1. Crimes should be checked.
 2. Exemption from punishment endangers the liberty of the people.
- b. General considerations.
1. Forbearance toward evil is ruinous to virtue.
 2. It is even better to overlook the good than the evil.

"The gods

Grow angry with your patience : 'tis their care,
And must be yours, that guilty men escape not ;
As crimes do grow, justice should rouse itself."

JONSON.

87.

VALUE OF THE STUDY OF THE CLASSICS.

I. *Objections* to this study are generally made by,

- a. Men who never penetrated deeply into the spirit and philosophy of the classics.
- b. Men who judge the ancients by the same rule which they apply to those who have the advantages of modern science.
- c. Men who never search after the sources of the present state of civilization.
- d. Men who busy themselves more in seeking for earthly comforts than in the enjoyment of intellectual pursuits.

II. *Opposed to the assertions* of these men are the opinions of,

- a. All civilized nations, who have constantly held the classics in high estimation.
- b. And of hosts of eminent men in every age who have owed their culture and erudition to the study of the admirable writings of Greece and Rome. (Give instances.)

III. *The value of the classics* also finds its confirmation in the high qualifications and eminent learning of the ancient writers.

- a. Their historical works furnish vast materials to the inquirer after the facts of history, to all, indeed, who possess a scrutinizing mind.
 - b. Their philosophical works disclose to us the opinions of the profoundest thinkers of antiquity on the most important subjects of reasoning and thought.
1. Even those before the time of Socrates show, in spite of their errors, great ingenuity.

2. While those who wrote after the time of this philosopher are worthy the esteem of every thinking mind, and especially of the inquirer into the history of mankind, on account of their excellent metaphysical and moral principles.

"How charming is divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns."

MILTON.

- c. In poetry and eloquence, the ancients still hold the first rank: the brightest modern geniuses standing no higher than Homer, Æschylus, Demosthenes, and Cicero.

"Oh! as the bee upon the flower, I hang
Upon the honey of thy eloquent tongue."

BULWER.

- IV. *Our own age bears witness* to the good influence which the study of the classics has had upon it, for their spirit is more or less reflected upon modern literature. Experience has taught us,

- a. That this study molds and elevates the mind of the young.
b. That it refines the taste, and inspires a love of learning.
c. That it forms the character, and imbues us with patriotism, love of liberty, and many other virtues.

"I will teach thine infant tongue
To call upon those heroes old
In their own language, and will mold
Thy growing spirit in the flame
Of Grecian lore; that by each name
A patriot's birthright thou mayest claim."

SHELLEY.

- V. "*Granting all this,*" some may say, "Have we not the classics in translations?" "Why study the originals?" We answer, Translations never fully give the true sense of the original; there is a

nameless excellence, which, like the down of the peach, is lost in the hands of the most careful translators: if we wish to quench our thirst with pure water, let us go to the fountain itself.

88.

CHARACTERISTICS OF THE ROMANS.

(Illustrated by examples.)

- I. *Rome owed her elevation as mistress of the world*, chiefly to the character of her people. From the degeneration of that character may be dated the decline of the people and the empire.
- II. *Outlines of the Roman character.*
- a. Patriotism. Emulation of one another in doing the utmost for the safety and elevation of the commonwealth. (Curtius precipitating himself into the abyss; the three Decii devoting themselves to death; Regulus returning to prison.)
- b. Love of liberty (Junius Brutus), annual election of civil and military officers (aversion to the very words *King* and *Kingdom*; Cato in Utica; Marcus Brutus).
- c. National pride, the natural consequence of these two (a, b). This pride can flourish only in a free soil. The Romans when defeated never concluded peace (battle of Cannæ); and never showed greater courage and endurance than in danger and adversity.
- d. Love of war and valor, for which since the time of Romulus they distinguished themselves. Their successes caused a continual extension of the boundaries of the empire, which, in turn, stimulated them to submit joyfully to still greater exertions and enterprises; hence, again, great improvements in the military art, with a consequent neglect of the fine arts, the arts of peace, &c. During the time of war, the temple of Janus was closed, and seldom indeed were its portals open.

- e. Love of justice and impartiality; magnanimity toward enemies (Junius Brutus toward his sons; Fabricius toward Pyrrhus).
- f. Love of frugality. Agriculture was held in high estimation, and considered the base of the well-being of the state. (Cincinnatus, once consul, was found plowing, when called by the Senate to deliver his country from its aggressors.)
- g. Love of virtue and religion, which latter approached to superstition; omens and auspices being consulted on the gravest occasions.

