HOW TO WRITE

A

COMPOSITION.

CONTAINING

ORIGINAL SKELETON COMPOSITIONS

ON A

GREAT VARIETY OF SUBJECTS,

WITH DIRECTIONS FOR

DIVIDING EACH INTO ITS APPROPRIATE HEADS

AND FOR

Arranging the Divisions in their Natural Order.

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PREFACE.

A taste for Composition may be natural, but the power to write an agreeable and correct composition must be the result of education and some practice.

It may be defined as the art of expressing in written words the result of previously acquired ideas. But, that these ideas may not appear upon paper in a crude and ignorant form, some knowledge of the Art of Composition must be learned. Thought is the seed, expression of thought the flower of Composition.

[redacted] supposed, before the task of Composition is commenced, that the writer has conquered the spelling book and digested the grammar; otherwise, he had better put aside pen and ink until he has faithfully studied these two important volumes. Punctuation, style, and clearness of expression must be studied, also, before an acceptable Composition can flow from the pen.

Two most important points in the preparation of a Composition are the proper formation of ideas, and their correct arrangement.

The Compositions given in this volume are intended as skeletons, giving a choice of subjects, and the divisions and subdivisions which mould them into acceptable shape. The usual fault in Composition is the disorderly arrangement that takes up

one head of a subject, drops it unfinished, takes another, returns to the first, writes a middle, and dovetails in the two ends. We find this invariably the fault with inexperienced writers.

In the following outlines, the general scope and method is so distinctly planned and defined, that any other subjects may be used, following the outlines herein laid down.

Many of the subjects are given in minute divisions, so that, if a short Composition is desired, one or more divisions may be selected to form the groundwork of a complete Composition.

The aim of this little hand-book being thus explained, it is hoped that it will prove not only a useful text-book for the tyro, but furnish valuable assistance to those more advanced in the art of writing a Composition.

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EXAMPLE.

I.—A house is a building erected for a great variety of purposes, as a (*a*) dwelling, a (*b*) business resort, a (*c*) public hall for amusements of various kinds, or a (*d*) depot for storing goods, or for the station for public conveyances.

II.—The materials used in the construction of a house vary according to the use for which it is designed, and the expense of the building. Handsome houses are often built of (*a*) marble, (*b*) of granite, and of (*c*) freestone, while (*d*) imitations of these same stones are often produced by paint and sand upon a cheaper foundation than the genuine stone. (*e*) Brick is largely used for building purposes, and the cheaper frame houses are built of (*f*) wood. The latter are not as durable as stone or brick, but are more popular for country residences.

III.—The structure of a house comprises the (*a*) walls erected on each side to enclose the building; the (*b*) floors dividing it into stories and the (*b*) stairs connecting these floors; the (*c*) ceilings and (*c*) partitions which divide the stories into rooms; the (*d*) doors giving admission to different parts of the house, and adding to its security; the (*e*) windows to admit light; the (*f*) roof to enclose the building and protect it from the weather; the (*g*) cellar upon which the foundation is laid, and the (*h*) halls leading into the rooms.

IV.—The articles usually found in a house consist of the (*a*) gas fixtures, arranged to light the halls and rooms at night; the (*b*) ranges, stoves or furnaces, to heat the building in winter, and the furniture, which varies according to the use for which the house is intended, and the rooms in which it is placed.

V.—Houses are built for various purposes, and their construction is also varied to meet the uses for which they are intended. Our (*a*) homes, where we dwell and collect around us the articles for every-day use and pleasure, where the family gather for social intercourse, for meals and repose, seem the dearest of all houses. The business man requires a house for a (*b*) store, where he may purchase and sell various kinds of merchandise. (*c*) Churches must be built, where congregations of people may assemble for prayer and public worship; (*d*) colleges and schools are necessary for the advance of education; (*e*) court-houses are erected, that public affairs of all kinds may be properly conducted, criminals tried, law-suits settled and justice done to all men; and pleasure seekers demand (*f*) theatres, concert halls and other buildings where the public may assemble for a few hours of

the ... so ... ly ... is ... ich ... tim... valu...
Describe minutely any tree which you may remember, either from personal association, historical interest, or remarkable beauty, and relate the circumstances under which you saw it, or read of it.

CORAL.

I.—Definition.

a. A substance formed by a marine insect.
b. In zoology, a substance consisting chiefly of carbonate of lime.

II.—Coral Insect.

a. Azoophyte.

III.—Formation of the Coral.

a. The solid secretions of the zoophyte, corresponding to the skeleton in higher animals. Millions of insects form but one inch of this skeleton.

IV.—Appearance of Coral Reefs.

a. In the form of trees.
b. Sometimes in hemispherical form.
c. In nodular shapes.

V.—Names of Different Corals.

a. Madrepores.
b. Astreas.
c. Brain coral.

VI.—Appearance of Coral Branches.

a. Surface covered with radiated cells.
b. Each one of these a separate polyp.
c. When alive the animals appear like flowers over every part of the zoophyte.

VII.—Depth of Coral Reefs under Water.

a. Vary from one to three hundred fathoms, in different localities.

VIII.—Localities where Coral is obtained.

a. Near the Polynesian Islands.
b. Near Australia.
c. In the Red Sea.
d. In the Persian Gulf.
e. On the eastern coast of New Holland.
f. Name other localities famous for coral.

IX.—Description of a piece of Coral.

a. A stony skeleton to the touch.
b. Red and white in color.
c. A rarer and more precious species of coral is a delicate pink in color, and formed like an exquisite skeleton leaf.

X.—Uses of Coral.

a. Employs numbers of people in the fisheries.
b. For articles of ornament.
c. Jewelry.

XI.—Coral Islands.

Describe one of the coral islands that are covered with marine vegetation, and the resort of sea birds. Branches are found encrusted with sea-weed, with minute shells, &c.

XII.—Conclusion.

The wonderful works of creation, and power of the Creator, exemplified in the large branches thus formed by insects so minute as to be almost invisible to the eye. Describe the insect, if you have ever seen one.

SHAWLS.

I.—Definition.

a. A cloth of wool, cotton, silk or hair, used as a loose covering for the neck and shoulders, in Eastern countries to tie round the waist.

II.—Materials used for the Manufacture of Shawls.

a. Wool.
b. Hair.

c. Cotton.
d. Lace and silk.

III.—Animals from which the Wool and Hair are obtained.

a. Cashmere Goat.
b. Thibet Goat.
c. Camel.

IV.—Countries from which Fine Shawls are Imported.

a. Cashmere shawls from Asia.
b. Camel's-hair shawls from Bokhara.
c. Fine wool shawls from Paisley.
d. Silk and lace shawls from France.
e. Cotton shawls from England; Cotton shawls also manufactured in the United States.

V.—How Shawls are Manufactured.

a. Describe the primitive manufacture in Asia, where the natives clip the fine, soft, woolly inner hair from the goat and camel, and they are woven and sewn together by hand.
b. In Paisley, where all the modern improvements in machinery for weaving are used in the manufacture of shawls.
c. In Canton, where the fine crape shawls are embroidered by men, upon upright frames, one man on each side, so that there is no wrong side to the shawl.
d. In Paris, where the fine lace shawls are made.
e. In Manchester, where woolen and cotton shawls are made.

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a. The primitive loom of India.
b. The Paisley and Manchester looms.
c. The Jacquard looms.

VII.—Printed Shawls.

VIII.—Comparative value of Shawls.

a. The camel's-hair shawl of an Indian princess.
b. The Cashmere shawl of a European Queen.
c. The Paisley shawl of a New York belle.
d. The lace shawl of the mechanic's wife.
e. The Bay State shawl of the mechanic's wife.
f. The cotton shawl of the Louisiana negress.
g. The grades of value in the same shawl.

Worn by a princess in India, sold, brought here and bought by the millionaire's wife, given to a poor relative or friend, worn out, used to cover the sleeping child, finally comes to the rag bag, and may manufacture paper upon which to write compositions.

IX.—Use of Shawls.

a. For protection from storms.
b. For warmth.
c. For ornament.

X.—Different Fashions for wearing Shawls in different Countries of the World.

a. Lace shawls of the Spanish ladies, worn as a veil, mantilla and scarf.
b. Mask shawls of the Chili ladies, worn to cover a portion of the face.
c. Woolen shawls of old ladies, worn at breakfast, or on chilly days, in the house.
d. Handsome shawls of the New York ladies, worn over the shoulders.
e. Cashmere shawls of Eastern grandees, knotted round the waist.
f. Coarse shawl of the poor woman, drawn closely round her for warmth, and to cover her rags.
g. Traveling shawls, shawl dresses, &c.

Conclusion.

Give a brief account, as far as you have the statistics, of the great number of people employed in the manufacture of shawls, the number imported and sold. Every lady possesses three or four—a thick useful one, a lace one, a dressy one, and one for in-door use.

THE SENSES.

I.—Definition.

a. The faculties by which external objects are perceived by means of impressions made on certain organs of the body.

b. The five organs by which external impressions are made.

1. Sight.
2. Hearing.
3. Smell.
4. Taste.
5. Touch.

II.—Sense of Sight.

a. Description of the eyes; shape, color, &c.
b. Ball, pupil, white and iris.
c. Eyelids and eyelashes, their appearance and use.
d. Use and value of the eyes.
e. Care of the eyes.
f. Blessings of sight.
g. Affliction of blindness.

III.—Sense of Hearing.

a. Description of the ear.
b. Delicate construction of the ear; its internal construction.
c. Direct communication with the brain.
d. Value of hearing.
e. Deafness.

IV.—Sense of Smell.

a. Description of the nose.
b. Sensitiveness of the olfactory nerve.
c. Use in perceiving dangerous odors, as gas, &c.
d. Pleasure of inhaling sweet perfume.
e. Use of the nose in illness, in inhaling restoratives, chloroform, &c.

[illegible] OF [illegible]TE.

a. Description of the tongue.
b. Palate, &c.
c. Enjoyment of food and drink.
d. Use of the tongue in discerning dangerous food by the taste.
e. Danger of pampering the appetite.

VI.—Sense of Touch.

a. Describe the nerves, their great number, sensitiveness, and diffusion over every part of the body.
b. The brain the centre of feeling.
c. Usefulness of the hand in touch.
d. Sensitive touch of the fingers.
e. Acute touch of the blind.

VII.—Importance of the Senses.

VIII.—Health the most important possession in the perfect preservation of the Senses.

IX.—Decay of the Senses in old age; much depending upon their proper care in youth.

SILK.

I.—Definition.

a. The fine soft thread produced by a species of caterpillar called the silk-worm or Bombyx Mori.
b. A thread composed of several finer threads which the worm draws from its bowels, like the web of a spider, and with which the silk-worm envelops itself, forming what is called a cocoon.

II.—Silk Worms.

a. The larvæ of a lepidopterous insect.
b. Said to have been first introduced into the Roman Empire from China, in the reign of Justinian.
c. Care required in the food.
d. Great importance of cleanliness and quiet.

e. Description of the cocoon, having the appearance of soft and glossy, formed of fine threads.

f. Destruction of the worm to procure the silk.

III.—Manufactures of Silk.

a. Canton crapes in China.

b. Pongee silks in India

c. Dress silks in France.

d. Sewing silk in England.

e. Improvements in the manufacture of silk in the United States.

IV.—Uses of Silk.

a. Its commercial value.

b. As a branch of industry.

c. Large numbers of people employed in the culture of food for silk-worms, the care of the worms, and the manufacture of silk.

V.—Articles manufactured of Silk.

a. Cloth for dresses, &c.

b. Shawls, as Canton crape and French crape.

c. Handkerchiefs, hats, gloves, &c.

d. Ribbons, neckties, &c.

e. Thread for sewing, &c.

Conclusion.

a. Trace as far as you can the progress in the manufacture of silk, and the antiquity of its use. We find it mentioned in many parts of Scripture; and it is always considered as a distinctive badge of wealth when mentioned:

> "And you shall walk in silk attire,
> And silver have to spend."

Its introduction into different countries, and the great improvements made in the looms for weaving it into cloth, ribbon, &c. The extreme delicacy of the natural thread requires the utmost care in handling the cocoon and procuring the original fibre, yet it makes the strongest thread and most durable fabric in modern use. No other material can rival it for richness, as in velvet; for glossy finish, as in satin; or for delicacy, as in tissue. In all ages it has had no rival for beauty and value.

HEROISM.

I.—Definition.

a. The qualities distinguishing a hero, as courage, intrepidity, self-sacrifice, &c.

II.—Examples of Heroism.

a. Their effect upon the mind, wakening not only admiration and enthusiasm, but the desire for emulation.

III.—Different kinds of Heroism.

a. The heroism of the soldier.

b. The heroism of the sailor.

c. The heroism of the Christian martyr.

d. The heroism of women.

IV.—Known and unknown Heroism.

a. The great General; and the sufferer from physical pain who conceals his trial, to save loving friends from anxiety.

b. The noble women of history, and the self-sacrificing household martyr.

V.—Christian Heroes of the Middle Ages and Modern Days.

a. Burning at the stake, and giving up a life-long vice, as intemperance.

b. Confessing the Savior in the face of death, and in the face of the ridicule of the worldly.

c. Can sin be conquered, self-indulgence practiced, vice renounced without an actual heroism as great as was required to enter the torture room of the Inquisition or the arena of wild animals where the early Christian martyrs died for their faith?

VI.—Real and ideal Heroism.

a. The hero who faces privation and daily self-renunciation for duty's sake.

b. The dreamer who fancies he could do great deeds if opportunity offered, and leads a life of self-indulgence and idleness.

The heroin[illegible] by[illegible] be[illegible] he l[illegible]y annoyances of domestic toil, poverty and sickness, with cheerful resignation.

d. The lazy novel reader who sighs aloud for opportunity to become a Joan of Arc, or a Florence Nightingale, but who never lifts a finger to give an hour's rest to an over-worked mother.

VII.—The Hero and the Saint.

a. Heroism for the sake of applause or gain.

b. Heroism to maintain principle, and for the glory of God.

VIII.—Conclusion.

Compare different acts of heroism that you remember, commenting upon the probable motives of each, the circumstances leading to them, the effect produced by them.

a. Heroes of Mythology.

b. Heroes of History.

c. Heroes of Modern Times.

d. Heroes of Fiction.

FORBEARANCE.

I.—Definition.

a. The exercise of patience; forgiveness to those who injure us; command of temper.

II.—A Christian Virtue.

a. Scripture commands us to be long-suffering and patient. "To err is human, to forgive divine."

III.—A Social Blessing.

a. It prevents discords.

b. One person cannot make a quarrel.

c. "A soft answer turneth away wrath."

IV.—Compared to a Fire.

a. One blazing log will soon die out, but pile on wood, and you will have a hot fire; so one passionate person, unopposed, will exhaust himself, but others angrily joining in argument or quarrel will create a quarrel.

V.—Examples of great Forbearance.

a. The Divine example of our Savior while upon earth.

b. The Scripture examples of the apostles.

c. Give instances from history.

VI.—The effect of Forbearance upon our own Character.

a. It teaches us patience.

b. It refines our nature.

c. It elevates our own moral principle.

d. It promotes kindly feeling.

VII.—The effect of Forbearance upon Others.

a. It prevents discord.

b. It shames angry feeling.

c. It encourages affection.

d. On little children the good effect of gentle forbearance and patience can never be over-estimated. Whatever the provocation, no angry blow or answer can produce the lasting good of forbearance and mild reproof, proving the complete control you have over yourself.

VIII.—When Forbearance ceases to be a Virtue.

a. To forbear to interfere to prevent positive wrong doing, is to encourage the evil.

b. To forbear to restrain a person who in passion may commit murder, is to aid and encourage the deed.

c. To forbear to remonstrate when you see youthful footsteps treading the path of evil, is to neglect a sacred duty.

IX.—Conclusion.

