

A PRACTICAL GUIDE

TO

COMPOSITION,

WITH

PROGRESSIVE EXERCISES IN

PROSE AND POETRY;

EMBELLISHED WITH CUTS.

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"THEY WHO ARE LEARNING TO COMPOSE, AND TO ARRANGE THEIR THOUGHTS WITH ACCURACY AND ORDER, ARE LEARNING AT THE SAME TIME TO THINK WITH ACCURACY AND ORDER."—Blair.

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PREFACE.

To most young persons, composing is an extremely irksome task. The design of this manual is, to render it a pleasant and interesting exercise. Its plan has been tested by the author's own experience, and has exceeded his most sanguine expectations; therefore, he has been induced to offer it to the public.

The first exercises consist of interesting stories to be analyzed; these are succeeded by descriptions, skeletons of letters, analysis of poetry and of scripture, general subjects, discussions, poetical exercises, an epitome of rhetoric, and a list of subjects for composition.

One prominent object kept constantly in view is, to lead the pupil to think, to investigate thoroughly and accurately, whatever is worthy of engaging his attention. Let this system be practiced in every branch of education, and, instead of intellectual dwarfs, our seminaries of learning would send forth multitudes of mental giants.

"The great objects which education ought to promote have been miserably neglected. A farrago of *words* has been substituted in the place of *things*; the elements of *language* have been preferred to the elements of *thought*, the *key* of knowledge has been exhibited instead of *knowledge* itself; and the youthful mind, at the termination of the common process of instruction is almost as destitute of *ideas* as at the commencement."

"The power of thinking and of communicating thought, constitute the dignity and glory of man. How momentous the object of cultivating and improving to the utmost, this wondrous power—of unfolding this germ of immortality, this susceptibility of incessant progress." It

is the improvement of this power more than any thing else, more than every thing else, that raises man above his fellow man, nation above nation, and man above himself. Illustrious as he is, by the prerogative of thinking, he is scarcely less so by language, the vehicle of thought. A great part of the business of education, then, should be the production and communication of thought. It should begin in infancy, and never cease." "This first, this last, this midst, and without end." The two branches of education, relating to intellection and language, are so connected, that they may be regarded as nearly allied as a river and its channel. The most distinguished writer upon thinking, found it impossible to complete his *Essay on the Understanding*, without writing a book upon language. Lavoisier made unparalleled improvement in chemistry, when he changed the vocabulary of its technical language, adapting the words to the ideas.

A greater fault in education can scarcely be committed, than the separation of these branches; unless the neglect of them. And yet no fault is more common in our literary institutions. Children and youth are taught to spell and read what they do not understand, to define without understanding the definitions, and to commit to memory the words of grammar, rhetoric, geography, history, philosophy, logic, &c., &c., while scarcely a sentence is understood. In studying these branches, the pupil does indeed acquire ideas—ideas of words both visible and audible, but not of the object which they signify. As it respects useful knowledge, and the power of recalling or producing practical thoughts, his understanding remains almost wholly barren and void. Words, acquired in this parrot-like manner, cannot be intelligibly used, and are but "lumber in the mind." The pupil should first gain thoughts, clear conceptions of things, and then proceed to learn their names—this is nature's process with the infant, and this is the

reason why he makes so much greater progress in learning things, and names, for the first two or three years of his life, than in double this time in any other period. The deaf and dumb are taught on this plan.

TO YOUTH.

The object of this work is to render your exercises in composition interesting. The specimens by those of your own age, are selected for your encouragement, and if you follow closely the directions in this work, you may in a short time write as well, and even become one of the first composers of the age—an ornament to your country, and a blessing to the world. But if you would be thus successful, you must make efforts, and not shrink from any useful exercise, because it is difficult; otherwise you will sink into insignificance.

The mind, like the body, is strengthened by exercise, and like it becomes feeble and enervated by inaction; therefore, never say *can't* or *cannot*, to any useful exercise prescribed; for it is the watchword of drones—the harbinger of disgrace; but let your motto ever be *try*; this has raised many an obscure youth to become the most distinguished persons of their age—this, this alone will raise you to eminence.

It is a prevailing fault of modern writers, to clothe common ideas in bombastic words, instead of aiming at striking thoughts, clearly and simply expressed. Simplicity is the universal characteristic of distinguished writers. Addison, Homer, Xenophon, and the Bible, furnish examples of the correctness of this remark.

No mere imitators will rise to eminence as writers; but they alone who cultivate their own natural style by careful and frequent practice. The habit of re-writing a composition several times, is one of the best means for improvement. Brougham's admirable eulogy on the late Queen of England, was re-written twenty times. Locke was nineteen

years writing his celebrated Essay on the Understanding, Butler twenty his Analogy, Watts the same time, his little work on the Mind. Virgil, when composing his immortal Æneid, frequently wrote only one line per day in a finished state.* Aim at conciseness; all unnecessary words mar the beauty of composition.

A premium was offered in a Theological Seminary to the student that should produce the best essay on Christ's turning water into wine; most of the competitors filled a sheet—the successful candidate wrote only the following: "The conscious water saw its God and blushed."

The careful reading of good poetry will be beneficial to you; it has been the favorite study of the best prose writers.

* When Pascal was composing his Provincial Letters, he was frequently employed twenty days on a single letter; he frequently recommenced some seven or eight times, and by this means obtained that perfection which made his work, as Voltaire says, one of the best books ever published in France.

Fenelon composed his Telemachus in the short space of three months. He had before this formed his style, and his mind overflowed with all the spirit of the ancients. The same facility accompanied Gibbon, after the experience of his first volume.

Socrates applied himself ten years to one of his works. Diodorus Siculus devoted years to the composition of his History.

Sir William Jones, after having fixed on his subjects, always added the *model* of the composition. When on a voyage to India he projected the following works, and thus noted them. 1st. Elements of the Laws of England. Model—the Essay on Bailments. Aristotle. 2nd. The History of the American War. Model—Thucydides. 3rd. Britain Discovered—an Epic Poem. Model—Homer. 4th. Speeches, Political and Forensic. Model—Demosthenes.

Evelyn's mode of composition was excellent. Having chosen a subject, he analyzed it into its various parts under certain heads to be filled up at leisure. Under these heads he set down his own thoughts as they occurred, occasionally inserting whatever was useful from his reading; when his collections were thus formed, he digested his own thoughts regularly, and strengthened them by authorities from ancient and modern authors, or alleged his reasons for dissenting from them.

Buffon, speaking of the hours of composition, says—"these are the most luxurious and delightful moments of life—moments which have induced me often to pass fourteen hours at my desk in a state of transport—this gratification, more than *glory*, is my reward."

The celebrated Dr. Parr, Principal of the Stanmore school, gives an interesting lecture before his pupils, on the subject given out for composition, previous to their writing on the subject.

STORIES.



Washington.

WHEN George Washington was about five years old he was one day sitting in his father's lap, who thus addressed him. Little son, I love you very much, but rather than have you tell wrong stories I should prefer to see your bright little eyes closed in death, and your body nailed up in a coffin, to be buried in the cold ground. George never forgot this lesson. He had a fair trial of his firm determination to tell the truth at all events, in the case of his cutting and ruining a favorite cherry-tree of his father's. George was a good boy, the darling of his parents, and beloved by all who knew him. At length, as he advanced to adult age he had so gained the confidence of his countrymen, that he was elected from one responsible office to another until he became President of the United-States. He was so faithful in the discharge of his duties, so disinterested, so benevolent; and so

untiringly devoted to the good of his country, that when he died, the bells tolled, and the people throughout our country dressed in mourning for the loss of so good a man as Washington: and his memory is still, and ever will be, endeared in the hearts of all Americans. He is justly called the Father of his country. He endured innumerable privations with constant exposure to death for eight long years, to secure the freedom of our happy land, and then refused any pay for his invaluable services.

Here, my young friends, is a noble example for you to follow, which if you do, you will also grow up beloved and respected by all who know you; and you will be an honor to your friends and a blessing to your country. But if you tell wrong stories, or take any bad course, you will grow up despised and hated by all who know you, and a disgrace to your country. Remember that a good boy makes a good man, and a bad boy a bad man.



Washington delivering his Inaugural Address to the Senate of the United States.

FIRST EXERCISE.

What is the meaning of addressed? Prefers? Determination? Favorites? Darling? Adults? Elected? Responsible duties? Disinterested? What disinterested persons do you read about in the Bible? Benevolent? Name other benevolent persons that you have heard or read of. Exposure? Freedom? What countries are not free? Examples? Mention some other examples as worthy of your imitation.

SECOND EXERCISE.

ELLIPSIS, OR SKELETON OF THE STORY.

When George was as he my little son George
never forgot He had a fair his firm determination George
was a good boy he was elected until he became he was
so faithful that when he died the and the people and
his memory he is justly here my young friends for you
but if Remember that

THIRD EXERCISE.

Write the story from memory in your own language. What lesson do you learn from this story?

NOTE.—Lying is not only despised by mankind, but is even condemned and execrated by wild beasts, as the following statement of facts will show. A number of years since, a man emigrated from Connecticut to a new settlement in Pennsylvania. He purchased a tract of land three miles from any house, and commenced building him a dwelling in the midst of his domain; and when his work had so far progressed as to have a floor on the second story, he gathered some shavings and slept there. One bright moonshiny night, he was aroused by a noise in the shavings below. He looked down and saw a wolf covering up something very carefully. After he retired, the man went down to see what he had buried there, when, to his astonishment he found a little girl who was sent from the nearest settlement after the cows; but being lost, she wandered about until late in the evening. She came to this place, and as she was weary, she lay down in the shavings and went to sleep. He took her above and soon he heard the howling of the wolf and

also of others in different directions, and ere long a large drove of these ferocious animals approached his abode. When within a few rods they halt, and one comes from the flock and enters the building and paws the shavings. Soon others enter. Shortly, they all go out, and one goes by himself and holds his head between his feet like a dog when ashamed, and the whole flock fall on him with tiger fury, and tear him in pieces. They undoubtedly supposed that he had deceived them, or in other words, had told them a lie, and thus it seems that wolves punish liars with death. Therefore, if all little boys and girls that are liars were wolves, they would soon be torn in pieces. How mean and despicable is a liar even in the eyes of a wild beast of the forest! I hope therefore you will never be so wicked or so mean as to tell a lie. God classes liars with murderers. It is bad in his sight to tell a lie as well as to murder.

PERSEVERANCE.

THE celebrated conqueror, Timour, the Tartar, was once forced to take shelter from his enemies in a ruined building. There he sat alone for several hours. At length, in despondency he cast his eyes around his apartment, and saw an ant, that was attempting to carry a grain of corn, larger than itself, up a high wall. Again and again it strove to accomplish its object, and failed. Still undaunted, it returned to its task, and sixty-nine times Timour saw the grain fall to the ground. But the seventieth time the ant reached the top of the wall with its prize; "and the sight," said he, "inspired me with courage, and I have never forgotten the lesson it conveyed."

FIRST EXERCISE.

What is the meaning of perseverance? What other insects are distinguished for their perseverance? Celebrated? What is the difference between distinguished, renowned, and celebrated? Give examples of each. Conqueror? Who was Timour? Where is Tartary? Forced? Shelter? Enemies? Ruined? Building? Despondency? Strove? Prize? Lesson? Conveyed?

SECOND EXERCISE.

ELLIPSIS, OR SKELETON OF THE STORY.

PERSEVERANCE.

The celebrated was once forced to from his There he
sat alone At length he saw attempting to Again
and Still undaunted But the gave me and I have

THIRD EXERCISE.

Write the whole story from memory—aim at stating the ideas in your own language. What lesson do you learn from this story? What is the result?



Perseverance Illustrated in the Story of Demosthenes.

When Demosthenes was about six years of age, his father took him to hear the pleading of a celebrated orator. He was charmed with

his eloquence and astonished with its power over the audience, and while on his seat he formed the resolution that he himself would be an orator. Left an orphan at the age of seven, and plundered of his estate and defrauded of his education by his guardians, and although in his first attempts to address a public audience he completely failed, and was derided and taunted at by the rude and gay, yet he was not discouraged, but persevered, until by his love of eloquence and his extraordinary abilities he not only repaired these losses, but became an orator unrivaled by any age of the world. But his rising talents were impeded by great natural defects, in overcoming which, he has set you a noble example of perseverance. He stammered badly, and to correct this, he declaimed with pebbles in his mouth. For an unnatural shrug of the shoulders, he suspended two swords over them so as to prick him every time he did it. He tried the uttermost of his voice while ascending a hill. He also declaimed by the sea-shore, as above represented, to accustom himself to the noise of a tumultuous assembly. He confined himself to a subterranean cave to devote himself more closely to his studies; and to avoid appearing in public for a length of time, he shaved one half of his head. In this solitary retirement, by the help of a glimmering lamp, he composed the greatest part of those orations which have been the admiration of all succeeding generations. The extraordinary abilities and eloquence of Demosthenes, raised him to the highest civil station in the gift of his countrymen, and in this, as in every other situation, he always showed himself the zealous defender of the interests of Athens and of the other free states of Greece. Undismayed by the powers, and undazzled by the glory of his Macedonian enemies, he was ever the firm advocate of true liberty, affording as noble an example of devotion to his country as he had of early resolution and perseverance. May you, my young friends; ever follow such lofty examples as that of Demosthenes. Industry and assiduity will make you orators and statesmen, and moral courage will render you patriots. With such quali-

cations, you will rise superior to Philip in power of controlling men's minds, and to a higher glory than that of Alexander: the glory of an admiring country, with an approving conscience.

FIRST EXERCISE.

In what country did Demosthenes live? How long ago? What is the meaning of orator? Charms? Eloquence? Astonished? Power? Audience? Resolution? Orphan? Plundered? Estate? Defrauded? Derided? Failed? Discouraged? Abilities? Repaired? Talents? Impeded? Noble? Example? Mention the example of other persons who are worthy of imitation. Stammered? Declaimed? Glimmering? Liberty? What is the opposite of liberty? In what nation does liberty most abound? In what slavery? Industry? Its opposites? Did you ever hear or read of a person who became distinguished without industry?

SECOND EXERCISE.

ELLIPSIS, OR SKELETON OF THE STORY.

When Demosthenes was his Father he was charmed with the Left an Orphan and plundered although but persevered but his rising talents and to correct he also declaimed to accustom himself he confined in this solitary retirement the extraordinary may you my young friends

THIRD EXERCISE.

Write the story from memory. What lessons do you draw from it? What American was eminently distinguished for his perseverance, success, and attainments? What European? What ones are mentioned in the Bible?

DAVIE, THE PEDLER.

In the winter of a certain year, the northern parts of Scotland were visited with one of the most tremendous snow-storms ever witnessed

by the oldest peasant of the country. In one night thousands of sheep were lost; and the number of travelers who died from the severity of the weather, and from being overwhelmed in snow-drifts, was incredible. Among many who were exposed to this storm, was one Davie McDonald, an aged pedlar, who had traveled for the last thirty years, over heath, mountain, hill, and dale, with his pack of linens, silks, laces, handkerchiefs, books, and all the little articles, which rendered him a welcome visitor to the houses of such as had need of his articles.

The day preceding the storm had been unusually calm; and Davie had taken advantage of it for making a pass over one of those chains of mountains, which separate the highlands from the lowlands of that country. The evening set in early, rather too early, indeed, for Davie to be able to reach the abode of one of his old customers by daylight. Davie had just cleared, as he thought, the worst pass of the mountains, when he found the sun setting behind a rising bank of clouds; so much sooner than he expected, that he then, for the first time, began to read the face of the sky, and to infer thence, from past experience, that a storm was gathering in the north-west, which must, do what he would, overtake him before he could reach a place of safety.