III. *Decline and loss of primitive character.*

— Conquest increased riches as well as glory; but with increase of riches came decrease of the true Roman character, and at last the total downfall of the republic and the loss of liberty. At the end of the civil wars we find,

- a. Instead of patriotism, egotism. Private interest and party spirit predominated everywhere. The murder of Caesar and the frequent conspiracies against Augustus did not originate in patriotism, so much as in self-interest and ambition.
- b. Instead of love of liberty, we find venality: all things, Jugurtha learned, were salable at Rome. The masses of the people allowed themselves to be used as mere tools for the vile purposes of the rich. Hence Caesar's death did not result in the good expected (note consequences), for the sole reason that the people were no longer fit to govern themselves: they needed a master.
- c. Instead of national pride, we find covetousness. Even consuls, and leaders of armies, suffered themselves to be bribed (the wars against Jugurtha).
- d. Until this time every citizen was a warrior: now he began to withdraw from military duty, and transfer the same to mercenaries and slaves.
- e. Justice was banished: pillage and robbery became the order of the day. Provinces were desolated, and the most unjust wars were waged against neighboring states (Verres in Sicily).

- f. Frugality had to make room for extravagance. In their dwellings, mode of dress, and food, the most irrational profusion and debauchery were visible (preface to Salust's Catiline), (Pompey, in honor of his deceased daughter, gave different kinds of games. 2,000 gladiators fought at the hazard of their lives, and 22,000 tables were covered with every kind of choice food, for the gratification of the people). (The country was covered with magnificent villas, swarming with slaves, who were dressed in the most gorgeous array; besides these extravagances, dishes were served from the tongues of nightingales, fishes, and peacocks, at the cost of \$100 a pound.)
- g. The people who once believed in a plurality of gods believed now in scarcely any thing. The faith in their oracles was shaken, even Cicero scoffing at them.

IV. *Thus rose, thus fell, the Romans as a free people, and that through their own fault.* From their history we may learn what we should do and what we should avoid. Meanwhile, let us beg Providence to guard and extend the principles of sober freedom among all mankind, that modern liberty may not suffer such an eclipse as that which blotted out the liberty of ancient Rome.

"Hasten the day, just Heaven!

Accomplish thy design;

And let the blessings thou hast freely given

Freely on all men shine:

Till equal rights be equally enjoyed;

And human power for human good employed;

Till law, and not the sovereign, rule sustain,

And peace and virtue undisputed reign."

HENRY WARE, JUN.

89.

THE MERITS OF AUGUSTUS IN REGARD TO THE WELL-BEING OF THE ROMAN EMPIRE.

(Horace, Odes, Book iv. 15.)

I. *Introduction.*

- a. The degenerate Romans were no longer fit to uphold the republic. The old simplicity and purity of manners had disappeared. They who once astonished the world by their patriotism, now debased themselves by actions unworthy of man. Riches, luxury, and debauchery were henceforth the shrines before which that once noble people bowed in worship. Unable to govern themselves, they needed the hand of power to rule them: a monarchy was therefore the natural result. The civil wars and the murdering of Cæsar, instead of prolonging the existence of the republic, rather tended to hasten its downfall, and greatly assisted Augustus in accomplishing his design.
- b. Augustus, even as a monarch, held up the exterior resemblance of liberty. It was the spirit of his policy to retain old names and forms; and he steadfastly refused to assume the title of dictator, which Sylla and Cæsar had rendered odious. He styled himself imperator (commander), in order to maintain his authority over the army; tribune, in order to rule the people; princeps senatus (chief of the Senate), in order to guide the Senate; and submitted to all the labors which these high dignities required.
- c. The means used by him to attain his high positions were not at all blameless; but once in possession of the supreme power, he caused the people, by his mildness and moderation, to forget that they had lost their liberty, and even to consider him their best friend and benefactor.