That forbearance is one of the most beautiful of Christian virtues when it is exercised in the forgiveness of injuries, the promotion of domestic and social harmony, the guidance of little children, and the encouragement of youth; but that there are

occasions when to [illegible] and forbear to prevent evil, is to encourage wrong doing.'

The beauty of Christian forbearance is acknowledged by all poets. Bailey says:

"They who forgive most, shall be most forgiven."

THE INFLUENCE OF KIND WORDS.

I.—A KIND WORD COSTS NOTHING, YET ITS INFLUENCE MAY LAST THROUGH A LIFE-TIME.

- *a.* Kind words at home.
- *b.* Kind words in school.
- *c.* Kind words to friends.
- *d.* Kind words to our inferiors.
- *e.* Kind words to strangers.
- *f.* Kind words to animals.

II.—THE INFLUENCE UPON THE SPEAKER.

- *a.* They gain him friends.
- *b.* They gain him a reputation for amiability.
- *c.* They keep alive his kindly feelings.
- *d.* They produce images of beauty in his mind.
- *e.* They win for him love and gratitude.

III.—THE INFLUENCE UPON THE HEARER.

- *a.* They shame him out of anger.
- *b.* They comfort him in grief.
- *c.* They soothe him in pain.

IV.—THE INFLUENCE UPON CHILDREN.

V.—INFLUENCE UPON THE POOR.

VI.—INFLUENCE UPON OTHER PEOPLE.

- *a.* The morose.
- *b.* The misanthropic.
- *c.* The wicked.
- *d.* The weak.
- *e.* The aged.

VII.—USES OF KIND WORDS.

VIII.—VALUE OF KIND WORDS.

IX.—COMPARED WITH:

- *a.* Angry words.
- *b.* Cold words.
- *c.* Hot words.
- *d.* Bitter words.
- *e.* Vain words, idle words, empty words, profane words, &c.

X. Conclude by any instances you may be able to recall, of the influence of kind words, in your own experience; as, an anecdote or incident.

It is almost impossible to over-estimate the influence of a kind word. Years after the speaker has forgotten it, or the occasion upon which it was spoken, the hearer will feel the result of the encouragement it gave him, the difficulty it smoothed, or the sorrow it comforted. Especially to the weak, the aged or the erring, should we offer these aids in life's rough path. Costing nothing, they may prove pearls of the highest price. They have the wondrous property that they can never prove harmful, either to the speaker or the hearer. They cannot injure, they cannot cause contention, they cannot raise harsh feeling. Cherish, then, the kind heart, full of love for your fellow creatures, and kind words will spring to your lips, to bless and comfort all around you.

THE USE OF HISTORY

I.—IN ORDER TO APPRECIATE FULLY THE BLESSINGS AND ADVANTAGES OF THE PRESENT AGE, IT IS NECESSARY TO STUDY THE PAGES OF HISTORY, AND COMPARE PAST AGES WITH THOSE IN WHICH WE LIVE.

- *a.* To appreciate freedom, we should read the history of countries where men were held in bondage.
- *b.* To appreciate political liberty, we must read of tyranny.
- *c.* To appreciate religious freedom, we must read of religious persecutions, &c.

c. [illegible] rest [illegible] sunshine.
d. Flowers close from sunset to sunrise.
e. Every influence of night invites us to repose.

II.—The violation of this Law of Nature is invariably attended with evil results.

a. One night of work will fatigue the body more than two days.
b. One night of mental labor will exhaust the brain more completely than many days of the same toil.
c. Day sleep will not refresh and strengthen the frame as thoroughly as sleep at night.

III.—Who Sleep at improper times.

a. Those whose work requires to be done at night.
b. Those who frequent balls and parties, and spend the hours intended for rest in exciting amusements.

IV.—Can the Laws of Nature be thus violated with impunity? Name the results that follow such violation.

a. All physical laws are stringent, and cannot be long infringed without punishment.
b. Weariness and lassitude.
c. Injury to the brain.
d. Loss of perfect eyesight.
e. Premature old age.

Conclusion.

The Almighty has written laws in Nature's hand, of positive character, and that bring their own penalty in any infringement. One of these fixed laws is certainly that night is the time for sleep. All who, for the sake of gain, pleasure or excitement, wake at night and sleep by day, incur the risk of many physical infirmities, and a certain decrease of mental power. Day sleep will not replace night sleep.

a. It cannot be unbroken when taken during the time when all the world is noisy and in motion.
b. Complete darkness cannot be ensured, and the eye will not rest as at night.

EDUCATION, APART FROM STUDY.

I.—Definition.

Webster says: "Education comprehends all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, and form the manners and habits of youth, and fit them for usefulness in their future stations. To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable."

II.—Influences that tend to Educate.

a. Daily pursuits of life.
b. Home language and manners.
c. Friendships. These should be most carefully selected.

III.—Thoughts that Educate.

a. Striving to keep the mind pure.
b. Wasting no time in unprofitable speculations or vain imaginations.
c. Seeking always the aid of God by prayer upon the events and pursuits of life.
d. Pondering upon works of valuable information, scientific research or other instruction.

IV.—Sources of Education besides Books.

a. Conversations with those who are wiser than ourselves, or whose age or experience has given them greater scope for observation.
b. Observation. Even the most trivial objects around us, or the most unimportant events of life, will convey education in some form if thoughtfully considered.
c. Society. The education of manners depends greatly upon the society in which we mingle. Almost unconsciously we will gain refinement from intercourse with the cultivated and educated classes, while the contact with low, vulgar minds, must, even if insensibly, affect our own manners. "Evil communications corrupt good manners."

... accidents. The daily occurrences ... ur
... presence will teach us important lessons, if prope... considered, serving either as guides or warnin... for our future life.

e. Travel. Here the largest scope is given for our i... provement. The observant traveler is constan... educating his tastes, his eye, his ear, his mind ... every phase.

V.—Conclusion.

Education never ceases. Death alone, or the entire prostrati... of the faculties, terminates it. Even sickness educates the min... teaching patience, prudence, resignation, and often giving us ... valuable experience for future guidance. The real education ... man depends greatly upon himself. Learning is not alway... education, but both combined will make a wise man.

WHY CHILDHOOD IS THE HAPPIEST TIME OF LIFE.

I.—Introduction.

a. Experience and observation both lead to the conclusion that no time in life is so happy as childhood.

b. All who have reached maturity look back upon the lost joys of childhood as the keenest in life; watching little children will prove that they find happiness in each day's life.

II.—Treatise.

a. Mere existence is a delight to a healthy child; he finds pleasure in motion, in the exercise of his senses.

b. He has freedom of action, and delights in exercising his limbs.

c. He is surrounded by love. It is one of the noblest attributes of human nature to love a little child. Children feel this love, even when their care imposes needful restraints.

d. He has no care. His wants are considered by his elders, and he finds all necessities provided for without any anxiety of his own.

e. He is innocent. No remorseful thought troubles his sleep.

f. His sorrows are transient, easily forgotten, and his pleasures over-balance them. Trifles, disregarded in maturity, give hours of keen delight to children.

g. Every sense is fresh, and a source of pleasure. The child's eyes see beauty in every object. Example: The child's ears hear melody in what maturity considers discord. Example: The child's taste gives a flavor to all food. The child's smell is acute, and his touch is a delight to him.

h. Every day he finds his strength increasing, his intellect expanding, his power greater, and the growth is a delight to him, even if he is ignorant of its meaning or importance.

i. His thoughts are hopeful, for he has no past to regret; his future is bounded by some promised pleasure for the morrow, and he looks forward no further.

Conclusion.

The man who can, in old age, recall a happy childhood, enjoys a pleasure of memory, of which no after-event can deprive him. Whatever may be the painful experiences of his youth, the errors of his manhood, the regrets of his declining years, the golden memory of his happy childhood will always remain to him a precious and undimmed treasure. The time:

> "When by my bed I saw my mother kneel,
> And with her blessing took her nightly kiss;
> Whatever Time destroys, he cannot this."
>
> [Allston.

WISDOM IS WEALTH.

I.—Wealth may be defined as

a. Great possessions.

b. A large amount of worldly good.

II.—Mere Money may, it is true, be considered as Wea[lth], but are there not more precious possessions, wor[th] goods far more valuable?

III.—Poverty, it is true, will impede our search for W[is]dom, as we will lack:

a. Time for study, if obliged to earn a livelihood.

b. The means of buying books.

c. The advantages of good instruction.

IV.—But Wisdom once gained is preferable to Money, [for] the reasons:

a. Once gained it cannot be taken from us, while mo[ney] may be lost by a thousand reverses.

b. It can never be given to us, but we must taste [the] sweets of exertion and enjoy the reflection that [we] have earned our treasures.

c. We can never acquire wisdom by theft, or inher[it] when dishonestly acquired, as we might m[ake] money.

d. Wisdom is independence. The man who has acqui[red] knowledge, can in a great measure control his [own] future. His opportunities for earning money [are] largely increased; his pleasures lie in his love [of] reading and study, and are therefore always op[en] to him; he is respected by his fellow men; he nev[er] feels the weariness of the vacant mind, if rever[ses] come to him—his wisdom enables him to m[eet] them bravely, and often to conquer them.

V.—Conclusion.

In starting, therefore, in life, the possession of wisdom is [to be] preferable to the possession of mere money, if ignorance is [the] ...ance of the latter. A fool can never win honor, or even respect, [even] if he were to possess unbounded riches; all the pleasures that can [be] purchased are nothing compared to the delights of a cultivated [mind] and a refined intellect.

Seek, therefore, to gain wisdom, that you may possess that true [wealth] that can never be taken away from you, that you will [never] lose, that you may impart freely to others, and in so im[parting] increase your own store rather than diminish it.

Whose life most brightly illuminates the pages of the past—the [poor] man's, or the rich man's?

In the history of the future, aim rather to figure as a Socrates, [than] as a Cresus.

Compare the life of the wisest man you can remember, and [that] of the richest man.

Knowledge is Power; Wisdom is Wealth.

WHAT IS FATE?

I.—We are apt to consider ourselves too much the Creatures of Circumstance, or, as we call it, Fate.

II.—Fate may be defined as:

"A combination of circumstances beyond human control."

Such combinations do exist, but not to the extent which many believe. It is difficult to define how far exactly man may govern his own fate. Some natural gifts will influence all his life, as:

a. Health.

b. A well-balanced mind.

c. Competent fortune.

d. A pleasant home.

e. Talents.

a. Health, the first greatest blessing, lies greatly within our own control. A naturally strong frame may be weakened by excess, a weak body may be greatly strengthened by temperance and care.

A well-balanced mind may be acquired by striving to conquer the faults of our disposition, gain strong principles, live a Christian life.

c. Competent fortune, if denied us when we start on our journey, may be earned by honest labor.

d. A pleasant home depends greatly upon our own efforts to sacrifice all selfish feeling for mutual pleasure and profit.

e. Talents. These are God's gift, but we may improve or cherish them, making them blessings, or abuse or neglect them, rendering them our own curse.

III.—STARTING UPON A CAREER OF LIFE, DO NOT LOOK TO FATE TO WIN HONOR, RICHES OR POSITION, BUT BRAVELY RESOLVE THAT YOU WILL GOVERN YOUR OWN FATE, UNDER PROVIDENCE. IF YOU ARE TOO PRESUMPTUOUS, YOU WILL FANCY YOU CONTROL HEAVEN'S DECREES, AND WILL MEET THE PUNISHMENT OF SUCH IMPIETY; BUT IF YOU MANFULLY RESOLVE TO LIVE A CHRISTIAN LIFE, YOU NEED NOT FEAR FATE.

IV.—FATE AS A SLAVE AND A MASTER.

a. As far as we cringe to circumstances, or conquer them.

b. As far as we fear reverses, or defy them.

c. As far as we anticipate troubles, or resolve to live them down.

V.—CONCLUSION.

The question, What is fate? may then be answered thus: to the brave, true man, it is the decree of Providence, to which he must submit with cheerful resignation, and which is sent him by divine wisdom and love. To the coward, it is every petty evil that impedes his onward path; every trifling circumstance that cannot *easily* overcome.

SWIMMING.

I.—DEFINITION.

a. The act or art of moving easily in the water.

II.—EFFECT OF SWIMMING ON THE HEALTH.

a. It promotes cleanliness, opening the pores of the skin, and keeping it pure and sweet.

b. It promotes circulation of the blood, by gentle exercise of all the limbs.

c. Cold water is valuable to the health, both as a tonic and a stimulant.

III.—ENJOYMENT OF SWIMMING.

a. An exhilarating exercise, imparting a healthful glow to the frame.

b. The water has a refreshing, grateful coolness.

c. Trials of skill in swimming.

IV.—MOVEMENTS IN THE WATER.

a. Diving.

b. Floating.

c. Treading water, &c.

V.—PRECAUTIONS NECESSARY FOR SWIMMERS.

a. Moderation in the length of time they remain in the water.

b. Allowing some hours to pass after eating; it endangers life to swim immediately after a hearty meal. Before eating is safer than after.

c. Avoiding plunging into water when over-heated by violent exercise, or even by the temperature of the air.

d. It is a useful precaution to wet the head and wrists before plunging into water.

e. Avoiding the heat of the day. Early morning and toward sunset in summer are the safest times for swimming.

SELECTION [illegible] FOR SWIMMING.

a. Always secure shade if possible.

b. Salt water being more buoyant than fresh, the sea is always preferable to a river for swimming, both as regards health and enjoyment.

c. Swimmers who are not very expert should select shallow water, or, in the ocean, remain near the shore.

VII.—AIDS IN LEARNING TO SWIM.

a. The best aid is the teaching and companionship of an expert swimmer.

b. A boat to whose side you may cling in deep water till you gain confidence.

c. Cork jackets; although the use of them is apt to keep the pupil back, as he is reluctant to lose their protection.

d. Bladders, ropes, &c.

e. The best aids are:

1. Presence of mind.
2. Self-confidence.
3. Strength of limb.

VIII.—USES OF SWIMMING.

a. It promotes health.

b. It is a source of enjoyment.

c. It lessens our danger in travel by sea.

d. It gives us the power to help others, often to save life.

e. It strengthens the body.

f. It strengthens the mind by teaching us confidence and giving us courage.

IX.—DANGERS OF SWIMMING.

a. Cramp.

b. Exhaustion.

X.—CONCLUSION.

From the days when Leander crossed the Hellespont, swimming has always been considered one of the most graceful and elegant, as well as useful accomplishments. Of late years swimming schools for children have been established in most of the large cities of the United States, and thus those who are deprived of the benefits of sea or river exercise, may yet learn to swim. It is one of the most easily acquired of accomplishments, nature seeming to instruct the learner, who instinctively "strikes out" properly as soon as he feels himself sinking. Children living near the sea learn to swim like fish, without any instruction whatever, and once acquired, the skill is never lost, even if no opportunity occurs in later life for its practice.

ELOQUENCE.

I.—INTRODUCTION.

a. Eloquence is the power of expressing freely, in appropriate language, the purest and noblest thoughts.

b. It dates its birth from the earliest ages of the world, and has been honored and esteemed in all countries.

c. In the early history of Rome and Greece we find the populace roused to great deeds of valor by the eloquence of their great orators.

a. The philippics of Demosthenes.

b. The power of Rienzi's eloquence in Rome, &c.

II.—INFLUENCE OF ELOQUENCE.

a. It appeals directly to the hearers, gaining force and power from the effect produced.

b. It points out clearly and distinctly the condition of the affairs it would remedy or overthrow, and appeals by fact and theory at once to the judgment of an audience.

There is no power that can so bear upon the human mind as the sound of the human voice. Multitudes have been carried away by the mighty power of one man's oratory.

d. The great orator will condense in a few powerful sentences, matter contained in many volumes, thus giving to the ignorant, or those who lack time for reading, the information they cannot seek themselves.

R[illegible] arguments are brought to bear upon [illegible] proving their value or insignificance.