He rested for a moment on his staff, and looked around. There was no place of shelter near; not a single curl of smoke from any hut could he discern, not a plaid was to be seen of mountain shepherd, or home-going peasant; he had no companion but his dog—and for once Davie felt himself alone, on the side of a mountain, with a pathless country before him, and the roar of the tempest behind. He drew his plaid nearer to his body, belted his pack closer to his back, clenched his staff firmer in his hand, and calling to Crab, his dog, pursued his way, with no lack of speed, towards the place of his destination. Scarcely, however, had he reached a mile, before the storm commenced in good earnest; and Davie began to think within himself that there was but little chance of avoiding that death now, which many times before, under less threatening circumstances he had providentially escaped.

"Now, my man Crab," said he to his dog, "there's a fearful strife before us; and I cannot tell whether we two shall ever see the light of the blessed sun again. We have wandered together for the last twelve years, from shire to shire, from the northernmost parts of bonnie Scotland to nearly the middle of old England; and now, it appears, we are to end our pilgrimage together, in one of the most dreadful storms that eyes ever saw, and on a spot of earth no prudent man would choose for his last bed. But cheer up my old friend; six miles more, and you shall have as good a bed as you desire, and a safe shelter from the storm, in the snug cabin of Sandie Mc Murray, my honest customer of the heather-glen of Dimmatten." Crab looked up to his master, and gave a kind of cheerless whine; as much as to say, "Your cheering up my master, is all very well; but I am just now thinking of any thing but Sandie Mc Murray, his cabin, or his comforts." The storm, which had been so thick behind them, now spread over the whole face of the country; and the wind began to blow so dreadfully, and the snow to fall in such clouds, as to shut out from the sight of the pedlar and his dog all signs by which they might trace out their way to the valleys below. The storm swept along the side of the mountain, on which our unfortunate adventurers were now bewildered; and the only plan left to Davie was to go on descending, as well as he could, led by the nose and experience of poor Crab. Well, on they went, floundering through snow-drifts, stumbling over huge stones, and now and then rolling down the steep side of a rock into snow-wreaths below. At length, after roaming about nearly two hours in this way, Davie with his pack, rolling over a precipice of some eight or ten feet, found himself in a hollow, where but little snow fell; and on groping about discovered that there was a part of the rock scooped out sufficiently large to shelter him, his pack, and Crab, from the fury of the storm, and the danger of instant death. Before this last fall, his limbs were so much stiffened by the cold, that he could scarcely crawl; and now that he had fallen, he knew not how far, he had so many aches and bruises, that he at first felt disposed to murmur; but when he called to mind the storm howling

over his head, and the numbers that must perish while he was sheltered, he fell on his knees, and poured out every grateful feeling of his heart to his divine and merciful Father.

Scarcely had he put up his prayers and praises to God, when a growl, as of some animal at the extremity of the cave, (for he had not examined how far it extended,) set every hair on his head bristling with dismay. The dread of some wild animal having found shelter there as well as himself—perhaps a wolf—now filled him with apprehension. Crab, a bit of a coward too, hid himself under the pedler's plaid, who lay in the utmost suspense and anxiety, where he might have slept in comfort under other circumstances. In this state of mind he passed the night, occasionally slumbering, as he said, and waking at the snore and snort of the strange bed-fellow ill-fortune had given him. Towards morning he thought he heard voices at the mouth of the cave, and shovels at work removing the snow. In any other situation the sound of a human voice would have given him joy; now, however, it filled him with horror; for the idea struck him at once, that some of the mountain hunters had tracked this unknown animal to his den, and were clearing the snow away to pour a volley of shot upon him in his retreat. Now, thought he, death is more certain than before; for there is no doubt, the very moment these men have made an opening, they will open a brisk fire upon us; and then, woe be to me! for there will be no chance of escaping. He was afraid to speak, lest the animal, who still lay snoring in his slumbers, should awake and seize upon him; so he prayed to God for deliverance, and was resigned.

At length the bank of snow at the entrance gave way, and Davie called out, as he saw a pole poked through the opening, which he took for a gun, "Good friends, do not fire, for a Christian man is in peril of his life on all sides." "Heaven preserve us!" said the man without; "if that be not the voice of pedler Davie, I am not in my senses." "Is that you, Mc Murray?" said Davie. "By my faith it is, man! But how came you into my pig-sty?"

The truth was now out. Davie, led by his dog, had stumbled upon the abode of his friend, and taken up his rest with his pig. The laugh was sadly against Davie, who never forgot the January storm, and the pleasure of slumbering in a pig-sty.

FIRST EXERCISE.

Where is Scotland? What is the meaning of visit? Tremendous? Witness? Peasant? What is a person called who travels? What is the meaning of severity? Incredible? Exposed? Storm? Heath? Dale? Welcome! Proceeding? Calm! When? Then? Safety? Pathless? Roar? What have you heard roar? Tempest? Descending? What is its opposite? Give examples of both words. Discover? What is the difference between the words discover, find, and invent? Give examples of each. Perish? Cave! Mention some caverns in different parts of the world. Terror? How does it differ from alarm, affright, and dismay? Give examples. Animal? Mention some of the various kinds of animals. Coward? Its opposite? What animals are cowardly? What courageous? What is a person called who paddles? Joy? Its opposite? Abode? Mention the abode of different animals.

SECOND EXERCISE.

ELLIPSIS, OR SKELETON OF THE STORY.

Fill up the skeleton in your own language; aim at the ideas rather than the exact words of the story.

DAVIE, THE

In the of a the were of the most ever witnessed
In one night Among many was one an aged for the
last over The day the storm and Davie The even-
ing early Davie had just as he when he found
setting of clouds of safety He rested for a moment and
looked there was no place of he had no companion and for
once He drew belted and calling to scarcely had
he reached before the storm and Davie began Now,

my man here We have But cheer up six and a safe
 Crab looked up but I am The storm now spread
 Well, on they At length Before his last Scarcely had he
 when a growl for he had not The dread of some per-
 haps a Crab, a bit of under other In this state Towards
 morning, he thought In any other now, however, it filled
 death is and then woe be to At length Heaven preserve
 said the if that he not the voice of I am not But how came
 The truth was now The laugh was sadly against and the
 pleasure

THIRD EXERCISE.

ANALYSIS OF THE STORY.

1. Description of the storm, and its effects.
2. Tremendous and unprecedented, for—many sheep—many persons.
3. Account of Davie—had traveled, for the last—articles that he carried—his fears—a storm—his feelings—his preparation—his speech to Crab—encouragement—dangers—accidental shelter—his feelings—expects death—relieved.

FOURTH EXERCISE.

Write the story wholly from memory, in your own language.

THE BENEVOLENT FRIEND.

You are aware that there are certain religious people in the world, who are called Friends, or Quakers. Some few years ago, a gentle-

man who belonged to this sect, lived in a small village not many miles hence, and was a blessing to the country around. There was scarcely a charitable institution in the land, in which his name did not appear as a subscriber; and so liberal was he with his purse, and so kind to such as sought his advice, that he was more generally known by the appellation of "The benevolent Friend," than by his own name, Samuel Jones.

One fine holiday afternoon, a party of our school-boys, strolling about the country, chanced to see some very tempting apples in a poor person's garden; and without considering the consequences, determined on possessing the fruit. So through the hedge they burst, and commenced their attack upon the tree, heedless of the injury they were doing the poor owner."

Now it so happened that they were seen by our benevolent Friend, who was at that time in the owner's cottage, on an errand of Christian charity. Without saying a word of the matter to the inmates of the cottage, he proceeded immediately to the tree where our youngsters were rioting on their ill-gotten booty. As soon as they saw the good man, they desisted from their sport, and one by one descended the tree in silence, where Samuel Jones waited to give them a word of seasonable advice and warning. The boys knew him well, by person and report: and as they were all too clearly seen by him to effect their escape without being recognized, they made no effort to leave the spot, but seemed rather to choose his correction, than run the risk of receiving a much severer one at school, where, they had no doubt, his love of justice would induce him to appear as their accuser. When they had all reached the ground, he desired them to wait a few minutes, having a little to say to them, which, if duly considered, might prevent them from committing such an offence again, and save them much sorrow.

"My young friends," said the good man, "I am distressed to see such doings in a Christian land, and especially among those who, by birth and education, ought to know and act better. And thou, my friend, (speaking to the leader, who was a great boy,) who oughtest to

have set thy younger brethren a better example, in leading these little ones into sin, hast no excuse, for youth will not justify thy folly. If thou hadst considered but for one moment, the condition of her whom thou hast thus injured, even the poor widow, whom the Lord hath promised to protect, thou wouldst surely have refrained from doing her harm, and kept thy young friends, who have some excuse in their earlier youth and inexperience. The fruit which thou with thy companions hast stolen, was all that the poor widow had to depend on for the payment of her rent, and now she hath nothing in the world wherewith to meet her landlord's claim; for I perceive a greater part of it hath been beaten from the trees, and rendered almost unsaleable from the bruises received in falling. Go with me into that humble cottage, and see the poor invalid, pale, weak, and suffering, with her helpless babes crying for food around her, and then return if thou canst, and finish the shameful deed thou hast commenced.

"It is well; I see thy tears, and judge that thou art sufficiently abased in thy own estimation, and too well convinced of thy fault, to need further reproof from me; and as for thy companions, from their downcast eyes, and sorrowful countenances, I think they also have become sensible of their fault. I will therefore leave thee and them to adjust the matter with the widow, and spare further rebukes."

The young depredators were so truly ashamed of the base action they had committed, so truly vexed at themselves for the injury they had thoughtlessly done, and so well convinced of the justice of the friendly reproof they had received, that without delay they confessed their error, and raised such a subscription among them as would amply repay the poor widow. This they put into the good man's hand, and begged him to ask her forgiveness, and offer her all the money they had with them as a small atonement for their crime. This, with an approving smile he promised them to do, and so the matter ended.—Some few months after, the leader of this young band of pilferers waited upon the benevolent Friend, with his father, and put such a sum in to his care for the widow's use, as raised her above her troubles, and

enabled her to provide for her fatherless little ones with ease and comfort.

Such was one act of our good Quaker friend. May you never stand in need of reproof for such a transgression of all law, human and divine! Or, if you unfortunately do, may you receive it from lips gentle as his.

FIRST EXERCISE.

What is the meaning of gentleman? Sect? Mention some of the religious sects. Retired? Charitable? Appellation? Benevolent? Its opposite? Crime? Its opposite? Reflection? What is the difference between reflection and remembering? Cottage? Ranty? Report? Mention some of the different ways in which this word is used. Recognized? Effort? Folly? Harm? Perceive? Invalid? Depredators? Vexed? Confessed? Solicit? Reproof? Transgression? Law? How many kinds of law are there? What are their objects? Approving? Leader? Band? Pilferers?

SECOND EXERCISE.

ELLIPSIS, OR SKELETON OF THE STORY.

THE BENEVOLENT

You need not that there Some few who belonged lived
in a small There was and so liberal Some few years
chanced to and, as some So through the hedge and com-
menced fearless of Now it happened who was
He, without mentioning As soon as they saw they desisted
The boys knew him and as they they made no effort
When they had all My young said he I am distressed
who ought from birth And thou my If thou hadst considered
whom the Lord hath The fruit which thou was all that
Go with me It is well I see the The young depredators were
so truly This they put Some few months after the leader of
this band Such was one act of our good

THIRD EXERCISE.

ANALYSIS OF THE STORY.

1. Character of his friend—his interview.
2. Effects upon the boys—conduct of the leader.

FOURTH EXERCISE.

Write the story from memory, and the lesson from it.

Obs. For a few more exercises, if you choose, you can write in your own language, stories which you have heard, or read; as that of Columbus, Franklin, Putnam and the wolf, stories from history, &c

SKELETON OF A JOURNAL.

Sabbath, June 25th, 1840. Rose at 4 o'clock reviewed my Sabbath School lesson took breakfast at attend the Sabbath at recited Verses answered questions our Teacher made interesting remarks on the subject of the lesson attended Church heard an excellent sermon mention what you can remember of the sermon Also in the P. M., and state how you spent the whole day and evening Monday 26 Rose at studied my lesson attended school—read in about recited in at P. M. attended school at wrote lines did sums spelt from recited in played Evening, review the actions of the day, and what progress you have made in your studies what good you have done what temptations you have escaped what ones you have fallen into, and in what probable way you can avoid them what good or bad habits you are forming what worthy of imitation you have observed in others and what you should avoid the interesting events and news of the day

PUNCTUATION.

PUNCTUATION is the art of pointing out correctly the pauses in written composition.

"A contented mind is a treasure, which all do not possess." Here a comma is placed between those parts of a sentence, which, though closely connected in sense and construction, require a short pause between them.

A semicolon is usually placed between the parts of a compound sentence, when the conjunction is expressed; when it is not expressed, a colon. Ex. "Do not flatter yourself with the hope of perfect happiness; for there is no such thing on earth."

A period is placed at the close of a complete sentence, and after abbreviations, as Rev., A. D.

The dash is used to express hesitation, and to point out interruptions, or unexpected pauses; as "I thought it would do no harm just to take one look, so I opened the box—and—and—somehow—it fell." "But had you not better wait until the"—"no, no, I will go this moment." "And while it was burning they murdered—twenty thousand men." "He had committed numerous crimes—was tried—found guilty—and sentenced to hard labor for life."

The interrogation mark shows when a question is asked; as "Can love be bought with gold?"

An exclamation point is used to express sudden emotion; as "Ah! my poor bird!" "O! what a beautiful picture!"

EXERCISES IN PUNCTUATION.

Write the following sentences on your slate, with the proper pauses and marks.

Good scholars will study with diligence and use their books with care.

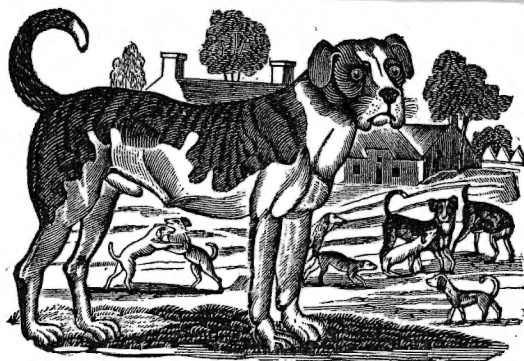
The purest happiness on earth springs from a contented mind and resignation to the will of God.

This is the way of life that of death

What is it O how large

What broke this glass I do not know

DESCRIPTION OF ANIMALS.

*Dogs.*

DESCRIBE THE DOG.

1. Description of—
2. Use of—Have you ever read of a dog that saved a person's life? REF. The faithful American dog. Dogs on the Alps of Switzerland. Dog that preserved his master's life against robbers.

NOTE.—The dog is allowed to be the most intelligent of all quadrupeds, and gives the most manifest proofs of his attachment to mankind. Always faithful in the service of his master, and a friend to his friends, he is indifferent to every one else, constant in his affections, friendly without interest, and much more mindful of benefits received than injuries offered. He is not alienated by unkindness, but even licks the hand that has just been raised to beat him, and eventually disarms resentment by submissive perseverance.

Those boys or girls that delight in torturing this noble animal have very wicked hearts, and are monsters, unfit to live in a civilized community, for they are savages.