II. *His reforms* soon spread over all portions of the empire, and his government proved truly paternal and beneficial; for,

- a. He restored the dignity of the Senate (which, on account of the admission of unworthy individuals, had lost much of its former luster), by selecting as senators persons of noted integrity.
- b. He placed the degenerate equestrian order under a strict censorship.
- c. He was slow to grant the rights of Roman citizenship, which in the latter days of the republic had been lavishly bestowed upon the rabble and upon notorious profligates.
- d. By effective laws he checked bribery, by which means the purity of elections was restored.
- e. He showed great impartiality, and never interfered in matters of law and courts of justice.
- f. He issued many useful decrees, and abolished many abuses in the government; for,
 1. He gave a new form to the Senate.
 2. Employed himself in improving the manners of the people.
 3. Encouraged marriage, and repressed sensuality.
 4. Introduced discipline into the army, and, in a word, did every thing in his power to subserve the best interests of the empire.
 5. Adorned the city in such a manner, that it was truly said by him, "He found it of brick, and left it of marble."
- g. By his mildness and condescension, he encouraged the timid to approach him, and in times of scarcity sold grain at low rates.
- h. He patronized the arts and sciences: truly may his reign be called, "The golden age of Roman literature" (Horace, Virgil, Ovid, Livy, &c.).
- i. He was besides an excellent judge of composition, and a true critic of poetry; so that his patronage was never misplaced, or lavished on those whose writings might tend rather to corrupt than improve the taste and learning of the age.

j. His court thus became a school of urbanity, where men of genius acquired that delicacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of that age.

k. He established and re-organized institutions for the promotion of the public good.

1. Re-organized the police.

2. Established laws which gave greater security to person and property.

3. Divided the towns into wards, placing over each an overseer.

4. Ordered the organization of companies of night watchmen, for the security of the towns and the prevention of conflagrations.

5. Ordered the deepening and enlarging of the bed of the Tiber, to prevent frequent inundations.

6. Ordered the building or completion of public roads, partly at his own, and partly at the public expense.

III. *Thus was absolute monarchy established* on the ruins of the once proud and mighty republic of the ancient world. But we ourselves, the citizens of the great modern republic,

“Will raise on Liberty’s broad base,
A structure of wise government, and show,
In our new world, a glorious spectacle
Of social order: freemen, equals all,
By reason swayed, self-governed, self-improved,
And the electric chain of public good
Twined round the private happiness of each;
And every heart thrilled by the patriot chord
That sounds the glory of America.”

MRS. HALE.

90.

PUBLIC SPIRIT.

I. *Introduction.* — History teaches us that nations and empires have been ruined by the selfishness of their public men, who, to advance their own interests, sacrificed that of the Commonwealth.

II. *Persons who are not patriotic.*

a. Those who wish the destruction of their country.

b. Those who seek office solely to serve their private interests.

c. Those who use improper means to obtain office (bribery, spending money for ardent spirits, &c).

d. Those who seek office without possessing the necessary abilities to fill the station they seek.

e. Those who willingly assist any such persons to obtain office.

f. Those who, blinded by party-spirit, vote for a bad man of their own party rather than a good one of the opposite party.

g. Those who neglect to become acquainted with their public duties.

h. Those who suffer themselves to be bribed, either in office, or to vote for office-seekers.

III. *Persons who are patriotic.*

a. Those who act in a manner contrary to that of those above mentioned.

b. Those who, by word and example, instill into the minds of their fellow-citizens, especially the young, a love for public virtue.

IV. *How we manifest our love for our fellow-men.*

a. In always having the general good in view. Thus an employer rejoices in seeing that the interests of his employees advance in proportion to his own.

- b. In useful inventions.
- c. In good counsels (Franklin).
- d. In the erection and support of educational and charitable institutions.
- e. In laying on the altar of the republic life and property if necessary.
- f. In the highest sense, by seeking neither acknowledgment nor reward for our services. 1 Cor. xii. 26.

V. *To love our own country*, we have only to reflect upon what it was and what it is.

- a. By the exertions of our forefathers, freedom, after slumbering for centuries, once more revived, and assumed a new glory, unparalleled in the annals of the world.
- b. Even Greece and Rome were republics for the few, not for the many; the majority being enslaved.
- c. Our country is the first that has presented to the world the rare spectacle of liberty for all.
- d. Here freedom has a base on which she may raise a beacon that will cast its light over the whole world, before whose radiance superstition and despotism shall grow pale and vanish for ever.

91.

NATIONAL FESTIVALS.