III.—Value of Eloquence.

a. It adds beauty to language.
b. It strengthens the voice and lungs.
c. It inspires youth with ambition, the desire to [illegible] good and great positions.
d. It instructs those who have not time for study [illegible] reading.
e. It is the greatest power given to man, in legislation, law, and public life.

1. Eloquence has led soldiers to victory.
2. Eloquence has decided a nation's fate.
3. Eloquence has won justice for the injured.
4. Eloquence has decreased crime.

IV.—Eloquence, therefore, should be regarded as one of the noblest gifts of God, and where the power exists it should be carefully cultivated.

a. By close study.
b. By historical researches.
c. By practice in debate.
d. By avoiding all weak or faulty language.
e. By careful study of the works of great orators.
f. By attending the lectures, whenever possible, of the truly eloquent men of our own time.

WONDERFUL MECHANISM OF THE HUMAN BODY.

I.—The Body compared to a House.

a. The skeleton, the frame-work.
b. The flesh, the walls.
c. The eyes, the windows, &c.

II.—Number of Bones in the Human Frame.

a. 165 bones.

b. Name them, and define the position of the most important.

III.—Muscles of the Body.

a. Five hundred in number.
b. Name them, and tell their locality.

IV.—Describe the Alimentary Canal.

V.—Describe the Heart and Lungs.

a. The heart is six inches long, and four inches in diameter.
b. The healthy heart beats seventy times in one minute, throwing out two and a half ounces of blood at each pulsation. All the blood in the body passes through the heart.
c. The lungs will contain one gallon of air, at a healthy inflation.

VI.—Describe the Brain.

a. Its appearance.
b. Weight.

VII.—The Nerves of the Body.

a. All connect with the brain.
b. Sensitiveness.
c. Immense number of nerves.

VIII.—The Skin.

a. Three separate layers.
b. The pores and their uses.

IX.—Wonderful Power of the Creator proved in the exquisite Mechanism of the Body.

a. We should contemplate this proof of the goodness and wisdom of the Almighty Father, with deep and profound gratitude.
b. We should prove this gratitude by our care for the wonderful dwelling-place provided for our souls, and endeavor to make every act of our lives of benefit to our fellow men.

c. [illegible] that the body is the outward p[illegible] given by God, that we may glorify him in [illegible] lives. Our brains are given that we may imp[illegible] our time by useful study. Our hands are giv[illegible] perform useful acts, &c.

X.—It is not necessary to wander over the face of [illegible] earth to find the proof of God's power, wisdom [illegible] beneficence. The study of any portion of our [illegible] frame, even the wonderful mechanism of one fin[illegible] will excite the liveliest feelings of gratitude, [illegible] miration and reverence.

XI.—Compare this wonderful work with the most intric[illegible] piece of Machinery made by Man.

PERFUMES.

I.—The use of Perfumes of great Antiquity.

a. Mentioned in many parts of Scripture. "And th[illegible] shalt make a perfume, a confection after the art [illegible] the apothecary, tempered together pure and holy [illegible] is the Divine command to Moses.

b. Mention other portions of Scripture that prove t[illegible] use of perfumes.

II.—Used in the East before being introduced in Europ[illegible]

a. Rare perfumes still brought from the East.

III.—Much used in England, in Elizabeth's Reign.

a. Elizabeth wore perfumed gloves.
b. Presented with a cloak of perfumed Spanish leath[illegible]
c. Wore perfumed shoes.
d. The dirty fashions of the times requiring strong p[illegible] fumes.

IV.—Perfumery of the Present Day.

a. Its manufacture.
b. Its general use.
c. Its value as a commercial article.

[illegible] Pr[illegible] tai[illegible]

a. Musk deer.
b. Civet, &c.

VI.—Vegetables from which Perfumes are obtained.

a. Roses, violets, orange flowers, &c.

VII.—State what you know of Essential Oils.

VIII.—Eau de Cologne.

a. Invented by Jean Marie Farina.
b. Its composition kept a profound secret.
c. Named for the city of Cologne.
d. Its imitation all over the world.

IX.—Value of Perfume.

a. It employs a large number of workmen in its manufacture and sale.
b. It is reviving in sickness.
c. It is pleasant to the smell.

X.—No Perfume can rival that of Nature.

a. Compare the rose with attar of roses. Millions of leaves used to manufacture one drop of perfume that imitates the sweet odor placed by our Heavenly Father in the heart of the flower. The Sultans of Turkey pay the highest prices to procure the perfume; the poorest child may breathe from the sweet opening rose.

XI.—Name the Varieties of Perfume and the Countries from which they are obtained.

a. Civet, from Africa, Japan and South America.
b. Musk, from Ceylon and Sumatra.
c. Bay water, from West Indies.
d. Camphor, Lavender, &c.

L—XA..DER THE GREAT.

I.—His Birth in the City of Pella, B. C. 356.

II.—His Parentage. Son of Philip of Macedon and Olympias, Daughter of Neoptolemus, King of Epirus.

III.—His Teachers.

a. Leonnatus.

b. Lysimachus—his character and influence over Alexander.

c. Aristotle—his last and best instructor. The deep learning and vast mental resources of the teacher and their influence over Alexander. His military teachings. His love for Homer's writings.

IV.—Alexander's Early Life.

a. Fond of study.

b. Proficient in athletic exercises; his ability to break in the fiery courser, Bucephalus, a proof of his strength, courage and perseverance.

c. At sixteen governs the kingdom of Macedon during his father's absence on an expedition against Byzantium.

V.—Alexander's first Military Exploit.

a. Conquers the sacred band of the Thebans, when only eighteen, at the battle of Chæronea. Philip's speech: "My son, seek another empire, for that which I leave you is not worthy of you."

VI.—Alexander's Quarrel with his Father. Flight to Epirus. Return and Pardon.

VII.—Alexander saves Philip's Life in Battle against the Triballi.

VIII.—Assassination of Philip, and Alexander's succession to the Throne. Attempts to overthrow the Macedonian Ascendency.

a. Revolt at Thebes.

b. Severe punishment of Thebes.

c. Submission of other powers.

—ION ..ALE ER.

a. Recognized at Corinth as superior commander.

b. Advance into Asia.

c. Victory at Granicus. Greek cities in Asia Minor freed.

d. Illness and restoration to health.

e. Battles against Darius.

f. Takes possession of Damascus, Tyre, Palestine.

g. Darius again conquered at Guagamela. Flight of Darius, his treasures, army and baggage. Babylon and Susa open their gates to Alexander.

h. Triumphant entry into Persepolis.

i. Decline of Alexander—master of the greatest empires, he becomes a slave to his own evil passions; his cruelty, arrogance and selfishness. Persepolis destroyed while Alexander was intoxicated.

j. Pursuit of Darius. Assassination of Darius by Bessus. Alexander's grief. Interment of Darius. Alexander's power in Greece threatened. His military ardor reawakened. Give an account of the victories of Alexander, from that of the Scythians till his return to Babylon, B. C. 323.

X.—Death of Alexander in his thirty-second year, after a reign of twelve years and eight months.

XI.—Empire at the time of Alexander's Death.

XII.—General Remarks upon the Character of Alexander the Great.

a. His unbounded ambition, almost insanity.

b. His capricious temper, sometimes treating his enemies with barbarous cruelty, sometimes with exaggerated leniency.

c. His love of reading and the fine arts. Patronizes the artists and poets of his time. Always the friend of Aristotle.

XIII.—Division of the Macedonian Empire after the death of Alexander.

a. Ptolemy seized Egypt.

b. Seleucus reigned in Babylon and Syria.

c. Antigonus retires in Mi
a. Antipater in Macedonia.
e. Lysimachus in Thrace.
f. Eumenes in Cappadocia.

SHELLS.

I.—Classification—Mollusca.

II.—Division of Mollusca.

a. Into six classes: Cephalopoda, or cuttle fish, name derived from cephale, head, and poda, the feet are attached to the head.

b. Gasteropoda, from gaster, the under side of the body. Example: the snail.

c. Pteropoda, from pteron, a wing; the fins on side of the head resembling wings.

d. Brachiopoda, from brachion, an arm; have two at the sides of the mouth.

e. Conchifera, or ordinary bivalves. Example: oyster.

f. Tunicata have no shell, but belong to the order mollusca.

III.—Found in all parts of the World.

a. Each zone of depth in the ocean has it own tribe mollusca.

b. Tropical shells the most brilliantly colored.

IV.—Varieties of rare and valuable Shells.

a. Pearly Nautilus, Argonaut, Strombus, &c.

V.—Durability of Shells.

a. Their beauty never impaired by age.

b. They contain no substance capable of dissolution.

c. The most fragile, imperishable.

VI.—Description of the Pearl Oyster.

a. Found near Ceylon, in the Southern Ocean, Persian Gulf, &c.

a. Divers, and dangers of pearl diving.

c. Value of some famous pearls. Philip the Second's pearl, size of a pigeon's egg; value, $72,000. Cleopatra's ear-rings, $807,290, &c.

VII.—Places where some of the Beautiful Varieties are found.

a. Voluta Junonia, from the depth of the Indian Ocean.

b. Royal Staircase Wentletrap, in India and Chinese Seas.

c. Ventricose Harp, coast of Mauritius.

d. Episcopal Mitre, South Sea Islands.

VIII.—Uses of Shells.

a. Tyrian purple dye, obtained from Murex Cornutus.

b. Money Cowry, used in India for money.

c. Containing food, as the oyster, clam, &c.

d. For ornament, as the Variegated Triton, Royal Murex, &c.

e. Conch shell, used as a speaking trumpet at sea.

IX.—General Remarks upon the variety and beauty of Shells, their former and present value; discovery of rare specimens, &c.

HOME.

I.—Definition.

The house where we reside.

II.—Home is the Corner-Stone of all Civilization.

a. Its influence felt by individuals.

b. Individuals influence nations.

III.—The Sacred Virtues associated with Home.

a. Parental love.

b. Filial love.

c. Unselfish devotion.

d. The innocence of childhood.

e. The reverence for old age.

f. Kindness, self-sacrifice, &c.

IV.—Antiquity of the Reverence for Home.

a. Mentioned in Scripture.

b. ___atio___ in ___ien. ___isto_, , the ___ks
Romans had their Lares and Penates.

c. In all ages the institutions of home have been ho
and respected.

V.—INFLUENCE OF HOME.

a. The love of Christian parents inspires faith
love of our Heavenly Father.

b. The daily instances of self-denial in home-life
the mind for acts of heroism in later life.

c. Brotherly love inspires love for our neighbor,
kindness towards others.

d. The influence of family worship in childhood
long; old men upon their death-bed have
heard to whisper the form of prayer used by
parents in family worship.

VI.—HOME AFFECTIONS.

a. The mother's love self-sacrificing, tender and un

b. The father's love the guide and instructor o
children.

c. Children's love for each other.

VII.—HOME MEMORIES.

a. Never forgotten; no after-separation can dest
love of brothers or sisters, or the memory o
childish sports.

b. The prayer learned at the mother's knee nev
gotten in manhood or old age.

c. Memories of home come to the soldier in his
night watch, on the battle-field, in the hosp
dying at his post.

d. Memories of home haunt the sailor at sea, in
lands, in his dreams and waking hours.

VIII.—A LOST HOME CAN NEVER BE REPLACED. No
HALLS, NO SCENES OF PLEASURE, CAN EVER FILL THAT

"Then, dost thou sigh for pleasure?
Oh, do not widely roam,
But seek that hidden treasure
At home, dear home!"

[BERNARD BART

FLOWERS NOT BOTANICALLY CONSIDERED.

I.—DEFINITION.

The blossom of a tree or bush.

II.—THE BLOSSOMS THAT MAKE NATURE BEAUTIFUL; THEY MAY BE CONSIDERED AS:

a. Nature's smiles; living in the sunshine, as smiles in happiness; in the shade, as smiles in sorrow; nourished by light, as smiles by love; reviving after rain, as smiles succeed tears.

b. Nature's paintings; representing every beauty of form, every tint and shade of color.

c. Nature's perfume; no combination of artificial odor, no skill of man, can rival in sweetness the scent of fresh flowers.

III.—WHERE ARE FLOWERS FOUND?

a. Everywhere.

b. The snows of the Alps do not destroy the hardy little Alpine rose.

c. The scorching suns of the torrid zone cannot destroy the exquisite flowers.

d. In the country they gem the earth in all parts.

e. In the city they are cherished and kept as precious articles.

IV.—VALUE OF FLOWERS.

a. Nature's jewels; the rich can find nothing more beautiful; the poor may cherish and wear them.

b. They gladden the eyes of the sick and suffering.

c. They make the poorest room appear lovely.

V.—COMPARE THE CHOICE EXOTICS AND THE FIELD FLOWERS.

VI.—FLOWERS THE FAVORITE SUBJECTS OF THE POETS. INTRODUCE A FEW QUOTATIONS, AS:

"Bring flowers to crown the cup and lute,—
Bring flowers—the bride is near;
Bring flowers to soothe the captive's cell,
Bring flowers to strew the bier." [L. E. L.

VII.—Language of Flowers.

"In Eastern lands they talk in flowers,
And they tell in a garland their loves and cares;
Each blossom that blooms in their garden bowers,
On its leaves a mystic language bears." [Percival.

VIII.—Conclusion.

The earth, without flowers, would be a barren wilderness; deprived of its most brilliant beauty, its sweetest perfumes, its choicest jewels. The fields, without their daisies, their violets, pansies, and clover blossoms; the gardens, stripped of their roses, carnations and snow-drops; the valleys of their delicate lilies, the forests of South America of their gorgeous flowers, would lose their greatest charm. Nature's face, without flowers, would be like that of a beautiful child that never smiled.

POLITENESS.

I.—Definition.

Ease and grace of manner, united to a desire to please others, and a careful attention to their wants or wishes.

II.—Politeness exacts of us:

a. Unselfishness, in our care for the comfort or pleasure of others.

b. Elegance of manner, in our desire to please [illegible] department.

c. Deference for our superiors, either in age, station or importance.

d. Kindness for our inferiors, either children or servants.

III.—Value of Politeness.

a. It proceeds from the impulse of kindly feeling, proving a good heart.

b. It will admit of a great degree of polish, proving a finished education.

c. It gives respect where it is due, and thus wins consideration in return.

d. It gives kindness to inferiors, and thus wins respect and gratitude from them.

e. It promotes good feeling among friends.

f. It prevents discords, even among enemies.

IV.—Natural Politeness.

a. Proceeds from the heart without instruction.

b. Often to be found amongst the rough and uncultivated, even if more clumsily expressed than amongst the educated and refined.

V.—Acquired Politeness.

a. The observance of points of etiquette and good breeding by the well educated.

b. Mere polish of manner, often covering a selfish, hard nature.

VI.—Politeness in Different Countries.

a. The etiquette of one nation often considered rude or insulting in another.

b. Every race, even the most savage, has some form of outward politeness.

c. Name any peculiar form of etiquette you may have seen or read of.

VII.—Politeness in Children and Young People is one of the most winning and graceful of attributes. It is a [illegible] idea to fancy rudeness a token of manliness or bravery. Bayard, one of the bravest of cavaliers, was one of the most finished gentlemen mentioned in history.

VIII.—Perfect Politeness may be defined as the union of Natural Politeness of the Heart, and the acquired Politeness of Etiquette and Custom. Holmes describes this combination:

"So gently blending courtesy and art,
That wisdom's lips seem'd borrowing friendship's heart."
[O. W. Holmes.

WOOD.

I.—Definition.

The hard substance which composes the body of [illegible] its branches, and which is covered by the bark.

II.—How Wood is obtained.

a. Cut in forests, in our own country, and [illegible] from abroad.

III.—States in our own Country famous for Wood.

a. Maine.
b. Virginia.
c. Western States, &c.

IV.—Various kinds of Domestic Wood.

a. Hickory.
b. Pine.
c. Oak.
d. Cherry.
e. Maple.
f. Describe each of these kinds

V.—Various kinds of Foreign Wood.

a. Mahogany.
b. Sandal wood, &c.