The same remarks will apply with respect to cruel treatment to other harmless animals.

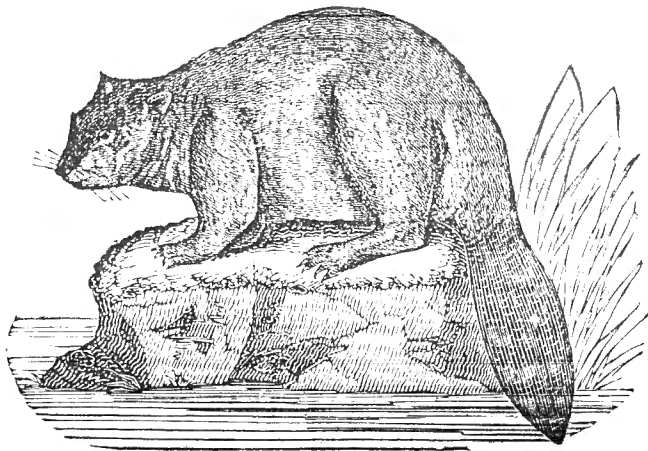
DESCRIBE THE HORSE.

Size—Form—Difference of color—Use—of his skin—
of his hoofs—Wild horses in Arabia—their habits. REF. Na-
tural-History.

*Musk-Ox.*

DESCRIBE THE OX.

Use of—of his horns—hair—flesh—hide—hoofs.—
Give an account of the Musk-Ox.

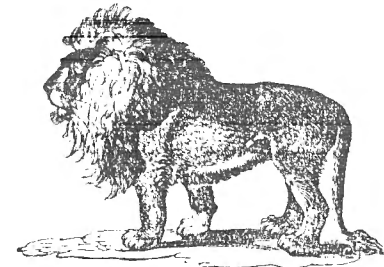
*Beaver.*

DESCRIBE THE BEAVER.

Use of—habits—mode of building.

NOTE.—The Beavers assemble in the month of June to build their city. Their dwellings are built with amazing solidity, and neatly plastered with a kind of stucco, both within and without, and are impenetrable to rain, and resist the most impetuous winds. They lay up their provisions in common, and never plunder from each other.

How foolish are those children and youth, who quarrel with each other. They degrade themselves below the brute creation.

*Lion.*

DESCRIBE THE LION.

State the anecdote of Androcles and the Lion.

NOTE.—A traveler from Europe, riding on a horse through a forest in Asia, heard groans as of either a human being or a beast in distress, dismounted from his horse and went in the direction of the noise, and to his astonishment he beheld a huge lion rolling, and apparently in extreme agony. As he approached him he discovered that a thorn had pierced his foot. He extracted it with his knife, and the lion being immediately relieved from his distress, arose and licked the hand of his benefactor, and then cast an expressive look in his face, as if he wished to say, I thank you for your kindness. You have not only relieved my pain but saved my life. I will henceforth devote it to you. For you I will live, for you I will die. As the man resumed his journey the lion trotted after him like a dog, and thus followed him for several months. At length, as he made arrangements to return by water, he intended to take his favorite companion with him, but the captain would not permit it. As the ship set sail, the lion commenced a mournful roaring, and expressed a high degree of grief, which increased as the ship receded from the shore. At length he plunged into the ocean and swam after his beloved master, till overcome by the fury of the raging waves, and fatigued, he sunk to rise no more.

Hence we learn lessons of gratitude from the wild beasts of the forest. May you, my young friends, ever be grateful to your parents, and especially to your Heavenly Father, from whom you receive every good and perfect gift.

Describe the elephant, and other animals that you have seen or read of.

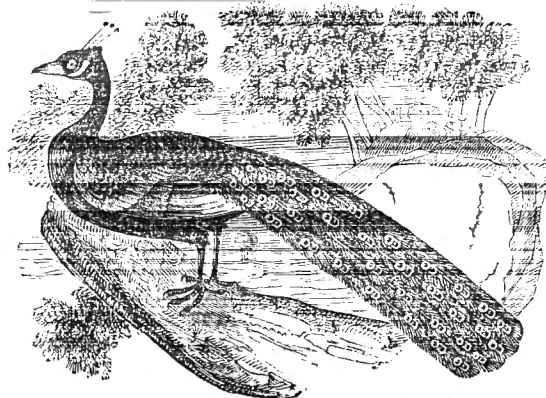
DESCRIPTION OF BIRDS.

DESCRIBE YOURSELF.

Reference—Gallaudet's Natural Theology.

What are the different parts of your eyes called? What is the use of the sclerotic coat? Why so called? Cornea? Choroid? Retina? Aqueous humor? Vitreous humor? Crystalline lens? How many and what are the uses of your bones? State the process of digestion—the formation and circulation of the blood. What lesson do you learn from your wonderful-made body.

DESCRIPTION OF BIRDS.



The Peacock.

THE Peacock is the most beautiful bird in the world. Its beauty excels that of all other animals. Its bill is about two inches long, and is of a brown color. Its head and neck, and part of its breast, are of a dark blue color. On the top of its head there is a tuft of pretty green

DESCRIPTION OF BIRDS.

feathers, which adds to its beauty. Its neck is long and slender, and its back of a whitish grey color, spotted with black. But the plumage and tail of this splendid bird are the most beautiful parts of its body. They are adorned with colors so rich and various, that no human art can make any thing like them. When this bird walks in the sunshine, every moment produces a thousand shades of coloring, which are beautiful and ever varying. These fine colors exceed the lustre of the finest flowers of the fields and gardens. But, like the flowers, they fade every year, and the feathers drop from their bodies and are again renewed every spring. The length of the peacock, from the tip of the bill to the end of the tail, is about three feet eight inches. Some of its longest feathers are four feet long. This bird appears haughty and proud, and loves to display its fine colors to those who are looking on, like those little boys and girls who are proud of their fine clothes. The peacock perches upon high places, and lives upon barley and other kinds of grain. Its beautiful plumage does not appear until it is nearly four years old. When it drops its fine feathers, in the time of harvest, it does not like to be seen, but seeks to hide itself in some gloomy place. Though the peacock is very beautiful, it utters a very harsh and disgusting cry. For whole hours it will repeat the cry of *eko, eko, eko*, with the most hideous noise. It cannot sing a pleasant song, like the linnnet and the blackbird. It is so wicked that it will scarcely live with any other bird, except the pigeon; and it tears and spoils every thing it gets hold of with its bill. This bird was first brought from a far distant country, from the East-Indies, and it lives to the age of twenty-five years. Little boys and girls, be not like the peacock, proud and vain, on account of your beauty and your fine clothes; for humility and goodness are always to be preferred to beauty.

FIRST EXERCISE.

Write the definition and opposite of the following words: Beauty, slender, splendid, various, haughty, proud, gloomy, disgusting, hideous, &c.

SECOND EXERCISE.

Skeleton as before.

THIRD EXERCISE.

Write the description from memory.

THE SAGACIOUS SWAN.

There is a nice little amusing toy which is sold in some toy-shops, called the Sagacious Swan. This swan is made of very thin tin plate, or other light substance, and is hollow within. Near its mouth, in the inside, is fixed a small magnet or loadstone. The swan is placed in a large basin full of water, in which it swims. A small rod of metal about five or six inches long, with a piece of bread fastened to one end of it, is held out to the swan, at the distance of an inch or two from its mouth. The swan then moves forward after the rod, as if it wished to take hold of the piece of bread. If you move the rod gently from the swan, it will swim after it all round the basin, and from one side of it to another, as if it were a living swan swimming after its food. But if you present the other end of the rod to the swan it will swim backwards, and try to avoid it, as if you were wishing to mock or insult it. The rod on which the piece of bread is fastened, is also a loadstone. A loadstone attracts or draws to it needles, and any small bits of iron or steel that are near it. Every loadstone has two ends, which are called its north and south poles. When the north pole of one loadstone is brought near to the south pole of another, they will attract each other. But when the north pole of one is brought near the north pole of another, they will repel or move from each other. When a small loadstone is placed on a piece of cork or light wood, and made to swim in a basin of water it will turn itself round, till it point nearly north and

south. The compass which directs sailors in their course along the sea, consists of a small loadstone which moves upon a pivot. It shows them how to steer to the East and the West, to the North and the South. By means of this small bit of loadstone, they can find their way over great seas and oceans, to the East-Indies and America, and round the whole world. God created the loadstone for this purpose; and if we had never known its properties, we should never have been able to bring tea from China, or sugar from the West-Indies, or to send Bibles to the people who dwell in the far distant isles of the sea.

EXERCISES as before.



Bird of Paradise.

DESCRIPTION OF INSECTS.



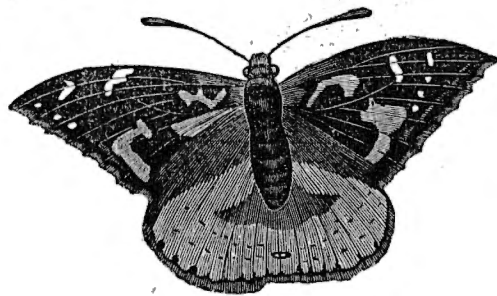
Parrot.

DESCRIBE EACH—their habits—countries where—

DESCRIPTION OF INSECTS.



DESCRIBE THE FLY. What enables him to walk upon glass with his head downwards? His use?

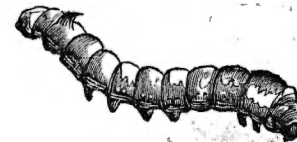


BUTTERFLY,—his changes—

DESCRIPTION OF INSECTS.



BEE,—habits—use—



SILK-WORM.



SPIDER,—habits—perseverance—

After Robert Bruce had been defeated twelve times, as he lay on some straw in a barn, brooding over his misfortunes, and on the point of giving up in despair, he beheld a spider attempt in vain twelve times to ascend the beam; but its thirteenth attempt was crowned with success. He then arose, and determined to make one more vigorous effort in the cause of liberty; he did so, and it was crowned with equal success.

DESCRIPTION OF PLANTS.

DESCRIPTION OF PLANTS.



Lily.

Rice.

Rose.

What are the different parts of a flower called? REF. Botany. What is the Stamen? Pistil? Corolla? Mention the various kinds of trees. Fruit-trees.

DESCRIPTION OF OCCUPATIONS, BUILDINGS, &c.

DESCRIPTION OF OCCUPATIONS.

1. THE FARMER,—his business and usefulness.
2. MECHANIC,—various kinds—importance. REF. Hazen's Panorama.
3. MERCHANT,—his usefulness.
4. SAILOR.

Which is the most useful? Why? What would be the consequence if there were no division of labor? In what parts of the world is this the case?

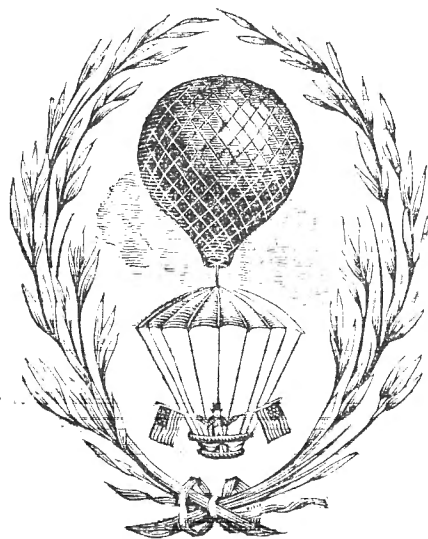
DESCRIPTION OF BUILDINGS, &c.



A City.

DESCRIPTION OF A CITY,—its streets—public buildings—manufactories—occupation of its inhabitants.

DESCRIBE A HOUSE. A CHURCH. A SCHOOL-HOUSE. A SHIP.
A STEAM-BOAT. A CLOCK. A WATCH. FIRE-ENGINE. TELE-
SCOPE. MICROSCOPE,—different kinds. RAIL-ROAD. THE TOWER
OF BABEL. THE TEMPLE OF SOLOMON. THE AUTOMATON LADY.
MINSTREL. A BALLOON. A ROCKET. A COTTON-FACTORY. A
PAPER-MILL. A SILK-FACTORY.



A Balloon.

NOTE.—Balloons are usually constructed of varnished silk, cut into gores, so as to form, when joined, a hollow sphere. The upper half of the machine is covered with a strong net, fitting closely to its shape, and secured by a number of strong cords, which are fastened to a small circle of wood, or cane, under the balloon. From this circle other ropes are suspended which sustain the car or boat. The car is made of wicker-work, covered with painted leather.

DESCRIPTION OF MINERALS.

SUNDAY-SALT.

THE uses of salt are various. You all know that it improves the taste of food, that it helps to preserve meat from putrefaction, and is favorable to health. It is also used in the fusion of metals, in the manufacture of glass, and sometimes to quicken the fertility of cold and barren soils.

It is agreeable to domestic animals. It is especially salutary to those that feed on grass. The careful farmer gives it steadily to his flocks and herds. It is pleasing to see the sheep and the cows, the oxen and horses, each eagerly receiving their portion of what seems the dessert of their simple meal.

Wild animals discover where the earth is impregnated with salt. There they gather in throngs, to taste the luxury. In our Western States, there are multitudes of such spots, which are called *licks*. Thither also the hunters repair and lie in wait for their prey.

In eastern countries, lions imitate this cunning of the hunters. Fountains are there scarce, and they make their dens in marshy places, to seize the animals who resort thither to drink. This was so often the case in Palestine, that some of the Hebrew poets called the lion, the "wild beast of the reeds." There, like the hunter at the salt-licks, he lay crouched in his lair, and when the "hart came panting for the water-brooks," or other feeble animals hastened to quench their thirst, he was ready to devour them.

Since salt is so necessary to man, the Creator has distributed it with a liberal hand. It mingles with seas and oceans—it rises in the form of rocks—it is found in mines—it covers, for miles, the surface of some regions—it breaks forth in briny fountains from the bosom of the earth.

Rock-salt is sometimes of a pure white, and sometimes variously colored. In Africa, are many mountains of entire salt. In the king-

dom of Tunis, is one composed of red and violet color. Great masses of solid salt, cover the summit of mountains which bound the desert on the west of Cairo.

There is a village in Spain, situated at the base of a rock of salt, five hundred feet in height, and a league in circumference. Most of this is white, though some is of a fine blue. At Halle, in the Tyrol, are ranges of salt-rocks, worked by means of galleries cut into them.

Historians have said that dwellings were anciently built of rock-salt in Lybia. They are still found in Arabia, and other parts of the globe. In the vast salt-mines of Poland, houses and chapels exist, and when illuminated by torches, have a magnificent appearance. You remember the palace of ice built by an Empress of Russia, which was so brilliant when the lamps were lighted in the evening.

The salt-mines, near Cracow, in Poland, have been wrought for six hundred years, and still produce six thousand tons annually. The excavations extend for miles, and near two thousand laborers are employed there. Different parts of the Carpathian mountains, and of Siberia, are also rich in veins of salt.

The mines of Salzburg, in Austria, are more than a thousand feet in depth. Their subterranean expanse is dazzling with crystals of the most brilliant hues, and, now and then, the waters of a lake, where boats conveying visitors glide, sparkling in the torch-light, as if overhung by a fret-work of diamonds.

Salt is scattered in masses, over America and Asia, as well as over Africa and Europe. Innumerable fountains of brine spring up throughout the globe, whence salt is manufactured for the inhabitants, and for commerce. Many parts of the United-States are rich in these. You have doubtless heard of the very productive ones at Salina, in the State of New-York.