- I. *Introduction.* — Mention some of the festivals that were celebrated in ancient times, and state their purposes.
 - a. Social amusement.
 - b. Religious solemnity.
 - c. Commemoration of glorious events.
- II. *Treatise.*
 - A. Festivals unworthy a civilized people.
 - a. Those which do not relate to a memorable event, and serve only for mere pastime and empty display.

- b. Especially those which present to the sight a cruel treatment of men or animals; as the combats of the gladiators in ancient Rome, prize-fights, bull-fights, &c.
- c. Those which are associated with shameless excesses.

“Who knows not the languor that attends every excessive indulgence in pleasure?”
BLAIR.

B. Festivals deserving of approval.

- a. Those which relate to memorable national events; as the Declaration of Independence, the birthday of Washington and those of other great and good men, &c.

“Hail, Independence! by true reason taught,
How few have known and prized thee as they ought!
Some give thee up for riot; some, like boys,
Resign thee, in their childish moods, for toys:
Ambition some, some avarice misleads;
And in both cases, independence bleeds.”

CHURCHILL.

- b. Those which stir up the nobler passions of man, and perfect his taste for all that is beautiful and grand; as musical festivals, exhibitions of art and science, gymnastic sports, and banquets. In all of these, however, we should avoid intemperate excess, such as immoderate eating and drinking, boasting, boisterous speech, and violent action.

“When we dip too deep in pleasure, we always stir a sediment that renders it impure and noxious.”

YOUNG.

- c. Those which are associated with religious belief; as Christmas, New-Year's, Thanksgiving.

III. *Conclusion.* — Public festivals, when properly conducted, amuse and elevate the mind, improve social habits, and imbue society with healthful vigor.

92.

A GOLDEN WEDDING.

I. *Introduction.* — Reflections to which this subject gives rise.

- a. Rarity and affecting dignity of such a celebration.
- b. Joy when coming near the close of a well-spent life.
- c. Value of the occasion to the venerable pair, as well as to those who assist at the celebration.

A. Rarity and dignity.

- a. Few persons attain such a venerable and happy age as this jubilee commemorates.
- b. The mere sight of the good old people inspires us with thoughtful emotion.
- c. Their unwearied care and love for their children during more than half a century fill us with love and veneration for them.

B. Why this jubilee is especially joyful when crowning a well-spent life.

- a. Who is more worthy of a happy old age than they who have lived so well for themselves and for their children?
- b. Such a celebration bespeaks the influence which their untiring zeal in every kind and gentle deed of duty and of love has impressed upon the hearts of their children and their children's children. The present occasion is a solemn acknowledgment of all the good they have done.

"Good actions crown themselves with lasting bays."

HEATH.

C. Value to the revered father and mother.

- a. It recalls their past life pleasantly to their minds.
- b. Cheers their inmost soul, in thus gathering all their descendants lovingly and joyously around them.

D. Value to the children.

- a. Gives them the occasion of honoring themselves in thus honoring their beloved parents.
- b. It excites in them the emulation to live in like manner, that they also may celebrate their golden wedding in peace and joy.

II. *Conclusion.* — Reflections on the beauty of a ripe old age, the crown of a virtuous life.

93.

IS THE WORLD "A VALLEY OF TEARS"?

I. *This expression* is frequently heard. Certainly there is much evil in the world: we often see the good man suffer, and the bad prosper.II. *Still there is more good* than evil in the world.III. *Proof.*

A. From our own feelings and experience.

- a. We have many pleasures, — the enjoyments afforded by Nature, those of pure friendship, those we experience in contemplating the progress of knowledge, and the noble actions of men.
- b. We are made to be happy: our senses, as well as our mind, are susceptible of enjoyment.
- c. "There is more laughing than weeping in the world."
- d. Man is attached to life: even old men do not generally wish to die.

B. Many so-called evils are blessings in disguise, and are the cause of much good.

- a. They improve our character by making us, —
 - 1. More prudent.
 - 2. More moral.
- b. Without them some virtues could not exist; as patience, meekness, heroism, charity.

IV. *Origin of the expression.*

a. In the defects of man.

1. His selfishness.

"The selfish heart deserves the pain it feels :
More generous sorrow, while it sinks, exalts ;
And conscious virtue mitigates the pang."

YOUNG.

2. His morbid sentiment, which often inclines him to believe that evil exists where none can be found. Fictitious writings have had much to do with this.

"They attack the heart more successfully, because more cautiously."