VI.—Countries from which we obtain Wood.

a. Mahogany from South America.
b. Ebony from Madagascar and Ceylon.
c. Rosewood from Brazil.
d. Sandal-wood from the Indian Archipelago.
e. Satin-wood from India.
f. Lignum-vitæ from South America.

VII.—Use of Wood.

a. Fuel.
b. Building.
c. Furniture.
d. Household articles, tools, &c.

[illegible] of the Articles made from Wood.

a. [illegible], houses, fences, &c.
b. [illegible], tables, benches, &c.
c. [illegible], tubs, tool handles, &c.

[illegible] Wood.

a. Indispensable as fuel; even coal cannot be lighted without wood.
b. Indispensable for building purposes; no other production can take its place.
c. Indispensable in manufacture; thousands of necessary articles are made entirely of wood.
d. Its importance as a commercial article.
e. Importance as a branch of industry, in its culture, its cutting, preparation for use, trade and manufacture.

[illegible]cation.

[illegible], as nearly as you can, the various processes necessary [illegible]facture any wooden article; the cutting of the tree, [illegible] of the trunk into planks, and subsequent labor before [illegible]le is completed.

[illegible]ness of the Creator in bountifully supplying this [illegible]le product.

VANITY.

[illegible]finition.

[illegible]y pride, inspired by an overweening conceit of one's [illegible]al appearance, attainments or decorations. Swift says:

"Vanity is the food of fools."

[illegible] Persons who are Vain.

a. Admire greatly their own beauty of face or form.
b. Waste precious time in personal adornment.
c. Give their thoughts and money to procure fine clothes and jewels.

[illegible].—Evils of Vanity.

a. It excites envy of those more favored than ourselves.

b. [illegible] around us.

c. It leads our hearts away from noble ambi[illegible] high resolves.

d. It encourages selfish desires.

e. It makes us restless and discontented, fearing [illegible] where none are given, watchful for adm[illegible] jealous of our friends, and suspicious of all [illegible]

IV.—Why Vanity may be regarded as a Vice.

a. It is expressly condemned in Scripture.

b. The wise and good of all ages have spok[illegible] written against it.

c. It fosters evil thoughts, and gives encourage[illegible] no virtue.

d. It leads to no high aim or noble aspiration.

V.—Vanity in Youth.

a. Makes beauty less lovely, by marring the [illegible] sion of modesty.

b. Takes the priceless charm of humility from the [illegible] and manner.

c. Fosters extravagance, envy, &c.

VI.—Vanity in Age.

a. Creates discontent as the beauty of youth fades [illegible]

b. Occasions peevishness and repining.

c. Leads the mind from contemplations of death [illegible] preparations for a higher life.

VII.—Conclusion.

Vanity is a vice, and one of the meanest and most debasing [illegible] all vices; it leads to no virtue, it fosters no mental beauty [illegible] gives no scope for intellectual improvement or mental elevation [illegible] It is a petty ambition that mars other mental attributes, [illegible] disfigures the loveliest face. Therefore it is to be heartily [illegible] demned and every effort made to drive it from our hearts. [illegible] ton traces the origin of vanity directly to an evil source. He [illegible]

"Sin, with vanity had filled the works of men."

SUCCESS IN BUSINESS.

[illegible] for Success in a Business Man.

a. **Integrity.** That he may, by his honorable course and bearing, win the esteem and confidence of those with whom he is associated.

b. **Industry.** That he may give a good example to those employed by him, or give satisfaction to his employers.

c. **Energy.** That he may not let valuable opportunities slip by him unimproved.

d. **Perseverance.** That he may not cease in his efforts, even if he fails in some of his undertakings.

e. **Prudence.** That he may not venture too far in speculations, or run risks where he may not be able to meet the consequences of failure.

[illegible]—Education and Refinement, though always desirable, will not alone ensure Success in Business. United with these, the Business Man must possess a fund of common sense, and the qualities already mentioned.

[illegible]—Drive your Business, and never let your Business drive you. Ensure this result by:

a. Strict punctuality in fulfilling your business engagements.

b. Foresight in your pecuniary affairs.

[illegible]—Compare the active, attentive Business Man, with the one always behind-hand.

a. The one, driving his business, is prosperous, respected and successful.

b. The other, driven by his business, is always in debt, harassed and despised.

[illegible]—Circumstances may arise, that cripple a man in Business through no fault of his own.

a. The good business man will rise above these, commence anew and build up a second reputation and success.

...sel bus...

...n, prostrated by the storm, or fl...

sinking deeper and deeper in debt till ...

rupt.

c. The prudent man will try to anticipate ...

circumstances, and guard against them.

d. The imprudent man will be entirely unpre...

the coming of adversity.

VI.—Conclusion.

Experience is the most valuable of all acquisitions ...

ness man; a young man, therefore, starting in any ...

should strive to gain some experience of its workings ...

example of others, or from the advice of those who hav...

engaged in the same pursuits for some years. Compar...

success and failures of older men, he cannot fail to gain ...

valuable information.

THE INFLUENCE OF THE GOSPEL ... CIVILIZATION.

I.—Introduction.

The value and beauty of Christian laws compared with ...

founded upon Pagan belief, in ancient and modern times ...

ten commandments the first Gospel laws; their fitness ...

time; Christ's laws compared with those of the Old Testame...

II.—Treatise.

a. In order to fully estimate the influence of the G... upon civilization, it will be necessary to co... the eras of total religious darkness with the... enlightened ages, and the lives of the hea... heroes with those of the great Christians.

1. Rome in her early glory, and any of ... modern capitals.

2. Julius Cæsar and George Washington.

b. Compare the institutions, laws, and condition of ... people in each age; the public and private life ... each hero.

...ility of laws founded upon Christian teach... those of the early ages. No rigid ex... force can compare to the moral influence of a ... law.

...ening influence of the Gospel felt from its ... introduction, and the debasing effect of any ...ation of its Truths or Teachings.

a. Its working amongst early Christians.

b. The horrors that followed the public declarations of infidelity in the French Revolution.

c. The steady increase of power of the Gospel teachings of the present day.

...superiority of Christian Nations of the present ... those where Heathen power still prevails.

a. The difference in humane and cruel customs.

b. The difference in national laws.

c. The difference in the condition of the people.

d. Compare China and the United States.

...usion.

... no human influence, however great, no human talent, ... brilliant, no human goodness, however self-sacrificing, ... the influence for good that will follow the patient sub... to Christ's teachings, the obedience to laws founded up... doctrines, the public and private lives in accordance with ...ample. That we should be deeply grateful that we live in ... and country where the Gospel is in the hands of every ...al who desires to study its precepts, where religious ob... are respected, liberty of conscience allowed, and the ... are founded upon the Gospel.

CHEERFULNESS.

...inition.

a. Moderate joy or gaiety. Animation of manner, and smiling alacrity to contribute to the happiness or comfort of those around us.

II.—Compared with Virtue and Talent.

a. Virtue commands esteem.

b. Talent excites admiration.

c. Affection is won by cheerfulness.

d. A life of virtue is more likely to produce a cheerful disposition, than the possession of the greatest talent.

III.—Compared with Light.

a. It influences all within its reach.

b. It diffuses pleasure to all.

IV.—Compared to Heat.

a. It warms the heart as fire does the body.

V.—A Double Blessing.

a. Blessing its possessor.

b. Blessing all around him.

VI.—Compared to Happiness.

a. Happiness is in itself a deep inward joy; cheerfulness but an outward manifestation of content. Cheerfulness may come from resignation, where sorrows underlie its expression—it may be false happiness cannot be.

VII.—Although Cheerfulness is not always the result of actual Happiness, its cultivation will do more to make a truly happy heart than any dwelling upon sorrow or grief.

The noblest nature is the one that will strive to conceal its afflictions, and scatter abroad the sunbeams of cheerfulness some of which reflect upon his own heart.

Sorrows cheerfully borne may not at first excite the sympathy given to tearful grief, but it will awaken respect, and in the command a truer sympathy.

VIII.—Cheerfulness is the most valuable social quality whether it is genuine or feigned. The accomplished and talented may shine more brilliantly in society, but true friends will cluster round the Cheerful.

Application.

Cheerfulness is not only a blessing to ourselves and a valuable social quality, but a positive duty we owe to our friends and acquaintances. All may possess it, dull and plain. It argues no talent, wealth, or beauty, but is the gem that will enrich talent and beauty, or supply the want of either. Its home influence can be equaled by no other and it is the chief beauty in hospitality.

"Cheerful looks make every dish a feast,
And 'tis that crowns a welcome." [Massinger.

HECTOR.

I. Parentage.

Son of Priam and Hecuba.

II. Marriage.

Husband of Andromache.

III. Early Life.

IV. Country.

a. Troy.

b. Some account of Troy in Hector's time, and the Trojan wars during his life.

V. Valor.

a. Appointed commander of the Trojan forces, on account of his bravery.

b. The bulwark of his native city.

VI. Character.

a. Distinguished for bravery, power, and great amiability.

VII.—Prophecy concerning Troy.

a. Decree of the Fates that Troy should never be destroyed while Hector lived.

VIII.—His Conflicts with:

a. Patroclus.

Aj[redacted]

c. Diomede.

IX.—Conflict with Achilles.

a. Death of Hector.

b. Overthrow of Troy.

X.—Insults to the Corpse of Hector.

a. Dragged from the wheels of the chariot [redacted] round the tomb of Patroclus, three times [redacted] twelve days.

XI.—Protection of the Corpse.

a. Venus and Apollo guard it from corruption [redacted] protect it from the ravages of animals and [redacted]

XII.—Ransom of the Corpse.

a. Priam goes to Achilles to ransom his son's body [redacted] obtains it.

XIII.—Funeral Obsequies.

XIV.—Compare the accounts of Hector's Life, as given by Homer and by Virgil, pointing out the differences where they agree.

a. Virgil states that Achilles dragged the body of Hector three times round the walls of Troy.

b. Homer states that Hector fled from Achilles, pursued three times round the city walls before engaging him in combat, and after he was killed he was dragged immediately to the ships of the Greeks.

Point out other differences.

PATIENCE.

I.—Definition.

The suffering of affliction, pain, toil, calamity, provocation, any evil, with calmness and submission.

II.—Origin of Patience.

a. Christian principle.

b. Natural disposition.

c. Constitutional fortitude.

d. Heroic pride.

III.—Patience under Provocation requires:

a. Command of temper.

b. Self-control.

IV.—Patience in Calamity requires:

a. Submission to Divine will.

b. Prayer and fortitude.

V.—Patience in Sickness.

a. Health is our greatest blessing; we should therefore cherish it faithfully, guarding against all exposure, imprudence or other cause of illness.

b. Sickness is a visitation of Providence; we should therefore bear it patiently, when, in spite of our care, it overtakes us; regard it as a warning of our own weakness and dependence upon Divine mercy, and a preparation for death.

c. While endeavoring to regain our health, we should pray for patient resignation and submission to Divine will, should His goodness call us away from this world.

d. Sickness should be borne patiently, because:

1. It is God's will.
2. It tests the affection of our friends.
3. It makes us a temporary anxiety and burden to others, more heavily felt if we are fretful, disobedient and imprudent.

VI.—Compare the Home where the Parents are Patient, and one where they are Fretful.

VII.—Compare the influence of the Patient Teacher over her Scholars, and the ill effect of an Impatient Instructor.

VIII.—Compare the progress of the Patient Scholar and that of the Scholar easily discouraged.

IX.—Patience in Animals and Birds.

That patience is a Christian virtue, to be encouraged [illegible] of character in health; a comfort in sickness; a bles[illegible] friends and to ourselves. It aids us to conquer all [illegible] supports us in affliction, gives peace of mind, teaches [illegible] tion, and requires the exercise of Christian princip[illegible] pride, and noble fortitude.

"Patience and resignation are the pillars
Of human peace on earth."

LAUGHTER.

I.—Definition.

Webster defines it as: Convulsive merriment; an expr[illegible] mirth peculiar to man, consisting in a peculiar noise and [illegible] uration of features, with a shaking of the sides and exp[illegible] breath.

II.—Laughter accepted in all Ages and Countr[illegible] sign of Mirth.

III.—Does Laughter imply Happiness?

a. Not a sign of true happiness.
b. True, deep joy is often silent.
c. Noisy, boisterous laughter and mirth may co[illegible] the lips when the heart is heavy.

IV.—Compare the different kinds of Laughter.

a. Musical, joyous laugh of a little child, sho[illegible] tokening happiness.
c. Rude laughter, noisy and unmusical.
d. The unmeaning laugh of an idiot.

V.—Do Animals Laugh?

a. The hyena said to laugh, but the noise does no[illegible] any real resemblance to merriment expr[illegible] the human voice. Gives no idea of pleasu[illegible] a painful, grotesque sound.

VI.—Various Laughs for various occasions.

a. Mirthful laugh, occasioned by any humorous [illegible] or sound.

b. Sarcastic laughter.
c. The laugh intended to ridicule, only awakened by an ill-natured feeling.
d. The laugh of scorn.
e. The mocking laugh.
f. The derisive laugh.
g. The violent, painful laugh, occasioned by sudden mental affliction—a species of temporary insanity.
h. Hysterical laughter; painful and unmeaning—a mere nervous sound.

[illegible] and Rejoicing.

[illegible] "True joy is a sincere and sober emotion, and [illegible]ably mistaken who take laughing for rejoicing.

[illegible] the peaceful Smile of deep, pure Happiness, [illegible] loud Laugh of the Fool or the Maniac.

[illegible]on.

[illegible]ugh laughter is accepted as a token of mirth, it may [illegible] other passions—scorn, derision, contempt, &c., and [illegible] accepted as a sign of happiness. True happiness [illegible]tly expressed by a quiet, peaceful smile, than by

[illegible] describes joyous laughter:

[illegible]ugh, full of life, without any control,
[illegible] sweet one of gracefulness, rung from her soul,
[illegible] where it most sparkled no glance could discover,
[illegible] cheek, or eyes, for she brightened all over,
[illegible] any fair lake that the breeze is upon,
[illegible] it breaks into dimples, and laughs in the sun."

NOTHING IS LOST.

[illegible]ition.

[illegible]ries in Nature should teach us the valuable truth [illegible] should be wasted, however valueless it may appear [illegible] In Nature, every particle of matter, however trifling, is [illegible] for reproductions of use or beauty.

[illegible] The falling leaf manures the soil for further fertility.

b. The vapors arising from the earth descend [illegible] in dew or rain.

II.—THE ADVANCE OF SCIENCE, AS ONE OF ITS MOST [illegible] RESULTS, PROVES TO US THAT NOTHING IS SO DESTRUC[illegible] ANY FORM OF DESTRUCTION, BUT THAT IT CAN BE [illegible] UP AGAIN FOR USE IN A NEW SHAPE OR MATERIAL.

a. Rags torn, soiled, divested of all beauty, all [illegible] ness as clothing or covering, come to us [illegible] paper mill in the form of the snowy sheet [illegible] writing, or the stout brown envelopes for [illegible] packages.

b. The bones from which even the dogs can [illegible] further nutriment are converted into many [illegible] shapes—buttons, knife handles, &c.

c. The offensive fat that gathers in culinary op[illegible] thrown aside, returns to us again in the pu[illegible] delicate toilet soap.

d. Scarcely any article that is manufactured [illegible] named, that does not, in its composition, [illegible] material that is thrown aside by the ma[illegible] without use or value.

e. Every element, in its seeming destruction of [illegible] spares to us some component part of [illegible] pound matter, and the researches of [illegible] constantly opening new fields for the ex[illegible] these useful manufactures from apparen[illegible] material.

f. Even fire spares us ashes, soot, &c., and [illegible] the most destructive element, refines [illegible] and is indispensable in all forms of ma[illegible]

III.—CONCLUSION.