Salt is a source of revenue in various regions. The Emperor of Austria is said to derive £100,000 annually from his mines of salt. There are various ways of preparing it, from sea-water, from salt-

lakes, and springs. It is sometimes boiled, and sometimes made in the open air, by solar evaporation.

Bay-salt is what is made by the heat of the sun. It is of two kinds; the first drawn from sea-water, the second from springs or lakes. Marine-salt is extracted from the water of the sea by boiling. Fishery-salt is made by slow evaporation, and is known by its large and coarse crystals.

The white salt of Normandy, has been quite a source of gain to France. It is prepared by suffering the rising tide to flow into reservoirs, where, after partial evaporation, it filters through straw into vessels placed for it. It is then boiled, with continual stirring, and purified by draining through large osier baskets.

But, my dear young friends, I think I hear you say, "Was not the title of this essay *Sunday-salt*? We have been told of rock-salt, and bay-salt, and marine-salt, and fishery-salt, and the white salt of Normandy, but not a word about what we expected to hear described. Now what can *Sunday-salt* mean? I am just going to tell you.

I was once attending the lectures of a professor, who, among other means of acquiring information, had traveled in Europe. He said, that when he was in Scotland, he observed what might often be seen in his own country, that the salt obtained by the action of fire, instead of the heat of the sun, was sometimes injured by haste in the process.

By a too rapid evaporation, many foreign and earthy substances are apt to be left behind. In Scotland, the manufacturers of salt continue their labors until twelve on Saturday night. They then kindle a large fire under it, and retire to their homes.

The crystalization going on more slowly than usual during the Sabbath, those impurities which cause bitterness, are separated and exhaled. The material thus elaborated, is of superior excellence. It commands a higher price in the market, and is sold by the name of *Sunday-salt*.

After I had heard the learned professor's description of *Sunday-salt*, it occurred to me that we might make it ourselves, though in a differ-

ent way. The cares and pursuits of the week, sometimes, like fierce fires, overheat the soul, and render it turbid. Might we not so avoid them, one day in seven, and so cultivate different trains of thought, as to have Sunday-salt of our own?

If we take the time which God reserves to himself for our own employments—if, like the unbelieving Israelites, we go forth to gather our daily food on the Sabbath—what we consider gain will prove a mixture of trouble. It will be like what our blessed Savior calls, “salt that has lost its savor; wherewith shall it be salted?”

The Almighty hath said, “remember the Sabbath-day to keep it holy.” We cannot disobey him and be happy. We cannot sweep manna from the earth on this consecrated season, and prosper. But we may make Sunday-salt in the laboratory of a meek and prayerful spirit.

May we not carry with us throughout the week, this Sunday-salt, to purify our lives and conversation? It may sometimes be in danger of dissolving in the humid atmosphere of the planet that we inhabit. But may we not preserve it in the casket of a watchful soul? Let us try.

Can we sell our Sunday-salt? Yes; at the gate of heaven. The saints who have entered there, “through much tribulation,” will tell you that it was the purifying principle in the rough sea of life. Angels know its value—it will bring the gold of eternity.

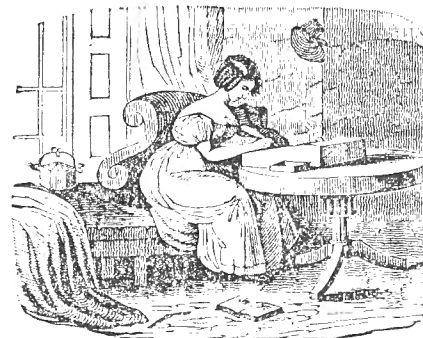
DESCRIBE THE COAL-MINES of Pennsylvania—of England.—GOLD—SILVER—IRON—TIN—LEAD—their location—use. DIAMONDS—where found? Name other minerals—location. SALT—where found? Which is the most useful? Next? Why?

DESCRIPTION OF CURIOSITIES.

1. GROTTOS. CAVES. CATARACTS. MUSEUMS. PYRAMIDS of Egypt. POMPEY'S PILLAR.

References,—Cabinet of Curiosities, or Cabinet of Nature, &c.

LETTERS.



Letter-Writing.

Now my young friends, I will introduce to you a very important species of composition; viz., letter-writing. To be able to write an elegant letter is a rare accomplishment—but if you will persevere in a careful and frequent exercise, you can attain to it.

For your encouragement, I insert a letter written by a young lady twelve years of age; also, as a model, a letter addressed to the females of Greece.

Oct. 1st, 1829.

To Mr. T——, Jamaica.

MY DEAR UNCLE,—Although it is several years since I saw you, yet time has not lessened, but rather increased my affection for you. Your sweetest little Mary grows an engaging little dear. I often think how it would rejoice your heart to see her. Her lovely temper en-

dears her more and more to us. She very much delights to hear us talk of you. When the letter was being read in which you mentioned her, she was quite delighted. All the time she kept looking in her aunt's face, and laughing as though she understood all that was said. She often gets a piece of paper, and tells us it is her papa's letter. She very much likes to talk of her mamma in heaven; and to hear about Jesus Christ. I have the honor to have her for my little scholar, and a very tractable one she is. She is now beginning to spell little words, and do a little work. She is always ready to leave her play, when I call her to her lessons. She is very interesting, and will often put pretty questions to me about Jesus Christ, and heaven, and her dear mamma.

And now, my dear uncle, that I have told you about your little Mary, I must tell you about myself. You have heard that the hand of the Lord has been upon me some time, now nineteen months; but the time has not been long to me; for, blessed be his name! he has enabled me to seek Him *before I was ill*. Oh, how blessed it is that I can feel it as coming from the hands of a kind Father, who will not lay upon me more than I can bear; I feel happy in giving myself up into his hands, He hath done all things well. I find it is indeed,

"Sweet to be passive in his hands,
"And know no will but his."

My dear uncle, I have reason to thank you for persuading my aunt to let me accompany her to the Sunday-school. I have found much benefit there. I have not been able to attend for many months; the teachers and superintendents have often visited me. Mr. L—— has been peculiarly kind. He visits me with the tenderness of a father. Under his ministry I was brought to love Jesus Christ, and to seek an interest in his blood. I long had a great desire to become a member of his church. When I told him, he was quite willing, and requested me to write him a few lines: and Oh! what a joy it was to me, when I was enabled, for a few Sabbaths in the summer, to attend the chapel. On one of them I was privileged to receive the memori-

als of my Savior's death; but now I am again laid by. I can hardly do any thing for myself. I feel convinced I shall soon be called home. I feel no fear of death; Jesus will be with me, for he has promised, "I will never leave thee nor forsake thee." When I am in great pain, if I can think of what Jesus suffered for me, then I can bear it the better. I feel a longing to be free from this sinful body. My corruptions are a clog to my soul, that wants to be soaring to Jesus; but I will, in his strength, wait his time with patience. His is the best time; when He calls, I am ready; as long as He wishes to keep me here I am willing to stay. Dear uncle, I always remember you at the throne of grace; praying that your missionary labors may be blessed. I entreat you to do the same for me, that I may have a happy entrance into heaven.

I remain, &c.,

J. E. TAYLOR.

LETTER TO THE FEMALES OF GREECE.

WHEN Greece was passing through the revolution by which it gained freedom from the Turkish yoke, great pity was felt in the United-States for the sufferings of its inhabitants. Especially, was the sympathy of our females excited, for the miseries that the war brought upon their own sex.

They were represented in continual terror of their Turkish oppressors, often forced from their own homes, scarcely clothed, and wretchedly feeding, with their children, upon the snails and meagre herbage of the barren mountains whither they were driven.

The letters of Dr. Howe, now the Principal of the Institution for the Blind, in Boston, powerfully described their sorrows and their patience. His residence in Greece had rendered him familiar with the evils which he related, and his appeal to the bounty of his native land was not in vain.

Vessels were freighted with provisions and clothing, and trusty agents sent out to distribute them. Not only in the larger cities, but

in the villages of our country, the spirit of benevolence was awake and active. The cry of Greece seemed to enter into every ear.

Donations were given. Contributions were gathered. Ladies formed societies, and consulted how the money thus collected, might be best disposed of for the benefit of Greece. Even the poor believed that they had a garment to spare, and brought it with tears, for the poorer women of Greece.

Cloth was purchased, and garments cut out, for those of every age, from the infant, to the hoary-headed. The little girls from the schools, forgot to play on their holidays, and sat down to work for the children of Greece.

Ladies of the greatest wealth, plied their needles industriously, that the unfortunate Greeks might be clothed. Their servants also came, offering a part of their wages. They sat down by their side, working for the same charity.

It was like one great sisterhood, in which narrow distinctions were forgotten. Such was the spirit of harmony breathed into every heart, that it would seem that we were debtors to the Greeks, and not they to us. It was the happiness of benevolence. There is no other like it.

The little ones partook of it, and their smile was brighter, while they learned the luxury of doing good. Their voices were tender and sweet, as they said to each other, "Greece hungered, and we gave her food: she was naked, and we clothed her."

In one of the cities of New-England, when the boxes of apparel, and the barrels of provisions, were ready to be sent, it was suggested that a letter should accompany them. One was accordingly written, and translated into modern Greek.

It was received and read by those desolate women with the weeping of joy. And it affords a lesson to those who have nothing else to give, that the kind words of affectionate sympathy, are balm to the afflicted heart. Here is a copy of the letter to the females of Greece.

HARTFORD, CONN., *March 12th, 1828.*

SISTERS AND FRIENDS,

From our years of childhood, the land of your birth has been the theme of our admiration. With our brothers and husbands, we early learned to love the country of Homer and Solon, of Aristides and Herodotus, of Socrates and Plato.

That enthusiasm which the glory of ancient Greece enkindled in our bosoms, has kept alive a fervent friendship for her children. We have seen with deep sympathy the horrors of Turkish domination, and the struggle so long and nobly sustained, for existence and for liberty.

The communications of Dr. Howe, since his return from your afflicted clime, have made us more intimately acquainted with your personal sufferings. His vivid descriptions have presented you to us, seeking refuge in caves, and dens of the earth, listening in terror for the footsteps of the destroyer, or mourning over your dearest ones slain in battle.

Sisters and friends, our hearts bleed for you. Deprived of parents and protectors by the fortune of war, and continually in fear of evils worse than death, our prayers are with you, in all your wanderings, your wants, and your woes.

In this vessel (which may God send in safety to your shores,) you will receive a portion of that bounty with which he hath blessed us. The poor among us have contributed according to their abilities. Our children have added their gifts and their industry, that your children might have bread to eat, and raiment to put on.

Could you but have seen the faces of our little ones brighten, and their eyes sparkle with joy, as they gave up their holiday sports, that they might work with their needles for Greece,—could you have beheld those females who earn a subsistence by labor, gladly casting a mite into your treasury, or taking hours from their repose, that you might have an additional garment,—could you have witnessed the active benevolence inspiring every class of our community,—it would cheer for a moment the darkness and misery of your lot.

Inhabitants, as we are of a part of one of the smallest of the United States, our donations must of necessity be more limited than those from the larger and more wealthy cities. But such as we have, we give in the name of the dear Savior, with our blessings and our prayers.

We know the value of sympathy, how it girds the heart to bear, how it plucks the sting from sorrow. Therefore, we have written these few lines to assure you, that in the remote parts of our country, as well as in her high places, you are remembered with pity and with love.

Sisters and friends,—we extend across the ocean, our hands to you, in the fellowship of Christ. We pray that his cross, and the banner of your land, may together rise above the crescent and the minaret,—that your sons may hail the freedom of ancient Greece restored, and build again the waste places which the oppressor hath trodden down,—and that you, admitted once more to the felicities of home, may gather from past perils and adversities, a brighter wreath for the kingdom of heaven.

GENERAL DIRECTIONS.

1. Be particular that you spell correctly, and violate no grammatical rule.
2. Mark the pauses and capitals, as in the rules for punctuation.
3. Be particular in the proper selection of words, and not to repeat the same word or idea where it can be avoided.
4. Express your ideas with clearness, and at the same time in few words.
5. Mark important words with a horizontal line under them—very important ones with two.

The following skeletons, are guides to assist you in writing, and to suggest some trains of thought, which you may draw out in your own language.

Fill up the skeletons of the following letters.

LETTER I.

Hartford, November 1st, 1838.

DEAR SISTER,

I take this opportunity to write you a few lines.

1. Mention the state of your health, and that of your friends.
2. Of your school, and how you like it—of your studies—the progress you make in them—how you like each, and which the best—and why.
3. Use of these branches—and which the most useful.
4. Particulars.

LETTER II.

TO A FRIEND IN EUROPE.

Troy, May 1st, 1839.

DEAR AND VALUED FRIEND,

I once more attempt to address you by letter.

1. An account of yourself and friends.
2. Of your school—sabbath-school.
3. Public works going on in your country.
4. Name of the principal officers at the head of our government—of your state.
5. Prospects of your country.
6. Concluding remarks.

LETTER III.

Albany, Jan. 1st, 1839.

DEAR BROTHER,

Although it is several years since I saw you, yet time has not at all lessened, but rather increased my affection for you.

1. New-year's wish—events of the past year.
2. Describe this city—institutions—churches—schools—societies—occupations of the people.
3. Interesting news.

LETTER IV.

Algiers, May 7th, 1839.

DEAR SISTER,

You perceive by the caption of my letter, that I am in one of the principal cities of Barbary.

1. Describe the inhabitants—manners and customs—dress—classes—chief religion, &c. &c.

LETTER V.

Paris, June 1st, 1839.

DEAR SISTER,

I now write to you from this city of fashion and splendor.

1. Describe this city—people—manners and customs—religion—amusements—institutions—how does it compare with the other capitals of Europe.

Obs. Continue the practice of letter-writing—as letters on business—billets, or notes of invitation to tea, &c., &c.—also, journals of your daily employ—description of a journey, a walk, a ride, a sail.

CONSTRUCTION OF SENTENCES.

USE OF WORDS IN SENTENCES.

Write a sentence containing one or more of the following words :
GOOD, GREAT, LARGE, SMALL, SWEET, SOUR.

EXAMPLE. WASHINGTON was a good and great man.
In what respect was he good and great ?

EXCELLENT, BENEVOLENT, WELL, SICK, LEARNING, IGNORANCE,
BEGIN, LIFE, DEATH, WIND, FIRE, WATER, GEOGRAPHY, ARITHMETIC,
BOSTON, ALBANY, WASHINGTON, COLUMBUS, FRANKLIN, ALEX-

ANDER, CICERO, NEWTON, BIRD, FISH, HORSE, OX, BEES, RIVER, MOUNTAIN, OCEAN, SHIP, STAGE, BOOK, SLATE, SUN, MOON, IDLENESS, INDUSTRY, PARIS, LONDON, CONNECTICUT, PANTHER, BEAR, GIRL, STEEL, GOLD, SILVER, BANK, CHURCH, CAPITAL, CAPITOL,—What is the difference between them ?

ANALYTICAL EXERCISES.

Analysis is separating or taking apart ; as separating a compound sentence into simple ones ; also, explaining words or sentences, or drawing out the meaning in simple and amplified language.

Example of the analysis of a compound sentence.

The air, the earth, and the water teem with delighted existence.
Thus analyzed :

The air teems with delighted existence.

The earth teems with delighted existence.

The water teems with delighted existence.

Analyze the following examples.

The forests, the hills, and the mountains, lift their heads in unalterable repose, and furnish the same sources of contemplation to us, that they did to those generations that have passed away.