KNOX.

b. In the nature of pleasure and pain. Pain makes the deeper impression on the mind. We therefore remember the evil rather than the good, especially if caused by others. This also causes us to form worse opinions of our opponents than they rightfully deserve. Evil, like the foam on the surface of water, is easily seen; and we believe it to be more extensive than it really is.

"Raging waves of the sea, foaming out their own shame."

V. *The noblest pleasures are not public.*

a. Those springing from goodness of heart and deep religious feeling: the communings of the soul with God.

b. The pleasures of friendship, especially those of the family circle.

"Domestic happiness, thou only bliss
Of Paradise that has survived the Fall."

S. RICHARDSON.

VI. *Conclusion.* — Let us, then, not consider the world as only a valley of tears, but rather as a place where man may enjoy a foretaste of the bliss that awaits him whose life corresponds to his calling.

"This world is not so bad a world as some would like to make it:
Though whether good, or whether bad, depends on how we take it."

94.

POSTHUMOUS PRAISE.

I. *An old adage says, "He who wishes to be praised must first die."* This is especially true of those who are animated with noble thoughts which they wish to impart to their fellow-men, persons who strive to make their fellow-mortals better and happier.II. *Proof.*

- a. History furnishes numerous illustrations of this truth.
- b. Daily experience teaches it.

III. *Causes.*

- a. One generally appreciates only what he no longer possesses.
- b. As contemporaries, we are led away by prejudices, party-spirit, and personalities.
- c. Death brings about a change of sentiment. There is, then, no cause for jealousy. The competitor, the man of noble aspirations, is no more to be feared. The genius whom we wished to overcome has departed. Now we go to pay him the tribute of praise. Such is human nature.

IV. *Lessons to be drawn* from these considerations.

- a. Charity. Be generous in your judgments of the living. Think how you would feel if they were snatched away by death. Why not be just, and give to the living that to which you deem the dead entitled?
- b. Patience. When your efforts for the common good are misrepresented, be not uneasy, go on in your good work: your reward is sure, if not in this life, then beyond the grave.

95.

THE EGYPTIAN CUSTOM OF JUDGING THE DEAD.

I. *Introduction.*

- a. The Egyptians were a most intelligent people of antiquity. They had no other pattern or guide than themselves; and hence we call their land "the cradle of science."
- b. They were attached to certain strange customs, which were never generally adopted by any other people; as the embalming of the dead, and the building of pyramids.
- c. To the Egyptians, also, belongs the custom of sitting in judgment over their dead, even kings not being excepted.

II. *Treatise.*

A. Against the custom. No other nation ever imitated this custom. "To speak well of the dead" was an ancient maxim amongst civilized people. This Egyptian custom must therefore have been repugnant to them.

- a. It diminished the reverence due to the departed.

"Speak well of him who dieth,
For he sleeps, and is at rest;
And the couch whereon he lieth
Is the green earth's quiet breast."

- b. The dead can not defend themselves.
- c. Their judges could only examine exterior actions, not interior motives: the decisions would therefore be often unjust.
- d. This custom did not promote virtue for its own sake: it merely prevented evil for fear of shame, and encouraged good only for the sake of applause.

B. In favor of the custom. This custom must also have had its advantages, else it could not have remained in practice so long amongst such a people as the Egyptians.

- a. Every one wishes, that, after death, his memory may be held sacred: it was therefore a means of hindering vice.
- b. Some of the ancients doubted the existence of punishment after death; hence the custom of passing judgment on the dead, that justice might be done.
- c. The custom excited the sentiment of honor. Though fear of shame and punishment is not a pure motive of virtue, still the common weal gains when evil is prevented, whatever the cause of its prevention.

III. *Conclusion.* — This custom may serve to give us an insight into the character of a people who walked in the light of their own unaided understanding. We are acquainted with purer and holier motives of action than they could have known. Let our lives correspond with the light which has been given us.

96.

AGRICULTURE AS A SOURCE OF CIVILIZATION.

I. *Introduction.* — Every thing must have a cause whose influence continues while the effect remains. Man possesses within him the germs of his own development; but some external, favoring circumstance is necessary before this development can take place, just as the seeds of plants will only germinate when favored with heat and moisture.