The Beneficent Creator and the discoveries of learned [illegible] men thus unite to teach us the important and valuable [illegible] that nothing is lost; nothing, however trifling it may [illegible] should be despised; nothing should be thrown away [illegible] careful consideration of its possible usefulness. Follo[illegible] example our Heavenly Father himself gives us, we [illegible] spise nothing that passes through our hands.

DATES.

[illegible] IMPORTANCE IN HISTORICAL READING.

[illegible] BE COMPARED TO MORTAR IN A BUILDING.

a. Uniting events as mortar does brick.

b. Forming a compact, even surface, from a mass of events, as the wall is formed from an irregular pile of brick.

c. Strengthening the memory, as mortar strengthens the walls.

[illegible] FOR DATES WILL AID US IN RECALLING ONE HISTORICAL EVENT BY ANOTHER, AS:

a. A great battle suggests the reign in which it was fought.

b. Great events suggest great men living at the time.

[illegible] IN ANY SUBJECT STRENGTHENS THE MEMORY FOR DATES, AS:

a. A painter will date from the day when pictures were exhibited, or from the days of favorite artists.

b. A musician will recall the dates when great composers lived.

c. Lawyers will date from celebrated law-suits, or criminal trials.

d. Parents will date from events in the lives of their little ones.

e. Students will date from school events, their own triumphs of study, or the holidays.

f. Farmers date from seed time, harvest time, or will tell you of events that occurred "the year the wheat crop failed," or "the spring the frost killed the peach blossoms."

[illegible] DATES, HISTORY WOULD BECOME A BARREN AC[illegible] OF UNFUSED EVENTS. ONE OF ITS MOST INTERESTING [illegible] IS TO TRACE THE EVENTS OF CONTEMPORANEOUS [illegible] THE ACTS OF CONTEMPORANEOUS HEROES, AND [illegible] INFLUENCE EACH HAS UPON THE OTHER.

VI.—As an Exercise in History the Student will [illegible] work more profitable and interesting than to [illegible] for his own use, Chronological Tables, recording simultaneous events of different Nations, as:

1815. June 18th, Battle of Waterloo.
" " Hostilities ceased between Eng[illegible] America.
August 6th, Commodore Decatur's fleet [illegible] Tripoli.
August 24th, Bonaparte arrived at Madeira.
" 25th, " sailed for St. Helena.
Sept. 2d, Treaty made between United S[illegible] Kickapoo Indians.

VII.—Conclude by drawing up from Memory a Chr[illegible] Table of any year you may prefer.

WHY WE SHOULD REVERENCE OLD [illegible]

I.—Introduction.

We are expressly commanded in Holy Scripture to [illegible] old age, and examples are there given to us, of the anger [illegible] Lord at such want of veneration.

II.—The impulses of our nature all incline us to [illegible] Reverence which we are commanded to show to [illegible] tions. Veneration, a species of awe for superior wis[illegible] dom, years, or goodness, seems a spontaneous [illegible] our hearts.

III.—Apart from the considerations already [illegible] there are other reasons why Youth should [illegible] Age.

a. Self-interest; one day we shall wish to [illegible] same respect we now pay. The active [illegible] become feeble, the bright eye dull, the [illegible] of youth vanish in the sober light of [illegible] Then, if we have failed to give reverence [illegible] was due in our own youth, we dare not [illegible] from the young around us.

b. The relatives whose counsel should guide us, for whom we should feel the deepest respect, are those older than ourselves.
1. Our parents.
2. Grandparents.

c. Our best and truest friends are also our superiors in age.
1. Teachers.
2. Guardians.

[illegible] Age exacts our Reverence, because:

a. Wisdom is gained in age.
b. Learning requires the toil of years.
c. Experience must be bought by time.

[illegible] In cases where Old Age is ignorant and rude, we should Reverence:

a. Grey hairs.
b. The feeble footsteps tottering to the grave.
c. The sorrows that all must experience in their journey through life.
d. The disappointments that have been bravely borne and overcome.

[illegible] Aged who have led virtuous lives, especially, command our Reverence.

a. They have met and conquered temptations, which assail every living man at some period of his life.
b. They have bravely fought the battles with evil impulses, intemperance, &c.
c. They are nearing the grave, and having lived noble, pure lives, are drawing nearer to God.
d. They are living personations of the power of goodness to overcome evil.

[illegible] In the case where Old Age seems but the close [illegible] a life of evil, Youth should be slow to judge [illegible].

a. It is not only difficult, but impossible, for one human being to judge of the temptations of another's life.

b. [redacted]ts [redacted]ha[redacted]en [redacted] to [redacted] a p[redacted]
failure of which may have been for[redacted]
overruling Providence.

c. Secret deeds of good may have gone far [redacted]
and excuse outward deeds of evil.

d. The close of an ill-spent life should exci[redacted]
compassion.

e. Scripture commands us—"Judge not, that [redacted]
judged."

VIII.—Conclusion.

That by every noble impulse of our hearts, by the te[redacted]
Scripture, and by the examples of all ages, we are taug[redacted]
erence old age, bow before grey hairs, and respect tho[redacted]
down the vale of years.

GREAT INVENTIONS.

I.—Introduction.

From the earliest ages, every great invention has me[redacted]
with ridicule, opposition, and in early times positive p[redacted]
Even in the present age of progress, many valuable [redacted]
are delayed and hampered by the sneers or opposition [redacted]
prejudiced or ignorant.

II.—Some of the Inventions whose introduction was [redacted]
the persecutions of the powerful.

a. Faust, the first printer, was declared to be [redacted]
with the devil, and to this day is held up [redacted]
and narrative as under the influence of [redacted]

b. Some of the bloodiest and most destructive [redacted]
record followed the introduction of loom[redacted]
ferent kinds into the districts where ha[redacted]
had preceded them, as weaving-looms in [redacted]
tricts of England.

c. The first saw-mill ever erected in England w[redacted]
destroyed by a mob of the working-me[redacted]
district.

d. Galileo was obliged by the persecution of the Inquisition to deny all the great discoveries he had made in science, and died in a condition of partial imprisonment and moral abasement.

Compare the persecutions of the past, with the honors now heaped upon Inventors, who, in spite of ridicule and opposition, prove the value of their discoveries, and their immense benefits to mankind.

Name some of the modern Inventors, whose Inventions are of world-wide value, as:

a. Fulton, inventor of the steamboat.

b. Morse, inventor of the electric telegraph.

c. Howe, inventor of the sewing machine.

Name some of the most important improvements upon the inventions of past generations, as exhibited in machinery, such as:

a. The printing press of the last century and that of to-day.

b. The musketry of the Revolution and the needle-gun.

Describe, either from observation or reading the Patent Office Reports in Washington, the enormous increase every year of useful Inventions of every kind, from articles of immense value to all mankind, to the little articles that assist the housewife.

Even in toys and trifles we have inventions increasing every year, so that the youngest of the rising generation has the opportunity to criticize the importance or beauty of inventive genius.

MONEY: A BLESSING AND A CURSE.

I. Considered as a Blessing.

a. It is a blessing when honestly earned:

1. Encouraging industry.
2. Providing the necessities of life.
3. Providing comforts and luxuries.
4. Enabling its possessor to do good.

b. It is a blessing when judiciously spent:
1. Increasing the comforts of home.
2. Educating children.
3. Encouraging the industry of others.

c. It is a blessing when generously spent in benevolence and acts of charity:
1. It blesses giver and receiver.
2. It is blessed by fulfilling God's great charity.
3. It enables us to lay up treasures in heaven by sharing our own on earth.

d. Money, considered as a means of procuring [illegible] doing good, aiding our fellow-creatures, is a blessing.

e. To be blest in its possession, we must regulate [illegible] dictates of:
1. Prudence.
2. Generosity.
3. Charity.
4. Philanthropy.
5. Christianity.

II.—Considered as a Curse.

a. Money is a curse when borrowed, entailing on the borrower:
1. Debt.
2. Anxiety.
3. Wastefulness.
4. Idleness.

b. Money hoarded is a curse, promoting:
1. Selfishness.
2. Avarice.
3. Distrust.

c. Money wasted is a curse, encouraging:
1. Vice.
2. Intemperance.
3. Laziness.
4. Extravagance.

[illegible] the lives of some of those in whose hands [illegible] was a Blessing to themselves and others, and [illegible] to whom its possession was a Curse.

a. Peabody, the generous philanthropist.

b. Celebrated misers.

c. Celebrated spendthrifts.

[illegible]clusion.

[illegible]ney is a blessing or a curse, according as its possessor [illegible] means of comfort and charity; as an end of life, to [illegible]ed and cherished; or as a means of aiding in extravagances or vices.

MICHAEL ANGELO.

[illegible] Birth.

a. Castle Caprese, in the diocese of Arezzo, in Tuscany, [illegible] 1475.

[illegible] Proper Name.

Michel Angelo Buonarroti.

[illegible]rly Life.

a. Apprenticed at thirteen years of age to Domenico Ghirlandajo.

b. Studied in the Academy of Lorenzo di Medici, and patronized by that prince.

c. Two years spent in Bologna.

d. First famous work, a Sleeping Cupid.

e. Went to Rome late in the fifteenth century, and executed the "Pieta," now at St. Peter's.

[illegible]turity.

a. Returned to Florence early in the sixteenth century; completed a colossal "David," now on the Piazza Granduca.

b. First painting. Engaged with Leonardo da Vinci to paint the council hall.

c. Cartoon of Pisa.

d. Visits Rome by the invitation of Julius II.

g. Some account of the progress and [illegible] his great works.

1. The ceiling of the Sistine [illegible]
2. Monument of Julius.
3. Statue of Moses.
4. Last Judgment.
5. Frescoes of the Capella Paolina.

V.—Old Age.

a. At seventy years of age appears as an [illegible]

b. Architect of St. Peter's, from base to [illegible]

VI.—Unmarried.

VII.—A Poet as well as a Sculptor, Painter and [illegible]

VIII.—Death.

a. February 17th, 1564, nearly completing [illegible] ninth year.

b. Body carried to Florence and buried in [illegible] of Santa Croce.

IX.—Conclusion.

Eulogy upon his famous works in the four great [illegible] art; every effort of his genius is marked by a dignity [illegible] tion and boldness of execution never yet excelled. [illegible] thanked God that he was born in the days of Michael [illegible] Sir Joshua Reynolds paid the highest tribute to [illegible] Time has only added fresh honor to his name, [illegible] down to us as that of the greatest sculptor, painter, [illegible] and poet of his age.

THE PAST AND THE PRESENT.

I.—Introduction.

a. Comparison between the deeds of the past [illegible] present, proves in most instances the [illegible] vance in Christianity, civilization and [illegible]

b. It proves a narrow mind to constantly refer [illegible] past as possessing superiority over the [illegible]

[illegible] in the remote ages this idea of looking back prevailed. We must look to the past for examples and warnings, but living in the present, should keep before our minds always the progress we make.

[illegible] teaches us that:

a. Every age had its noble examples worthy of imitation, but also that glaring faults of the past are overcome by the light of reason in the present, as:

1. Religious persecutions.
2. Ignorant fear of the wonders of science, &c.

[illegible] ements in Public Life prove that we are wiser and better in national matters.

a. Laws are founded more upon principle than upon tyrannical power.

b. Piety forms a barrier to crime, in many instances, where rigid laws in the past failed to subdue it.

c. National progress is world-wide. As individuals advance, they influence also the countries in which they live. The world has never made one step backward.

[illegible] ements in Manufactures prove that the Present surpasses the Past in scientific research and [illegible] labor.

a. Compare the hand and steam plough.
b. The needle and sewing machine.
c. The stage coach and locomotive.
d. The dress of olden times and to-day, &c.

[illegible] ements in Social Life are as vast and important.

a. The diffusion of knowledge
b. Increase of public schools.
c. Vast amount of good, cheap literature.
d. Numbers of magazines and newspapers.
e. Additional comforts in our homes, our cities, our food, our dress, and the trifles of daily life.

—[illegible]usi...

Progress is an invariable rule of the world. [illegible] matters old people may tell you the world has [illegible] ting the days of their youth or the events of [illegible] contrary is proved by investigation in history, [illegible] and the light of common reason. If we have lost [illegible] have gained wisdom; if we have lost some arts [illegible] ever, we have gained in proportion those that [illegible] and more widely diffused.

The good of the past is the beacon-light of [illegible] its evils should be regarded as warnings. The [illegible] life is always open to us, and it is upon the pages [illegible] read its most useful instructions.

A DAY OF ENJOYME[illegible]

I.—RECALL THE EVENTS THAT LED TO A DAY IN [illegible] WHICH YOU NOW REMEMBER WITH PLEASU[illegible]

II.—DESCRIBE THE ANTICIPATIONS AND PREPARATIO[illegible]

III.—THE EVENTS OF THE EARLY PART OF THE [illegible] PANIONS WHO SHARED THE PLEASURE, THE JOU[illegible] TO YOUR DESTINATION, WHAT YOU SAW, WHAT [illegible] WHAT WAS THE MOST VIVID EMOTION YOU EXPE[illegible]

IV.—HOW AND WHERE YOU DINED; THE SURROUND[illegible] TABLE; ROOM, OR SCENERY. HOW THE FOOD TA[illegible] AND WHAT CIRCUMSTANCES LED YOU TO RELISH [illegible]

V.—THE SUCCEEDING EVENTS OF THE DAY, THE RE[illegible] AND THE CLOSE OF YOUR PLEASURES.

VI.—CONCLUDE BY DWELLING UPON THE PLEASANT [illegible] SUGGESTED BY RECALLING THIS ESPECIAL DAY IN [illegible] THE MEMORIES IT AWAKENS, AND THE REASONS WH[illegible] NEVER BE EXACTLY REPEATED.

HAPPINESS.

1. [illegible]sation which springs from the enjoyment of [illegible]ut pain.

[illegible] DEPENDS UPON:

1. [illegible] conscience; the wicked can never be truly happy.
2. [illegible] to make others happy; selfish pleasures will not bring happiness.
3. [illegible]ful disposition; fretful natures can never feel happy.
4. [illegible]ntented mind; we cannot be happy when long-ing for what we cannot obtain or hope to gain.
5. [illegible] habit of looking for the "sunny side" of all events of life.

[illegible] OF HAPPINESS.

1. [illegible] for the Divine Father.
2. [illegible] for our fellow-creatures.
3. [illegible] unselfish heart.

[illegible] BE ACQUIRED? IT MAY BE GREATLY IN-CREASED BY:

1. Looking steadfastly at the blessings of this life, under all circumstances.
2. Submitting patiently to afflictions, trials and crosses.
3. Gratefully acknowledging the wisdom and love of God.
4. Doing good whenever we have the power.

[illegible] OF HAPPINESS.

1. It is the highest blessing we all crave. To be happy implies a degree of blessings, prosperity, content and goodness rarely attained in this world.
2. Its value is comparative.
   1. Happiness is lower than felicity, or bliss.
   2. A person released from any pressure of anxiety or pain, feels happiness, when compared to his former state of suffering.

[redacted] ad[redacted] of [redacted]lite [redacted]
increase and decrease.

VI.—The Happiness of Children.

a. Perfect, for the time being.
b. Their perfect innocence brings happy [redacted]
precludes evil acts.
c. They have no forebodings of ill, no [redacted]
morse.

VII.—Conclusion.

That happiness is a comparative blessing, and de[redacted]
upon ourselves. Perfect happiness can never be [redacted]
world, but a life of purity and virtue will ensure the [redacted]
piness promised to angels in the Kingdom of Heaven.

FAILURES IN LIFE.