"A Novel was a book three-volumed, and once read ; and oft crammed full of poisonous error, blackening every page ; and oftener still of trifling, second-hand remark, and old, diseased, putrid thought ; and miserable incident, at war with nature, with itself, and truth at war ; yet charming still, the greedy reader on, till done, he tried to recollect his thoughts, and nothing found but dreaming emptiness. These, like ephemera sprung, in a day, from lean and shallow-soiled brains of sand, and in a day expired : yet while they lived, tremendous oft-times was the popular roar, and cries of—live for ever—struck the skies."

Example of analyzing poetry.

ON PROCRASTINATION.—BY YOUNG.

Be wise to-day, 'tis madness to defer;

That is, perform now your whole duty, and thus secure the approbation of your conscience and Maker; then you will be prepared for life or death. To act otherwise, i. e. to put off the duties of this day to any future period, is the climax of folly.

Next day the fatal precedent will plead;

If you neglect present duty, this very act paves the way for a repetition of the same. You are like a rock rolling from the summit of a lofty mountain; at first its course is slow—but each revolution gives it a new impulse, and increases its power, until, like a furious tornado, it scatters ruin in its course.

Thus on till wisdom is pushed out of life.

As the rock at length reached its uttermost bounds—so life will soon close with eternal ruin to the delayer.

Procrastination is the thief of time.

As our final destiny depends on the use we make of time, therefore with time it steals also eternity.

Year after year it steals, till all are fled.

How insatiable this thief—not satisfied even with the last drop of the life's blood of its victims.

*And to the mercies of a moment leaves
The vast corners of an eternal scene.*

When the poor deluded being is led to the very verge of ruin, the mask is removed—the awful gulf of perdition yearning beneath his

feet bursts upon him. He utters one despairing, horrid shriek, and sinks to rise no more.

QUESTIONS ON THE ABOVE VERSE. What is the meaning of wise? Why ought we to be wise to-day? Madness? Defer? Why madness to defer? What is stated about present time in the Bible? Fatal! Precedent! Plead? Wisdom? Who were called the seven wise men of Greece? What renders time infinitely valuable? Give examples of persons ruined by procrastination. What would be the result if we should follow the direction to be wise to day? What lesson is taught in this verse?

Analyze the following lines.

Of man's miraculous mistakes, this bears
The palm: That all men are about to live:
Forever on the brink of being born.
All pay themselves the compliment to think,
They one day shall not drive! and their pride,
On this revision, takes up ready praise;
At least their own; their future selves applauds.
How excellent that life they ne'er will lead!
Time lodg'd in their own hands is folly's vails;
That lodg'd in fate's to wisdom they consign;
The thing they can't but purpose, they postpone.
'Tis not in folly, not to scorn a fool;
And scarce in human wisdom to do more.
All promise is poor dilatory man;
And that through ev'ry stage.
Happy the man who sees a God employed
In all the good and ill that chequer.

PICTURE OF A GOOD MAN.

Analyze the following lines as before, and draw the lessons therefrom

Some angel guide my pencil, while I draw,
 What nothing else than angel can exceed,
 A man on earth, devoted to the skies ;
 Like ships at sea, while in, above the world.
 With aspect mild, and elevated eye,
 Behold him seated on a mount serene,
 Above the fogs of sense, and passion's storm ;
 All the black cares, and tumults of this life,
 Like harmless thunders breaking at his feet,
 Excite his pity, not impair his peace.
 Earth's genuine sons, the sceptred, and the slave,
 A mingled mob ! a wandering herd ! he sees
 Bewildered in the vale ; in all unlike !
 His full reverse in all ! What higher praise ?
 What stronger demonstration of the right ?
 The present all their care ; the future his.
 When public welfare calls, or private want,
 They give to fame ; his bounty he conceals.
 Their virtues varnish nature ; his exalt.
 Mankind's esteem they count ; and he his own
 Theirs the wild chase of false felicities ;
 His the compos'd possession of the true.
 Alike throughout is his consistent piece,
 All of one color, and an even thread ;
 White party-color'd shades of happiness,
 With hideous gaps between, patch up for them
 A madman's robe ; each puff of fortune blows
 The tatters by, and shows their nakedness.
 He sees with other eyes than theirs : where they
 Behold a sun, he spies a Deity.

What makes them only smile, makes him adore.
 Where they see mountains, he but atoms sees ;
 An empire in his balance, weighs a grain.
 They things terrestrial worship as divine ;
 His hopes immortal blow them by, as dust,
 That dims his sight and shortens his survey,
 Which longs, in infinite, to lose all bound.
 Titles and honors, (if they prove his fate,)
 He lays aside to find his dignity ;
 No dignity they find in aught besides.
 They triumph in externals (which conceal
 Man's real glory,) proud of an eclipse ;
 Himself too much he prizes to be proud,
 And nothing thinks so great in, as man.
 Too dear he holds his int'rest, to neglect
 Another's welfare, or his right invade ;
 Their int'rest, like a lion, lives on prey.
 They kindle at the shadow of a wrong ;
 Wrong he sustains with temper, looks on heaven,
 Nor stoops to think his injurer his foe.
 Nought but what wounds his virtue, wounds his peace.
 A cover'd heart their character defends ;
 A cover'd heart denies him half his praise.
 With nakedness his innocence agrees !
 While their broad foliage testifies their fall !
 There no joys end, where his full feast begins :
 His joys create, theirs murder future bliss.
 To triumph in existence, his alone,
 And his alone triumphantly to think
 His true existence is not yet begun.
 His glorious course was, yesterday, complete :
 Death, then was welcome ; yet life still is sweet.

Analysis of Scripture.—Luke iv. 38, 39.

Ver. 38. "And he (Jesus) arose out of the synagogue, and entered into Simon's house; and Simon's mother-in-law was taken with a great fever; and they besought him for her."

Ver. 39. "And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them."

General Analysis.

38. And Jesus arose from the house of prayer, and went to Simon's house, where Simon's mother-in-law was sick with a fever; and they besought, or earnestly entreated him to heal the disease—as they had perfect confidence in his power thus to do.

39. He complied immediately with their request; by his sovereign power he stopped the violence of the fever, and caused it to depart from her; she immediately arose and prepared refreshments for them, and attended to their necessities.

Particular Analysis.

1. Christ attended the public worship of God in the synagogue.
2. After worship he retired for refreshment and rest.
3. Simon received Jesus into his house, and gave him rest and refreshment.
4. Peter and his wife supported, cherished, and prayed for their aged and sick parent.
5. Peter, though a good man, and a disciple of Christ, was visited with family affliction.
6. All the people in the house joined together, in praying to Christ for the cure of the fever.
7. They prayed for the woman when she could not pray for herself.
8. Jesus heard their prayer and answered it.
9. At Christ's word the fever was cured.

10. When the fever was gone, the woman arose to her duties immediately, and ministered to the wants of Christ and his disciples.

Practical lessons from these verses.

Christ attended the synagogue, or Jewish Church, for public worship,—hence it is our duty to attend public worship regularly, because Christ is our example.

Simon took Jesus and his disciples into his house, and gave them rest and refreshment.—From this we learn that we ought to be affectionate and hospitable to one another, and should supply the wants and refresh the bodies of our brethren when they require it.

Peter and his wife supported and cherished their aged and sick parent,—hence we ought to be kind and dutiful to our parents in health, but especially in sickness.

Peter and his wife prayed for their aged and sick parent,—hence we learn that we should pray for our parents; and not only attend to the supply of their temporal, but also of their spiritual wants.

Peter, although a good man, was afflicted,—hence other good men may expect trials. We also learn that temporal calamities are no sure sign of God's displeasure—also, that afflictions to God's people, are real blessings; otherwise they would not be sent.

The people join together in prayer,—hence we should not only pray by ourselves in secret, but also with and for one another.

The people prayed to Christ to heal the woman of her fever.—This teaches us that we ought to lay all our wants and afflictions before God, and seeking the sanctified use of them, submissively to pray for their removal.

They prayed for the woman when she could not pray for herself,—hence we learn that times may occur in Providence which may greatly impede prayer; also, that we should be diligent in the exercise of it when we have the opportunity; likewise, that we should take pity on those who cannot, or will not, pray for themselves, and pray for them;

also, that we should assist and encourage our brethren in their prayers for the temporal or spiritual welfare of their friends or others.

Jesus heard and answered their prayers,—hence we learn that God will hear and answer our prayers, if offered in faith.

Jesus cured the fever with a word,—hence we learn that all troubles and afflictions are under the control and direction of Christ, who can remit or remove them when he pleases.

When the woman was cured, she did not continue on her bed, but arose to her duty,—hence we learn that it is wrong to indulge in laziness or idleness; also, that when God gives us health and opportunities of usefulness, we ought diligently to improve them.

The woman, when cured, employed herself in ministering to the wants of Christ and his disciples,—hence we should be grateful for the mercies and deliverances of God's Providence; also, our love and gratitude to Him should be exhibited by our conduct in life, by activity in his service, and kindness to his people: while we are blessed with health to perform every known duty.

The woman upon being cured, rose immediately and served Christ,—hence we learn that we ought not to delay duty, but should improve the present time in coming to Christ, and engaging in his service.

History of the Prophet Jonah.

ANALYSIS.

Jonah attempted in vain to flee from God,—for while on his way to Tarshish, he was overtaken by a great storm, and the ship and men were in much danger of being lost. But at this time Jonah was asleep. He was awoke and called on to pray. The sailors also cried to their gods; but the raging waves did not cease—and it was ascertained that Jonah was the cause of their trouble; so that by lot—i. e. the names of all in the ship were put into a vessel, which was shaken, and Jonah's name was drawn out—and he was cast into the sea, and swallowed of

a fish sent by God. Jonah prayed unto God from the belly of the fish, and it vomited, i. e., cast him out of his stomach, upon dry land. He then obeyed God in preaching to the city of Nineveh. The people, repenting, were spared.

Jonah was angry at the mercy of God, and waited to see the city destroyed; but a gourd growing up in the night, and dying by a worm, reproved him.

First Lessons.—Special Inference.

1. It is sinful and dangerous to attempt to flee from God.
2. We should never be careless or indifferent to the consequences of our sins.
3. That we should invite and encourage others to pray.
4. That God is very merciful and kind, even in his judgments.
5. That he will, in answer to prayer, deliver his people from trouble.
6. That if we repent and turn to him, he will forgive and spare us.
7. That we should rejoice at the penitence, rather than at the punishment of sinners.

Second Lessons.—Analysis and Remarks.

When Jonah fled from God, a great storm overtook him,—from which we learn, that they who neglect and forsake God, can never expect to be happy.

By Jonah's presence, ship and men were almost lost,—from which we learn, that we should endeavor to avoid the company of those who rebel against God.

The sailors in their fear, cried to their false gods without effect,—from which we learn, that in every time of difficulty and trouble, deliverance is to be had from God only.

Jonah, by lot, was cast into the sea,—from which we learn, that there is no way of eluding the eye or the anger of an all-seeing God.

Jonah, in the fish, prayed to God,—from which we learn, that when suffering by reason of our sins, we should not delay praying to God for their pardon.

Jonah, when delivered, went and preached in Nineveh,—from which we learn, that we should take the earliest opportunity of remedying former errors.

Jonah was displeased at the mercy of God to the Ninevites,—from which we learn, that we should never be displeased with the wise dispensations of God, and more particularly, when they are a display of his mercy.

A gourd was made to reprove Jonah,—from which we learn, that every thing in nature and Providence, can by God be made the instrument of admonition when we do wrong.

Analyze the parable of the *Prodigal Son*, and draw the lessons from it; also of the *Barren Fig-Tree*, the *History of David*, *Daniel*, *Saul*, *Balam*, *Joseph*, *Abraham*, *Noah*, *Lot*, *Solomon*, *Herod*, *Felix*, *Job*, *Paul*; also, any portion of the Bible, as the *Commandments*, the *Lord's Prayer*, &c., &c.

GENERAL SUBJECTS.

Specimens of Juvenile Composition.

A FABLE,—BY A LAD 9 YEARS OF AGE.

THE TWO BOOKS.—An Arithmetic and Picture-Book were lying on the same table: the latter strutted up before the former, and commenced boasting of his beauty and splendid ornaments. The Arithmetic replied—although my dress is not so gaudy as thine, yet I furnish much valuable knowledge; while you afford nothing but an empty show.

Moral.—The proud make a good outward appearance, but that is all; for their covering only conceals their deformity from public view.



THE VESSEL WITHOUT A PILOT;

Or, a Story to show the Importance of Good Advice and the Necessity of following it.

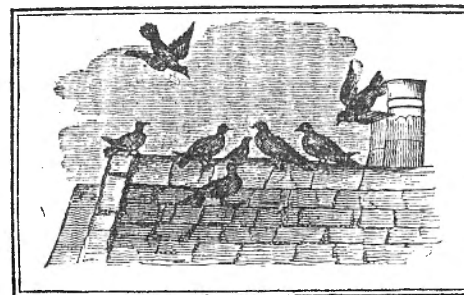
THERE was once a stately vessel, which was very impatient to leave the port. Her sails were hoisted, her flag waved in the breeze, and

she heaved merrily where she was anchored upon the tumbling sea. She therefore sent for the pilot, and told him to come on board and take command, and guide her safely out of the port, till she should be upon the broad bosom of the deep. But the weather being stormy, and the sea very rough, the pilot told the ship that it would be dangerous to go, and that, if she did not wait, she would probably be dashed to pieces, and he should lose his life.

"Coward that thou art!" said the ship; "you are afraid to go, I perceive; but you need not go; I will venture alone. I shall do very well without you, you will see." So she broke from her anchor, and, with swelling sails, went from the port without any guide. The waves carried her out, and for a while she rode in a very stately manner on the water.

"How finely I go!" said she. "I need no guide and no rudder. There is no danger here. I ride upon the water; and, though it is a little rough, it does me no harm." While speaking in this boasting manner, she suddenly struck upon a rock which was hidden under the water, and, splitting with a terrible crash, the waters broke through her sides, and she sank to the bottom in an instant.

How many little children there are like this vain ship! They are very apt to think that they can go any where, and do any thing in their own way, and without any guide. But let them remember, that their parents are the only sure and safe pilots, who know perfectly the dangers that surround them. If any boy or girl is tempted to do any thing without a parent's advice, or contrary to a parent's will, let them remember the sad wreck of the wilful ship, who disdained to take a pilot's counsel.



THE CARRIER-PIGEON;

Or, being busy and persevering in what we have to do.

DID you ever see a pigeon? What a glossy neck he has! and how swiftly he flies! In some countries, there is a kind of bird called the *carrier-pigeon*, because he is made to carry letters from one place to another.

There was once a carrier-pigeon, with a letter tied to his neck, who flew forty miles in forty minutes! "Pray how do you manage to travel so fast?" said some of his companions. "I go *straight forward*," said the pigeon. "I do not stop by the way: I look not to the right hand or the left: I take the shortest way, and lose no time."

It is thus that children should pursue any object that is set before them. In study, they should lose no time; in running of an errand, they should go straight forward. In doing any duty, they should imitate the pigeon, turn not to the right or left, take the shortest course, and perform their task with diligence.



'THE DOG AND HIS MASTER ;

Or, a story to show the Necessity of keeping our Promises.

A dog that was kept chained to his kennel, to guard his master's grounds, begged hard, one day, to be permitted to be free, and promised that he would not leave the yard. His master thought he would gratify him ; so he unchained him, and left him while he went to his morning employments.