II. *Agriculture is one of the original sources of man's advancement in civilization.*

- a. It attached him to fixed habitations, thus weaning him from nomadic life.
- b. It drew his mind away from rude customs, the passionate love of hunting, &c., and directed him to turn the vast resources of Nature to his advantage.
- c. It accustomed him to regulate his activity according to the demands of the season and the temperature of the air. He thus became gradually imbued with the love of order and regularity.
- d. It afforded his mind greater tranquillity, and a taste for domestic life.
- e. By becoming more acquainted with the powers of Nature, he became more acquainted with his own powers.

"Nature is man's best teacher. She unfolds
Her treasures to his search, unseals his eye,
Illumes his mind, and purifies his heart :
An influence breathes from all the sights and sounds
Of her existence. She is wisdom's self."

STREET.

- f. Agriculture made it necessary for man to live according to fixed laws, which gave security to life, person, and property. The desire to have his own rights respected taught him to respect the rights of others.

"A man of law, a man of peace,
To frame a contract or a lease."

CRABBE.

- g. Agriculture improved social habits; the forming of associations for mutual defense against robbers, invaders, &c.

III. *Conclusion.* — Thus it appears that agriculture was at the foundation of all human improvement. Even now, it is considered as necessary to the well-being of states, as well as the chief source of their happiness. What material for reflection have we in our own country! A hundred years ago, a mere wilderness, a hunting-ground for the red-man; we

now behold it as it has been transformed by agriculture.

"In ancient times, the sacred plow employed
The kings and awful fathers of mankind ;
And some, with whom compared your insect tribes
Are but the beings of a summer's day,
Have held the scale of empire, ruled the storm
Of mighty war, then, with unwearied hand,
Disdaining little delicacies, seized
The plow, and greatly independent lived."

THOMSON.

97.

ADVANTAGES OF COMMERCE.

I. *Wealth.*

A. To the producer.

- a. The farmer.
- b. The manufacturer.

B. To the merchant.

- a. The wholesale shipper.
- b. The retail dealer.

C. To those who transport merchandise.

- a. Mariners, and owners of vessels.
- b. Railroad companies.
- c. Carters, &c.

"We have, as a first principle, laid down what we apprehend every one must allow, — that gain, or the hope of gain, is the mover of all intercourse or trade."

FRANKLIN.

II. *Industry.*

- a. Disposes of merchandise.
- b. Encourages, therefore, the fabrication of new goods.
- c. Excites competition, thus calling forth the energies of man.

III. *Intellectual advantages.*

- a. Brings men together from different countries, thus causing an interchange of ideas, and an acquaintance with each other's customs.
- b. Promotes the study of languages.
- c. Leads to discoveries in, —
 1. Geography.
 2. Astronomy.
 3. Natural philosophy.
 4. Statistics.

98.

IDLENESS THE MOTHER OF VICE.

I. *Introduction.*

- a. Idleness is a sort of continuous sin, as labor is an ever-present duty. Idleness is but the Devil's opportunity for suggesting unprofitable or dangerous thoughts.
- b. Strength was given to man that he might act for the promotion of his own welfare and that of society.

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

LONGFELLOW.

- c. The proverb says that "He that loves idleness is in danger of falling into many other vices."

II. *Vices to which the idle are subject.*

A. Passive or negative vices.

- a. Slothfulness. The slothful never vary their pace: they seem to have a physical impediment to quick motion.
- b. Sluggishness. Sluggards are brought into action with difficulty: it seems natural for them to remain in a state of stupor.

"'Tis the voice of the sluggard: I heard him complain,
'You have waked me too soon; I must slumber again.'"

WATTS.

- c. Negligence, which consists in not doing what ought to be done.
- d. Inattention, a fault belonging especially to the young, and to such as are thoughtless, either by nature or through their own fault.

B. Active or positive vices.

- a. Man is so constituted, that, if not occupied in one way, he is apt to be in another.
- b. The attention of the idle is drawn to bad or useless books, newspapers, &c., trash with which our country is flooded.
- c. Or he will form bad associations, from which result, —
 1. Drunkenness.
 2. A passion for gambling.

"Look round, the wrecks of play behold, —
Estates dismembered, mortgaged, sold;
Their owners, now to jails confined,
Show equal poverty of mind."

GAY.

3. Revelry.
4. Prodigality.

"Some fawning usurer does feed
With present sums the unwary spendthrift's need."

DRYDEN.