I.—Causes of Failures in Life.

a. Circumstances often beyond our own [redacted]
govern or prevent; often such as might
igated, if we were not easily discouraged.
b. Erroneous decisions at some important [redacted]
private lives, or in our business affairs.
c. Following bad advice; even the most kind [redacted]
advice may be injurious, and should be [redacted]
weighed and considered before being [redacted]
cepted.
d. Bad habits; the most dangerous of all [redacted]
blocks in the life of any one; to be most [redacted]
avoided, and if once contracted, prayerfully [redacted]
ed till conquered again.
e. Haste in decision; the error most likely to happen [redacted]
youth.
f. Over-caution; the error most likely to occur [redacted]
age.

[redacted] of Failure.

[redacted] us unhappy and discontented; remorseful if we have ourselves to blame for disaster; fretful and misanthropic if we can trace our disappointments to others.
[redacted] us to waste the valuable time that might be spent in regaining our lost position or possessions, in useless regrets.
[redacted] us distrustful of our own judgment and abilities; timid in trusting ourselves again in affairs of importance.
[redacted] us suspicious or distrustful of our friends, often unjustly so.

[redacted] of Failures.

[redacted] us more caution in exercising our own judgment, or accepting the advice of others.
[redacted] us humility, since first failures often proceed from arrogance and conceit.
[redacted] out to us our own deficiencies, and warn us against stumbling again in the same path.

[redacted] Failure we should:

[redacted] steady moral habits, that the elements of success may exist in our own brains and hands, and not depend upon fortune or favor.
[redacted] governed by Christian principle, that, if disaster should overtake us, we may have the inward consciousness of having acted with rectitude.
[redacted] to act upon mere impulse, but consider every crisis carefully before allowing it to govern our actions.
[redacted] against wild speculations: the most brilliant schemes that promise sudden wealth without honest labor, are the most dangerous temptations to youth.
[redacted] respectfully to the advice of those who, by superior age, wisdom, or wider experience, have gained a deeper knowledge of the world than

[illegible] experience keeps a dear [illegible] the wise will profit by the experience [illegible] rather than purchase their own at the [illegible] and disappointment.

V.—After Failure in any scheme or enterprise, bear the disappointment, and start again in [illegible] undertakings, wiser from your first reverses.

Never sit down idly to bemoan your troubles, but [illegible] ficulties as they rise, conquer them as far as is pos[illegible] endeavor to ensure future success by avoiding past errors.

Life is a battle-field; the coward will run from the [illegible] the timid will stand trembling over the first defeat; the [illegible] hearted, brave soldier, will gather up his forces, even if [illegible] ened, and start again upon the track of the enemies of [illegible] reer, to win victory.

The best motto for the young aspirant who would [illegible] total failure in life, is "Try, try again."

DO FLOWERS SLEEP?

I.—Introduction.

Every natural object seems to require repose and uncon[illegible] ness during the still hours of the night, to gather new st[illegible] for the coming day. Man must sleep, or die. No condi[illegible] sickness is so dangerous and distressing as constant wak[illegible] ness. The animals sleep from dark till dawn; the birds [illegible] sleep. Does the vegetable kingdom require the same repo[illegible] Do the beautiful flowers which gem the face of Nature need [illegible] renew their beauty, and refresh their strength by losing th[illegible] selves in sleep?

II.—Argument.

a. When we mark the sun slowly sinking in the west, a hushed repose seems spread over the whole [illegible] of Nature, and if we note the flowers, they [illegible] to be nodding sleepily upon their stems, as [illegible] longing to close their eyes and rest.

a. [illegible] marig[illegible] iro[illegible] clo[illegible] eaf[illegible] lea[illegible] un[illegible] and remains closed until the sun kisses it in the morning, to waken and unfold its bright beauty.

b. The daisy bows its head at night, and gathers its leaves over its heart till early dawn.

c. Clover remains closed all night.

d. The morning-glory opens at sunrise, and closes forever at noon.

e. Are merely the power of the sun, that opens the flowers, or do they really sleep or rest, and waken [illegible]?

a. They will open upon cloudy or rainy days when there is no sunbeam to touch them.

b. Some kinds of flowers are open until midnight, long after the rays of the sun are gone from them.

c. The night-blooming cereus, that unfolds in beauty in the darkness, rests or sleeps during the day.

Conclusion.

[illegible] night brings to the flowers a rest or repose from work [illegible] corresponds to the sleep of animals. They sleep their long [illegible] sleep under ground, waken in the spring, unfold their [illegible] all day, and sleep upon their yielding stems all night.

"'Twas a lovely thought to mark the hours,
As they floated in light away,
By the opening and the folding flowers,
That laugh to the summer's day:
Oh! let us live so that flower by flower,
Shutting in turn, may leave
A lingerer still for the sunset hour,
A charm for the shaded eve." [Hemans.

TRIFLES.

What are Trifles?

a. The value of every earthly possession is comparative, and it is difficult, if not impossible, to define where the line can be drawn that separates important articles or considerations from trifles.

Art[illegible] possessing no intrinsic value [illegible] themselves, may become component [illegible] uable substances, or, by some associ[illegible] for their owner a fictitious value of [illegible]

c. "Straws show which way the wind blows."

d. Events of such comparative insignific[illegible] would be passed over unnoticed in [illegible] decided the fate of nations, protracted [illegible] ened human life, or turned the [illegible] interest.

e. What one person may throw into a dust-[illegible] may preserve and cherish till death.

II.—IMPORTANCE OF TRIFLES.

a. The earth, the sea, the substances of hu[illegible] facture, are all composed of trifles, if [illegible] taken separately into consideration. [illegible] grain of sand? Yet grains of sand mak[illegible] sea-beach. What is one drop of [illegible] drops of water form the ocean. Wha[illegible] brick? Yet piles of brick form the lofti[illegible] ings. Each object of Nature contains [illegible] particles in detail, each work of man's [illegible] constructed of such small materials, [illegible] might safely say there are no such things [illegible]

b. Trifling words or speeches may assume g[illegible] portance if repeated under different circu[illegible] or to other parties. Light, jesting words [illegible] ly described, have separated friends, [illegible] relatives, and worked untold mischief. Wo[illegible] lessly spoken will linger on the memory [illegible] hearer, years after the speaker has forgotte[illegible] or the circumstances that called them [illegible] They may rankle bitterly in the mind, [illegible] may return to the memory as beacons [illegible] hope in the hours of sorrow. Carefully, th[illegible] should the words be spoken, that may [illegible] forgotten.

III.—YET THERE MAY BE DANGER OF OVER-ESTIMATING THE [illegible] OF TRIFLES, AND IN TOO EAGERLY GRASPING AND [illegible] LITTLE THINGS, TO LET THE GREAT INTERESTS OF LIFE [illegible] BY; IN TOO CAREFULLY CHERISHING THOUGHTLESS WORDS, [illegible] LET THE COUNSELS OF WISDOM BE FORGOTTEN.

[illegible] well to step over a jewel and pick up a pin; to re[illegible] an item of gossip, or jesting remark, and forget the [illegible] sermon, or the lecture of a learned man. Life is too [illegible] to be spent in collecting or remembering trifles.

CONCLUSION.

[illegible] There is a medium to be observed in the consideration of [illegible] founded upon economy, common sense and discretion, [illegible] would lead us to assign to them their proper place as atoms [illegible] whole, yet caution us against over-estimating them to [illegible] exclusion of wider interests.

[illegible] careless a consideration of trifles mark a spendthrift, a [illegible] and improvident nature.

[illegible] careful a consideration of trifles marks a miser.

THE VOYAGE OF LIFE.

INTRODUCTION.

[illegible]'s life, from the cradle to the grave, may be compared to [illegible] voyage of a noble ship from port to port, embarking upon [illegible] ocean to seek new scenes, returning home again prosperous [illegible] heavily laden, or wrecked and crippled; perhaps sinking in [illegible] ocean, never reaching its first destination.

[illegible]TH MAY BE COMPARED TO THE LAUNCHING OF A SHIP.

a. The child needs nurses, care and attention; the ship needs a crew, a captain and a pilot.

EARLY YOUTH, AND THE FIRST STEPS TAKEN IN A MAN'S [illegible]REER, MAY BE COMPARED TO THE NOBLE SHIP SAILING OUT [illegible] PORT.

a. The lad starts forth with high hopes and noble aspirations; the ship sails out with fair winds and sunshine. Or, the young man enters life with difficulties threatening every step; the ship is tugged out of harbor in the teeth of adverse wind and tide.

b. Articles possessing no intrinsic value whatever themselves, may become component parts of valuable substances, or, by some association, have for their owner a fictitious value of great worth.

c. "Straws show which way the wind blows."

d. Events of such comparative insignificance that they would be passed over unnoticed in daily life, have decided the fate of nations, protected or threatened human life, or turned the tide of human interest.

e. What one person may throw into a dust-heap, another may preserve and cherish till death.

II.—IMPORTANCE OF TRIFLES.

a. The earth, the sea, the substances of human manufacture, are all composed of trifles, if each be taken separately into consideration. What is a grain of sand? Yet grains of sand make the sea-beach. What is one drop of water? Yet drops of water form the ocean. What is a brick? Yet piles of brick form the loftiest buildings. Each object of Nature contains such particles in detail, each work of man's hand is constructed of such small materials, that we might safely say there are no such things as trifles.

b. Trifling words or speeches may assume gigantic importance if repeated under different circumstances or to other parties. Light, jesting words, falsely described, have separated friends, alienated relatives, and worked untold mischief. Words unkindly spoken will linger on the memory of the hearer, years after the speaker has forgotten them, or the circumstances that called them forth. They may rankle bitterly in the mind, or they may return to the memory as beacon-lights of hope in the hours of sorrow. Carefully, then, should the words be spoken, that may not be forgotten.

III.—YET THERE MAY BE DANGER OF OVER-ESTIMATING THE IMPORTANCE OF TRIFLES, AND IN TOO EAGERLY GRASPING AND [illegible]

[illegible] THE LITTLE THINGS, TO LET THE GREAT INTERESTS OF LIFE [illegible] BY; IN TOO CAREFULLY CHERISHING THOUGHTLESS WORDS, [illegible] TO LET THE COUNSELS OF WISDOM BE FORGOTTEN.

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THE VOYAGE OF LIFE.

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[illegible]IRTH MAY BE COMPARED TO THE LAUNCHING OF A SHIP.

a. The child needs nurses, care and attention; the ship needs a crew, a captain and a pilot.

[illegible]. EARLY YOUTH, AND THE FIRST STEPS TAKEN IN A MAN'S CAREER, MAY BE COMPARED TO THE NOBLE SHIP SAILING OUT [illegible] PORT.

a. The lad starts forth with high hopes and noble aspirations; the ship sails out with fair winds and sunshine. Or, the young man enters life with difficulties threatening every step; the ship is tugged out of harbor in the teeth of adverse wind and tide.

...e s..., balmy air breaking up the ... and stirring all Nature to new life.

e. The tiny, gauzy winged insects flitting ... sunshine.

f. The snowy or pink-hued blossoms on the ... giving promise of bountiful supplies ...

g. The crimson berries nestling among ... leaves in the strawberry beds.

h. The young lambs, little chicks, &c.

VII.—Spring is the time when the farmer ... for his Summer and Autumn of Plenty, as ... Repose. He must plough, sow, and plant.

VII.—Conclusion.

The Spring of the year is like the youth of man, ... sown then will spring forth to blossom and fr... neglected soil will produce only rank, poisonous we...

The seeds of knowledge, like the seeds of grain, ... blessed food in manhood, as the grain in summer.

The seeds of vice, like the seeds of noxious weeds, ... forth if not carefully removed from the heart and soil.

THE USES OF HAIR.

I.—Different kinds of Hair.

a. Human hair.
b. Horse hair.
c. Goat's hair.
d. Camel's hair.
e. Hog's bristles.
f. Mohair.

II.—Uses of the various kinds of Hair.

a. Human hair, useful for wigs, false curls, ... and ornaments, as watch-chains, rings, ... pins, &c.

b. Horse hair, useful for cloth, sieves, pillows, upholstering, &c.

c. Goat's hair, useful for shawls, and a coarse kind of shepherd's cloth, caps, &c.

d. Camel's hair, useful for shawls, scarfs, &c.

e. Hog's bristles, useful for brushes of every kind, wax ends, &c.

f. Mohair, for camlets, cloth, &c.

...ries from which the best Hair is obtained.

a. The longest and finest human hair comes from France and Germany.

b. The best horse hair is obtained in England.

c. Goat's hair is found of the finest quality in India.

d. Camel's hair also comes from India.

e. Hog's bristles are found in the Western United States.

f. Mohair from Turkey.

...s manufactured from Hair are amongst the ...eful in traffic, in domestic life, for ornament ...nvenience.

...ake the beauties of delicacy and strength in a greater ... than those made of any other material. Every grade of ... its commercial value. The cheaper and more common ... are used by plasterers, upholsterers and other manufacturers, in various ways, while the finer kinds are the basis of ... endless variety of useful and ornamental articles.

...ribe as far as you can, from observation or reading, the process of manufacture that turns

a. Human hair to wigs.
b. Horse hair to hair cloth.
c. Goat's hair to shawls.
d. Camel's hair to scarfs.
e. Bristles to brushes.
f. Mohair to cloth.

LABOR.

I.—Definition.

a. The exertion of physical or mental power, ... an allotted portion of work.

II.—Treatise.

a. Labor is a divine ordinance, enjoined ... Scripture teaching: "Six days shalt thou ... do all thy work." In many parts of the ... are enjoined to labor, and sloth and ... condemned by Holy Writ.

b. The examples of Nature teach us that ... versal. Nothing remains idle in the ... ism of the Creator.

1. Animals perform their work.
2. Birds build their nests, feed their ...
3. Vegetables, insects, minerals, all in ... sphere, work out their respective ...

c. No enjoyment is so keen as the pleasure that ... the consciousness of having conscientiously ... formed our daily labor.

d. Every faculty of human nature, physical and ... is improved and strengthened by proper ... developed to its full beauty by exercise.

e. Labor of the past.

1. Is an example for our guidance.
2. A stimulus for our ambition.
3. Points to deeds and works we should ... emulate.

f. Labor of the present.

1. Keeps the vast social machinery of the ... moving.
2. Promotes civilization, improvement, ... happiness and prosperity.

g. Labor of the body.

1. Builds our cities, houses, railroads, ... fences, &c.
2. Provides our food, clothing, &c.

h. Labor of the brain.

1. Gives us our newspapers, books, inventions, intellectual pleasures, &c.

i. Labor of the head and hand.

1. Produces our musicians, painters, sculptors, writers, &c.

j. Labor is everlasting.

1. Should man cease to labor, the world would fall to ruin; we should freeze, starve, die miserably.
2. Labor is a blessing to society, as idleness is a curse.

"Labor is life!—'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or the dark rust assaileth."

[Osgood.

MUSIC.

I. Definition.

a. Melody, or harmony.
b. Vocal music—singing.
c. Instrumental music—harmony or melodies produced upon the violin, harp, pianoforte or other musical instrument.

II. Antiquity of Music.

a. Mentioned in the Old Testament in many places.
b. Mentioned in ancient literature. Polybius ascribes the early refinement of the Arcadians to their love for music.
c. It was an art cultivated from the earliest ages in Greece and Rome.

III. Music is universally loved and cultivated.

a. Every nation has music in some form, even the most barbarous.

b. In civilized countries we find music cultivated [illegible] of the most brilliant and refined accomp[illegible]

c. It is accepted as a form of worship in every [illegible] the world.

IV.—Influence of Music.

a. The favorite recreation of the most refined [illegible] and most cultivated minds.

b. It has an unequalled power and charm in [illegible] circle.

c. It cannot be degraded.

d. It soothes the weary.

e. It comforts the suffering.

f. It cheers the afflicted.

g. It solaces the invalid.

V.—Value as a Study.

a. It requires patience, perseverance, taste and [illegible] its cultivation.

b. It trains at once the mind the eye, the [illegible] the voice.

VI.—Value as an Accomplishment.

a. It is an unfailing source of pleasure to our[illegible]

b. It gives us the power to impart pleasure to [illegible]

VII.—No Accomplishment is so graceful, so pleasing [illegible] universally popular as a good Musical E[illegible] whether of the voice or the fingers.