The dog was no sooner alone than he forgot his promise, left the yard, and went out to take a ramble. He was so delighted with his freedom, that he staid out all day, and did not return till late in the evening. His master, however, said nothing to him, but chained him up as usual.

The next morning, when the gates were opened, he asked leave again to have his chain taken off. "What," said his master, "when you deceived me yesterday, do you ask me again to trust you? No; you have once broken your promise, and I will trust you no more."

"O, pray let me be free once more," said the dog, "and I will pro-

mise you faithfully not to leave the yard ; indeed I will. I will not even go near the gate, for fear I should be tempted to go through it. Do pray, my dear master, take off my chain."

"I tell you," said the gentleman, "I cannot believe you. You have deceived me once, and I cannot trust you. You are necessary here, to guard my property ; and, for fear you may be tempted to leave this place, I shall keep you securely chained."

We should not make promises, if we do not mean to keep them ; for nobody will place any dependence upon our word, if we once deceive them.



THE THUNDER-CLOUDS ;

Or, a Story to show the Folly of Quarreling.

Two clouds, filled with rain, and very black and threatening, were blown by the wind in opposite directions, and, of course, met one another. Each insisted that the other should give way, and make room for a passage. But neither would yield, and both obstinately persisted

in keeping its place. So the winds pushed them on, and they rushed furiously against each other, making a terrible convulsion. Thus they were torn in pieces; and, by their folly, both were soon destroyed. Nor was this all: in the strife, several houses were thrown to the ground, barns and bridges were demolished, and many people were killed.

This fable should teach children rather to yield to their companions than to resist and quarrel; for by doing so they are sure of making themselves and others unhappy.



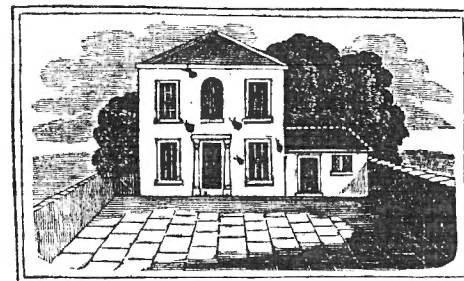
THE ARCHER AND THE ARROW;

Or, a Story to show the Folly of Injustice.

AN archer set up a mark against a tree, took out his bow, and amused himself by trying to send the arrow into the centre of the circle. He made several attempts, but without success. He then vented his anger against the arrow, and accused it of being the cause of his disappointment.

"You are unjust," said the arrow. "It is you who direct me, and therefore you are the only one to blame."

It is an idle and wicked practice of some persons to charge others with guilt which lies at their own door. We should teach children to be wiser, and never to try to hide their own faults by laying the blame on those who are innocent. It is not only wicked, but foolish; for candor is a great virtue, and a frank confession of a fault always insures forgiveness and approbation.



THE RIVAL SNAILS;

Or, a Story to show the Danger of Ambition, or a Love of Superiority.

ONE day, a party of snails, on the side of a house, were reposing in the sun, when one of them proposed that they should all set out together, and see which could first reach the top of the house. To this they agreed; and, accordingly, they all slowly began to ascend the wall.

Two of them went a little way, and as they felt very tired, they stopped, and would go no farther. Two more went on patiently till they reached half way, when they also gave up all idea of proceeding.

One alone, who was stronger than the rest, drew near the top ; and from this height he looked down, and, seeing his companions so far below him, he could not suppress his contempt and derision. But in the midst of his exaltation, he grew giddy, and, letting go his hold, fell down on the pavement with such force as to dash him in pieces.

Let us learn from this, that if we are endowed with superior capacities, or are favored with better success than others, we must not be vain and boastful, and look upon our inferiors with contempt ; for our very superiority may be the source of danger, and we may not only lose all the advantages we possess, but actually become weaker than those we once despised. It is right to make exertions to excel in all that is good and right ; but if our efforts are crowned with success, let us bear our good fortune with modesty, and treat others below us in life, with greater kindness.

The following is by a young lady of 17, who had just completed her course of studies at Mrs. Willard's Seminary, and while on her way home, in the packet Home, with many others, found a watery grave. The lines following were written at the close of a letter, addressed to her brother, a few days before her death.

TO MY BROTHER.

When the last rays, at twilight's hour,
Fall gently o'er the drooping flower ;
When mists are gathering on the hill,
Nor sound is heard save mountain rill,
'Then hear the echo whispering near,
In softest accents to thine ear,
I love thee, dearest brother.

When silence reigns o'er earth and sea,
When glows the star of memory,
When music wakes her thrilling tone,
And Autumn winds around thee moan,
Their accents hear ; and oh, rejoice !
For hark ! there comes a well-known voice—
I love thee, dearest brother.

When fancy lifts her radiant wing,
And morning birds around thee sing ;
When joy lifts up thy beaming eye,
And love's enchantment too is nigh—
When calm blue waters round thee flow,
Then hear thy sister, breathing low,
I love thee, dearest brother.

Should disappointment's withering breath,
Consign thy brightest hopes to death ;
Should friendship's treat in boyhood made,
In after years prove faith betrayed,
Then to thy sister yet return,—
For oh ! her heart will fondly burn
To clasp her dearest brother.

Should sorrow cloud thy coming years,
And bathe thy prospects all in tears,
Remember that the rainbow's hue
Is bright 'mid clouds and sunshine too ;
Remember though we're doomed to part,
There lives one fond and faithful heart
That loves her dearest brother.

CYNTHIA H. STOW.

Troy, August, 1837.

EXTRACTS FROM

THE EXTENT OF INDIVIDUAL INFLUENCE.

By a young lady of the Albany Female Academy, aged 17.

The power of the Divine Architect is impressed in living characters on all His works. His vastness is mirrored on the ocean, extending like a silvery girdle around the earth;—strength is written on the brow of the “cloud capt mountain,” towering in imposing grandeur towards the heavens. His voice is heard in the rolling thunder,—in the whirlwind’s blast,—and in the “sound of many waters.” His goodness is seen in the protecting care which provides for the happiness and enjoyment of the myriads dependent on His bounty, from the mightiest angel that veils his face before the Throne, to the smallest insect that floats on its wing of gossamer through the ambient air. But, power, greatness, and beneficence were united in the creation of mind,—when the breath of Omnipotence animated the senseless clay, and kindled that immortal spark which shall burn unextinguished through the unnumbered ages of eternity, long after the splendors of this material universe shall have passed away. If not possessing a seraph’s fire, for man was created a little lower than the angels, yet majesty was stamped upon his brow, and his soul was the seat of purity, reflecting the image of the Deity, and all the powers of the human mind shone with unclouded lustre. We can form but little conception of the extent of those powers, when he stood amid the magnificence and the glories of creation, unmarred by sin, and associated with pure and heavenly beings, and held high converse with those spirits of light, and drank deep of those streams of knowledge that flow fresh from the Fount of Intelligence. Though sin has hurled him from his proud pre-eminence, and the sword of justice has forever barred the bright portals of Eden from his entrance;—though he is a fallen, a degraded being, still we see him a splendid ruin,—a mighty wreck;—the diamond

has been crushed, but light and beauty sparkle from its dismembered fragments. Who can look without an emotion of awe into the recesses of his soul, where thought sits enthroned in sublimity, or define the power of that wonder-working mysterious mind?—mind, which recalls from the past the fleeting images of time—looks through the dimness of the future—reasons—projects—and executes. Mind, that has computed the rapid transmission of light, separated the rainbow’s heavenly hues, scanned the sapphire vaults of heaven, calling each star by name, and numbering the blazing comet’s circling years—mind, that has fathomed the mighty deep, and brought rich stores of knowledge from the coral caves of ocean, and discovered exhaustless treasures of mineral wealth that lie buried beneath the surface of the earth,—mind, that swells the tide of eloquence, when listening crowds are borne along by the resistless torrent—mind, that weaves the magic spell of poetry, bathing in richer hues the imagery of nature—that breathes in the ravishing strains of music, in undulations soft and sweet, till the rapt soul is lifted from the earth, and in its extatic trance hears the sound of the golden harps of Heaven. Even in man’s degradation we behold a created intelligence, capable of mighty effort, of unbounded influence. Wherever his powers have been directed, success invariably follows; and, as if to arouse the slumbering energies of every human breast,—the most brilliant discoveries in science—the most splendid achievements of ambition—the most glorious efforts of philanthropy, have been projected and accomplished by individual exertion. According as he directs his energies, he may diffuse a moral beauty over every scene, converting this world into a blooming paradise, or, like the Bohon Upas, he may spread a blighting, withering influence on every side, transforming the earth into a sterile waste. Turn over the crime-stained records of history, see how much of human misery depends upon the will of one. We see error widely disseminated; not only communities but nations are included within its circle;—we trace its origin to the influence of one man;—in every age master spirits have arisen to direct the energies of the multitude. There is a fascination in superior intellect which is irresistible; when talent and

genius are combined, when eloquence is the channel through which error flows, who shall check its course?

Let gold be the ruling passion of the soul, to the attainment of which all its energies are directed, the heart becomes steeled to the sweet sensibilities of our nature, and its fatal influence, worse than the poisonous breath of the Siroc, spreads desolation and death on every side. We attribute to some mighty cause those revolutions that have demolished thrones, subverted empires, and shaken the earth; but, how frequently have they resulted from the ambitious designs of a few. We have seen even ancient and consolidated governments, those that, to all human observation, appeared fixed on a firm and immutable basis, where the divine rights of sovereignty were never questioned, tossed by the convulsions of the moral earthquake, and scattered to the winds of heaven by the tempests of civil commotion; we have seen the tide of civilization ebb to the barbarianism of former ages, the light of learning quenched, religion banished, her temples overthrown, and her altars violated by the daring efforts of a determined mind. * * * *

But turn we from the records of injustice and oppression; of avarice and ambition, at which humanity shudders; from the noise of the warrior and garments rolled in blood, to brighter and fairer exhibitions of human energy and human action, where all that is grand and imposing in human intellect has been devoted to the melioration of the condition of mankind. There is not a country but what affords illustrious examples; there is not a page of history but what is luminous with the rays that emanate from human genius. * * *

But talent, energy and influence, belong not exclusively to the ermine and the purple; the richest pearls lie hidden in the depths of ocean. The mightiest revolution that has ever shaken the earth, and that has been productive of consequences more glorious and more beneficial in its results, than any other recorded in the annals of history, originated in the cell of an obscure monk. Its effects are and will be felt; they will increase from age to age, till the trump of the Archangel shall arouse from the repose of ages the slumbering dust of myriads of the human

race;—they will increase even when the contest between mortality and immortality shall have been decided, and when the destiny of man shall have been irrevocably sealed. Constantine had led persecuted, suffering, and uncontaminated Christianity to the precincts of the palace, and placed her at the right hand of the Cæsars; there the pure simplicity of her doctrines had been perverted, and the powers of darkness triumphed. The Eternal City from her seven hills looked down on the enslaved nations at her feet, receiving the treasures of vassal kings,—mitred priests swayed the destinies of Europe; and the triple crown gleamed on the brow of corruption; the thunders of the Vatican shook a trembling world; the inquisition raised on high her hydra-head; fanaticism opposed fanaticism; faction clashed with faction; and war followed war, with all its attendant evils, exhibiting one vast arena of contention and bloodshed, as if the vials of wrath were poured out on a world sunk in the deep gloom of moral darkness. Ignorance held unlimited sway; the light of science and the splendors of Gospel truth were obscured and nearly obliterated by the gloom of monkish superstition, merged in the sable hues of idolatry and popish cruelty: no ray of heavenly glory shone on the degraded mind; “darkness covered the earth, and gross darkness the people.” But at this moment, when to all human observation, error was enthroned in immutability, one arose, whose discerning eye pierced through priestly craft, and the mystic creeds of papacy. Luther, the angel of the Reformation, appeared; and streams of sanctifying and fertilizing truth came with salutary and reviving influence upon the moral deserts of the Roman earth; and a flood of celestial light, flowing from the cross of a dying Savior, illumined a benighted world. Thus religion diffused her mild radiance, and science reflected her silver rays. Philosophy received a new impulse; discovery succeeded discovery; experiment, experiment; the field of literature was widened; and the human mind, roused from its lethargy, gazed with deep and absorbing interest on that endless variety that was presented to its enraptured vision.

Those living gems that glitter in the blue vault of heaven have, from the earliest records of time, afforded a subject of inquiry, and claimed the attention of mankind. The Chaldean shepherds on Shinar's plains, watched the motions of yon rolling worlds, and incense rose on heathen altars to those celestial orbs; even Judah's favored sons, forgetful of the King eternal and invisible, at whose shrine their fathers worshipped, poured out drink offerings to the Queen of heaven. Ever objects of intense interest, in the middle ages they were blended with the superstitions of the East, and the wisest and the best among mankind regarded those starry influences as presiding over human destiny. Still, the laws by which they were bound in their orbits remained imperfectly known, till the inventive genius of Italia's persecuted son, extended the boundaries of mortal vision, discovering unnumbered worlds, system upon system, rolling with harmony through the illimitable regions of space, and affording a greater display of the glory and magnificence of creation. But it was Newton, godlike Newton, that threw aside the dimness of uncertainty, which shrouded for so many centuries the science of Astronomy; who penetrated the arcana of nature, and soared in his eagle flight far, far beyond the wildest dreams of all former ages, defining with certainty, the motions of those flaming worlds, and assigning laws to the farthest star that lies on the confines of creation, that glimmers on the verge of immensity. Who shall assign limits to the power of mind when once its concentrated energies are directed to one object? The lightning as it flashes from cloud to cloud, or plays around the metallic rod, immortalizes the efforts of our Franklin; and perhaps some kindred spirit, in following out that track which he has opened, may ascend the northern dome, where the aurora-borealis holds its mystic dance, in radiated, undulating columns of polar light, and analyze that secret fluid which circulates through all nature and pervades all space. The comprehensive mind of a Fulton grasped an object considered hitherto unattainable; and, by his happy application of a most stupendous power, he has triumphed over the winds, conquered the elements, annihilated space, extended

the bounds of social intercourse; thus cementing the bonds of union between distant nations. Even now, the swift-winged heralds of his fame are dashing through the foaming billows, bearing the spirit of enterprize from the Thames to the Mediterranean, from the blue waters of the Hudson to where Euphrates rolls its silver flood.

While science and the arts boast so many illustrious names, there is another and more extended sphere where individual effort has been exerted with the happiest results, and their authors, by their deeds of charity, have won bright and imperishable crowns in the realms of bliss. Was it the united effort of nations, or of priestly synods, that first sent the oracles of eternal truth to the inhospitable shores of Greenland—or placed the lamp of life in the hut of the Esquimaux—or carried a message of love to the burning climes of Africa—or, that directed the deluded votaries of idolatry in that benighted land where the Ganges rolls its sacred waters, to Calvary's Sacrifice, a sacrifice that sprinkled with blood the Throne of Justice, rendering it accessible to ruined, degraded man. Let the archives of missionary efforts trace back their origin to the immortal few, whose names are enrolled as the benefactors of mankind, and whose bright example has found so many imitators in the present age.