III. *Conclusion.* — Give yourselves not up to idleness, waste not the spring-time of life in idle dalliance; rather plant good seed which will blossom in manhood, and bear fruit in old age.

"I will be true to my own spirit's need,
And treasure all my gifts as God's fair seed,
Implanted in my soul to blossom forth,
And bear a fruitage of immortal worth."

99.

IS EUROPE IN DANGER OF RELAPSING INTO BARBARISM?

I. *Introduction.*

1. Notwithstanding her smallness when compared with the remaining parts of the globe, Europe has attained a degree of culture never before possessed by a continent.
2. Some parts of Africa (Egypt, Carthage) and Asia (Asia Minor, Syria, the Indies, China) stood higher formerly in culture, but have fallen back.

II. *May not the same dangers threaten Europe?*

A. They may. Reasons.

- a. It does not oppose the idea of possibility.
- b. History furnishes several examples of the decline of single nations (Greece, Macedonia, Italy, Spain, Portugal). May not the same occur to all Europe?
- c. History shows that the course of civilization has always moved from east to west. America has been touched by that course in a manner that now astonishes the world.
- d. The present state of Europe.
 1. The similarity of several European nations to the Greeks at the time of their decline, — a strong tendency to infidelity among a large portion of her people, the great confusion in her different philosophical systems, the decline of poesy, the pedantry of the philologists, the many critical periodicals which for the most part are imbued with the spirit of skepticism.
 2. The numerous privileges of the nobles and others at the expense of the people, want of proper representation, the centralization of political power, large standing armies, the growing evil of monopolizing all branches of industry.

3. The undue influence of the State in the affairs of the Church, the identification of the Church in some countries with the State, by which the energies of the Church are impaired.

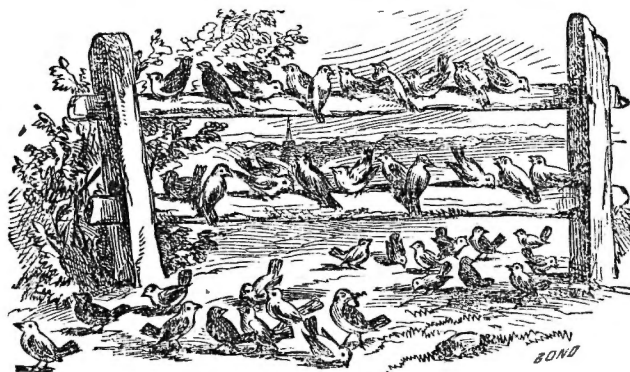
B. Opposite reasons.

- a. The means by which Europe was elevated to such a high state of culture and power still exist. To these belong, —
 1. Her situation in the temperate zone, and her soil. Both, it is true, supply the wants of man, but by his utmost exertion, mental as well as physical: by these means his mind and body retain their state of elasticity, whereas, in more fertile countries, man grows effeminate, and inactive, — two main causes of the decline of nations.
 2. The favorable location, the extensive coasts, the many navigable rivers.
 3. Europe, for centuries, even under more unfavorable circumstances than the present, maintained her high position.
 4. The spread of education among the masses of the people seems to be one of the principal means of preventing Europe from a falling-back into barbarism.
 5. The growing influence of the United States will before long produce an entire re-organization of her political systems.

III. *Europe stands on the eve of great events, and is ripe for great changes:* let us hope that these changes may promote the progress of the human mind, so that the European people, in union with their American brethren, may propagate the light of Christianity and civilization all the world over.

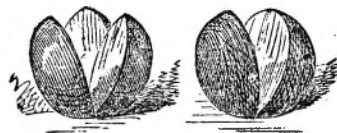
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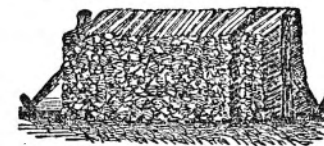
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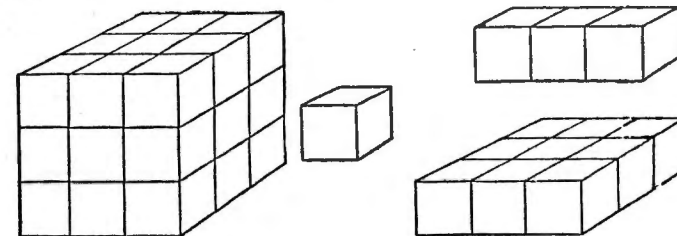
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