Every form of public entertainment provides music as [illegible] its chief attractions. It is the natural, spontaneous [illegible] joy in Nature, the birds sing, and music can be heard [illegible] murmuring waters, the wind amongst the trees, &c.

"There's music in the sighing of a reed,
There's music in the gushing of a rill;
There's music in all things, if men had ears,
Their earth is but an echo of the spheres."

UMBRELLAS.

Definition.

a. A shade, screen or guard, carried in the hand to protect the head from the rays of the sun, or from rain or snow.

b. A canopy of silk, cotton or other cloth, stretched over whalebones, fastened to a handle, and small enough to be carried in the hand.

Antiquity of Umbrellas.

a. Found in [illegible]tures of very ancient date.

b. Traced to very early use in China.

c. Mentioned as in use in Rome and Greece in very ancient days, by:

1. Juvenal.
2. Ovid.
3. Claudian.

Their use in ancient days confined strictly to the noble and wealthy.

a. The Sultans of the East had costly umbrellas carried over them.

b. In some parts of the East the grade of society was decided by the permission to carry an umbrella, and it is still a law in some countries to lower the umbrella in passing the palace of the monarch.

Their introduction into Europe.

a. Adopted in England and France, from China, in the seventeenth century.

b. John Hanway was the first man who carried an umbrella in London.

In the present day the use of the Umbrella as a protection from sun and storm is universal. All countries use it, and in civilized countries the poorest as well as the wealthiest carry one.

Value of Umbrellas.

a. As a shade from the sun.

b. [illegible] pro[illegible] on [illegible] sto[illegible]

c. As a branch of industry.

d. As an article of traffic.

VII.—Materials used in the manufacture of Umbrellas.

a. Iron and whalebone for the frames.

b. Wood, ivory, bone, &c., for the handles.

c. Silk, cotton, alpaca, &c., for the covers.

VIII.—Differences in Umbrellas.

a. The delicate silk, ivory-handled umbrella of the lady.

b. The slim, elegant umbrella of the city dandy.

c. The stout, comfortable looking umbrella of the man.

d. The bulky cotton umbrella of the huckster.

e. The little alpaca umbrella of the school-girl.

MOSSES.

I.—Definition.

a. A plant growing upon trees, rocks and stones.

II.—Varieties of Mosses.

a. The forest moss.

b. The mountain moss.

c. The sea moss.

1. The forest mosses grow in shady places, upon trees and the banks of streams.
2. The mountain moss is found clinging to rocks and stones.
3. The sea mosses are found on the coasts.

III.—Description of Mosses.

a. Minute plants, flowering once a year.

b. Sea mosses of the most exquisite and fragile form, yet enduring the fiercest storms.

c. [illegible]me [illegible]pecies [illegible]ch [illegible]ng [illegible]s c[illegible]ng [illegible]he rock or tree.

d. Some entirely without stems, grow like a delicate rosette of small leaves.

e. They are of various colors—green, brown, pink, orange, and white. The Hypnum is of a deep orange color, the Sphagnum is pure white, &c.

f. Their structure is most fairy-like, yet they are the most hardy plant known.

[illegible]—Climate best suited to Mosses.

a. They grow luxuriantly in all climates.

b. Are found in Iceland in great beauty.

c. Spitzbergen mosses are famous for their loveliness of form and color.

d. The highest mountains of Scotland have most luxuriant mosses.

e. Alpine mosses, beautiful and hardy.

f. Yet the torrid zone produces its own exquisite forest and mountain mosses.

[illegible]—Value of Mosses.

a. They are a most beautiful ornament, and the work of framing and arranging them gives employment to a large number of persons.

b. Iceland mosses possess medicinal properties of great value.

c. Irish mosses possess nutritive qualities, and are used for food.

[illegible]—Name and describe some of the various kinds of Mosses, as:

a. Lichens.

b. Tree moss.

c. Rock moss.

d. Coral moss.

e. Fir moss.

f. Club moss.

PITY.

I.—Definition.

The feeling of compassion excited by the sight of ... helplessness, suffering, &c.

II.—Treatise.

a. Pity is a Christian impulse springing from ... holiest feelings of our hearts. We have ... ample of our Savior to bid us cherish it, ... counsel of His doctrines points it out as ... feeling.

b. Pity prompts us to:

1. Aid the suffering.
2. Nurse the sick.
3. Give to the poor of our own abundance ... spare them something from our slender ...
4. Console the afflicted.

c. Pity should be extended not only to the ... the sinner. No one can estimate the temptation ... of another, the suffering he may conceal, ... morse he may feel. Christ himself sets ... example of divine pity for sin, and enjoins ... remember our own failings before judging ... fellow-creatures.

d. Pity for the poor is also a divine teaching: ... told in Proverbs that: "He that hath pity ... the poor, lendeth to the Lord."

e. Every human being is liable at some time in ... to need the pity of his fellow-men.

1. Rich, he may become poor.
2. Strong, he may become crippled.
3. Young, he must become aged.
4. He may become blind, deaf, palsied, ...

If in his strength, health and pride, he turns ... fully from the sufferings of the weak, afflicted, ... poverty-stricken, he cannot expect, in his ... sorrows, the pity he refused to extend.

f. Pity is an attribute of manliness and strength as well as of gentleness and piety. We find authority in history that the bravest soldiers, the most world-renowned heroes, were tender-hearted, and extended compassion to the weak, wronged or suffering. Brave hearts are not cold, cruel hearts, but unite the tender compassion of the woman with the courage of the hero and warrior. Instances of this kind could be given from various authorities.

"The brave are ever tender,
And feel the miseries of suffering virtue."

[Martyn.

DANCING.

I.—Definition.

To ... in measured steps, to fast or slow music.

II.—Antiquity of Dancing.

a. Has existed from the earliest ages. Mentioned in various places in Scripture:

1. David danced before the ark.
2. The maidens of Silo were dancing when carried off by the tribes of Benjamin.

b. Mentioned in classic literature:

1. Aspasia taught Socrates to dance.
2. Lycurgus approved of dancing.
3. Plato mentions dancing with praise.
4. Cicero reproaches Gabinus for being too fond of dancing.

III.—Popularity of Dancing.

a. No part of the world known where dancing does not exist; in some countries as a recreation, in some as a national festival, and in others on sacred or even mournful occasions.

1. The Chinese have certain dances for each great public festival and occasion.
2. The American Indians have their "medicine dance," "war dance," &c.

b. In civilized countries dancing [illegible] recreation. The ballet, the [illegible] social party, the dancing school, [illegible] public and private gatherings [illegible] dancing.

IV.—National Dances characteristic to a great [illegible] National Peculiarities.

a. The slow Germans excel in the [illegible] Waltz.

b. The lively French excel in the Polka.

c. The Spanish peasantry give us the [illegible] elastic movements and graceful steps.

d. The dignified English walk through stately [illegible]

e. The Americans, whose nationality traces [illegible] European nations, import their dances, [illegible] Polkas, Quadrilles, Waltzes, and Spanish [illegible]

V.—Usefulness of Dancing.

a. Dancing is not only a graceful accomplishment, giving a pleasant charm to social gatherings, but it is also a healthful exercise, and in moderation imparts strength and elasticity to the [illegible] to the motions of the body, and ease to [illegible] of the young.

VI.—Dangers of Dancing.

a. Too great fondness for dancing is not to be [illegible] It takes time from more valuable [illegible] leads to late hours, too much excitement [illegible]

A SMILE.

I.—A Smile is to the Human Face what sunlight is to a Beautiful Landscape—it cheers, brightens and blesses all who feel its influence.

II.—To be really beautiful, a Smile must come to the Face direct from the impulse of the Heart; it must be suggested by kindly feeling, affection, or sympathy.

a. A smile that is forced is merely a painful distortion of the face.

b. A smile that comes from the desire to deceive is worse than a frown.

c. Smiling cannot be artificial. If it is an acquired grimace, it ceases to be a smile.

III.—Different kinds of Smiles.

a. The beautiful brightening of the eye and lip called forth by love, or the smile of affection.

1. The mother's smile.
2. The babe's smile.
3. The smile of old age.

b. The glad light of the eyes called forth by pleasure.

c. The gentle, peaceful brightness called forth by happiness and content.

d. The painful contortion of the face called the sarcastic smile.

e. The haughty curl of the lip called the proud smile.

f. The cruel expression called the bitter smile.

IV.—Power of a Smile.

a. A smile will cheer and warm the heart of the unhappy.

b. An encouraging smile will give new energy to the despondent.

c. A loving smile will win at once the heart of a little child.

d. Nothing will make home so winsome, bright, and beautiful, as smiling faces there.

V.—How to gain a Smiling Countenance.

a. Cultivate a contented spirit, and smiles of happiness will follow.

b. Banish fretfulness, and there will be no frowns to chase smiles away.

c. Look always for the "silver lining" to clouds, the bright side of the picture of life, and a cheerful smile will become habitual upon the face.

VI.—Compare the Face always brightened by a [illegible] the Face always darkened by a Frown.

a. One beautiful, the other painful.

b. One spreading an atmosphere of happiness, [illegible] shrouding all in gloom.

VII.—Smiles of Life.

a. The babe smiles in sleep.

b. The child smiles in its mother's face.

c. The youth smiles at the visions of hope.

d. The man smiles at the pleasures of memory.

e. The aged smile peacefully in the presence of [illegible]

"Triumphant smiles the victor brow,
Fanned by some angel's purple wing."

[illegible]

IS POVERTY A CURSE?

I.—Introduction.

In all ages, in every country, and under all circumstances, human nature craves the possession of comfort and [illegible] riches. The civilized wish for riches to gratify all the [illegible] an educated mind, or the vulgar ostentations of an ignorant [illegible] The savage who has most beads and feathers is [illegible] companions, and struts about with arrogance. Poverty, [illegible] the earliest ages, has been regarded as a misfortune [illegible] condition and a curse.

II.—Treatise.

a. In considering the question, "Is poverty a curse?" we will first consider what emotions [illegible] actual poverty would awaken in the [illegible] virtuous and ambitious man.

1. It would stimulate energy.
2. It would suggest industry.
3. It would excite hope.

b. He would consider that, in order to better [illegible] condition, he must observe the virtues [illegible]

1. Temperance.
2. Integrity.
3. Punctuality.
4. Application.

c. Necessity acts as a tonic upon a truly healthy mental and physical organization.

1. Bracing the body.
2. Stimulating the mental faculties.

d. Temporary deprivation teaches us to appreciate renewed blessing.

1. Pleasures earned are twice enjoyed—in anticipation and realization.
2. Luxuries that come but rarely, and at the price of hard labor, can never satiate.
3. Deprivation makes renewed enjoyment keener.

e. Poverty, and the consequent difficulty of procuring pleasure in this world, will often take our hearts away from worldly prospects to work for happiness and heaven.

f. The enervating effect of a life of luxury is daily proved around us all.

g. Distinguished men of all ages and of all countries, as a rule, are men who have struggled to eminence from conditions of comparative or positive poverty. Rarely are cases found where a child born in the lap of luxury, reared in wealth, distinguishes himself in manhood or age.

1. Columbus was the son of a poor wool-comber of Genoa.
2. Robert Burns was the son of a poor peasant of Scotland.
3. Stephen Girard, at twelve years of age, sailed from France to the West Indies as a cabin-boy.

[illegible]clusion.

[illegible] accepted as a dispensation of Providence, is not a [illegible] may be made a blessing. Work in youth will give [illegible] in age. Experience of poverty will teach us to be

dustry, we have earned the power to give from our ... worldly comforts.

"Be honest poverty thy boasted wealth;
So shall thy friendships be sincere, tho' few
So shall thy sleep be sound, thy waking ...

COMMON THINGS.

I.—What are Common Things?

a. "It is only a common thing!" will often fall ... lips in accents bordering upon contempt ... be common implied being vulgar and ... what things around us are most common ... most precious possessions.

1. Sunshine is common; rich and poor ... alike.
2. Rain is common; it needs no money ... chase a shower; the millionaire can not ... command it than the beggar.
3. Flowers, in beauty surpassing all ... are common.
4. Fruit, sweeter than man's rarest ... is common.

II.—Value of Common Things, compared with the ... Rare Things.

a. Iron is common; gold is rare; which could ... spare from daily life?

b. Glass is common; diamonds are rare; which ... contributes to human comfort?

c. Silk is rare; cotton is common; which could ... pense with most easily?

d. Bread is common; rich food is rare; could ... change one for the other?

... ON ... TAL ... BIE ... BR ... HAP ... S ... FRI

QUENTLY THAN RARE ONES.

a. Genius and content.

b. Talent and common sense.

... CLUSION.

... and art combined have produced wonderful and ... effects of light for the ball-rooms of the gay, the palaces ..., the homes of the opulent, the halls of festivity; but ... liant and beautiful is the sunshine that floods alike the ... of the poor peasant and the palace of the prince. The ... of the jeweler display flashing gems and costly orna- ... but in the meadow we find the humble violet, whose ... skilled lapidary can rival.

... and talent may illumine the minds of a few, and ... wonderful radiance; but the common attributes of ... good sense, cheerfulness and kindness, will contribute ... the universal happiness of life than the fiery beauties of ... talent.

..., not contempt, to common things.

COFFEE.

... TION.

... ry of a tree of the genus Coffea.

... FROM WHICH COFFEE IS OBTAINED.

a. The coffee plant grows in Arabia, Persia, and Southern America. It will grow to the height of sixteen feet, but the plants are generally stinted to four or five feet, for convenience in gathering.

b. Description of the plant:

1. Upright stem with light brown bark.
2. Horizontal branches crossing each other, and forming a sort of pyramid.
3. Flowers grow in clusters at the base of the leaves. Very fragrant, and pure white.
4. Berries grow in clusters along the branches, under the axils of the leaves.

III.—HISTORY OF COFFEE.

a. Persia claims the first use of coffee.

b. In 1652 brought by Thevenot into France.

c. Presented to Louis XIV by the Sultan of [illegible].

d. Turkish legend asserts that a sheep-tender [illegible] the stimulating effect of the berries upon [illegible] and so introduced the use amongst the [illegible].

e. In 1720 coffee was introduced into the [illegible] by a sea captain who was entrusted with [illegible] roots from the Jardin des Plantes, to [illegible] Martinique. The voyage being a long [illegible] supply of water ran short, and two of [illegible] died. The third one was kept alive [illegible] captain's own ration of water, and from [illegible] was obtained to start the growth of coffee in Martinique.

IV.—COUNTRIES FROM WHICH COFFEE IS OBTAINED.

a. The best coffee is Mocha, from Arabia Felix.

b. Java produces a fine coffee.

c. Bourbon, Rio Janeiro, West Indies, &c.

V.—VALUE OF COFFEE.

a. Forms an important article of commerce.

b. Employs large numbers of people in the [illegible] of the plant, gathering of the berries, [illegible] the coffee.

c. It is a nutritious, stimulating, and pleasant [illegible].

d. To the soldier it is of inestimable value.

VI.—COFFEE IS IN USE IN ALMOST ALL PARTS OF THE [illegible]. TURKEY CONSUMES IMMENSE QUANTITIES. FRANCE AND [illegible] MANY USE IT FREELY, BUT NEXT TO TURKEY, THE UNITED STATES USES IT MOST FREELY.

VII.—MANY OBJECT TO THE USE OF COFFEE; BUT [illegible] OTHER ARTICLES OF FOOD, IT SUITS SOME CONSTITUTIONS [illegible] DOES NOT SUIT OTHERS.

When Voltaire was told that it was a slow poison, he [illegible] that it must be very slow, as it had been over seventy years [illegible] ing him.

ABSENT FRIENDS

INTRODUCTION.

In the world of change, every one is called upon to feel the pain of separation from friends endeared by association or acts [illegible]. The most affectionate are severed by circumstances, placing the width of the ocean between them.