The spirit of truth is abroad in the earth, enlightening and evangelizing the whole world; wherever we turn, we see marshaled in bright array the champions of civil and religious liberty. As long as time shall last, grateful Africa will cherish the memory of him, at whose intrepid voice the chains which had so long bound her captive sons were burst asunder;—from future ages the incense of gratitude will arise to Lancaster, whose system of education is diffusing the light of knowledge from the rising to the setting sun;—and until the millennial morn shall usher in its glories, let every child of poverty bless the name of Raikes. But where pause amid this galaxy of living light, whose blended rays have diffused such splendor over the moral universe?

Are the powers of the mind to be limited to this sphere of action? Are these burning spirits to be forever extinguished in the darkness of the

tomb? We cannot raise the veil that conceals futurity—we cannot look beyond the portals of the unseen world—but, this mind, so noble in its origin, so vast in its conceptions, so powerful in its efforts, must have a more glorious theatre on which to display its energies. Even here its influence, is commensurate with its efforts. The consequences of man's actions are not confined to himself; like the sun he is the centre of a system—a system, though small, yet reflecting to others the light that emanates from himself. Mind acts upon kindred mind; like the wave it gives an impulse to succeeding wave, spreading in everlasting circles, growing wider and wider, till it mingles with the ocean of eternity. It is a thrilling thought, a thought replete with awful interest, that human actions have a bearing upon futurity—that they are a constituent part of one vast, unbroken chain, originating in the first creative act of Supreme Intelligence, and extending to the most distant future, embracing in its vast connections the transactions of the moral empire of Jehovah. How inconceivable, how mysterious the concatenation of human actions, and the influence of human motive;—it is a deep of stormy waters where the fathom line will tell no soundings; where human observation must be confined to the surface. But when earth's great drama shall be closed, when the secrets of all hearts shall be revealed, those connections shall be exhibited—those motives analyzed—"clouds and thick darkness" will no longer shroud those relations; for the light of eternity shall be poured upon human effort, and human influence.

DUTY.

1. State the meaning of duty.
2. What duties do you owe to your parents? Teachers? Friends? Foes? Yourself? Your Country? Creator? Why?

PRIDE.

1. Definition.
2. Is a proud person happy? is he loved? is he wise for being proud?

3. To what animals is he indebted for his fine clothes? Do fine clothes make a gentleman or lady? What then?

4. Are proud persons generally possessed of brilliant talents? Were Washington, Franklin, and the other good and great men of our country proud?

5. What is stated in the Bible about pride and proud persons?

TRUTH.

1. Definition.
2. Always to be spoken—why? Anecdote of Washington when six years old.
3. Consequences—not believed—when—hated—by whom? Eternal.
4. What is stated in the Bible about lying? Ananias.
5. Results of always speaking the truth.
6. Is it always safe to follow God's directions? Examples—Noah, Daniel, Paul. How safe?

DECISION.

1. Definition.
2. Overcomes difficulties—Demosthenes, Columbus, Franklin.
3. Who are the most useful persons in community? Should you be decided to be diligent in your studies? Why? Is it always safe to decide to do right? Why? Who will protect you? Do you thus decide?
4. Its use will raise you to eminence—its neglect will sink you to ruin.

NOTE.—A little chip, floating on the stream, is tossed here and there by every little breeze and wave! while the huge log ploughs its course majestically along, undisturbed by the raging winds or foaming billows. The former represents the undecided, the latter the decided man.

TIME.

1. Definition.
2. Why is time more valuable than money? If you hinder a scholar from studying, of what are you robbing him? Why are robbers of time more guilty than robbers of money?

3. Idle persons end their lives in disgrace.
4. Our eternal destiny depends on the use we make of time.—Bible.

NOTE.—A man is confined in prison; he has access to water only by means of a small tube, through the wall of his cell, by turning the stopper—the reservoir is concealed from his view, so that the quantity of water in it is unknown to him. At his entrance he is told that he must die the very moment the last drop of water is gone. After being a short time in the prison, he unthinkingly turns the stopper and lets the water spirt about the room for amusement; but at length, sudden reflection brings him to consider what he is doing; and he exclaims to himself, "alas! what a fool I am, thus to waste this water; for the last drop seals my doom in death, I am ignorant of the quantity—there may be hundreds of hogsheads, and there may not be a gallon; I will henceforth use only what necessity compels me to do."

The prison is this world, and time is the water. We know not how much remains to us—may we then rightly improve it.

EDUCATION.

1. Definition.
2. Advantages—honors—usefulness—happiness—how?
3. In proportion to the education of a nation, it is rich and powerful. Compare England with Spain, China, &c.—our country with Mexico, and with barbarians.
4. Alexander was more indebted to his tutor, Aristotle, than to his father Philip.
5. Show the effect of education on our own country, by contrasting its present condition with what it was 300 years ago.
6. What are the most important branches of education?

EARLY PIETY.

1. Definition.
2. Examples of early piety recorded in the Bible—other examples. Were they happy, do you suppose? What other reasons can you give for early piety? What promises in the Bible are made to the young? What commands?

DISCUSSIONS.

N. B. The pupils can take sides—one part the affirmative, the other the negative.

Which have the most beauties, the works of Nature or of Art?

Affirmative.

1. Definition of the works of Nature.
2. Beauties of the creation—trees—flowers—meadows—birds—cateracts—natural bridges—caves—gröttos—sun—moon—stars—rainbow.

Negative.

1. Definition of the works of Art.
2. Glass—watches—ships—steam-boats—pyramids—temples—cities.
3. Our country was once under nature's control—one unbounded wilderness—now covered with cities, &c.

Does wealth exert more influence over society than knowledge?

Affirmative.

1. Definition of wealth.
2. Many under the control of a man of wealth—commerce—manufactories—banks—tenants. Examples—Girard, Astor, Rothschilds.
3. The main-spring of the worst vices—Arnold—Hull—the pirate—robber.
4. The prop of commerce—manufactories.
5. Conclusion—it contents the laborer in his toil—for it, man braves every danger.

Negative.

1. Definition of knowledge.
2. Influence of the teacher—lawyer—clergyman—statesman.
3. Influence of the man of knowledge almost unlimited, as to extent and time. Aristotle*—Locke—Watts—Newton—Franklin—Cæsar†—Napoleon—the press.

* Aristotle held unlimited control over the opinions of men for fifteen centuries, and governed the empire of mind wherever he was known.

† Cæsar's superior skill enabled him to conquer his adversary Pompey, with one half the force that was opposed to him.

4. Just in proportion that knowledge is diffused among a nation, in the same proportion is it wealthy, and powerful. United-States—Mexico—England—China.

5. Knowledge is the very foundation of wealth and of nations.

6. Conclusion—for knowledge man braves every danger—explorers of Africa, &c.

Does civilization increase happiness?

Affirmative.

1. Definition of civilization—and happiness.

2. Compare the condition of the inhabitants of the civilized, with the uncivilized country—females in both.

3. Contrast the present with the ancient inhabitants of England*—Sandwich-Islands, in 1820 and 1839.

4. The comforts and luxuries of life—numerous sources of happiness—books—friends—domestic—social—religious.

Negative.

1. Pain and sickness are often the result of luxury.

2. The wants of the savage are few, and he is contented with nature's bounty. Not so with the civilized man; he is dissatisfied amid his luxuries—the poor man laments his poverty, the rich man craves for more wealth, and is continually anxious for what he now owns.

3. The civilized world are slaves to fashion, discontent, appetite, and passion.

4. Numerous diseases.

5. Vice assumes numerous forms unknown to the savage—Friendly-Islands—hence, less crime in reality; therefore less misery.

NOTE.—The civilized world could enjoy happiness far superior to the uncivilized, if it would only use aright the sources of it within its grasp.

*The rude Britons once drank wine from the skulls of their enemies slain in battle.

Has one person naturally a superior genius to another?

Affirmative.

1. Definition of genius, and naturally.

2. Difference among children of the same family and school—different tastes. Examples—Newton, Watts, Linnæus.

3. Difference among savages—Oceola, Black Hawk, &c.

Negative.

1. Many dull and unpromising scholars have become the most distinguished men; as Milton, Newton, Walter Scott, Adam Clark, Daniel Webster.

2. Newton stated of himself, that his superiority to common minds was not natural, but acquired by mental discipline. REF. His memoirs. Hence, we perceive that the mind is capable of wonderful improvement. In addition to the above, we have eminent examples in Sir William Jones, Henry Martyn, and Pollock. How true, "Education forms the mind."

3. Difference among savages may be owing to their different training and education—so of the children of any family—Napoleon was educated differently from his brothers.

4. Nations are what their training or education have made them—Arabs, Chinese, Turks.

5. Sects—Roman Catholics, Mahomedans, Pagans.

6. Conclusion—a summing up of the arguments.

Are Novels beneficial?

Affirmative.

1. Definition.

2. Excite a taste for reading—afford amusement—intended to excite a love of virtue and a hatred of vice.

3. The mind must be busy; hence, those who are interested in novels, may thus be deterred from bad company and dissipation.

Negative.

1. Most novels give distorted and unnatural views of life.
2. They are the flimsy, and ephemeral productions of those who write for bread, or are the offspring of vanity in the idle.
3. They decorate vice in gaudy colors, and entice the young and unwary to enter her polluted temple—and discredit virtue; at least they disrobe her of much of her loveliness.
4. Novels vitiate the taste, as strong liquors do the stomach—the novel-reader disrelishes all useful reading.
5. They ruin the health of their votaries.
6. Destroy sympathy, and all noble feelings—many will weep and cry over imaginary suffering depicted in the silly novel; but when a real case of suffering meets their eye, their hearts are steeled, and proof against feeling.
7. They ruin many—Burrows, the counterfeiter, states that novels first caused him to stray from rectitude—they are the only reading of the worst members of society—the only books found in Helen Jewett's room after she was murdered, were many of the popular novels of the day—in proportion that a taste for novel reading has increased, in the same proportion has vice increased.
8. Books have a silent, but powerful influence in the formation of character: says a distinguished clergyman, "let me see the private books of an individual, and I will tell you his character;" says another, "let me write the private books of a nation, and I care not who makes the laws." The poems of Homer inspired Alexander with an insatiable thirst for fame and military glory, and they were the foundation of the superstructure that covered the world. The memoirs of this conquerer stamped a like character upon Cæsar; these, and similar ones, made Napoleon a second Alexander.

NOTE 1.—The memoirs of Brainard, also stamped his character upon Henry Martyn: hence it is of the uttermost importance, that youth read only books that will have a correct influence. The managers of the Sabbath-School Union have discontinued the publication of religious novels; for, to their surprise they discovered that they were sowing the seeds of infidelity in the minds of even

Sabbath-School children. Undoubtedly novels are the chief props of infidelity. An atheist of this city, when asked the cause of his unbelief, stated that novels had produced this state of mind; these were his only reading; he had no taste for any other.

NOTE 2.—An inhabitant of Macedon visited Athens, when in the meridian of its glory and splendor. He was struck with wonder at the brilliant scenes, magnificence, and beauty that met his eye on every side. All is strange and new to him; the people are polished, and very intelligent. He eagerly inquires the cause of all that seems so strange to him; he is led into a temple and shown a book, which he is told is the cause; he with still more surprise takes it into his trembling hands, and reads on the title page, Homer's Odyssey.

NOTE 3.—The Koran is the Mahomedan's idol and guide. The Bible causes the wilderness and solitary place to bloom and blossom as the rose; its influence transforms the tiger-fury and madness of man, into the gentleness of the lamb, and the harmlessness of the dove.

*Are Infant-Schools beneficial?**Affirmative.*

1. The system interests children—amusement is blended with instruction—taste for knowledge.
2. Moral instruction—religious.
3. Early impressions the most lasting.

Negative.

1. The memory and sight only are called into exercise—no mental effort is made; hence, instead of disciplining, they unhinge the mind, and lay it in a chaos of broken thought; this accounts for the notorious fact, that the pupils from these schools who enter other seminaries, are not able to compete in any mental effort with those that never entered an infant-school. They cannot think accurately, judge or reason; their minds are ruined.

The same remarks apply also to the Lancasterian plan. But the defects lie mostly in the wrong method of conducting them. I believe with proper management, they may become powerful auxiliaries of education.

NOTE.—The memory is stimulated, while the understanding remains in darkness and desolation.

Are Theatres beneficial?
Affirmative.

1. All persons require amusement—occupies the mind, and keeps from scenes of dissipation—if there were no theatres, perhaps worse amusements would be sought.
2. Intended to recommend virtue, and dissuade from vice.

Negative.

1. A school of vice—clerks rob their employers—the drunkard's home—the harlot's rendezvous—the robber's den—the assassin's saloon—Satan's synagogue—a slaughter-house of souls innumerable—of the father's hope, the mother's joy.

VERSIFICATION.

VERSIFICATION is the art of arranging words into lines of corresponding length, so as to produce harmony by a regular alternation of a variety of accented and unaccented syllables, according to certain laws.

RHYME.

Rhyme is a similarity of sound between the last syllables of different lines.

BLANK VERSE.

Blank verse is verse without rhyme.

QUANTITY.

Quantity is the relative portion of time occupied in pronouncing a syllable. A syllable or vowel is considered long, when the accent is on the vowel; as, *nāme*, *fāme*; and short when the accent is on the consonant; as, *ārt*, *bāronet*. In poetry every syllable is considered as either long or short.

Every emphatic word, and every accented syllable, forms what is termed a long syllable. The unaccented syllable and unaccented monosyllabic words form short syllables.

A long syllable generally requires double the time of a short one in pronouncing it.

POETIC FEET.

In poetry every line consists of a successive combination of accented and unaccented syllables, called *feet*. They are called feet, because, by their aid, the voice, as it were, steps along through the verse in a measured pace.

All poetic feet consist either of two or three syllables, and are reducible to eight different kinds; four of two, and four of three syllables as follows;

Dissyllables.

An Iambus, — —
A Trochee, — —
A Spondee, — —
A Pyrrhic, — —

Trissyllables.

An Anapest, — — —
A Dactyl, — — —
An Amphibrach, — — —
A Tribach, — — —

The principal kinds of English verse are four, viz: *Iambic*, *Trochaic*, *Anapestic*, and *Dactylic*—hence these may be denominated *principal feet*; because poetry may be formed of either of these. The other four are *secondary feet*, because their chief use is to diversify and improve the others.

IAMBIC VERSE.

The Lōrd dēscēn|dēd frōm | above | ānd bōw'd | thē hēav|ēns hīgh.

ANAPESTIC VERSE.

At thē clōse | ōf the dāy | whēn the hām|let is still.

TROCHAIC VERSE.

Rēstless | mortals | tōil fōr nāught.

DACTYLIC VERSE.

Bōys will ān|ticipāte | lāvish ānd | dīssipāte.

POETICAL EXERCISES.

Point out the following poems into poetic feet, and state of what kind of verse—then change into prose.

THE SETTING SUN AN EMBLEM OF A GLORIOUS FUTURITY.

- Yon sapphire clouds, and those gleams divine,
- Oh! they tell of a rest far brighter than mine :
A land of all that is hallow'd and dear ;
A land of love, undash'd with a tear ;
Of spring, whose warblers no winter shall dread,
Of flowers, ne'er braided to die o'er the dead ;
Of glories unknown in a world such as this,
Of transports untold, in an Eden of bliss !

THE SERENADE.

List! mother, the strains of soft music I hear ;
How sweetly the melody falls on my ear :
Withdraw those dark curtains, the moon's silver light,
Will make this sad chamber of sickness seem bright ;
Throw open the lattice—I pine for the air,
And give me yon rose to twine in my hair ;
I feel what those exquisite numbers must be,
I know my young lover is singing to me.

Oh! hush, gentle daughter, no lover is nigh,
He has left thee in sorrow and sickness to die ;
Thy beauty has vanished—thy triumphs are o'er,
And gay serenaders shall woo thee no more.

My voice only greets thee with pitying strain,
I set by thy pillow, *I* weep for thy pain ;
Thou hast now, my poor child, on this desolate sod,
No friend but thy mother, no hope but thy God.

Hark! mother, the sounds more exultingly rise,
A peal of loud joyfulness swells to the skies ;
Our friends some glad festival surely prepare,
And summon us thus in the pageant to share.
Our friends are all changed, love—they pass by our door,
Their smiles and their banquets rejoice not the poor ;
O heed not their faithlessness—quick heaves thy breath,
These subjects befit not the chamber of death.

Again the clear voices that chorus repeat,—
Say, mother, was harmony ever so sweet ?
I listen, my child, but I hear not a tone,
That music is breathed to no ear but thy own.
O think not of passion, of pomp, or of mirth,
Thy heart must be weaned from the trifles of earth ;
Those voices proceed from a region of light,—
My daughter, I feel thou must leave me to-night.

O mother, a knowledge prophetic is thine,
I am passing from life, yet I do not repine :
Thanks, thanks for thy patience and tenderness past,
But most of this faithful rebuke at the last :
Though the world has its injuries heaped on my head,
I mourn not—my mother hangs over my bed ;
And the God whom she taught me to serve and to love,
Has sent his kind angels to call me above.

Write the vacant line in each verse to measure, rhyme, and sense; then transpose, i. e., change it to prose.

THE ORPHAN GIRL.

I have no mother! for she died
When I was very young;
But her memory still, around my heart,
Like morning mists has hung.

They tell me of an angel form,
That watched me while I slept,
And of a soft and gentle hand,

And that same hand that held my own,
When I began to walk,
And the joy that sparkled in her eyes,

For they say the mother's heart is pleased
When infant charms expand;
I wonder if she thinks of me

For I know she is in heaven now,
That holy place of rest;
For she was always good to me,

I remember, too, when I was ill,
She kissed my burning brow;
And the tear that fell upon my cheek,

And I have still some little books
She learned me how to spell;
And the chiding, or the kiss she gave,

And then she used to kneel with me,
And teach me how to pray,
And raise my little hands to heaven,

O, mother! mother! in my heart
Thy image still shall be,
And I will hope in heaven at last

MY GOD DIRECTS THE STORM.*

The spirit of the tempest shook
His wing of raven hue,

Up rose the mountain billows high,
And swept a stormy path;

Crash echoed crash! the quivering spars
Broke o'er the leaning side,

The sturdy seaman struggled hard
To hold the yielding helm,

And when the plunging ruin spurned
Their impotent control,

Upon the raging ocean then,
Helpless was left the bark;

* The words of a pious captain, in a storm at sea, to his wife,—who was surprised at his composure and calmness. When all others on board were in extreme fear, and inquired the reason, he made no reply; but drew a sword, and held it to her breast with a stern look, and inquired if she feared it; "no," was the reply. "Why not?" asked he. "It is in my husband's hands." "So," rejoined he, "the wind is in the hand of my God, and he directs the storm."

Upon the deck, alone, there stood
A man of courage high ;

With folded arms erect he stood,
His countenance was mild—

A wild shriek from the cabin rose—
Up rushed his beauteous bride ;

"O why, my love, upon thy lip,"
She cried, "doth play that smile,

No word the warrior spake—but he
Drew from beneath his vest

She started not, nor shrieked in dread,
As she had shrieked before ;

"Now why," he asked, "dost thou not start,
May not thy blood be spilt ?

Dost wonder then that I am calm,
That fear shakes not my form ?

N. B. In addition to the exercise of transposing poetry into prose, transpose prose into poetry—blank verse into rhyme—and rhyme into blank verse, &c.

FIGURATIVE LANGUAGE.

A figure of speech is a departure from simplicity. They are divided into two classes ; viz. figures of words, and figures of thought—the former are TROPES ; the latter, METAPHORS.

TROPE means to turn. It is the turning of a word from its original signification ; as, "to the upright there ariseth light in darkness ;" light is turned from its original meaning, to signify joy or prosperity, and darkness adversity.

METAPHOR means a transfer. "A metaphor is a figure, in which the words are used in their original signification ; but the *idea* which it conveys, is *transferred* from the subject to which it properly belongs to some other which it resembles : thus we speak of a distinguished statesman—"he is the pillar of the state."

Change the following figurative expressions into plain language.

1. The meridian of our days.
2. The ship ploughs the lonely deep.
3. The king of day, and the queen of night.
4. The morning and evening of life.
5. The wilderness and solitary place shall bloom and blossom as the rose.
6. All the trees shall clap their hands.

An ALLEGORY is the representation of one thing by another—parables, fables, and riddles are allegories.

A HYPERBOLE is an exaggeration ; thus, "as quick as lightning."

PERSONIFICATION is the attributing of life to inanimate objects ; as, "the earth thirsts for rain," "the angry ocean," "raging storm," "the calm shade."

APOSTROPHE is an address to an absent person, as if present—or to an inanimate object, as if living ; as, "O my son Absalom, would to God I had died for thee !" Listen, ye mountains, to my song.

A SIMILE is a resemblance between two objects, expressed in form ; as, "A troubled conscience is like the ocean when ruffled by a storm."

ANTITHESIS is the opposite of comparison ; or it is one idea opposite, or opposed to another ; as, "Vice is detestable ; but virtue is amiable"—light is agreeable, darkness disagreeable.

CLIMAX is the regular ascent of a subject, to the highest degree ; as, "Man is noble in reason ! infinite in faculties ! in form and motion expressive and admirable ! in action like an angel ! in apprehension like a God !"

STYLE.

PERSPICUITY, or CLEARNESS, is the first requisite of style. Unintelligible language fails of its purpose.

1. Prefer words of Saxon origin. 2. Avoid vulgarisms, superfluities, and technical terms.

ENERGY is next in importance. 1. Choice of words.—Prefer those which are the least *abstract* and *general*. The impression produced on the mind by a simple or singular term, is like a distinct view taken in by the eye. The more general the terms, the fainter is the picture ; the more particular or specific, the brighter.

ILLUSTRATION. *Specific*—"Consider the lillies, how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which to-day is in the field, and to-morrow is cast into the oven, how much more will he clothe you ?"

General—Consider the flowers, how they gradually increase in size ; they perform no labor, and yet I declare unto you, that not any king is, in his splendid attire, equal to them. If then, God so clothe the vegetable world which will soon decay, and be used for the meanest purposes, how much more readily will he provide clothing for you ?

2. METAPHOR is to be preferred, in most kinds of composition, to comparison.

ILLUSTRATION. *Metaphor*—"Cromwell trampled on the laws."

Comparison—"Cromwell treated the laws with the same contempt as a man does who tramples any thing under his feet."

3. NUMBER.—The more briefly a sentiment is expressed, the greater is the energy.

ILLUSTRATION. The smaller the spot upon which the rays of the sun are collected into a focus, compared with the surface of the glass, the greater is the splendor ; so in exhibiting our sentiments by speech, the narrower the compass of words wherein the thoughts are comprised, the more energetic is the expression. The sentiment, by a multiplicity of words, is like David in Saul's armor, incumbered and oppressed.

In a concise style, take care that it be not *crowded*. It should be *suggestive* ; that is, without mentioning every particular, but such as shall put the reader's mind into the same *train of thought* as the writer's, and suggest to him more than is actually expressed. Such a style may be compared to a good map, which marks distinctly the great outlines, setting down the principal rivers, towns, mountains, &c., leaving the imagination to supply the villages, hillocks, and streamlets ; which, if they were all inserted in their due proportion would crowd the map, though after all they could not be discerned without a microscope.

4. ARRANGEMENT is very important to energy. The arrangement of the phrase "great is Diana of the Ephesians," is far superior to the French translation, "Diana of the Ephesians is a great Goddess," or Beausolre's, "the great Diana of the Ephesians," or Saci's, "live great Diana of the Ephesians." "Blessed is he that cometh in the name of the Lord," is much more energetic than "he that cometh in the name of the Lord is blessed." Also, "fallen, fallen, is Babylon, that great city," than "Babylon is fallen, fallen."

RECAPITULATION.

1. Study clear ideas on the subject in view, and practice frequently composing.

2. Beware of a servile imitation of any author whatever ; but you may with profit read carefully standard writers, then close the book, and write the ideas from memory, and compare them with the original.

3. Adapt the words and expressions to the subject.

4. Aim to make your expressions so lucid and impressive as to seem like a distinct image of the reality. Homer, in the descriptions of his

battles, "works up the hurry, the terror, and confusion of them in so masterly a manner, as to place the reader in the very heat of the engagement." Bunyan's Pilgrim, and Holy-War, place the careful reader in imagination in the midst of the scenes described.

5. *Comparison* is one powerful means of heightening any emotion, if we represent the present case as stronger than the one it is compared with. If comparisons are raised to a climax, the effect is much stronger than the mere presentation of the most striking object at once. The traveler who ascends the Alps, or other stupendous mountains, forms a very inadequate notion of the vastness of the greater ones, till he ascends some of the less elevated, (which yet are huge mountains,) and thence views the others towering above him. And the mind, no less than the eye, cannot so well take in and do justice to any vast object at a single glance, as by several successive approaches and comparisons; as in Cicero's oration against Verres: "It is an outrage to bind a Roman citizen; to scourge him, an atrocious crime; to put him to death, is almost parricide; but to *crucify* him—what shall I call it?" Also, in his oration for Milo—"An assassin was placed *in the Forum*, and in the very *porch of the Senate-house*, with a design to murder the man on whose life depended the safety of the state, and at so critical a juncture of the republic, that if he had fallen, *not this city alone*, but *all nations* must have fallen with him."

6. *Unity* is very important; i. e., a connection of the several parts with some one leading design of the sentence. There should be but one proposition expressed; if it consists of parts, they must be so intimately connected as to make the impression of but one object on the mind; for this purpose, take care that in the construction, the scene be changed as little as possible. Never crowd into one sentence, things which have so little connection, that they could bear to be divided into two or more. Never insert a parenthesis in the middle of a sentence, but let it be complete and brought to a full and perfect close.

7. *Harmony* means agreeable sound; for which purpose, care must be taken that such words be chosen as are composed of smooth and liquid sounds, with a proper intermixture of vowels and consonants.

8. The *Introduction* of a theme should be brief and vivid.

9. *Arguments* may be embodied under the following heads: 1st, *Example*—these may be divided into *real* and *invented*; the former being drawn from actual matter of fact, the other from a supposed case; therefore the former is the strongest. 2nd, *Testimony*—an agreement of several concurrent testimonies, where there had been no concert, is good proof. 3rd, From *cause to effect*. 4th, From *Analogy*; i. e., slight resemblance.

10. Beware of letting one division of the subject run into the other.

LIST OF SUBJECTS FOR COMPOSITION.

Advantages of knowing how to read.	Consistency.	Honesty.	System.
Of Writing.	Contentment.	Hope.	Vice.
Composition.	Courage.	Humility.	Virtue.
Grammar.	Cruelty.	Hypocrisy.	Use of domestic animals.
Geography.	Curiosity.	Immortality.	Wild animals.
Taking a newspaper.	Diligence.	Immortality.	Birds.
Attending a Sabbath-School or Bible-Class.	Disease.	Indolence.	Insects.
	Dissipation.	Industry.	Reptiles.
	Disobedience.	Ingratitude.	Trees.
	Early piety.	Jealousy.	Plants.
On Adversity.	Education.	Joy.	Minerals.
Affection.	Envy.	Kindness.	Fire.
Affection.	Evening.	Learning.	Water.
Anger.	Extravagance.	Love.	Air.
Beauty.	Fashion.	Luxury.	Steam.
Benevolence.	Faith.	Modesty.	Sun.
Biography.	Forgiveness.	Morning.	Moon.
Carelessness.	Fortune.	Music.	Stars.
Calumny.	Friendship.	Negligence.	Your senses.
Choice of Comparisons.	Genius.	Order.	The ocean.
Charity.	Habit.	Pride.	
Candor.	Happiness.	Seasons.	
	History.	Self-government.	

Has Intemperance caused more misery than War?	History or Logic?	Is it right to wear mourning apparel?
Who does the most injury to society, the robber or slanderer?	Languages or Sciences?	Have males more influence over society than females?
Which is the most useful study, Arithmetic or Geography?	Is tobacco necessary?	Is a lie justifiable in any case?
Reading or writing?	Tea or coffee?	Is the intellect of the European superior to the African?
Grammar or composition?	What are the props of our republic?	Is war right?
Natural or Mental Philosophy?	Was Napoleon a curse or blessing to the world?	Is slavery right?
Chemistry or Botany?	Is ambition a vice?	Why should you avoid evil company?
	Is it wise to follow the fashions?	

SUBJECTS FOR FABLES.

Now, my young friend, you may write Fables yourself, and the morals from them, on the following subjects.

The Industrious and Idle Boy.
Butterfly and Bee.
Dog and Fox.
Flowers and Weeds.
Arithmetic and Novel.
Spider and the Fly.
Dog and Thief.
Sparrow and Hawk.
Dog and Wolf.
Eagle and Lion.

The Sun and Moon.
Ship and Ocean.
Traveler and his Staff.
Peacock and Goose.
Rich and poor Man.
Beggard and proud Boy.
River and Brook.
Brother and Sister.
Wind and Sun.
Intemperance and War.

Describe a journey to Cincinnati—a voyage to New-York—to Canton. Describe a hunting excursion—a fishing excursion—a whaling voyage.

Write names of all the principal cities and large towns in the world, beginning with the letter A, and in the column opposite the countries they are in; and occasionally resume this exercise in alphabetical order.*

Journal of the past week. Journal of a voyage to London—Paris—Calcutta—around the world. Description of Boston—Hartford—New-York—Philadelphia—Baltimore—Washington—London. Describe the various religious sects of the world—manners and customs of different nations. Describe a storm at sea—a shipwreck—a journey. Describe a fire—a fire-engine. Describe a tour to New-Orleans—to South-America—to Mexico. An account of Washington—Lafayette—Napoleon—Henry Martyn—Brainard—Newton—Franklin. Which is the strongest passion, love or anger? Which is the most useful, fire or water? The ocean or the land? Is light, matter? Is heat, matter? Why is it that the pressure of liquids depends only on altitude? Why do we see objects erect, since their images on the retina are inverted? Are the reasons given in our philosophies satisfactory? What are the advantages of the expansion of heat and the contraction of cold? What would be the consequence if the freezing of ice was not an exception to this law. Why is it that any thing let fall from the mast of a vessel in motion, strikes a point directly perpendicular from whence it was dropped? Describe a farm—a garden.

Describe the manners and customs of the French—Spanish—Dutch—Chinese—Arabs—Tartars—Turks—Africans. The dress of different nations—their food.

* I recently gave out this exercise to a class as a subject for their composition exercise, and one pupil wrote the names of 197, commencing the letter A., and the names of the countries where situated.

State the names of the different quadrupeds in the various parts of the world ; and the place of their nativity. Other animals—birds—fish. Describe the various kinds of government and religion—the articles of commerce between the different nations—the soil and production of different countries—climate—the prevailing diseases—internal improvements—Institutions—boundaries—rivers—chief-towns—mountains—the degrees of civilization ; causes—the treatment of females—warm-springs—mineral-springs—salt-springs.

THE END.

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