DISCUSSION.

1. Affection is kept warm by kind remembrance.
2. Tender recollection will dwell upon words spoken by the absent, and the memory of their acts will be cherished with pleasant recollections.
3. Their return to us, or our joining them, will be anticipated with delight.
4. The circumstances under which separation took place will seriously affect our thoughts.
   1. Parting in anger. Time heals rage.
   2. Parting in affection. Time increases love.
   3. Parting in sorrow. Anticipated joy of meeting again.
5. Separation by death.
   1. Memory of friends becomes then a holy and pleasant duty.
   2. Faults are forgotten when the grave closes over them.
   3. Virtues are remembered with reverence when associated with death.
   4. But few homes are without their unforgotten dead, whose memory is associated with some spot or hour.
6. Compare the pain of parting and the pleasure of meeting.
   1. After a journey.
   2. After years of separation.
   3. Hope of reunion in another world.

"The joys of meeting pay the pangs of absence;
Else who could bear it?" [ROWE.

NEWSPAPERS.

I.—Definition.

A sheet of paper printed and distributed at regular ... for conveying intelligence of public passing events, ... tisements, legislative actions, public documents, and ... ter as interests the community at large.

II.—Information obtained from Newspapers.

a. Varied in character.
b. Generally reliable.
c. New and interesting.

III.—Old Newspapers.

a. Often valuable as a reference for past ... &c.
b. Items overlooked in a first careless perus... interesting when glancing again over old ...
c. Met abroad, an old newspaper from home ... face of an old friend.

IV.—Value of Newspapers.

a. Aid in conversation.
b. Assist in acquiring a correct knowledge of ... ing world and transpiring events.
c. Complete history of the day in contemporary ...
d. Keep alive our sympathies with our fellow ...
e. Warn us against frauds, swindling, and ... whose detection is published daily.
f. Give us useful information regarding ... science, utility, &c.

V.—Give your own views of the Moral, Religious ... litical importance of Newspapers—their ... upon Public Questions; their influence in ...

VI.—When unobtainable, Newspapers are missed ... tives or dear friends; the eagerness to obtain ... pers is always observable in those who are ... reach of mail communication, travelers, and ...

WANT OF OCCUPATION.

...ness depresses the Mind.

a. It occasions remorse by driving us to vices in pursuit of mere pleasure.
b. It occasions weariness.
c. It enfeebles the intellectual powers.

...ness causes Illness.

a. By depriving the body of exercise.
b. By destroying the appetite.
c. By enfeebling the physical powers.

...ring from Business, by depriving a man of customary Occupation, causes him to become ill, fretful and discontented, where, if he had continued his daily ..., he would have preserved both health and spirits.

...e idea of Rest often a mistaken one

...mples.

a. A sea captain on a farm.
b. An active city merchant retiring to country life.
c. Youth spent in amassing wealth for old age to spend.

...eral Remarks.

a. The restlessness of unimpaired energy in an idle life.
b. Diseases of the brain often caused by want of occupation.

RECREATION NECESSARY?

...ecessity of occasional Relaxation a self-evident fact.

a. Nature calls for it.
b. Incessant work causes illness.
c. Incessant mental application produces insanity.
d. Even the most unhappy crave it.
e. Natural impulses demand it.

TRUE RELIGION.

THE FINE ARTS.

IV. [illegible] OMI [illegible] FAMOUS AL[illegible] OF [illegible]

a. Michael Angelo, Raphael, &c.

b. Beethoven, Bach, &c.

V.—MENTION SOME FAMOUS WORKS OF ART.

a. Apollo Belvidere, &c.

VI.—TRACE, AS FAR AS YOU CAN, THE PROGRESS OF THE [illegible] IN YOUR OWN CITY, STATE, AND COUNTRY.

MEMORIALS.

I.—FROM THE EARLIEST AGE MEMORY HAS POWER AND [illegible]

a. The babe remembers its mother's face.

b. The child has memory for a dead pet.

c. The youth has memory for dead friends.

II.—THE SECRET MEMORIALS OF ALL HEARTS.

a. Every heart cherishes some memorial.

b. Of dead relatives.

c. Of absent friends.

III.—VARIOUS MEMORIAL OBJECTS.

a. Portraits the most valuable.

b. Hair cherished for a life-time.

c. The little shoes of a dead child.

d. The flowers taken from a coffin.

IV.—CAREFULLY CHERISHED THROUGH LIFE.

a. Name instances where such memorials as [illegible] hair or jewelry, worn by the dead, are [illegible] treasured possessions.

b. Relate any instance you may recall from [illegible] experience.

V.—USES OF MEMORIALS.

a. To keep the "memory green."

b. As heirlooms or relics.

VI.—GENERAL REMARKS ON MEMORIALS.

a. Love dictates their preservation, yet [illegible] should prevent the over-indulgence [illegible] memories.

WORDS OF PRAISE.

[illegible]TION.

[illegible]raise, not flattery, but warm, true appreciation of [illegible]torious, are too seldom the reward of earnest, pains-[illegible]stry. Flattery does harm—stimulates vanity and [illegible]healthy tone to the mind; but flattery and praise are [illegible] as falsehood and truth.

[illegible].

Why is praise given? To make happy the heart of one striving to do what is right.

Praise, therefore, returns to you again; for just in proportion to the effort to increase the happiness of others, is our own happiness increased.

Kindness and good-will dictate words of commendation, and these will fill any home with a moral sunshine.

Simply approving of the merit of another is not enough; you must speak of it. The gold of kindly feeling is of no value so long as it is hidden in the mine. It must be coined into bright, loving words, to give happiness to the hearer. Silent appreciation is very well, but words of kindly praise are better.

Words of praise stimulate an ambition to deserve still further commendation. "If I have done so well, I may yet do better," will be the answer given them in the heart of the hearer.

Words of praise encourage timid and cheer the despondent. A labor that has been accomplished under discouraging circumstances will often look dull and valueless, but a few words of kindly commendation will brighten it, and make it seem of far greater worth.

[illegible].

[illegible]se, when deserved, are a reward for well doing, [illegible] good deeds, an encouragement to the timid, a

comfort to the despondent, and should be scattered freely as
sunbeams. They make home bright, gladden the heart, and
a sure method of inspiring happiness. While we praise, we
avoid flattery, which is falsehood, not the well-earned reward
merit.

"Who would ever care to do brave deed,
Or strive in virtue others to excel,
If none should yield him his deserved meed,
Due praise, that is the spur of doing well?
For if good were not praised more than ill,
None would choose goodness of his own free will."

[Spenser.

COURTESY AT HOME.

I.—Courtesy is that delicate attention to the feelings of others that leads us to avoid any act or deed that can cause them pain or inconvenience—to give to others the kindly care that will add in every way to their comfort and happiness, and keep all around us in a state of pleasant feeling. The foundation of Courtesy is unselfishness and the desire to please.

Where can its influence be more grateful and more beautiful than at home. Who can so well appreciate the pleasures of courtesy as those with whom we are in daily intercourse.

II.—Consider the charm that would be diffused in our homes, if every member made it a rule to observe all the kindly Courtesies of life, making the same effort to be agreeable to each other, as they would feel bound to make in a social circle of friends or acquaintances.

III.—Many persons who are the very pink of politeness in company, at home are petulant, rude and tyrannical, keeping the atmosphere that should be most serene clouded and dull; carrying the face that beams with smiles outside, gloomy or indifferent inside; giving abroad Smiles and Courtesy, and carrying Gloom and Rudeness home to greet those who are dearest to them.

I.—Describe the entrance of a stranger into a sitting-room that has been the scene of a domestic quarrel.

a. The smiles that succeed frowns.
b. The ready attention to the comfort of the visitor.
c. Selfishness more powerful than love.

II.—It is not enough to refrain from actual unkindness or gloom; real kindness and cheerfulness must be exerted, to make our homes what they should be—the brightest spots on earth.

The man who will carry a costly bouquet to a mere acquaintance, and allow his sister to move a heavy piece of furniture unaided, is not a true gentleman, if his manners abroad are the most polished in the world.

The talents or accomplishments that will charm a circle of friends, will surely make home happier if displayed there.

I.—What is Courtesy at Home?

It is the true, inborn politeness of heart, that will make a man carry to his mother the book she has expressed a desire to read, offer his sister to a pleasant walk or drive, play for an hour with the little ones, assist his younger brother with a difficult lesson, watch the plates at table to supply them with what is within his reach, and refrain from any rudeness, sarcasm or impurity, that can wound or annoy others.

II.—Conclusion.

Happy is the home where selfishness is not allowed to enter, and where gentle, forbearing courtesy is the rule of all, where the happiness of all is the consideration of each one.

There the father enters to find his coming expected with loving welcome, to give his praise for meritorious acts or words, and receive the respectful affection of his children. There the mother rests from weary work in the active willingness of her children to share her burdens. There sisters and brothers unite in loving emulation, to win the smile of their parents, to make each other happy by loving words and thoughtful acts.

"The mild forbearance at a brother's fault,
The angry word suppressed, the taunting thought
Subduing and subdued, the petty strife
Which clouds the colors of domestic life;

The sober comfort, all the peace that s
From the large aggregate of little thing
On these small cares of daughter, wife, or
The utmost sacred joys of home depend.

RAIN.

I.—Definition.

Water falling in drops, which differ from mist, in b
ly visible, and from fog, by falling instead of rema
in the air.

II.—Causes of Rain.

a. Difference of temperature in the same
b. Uniform temperature, the water evap
cause it to be absorbed into vapor
was saturated, and we would live in
and mist, without snow or rain.
c. In cold countries, the absorbing po
mosphere is greater than in warm,
the height from the earth, the grea
condensation. Hence we find a g
of rain and snow in cold countries,
snow on the mountains.
d. When the air is filled with vapor from
evaporation, a sudden rush of cold
from above will reduce the tempera
the power of the atmosphere to r
form clouds, and rain follows.

III.—Rain is condensed, cooled vapor, presse
mosphere like water from a sponge.

IV.—Value of Rain.

a. It waters the earth, increasing fertil
air, and providing water for the use
man.
b. All nature revives after a rain-storm,
powers of usefulness.

... continued drought is one of the greatest misfortunes that can befall a farmer. Cattle suffer and die, vegetation languishes and is destroyed, and disease is generated and spread. How gratefully, after such a season, we watch the gathering clouds and greet the falling rain.

"When the black'ng clouds in sprinkling showers
Distill, from the high summits down the rain
Runs trickling, with the fertile moisture cheer'd,
The orchards smile, joyous the farmers see
Their thriving plants, and bless the heavenly dew."

[Phillips.

THE MARCH OF DEATH.

Introduction.

The march of Death is relentless, universal; none can escape; none is safe from the quiet footsteps that leave desolation

I. Death at sea.
1. The waters receive the cold, still form, that left the shore full of life and hope of meeting friends across the ocean.
2. The waves close over the still living forms that cry and pray, as the wrecked vessel sinks down to destruction.

II. Death at home.
1. Surrounded by loving friends.
2. In youth's bright hour.
3. In the blessed peace of an old age following a well-spent life.

III. Death in infancy.
1. Spared all life's sorrows.
2. Innocent, pure and holy.

IV. Death abroad.
1. Lonely and desolate.
2. The news carried across the sea to mourning friends.

e. Sudden death.
   1. In travel.
   2. By disease.
   3. A fall, sunstroke, &c.
f. The sailor's death.
g. Death on the battle-field.
h. Death in the hospital.

III.—Conclusion.

Whatever of evil we may escape in life, whatever we may miss, one lot awaits all mankind that he [illegible]. We must all yield to the march of Death. We [illegible] way for the conquering warrior who steadily advances us, every day drawing us onward to the inevitable end.

He may come quickly, snatching us from the [illegible].

He may come in hours of deepest joy—to the [illegible] the altar, to the mother caressing her first-born, to [illegible] who has touched Fame's golden circlet.

He may come in our deepest anguish—taking the [illegible] contemplating her husband's corpse; the child upon [illegible] father's bosom; the wretch who has lost all hope of [illegible].

He may claim the philanthropist with his hands [illegible] merciful gifts: he may strike down the murderous [illegible] victim.

No age will save us, no place will hide us, when [illegible].

Let us then so live that the grim monarch will [illegible] our truest friend, that he will but unbar for us the [illegible] ing to a glorious immortality.

"Death's but a path that must be trod,
If ever man would pass to God."

GROWING OLD.

I.—Introduction.

Youth must yield to the inevitable march of Time, [illegible] as our pulses beat with life, so surely we must change [illegible] Nature and grow old.

a. Some will give up their youth at an early [illegible] heart and mind grow old while the [illegible] bright, and the cheeks still round and [illegible]

[illegible] will retain the youth of heart when the [illegible] is silvered and the form weak and decrepit.

[illegible]

[illegible]wing old is in a great measure dependent upon [illegible]ourselves, our own hearts, and our own lives.

1. The heart is young when we can still love the beauties of Nature, love the sweetness of social intercourse, and sympathize with the joys of youth, even if we have numbered our full complement of years, and are nearing our immortal home.

The mind is young at ninety years of age, if we still walk in the paths of wisdom, cull the flowers of poetry, and find new charms and beauties in study.

3. The soul does not grow old that is ever turning to the Heavenly Father for draughts of Faith, Hope, and Charity; that lives in purity and looks forward to immortality.

4. The body must submit to the inevitable law of decay, but the power to keep our energies strong depends greatly upon our temperate lives, good habits, and care of our health.

[illegible].

[illegible] grow old, but we may keep mind, heart, and soul [illegible]ght, our body strong and our head clear, if we re[illegible] with the laws of health, wisdom, and religion.

[illegible] thus describes the man who grows old gracefully:

"Though old, he still retained
His manly sense and energy of mind.
Virtuous and wise he was, but not severe;
He still remembered that he once was young."

THORNS.

[illegible]

[illegible] sharp woody shoot from the stem of a tree or shrub.

[illegible] annoyance.

II.—THORNS VEGETABLE AND THORNS MENTAL.

a. The prickles that warn us to handle [illegible] of the loveliest rose, compared to the temper that often disfigures the human face.

III.—WHAT ARE THE THORNS THAT STING MOST SEVERELY ON LIFE'S JOURNEY?

a. Ill temper.
b. Debt.
c. Sulkiness.
d. Discontent.
e. Malice, &c.

IV.—COMPARE THE THORNS OF FLOWERS TO THE THORNS OF LIFE.

a. Walking in a beautiful garden and trying to gather sweet flowers, and finding [illegible] wounded by thorns.

b. Visiting in a home where smiling faces [illegible] and words of welcome, cover up domestic [illegible] temper and bitter feelings.

SUMMER BREEZES.

I.—IN THE HEAT OF SUMMER THE GENTLE INFLUENCE OF THE WHISPERING BREEZE IS OF PRICELESS VALUE.

a. It comes to the sick room, fluttering [illegible] of pain, cooling the fevered brow, and [illegible] thoughts of rest and peace.

b. It comes to the laboring man who [illegible] earn an honest livelihood, and gives [illegible] strength and refreshment.

c. It comes to the student bending in his [illegible] over the words of wisdom, and clears his [illegible] renewed search.

d. When the burning sun is pouring fierce [illegible] field and flower—when the cattle stand [illegible]

[illegible] faints beneath the heat—see how the summer [illegible] brightens and refreshes all.

1. Kissing the flowers.
2. Bending the waving grass.
3. Cooling the cattle.
4. Reviving man.

[illegible] BREEZES BRING MUSIC.

[illegible] amongst the trees.
[illegible] over the waters.

[illegible] BREEZES BRING PERFUME.

[illegible] from the spicy pine trees.
[illegible] from the violet beds.
[illegible] from the sea-shore.

[illegible] BREEZES ARE GOD'S OWN GIFT TO MAN, TO TEMPER [illegible] BURNING HEAT, REFRESH AND COMFORT HIM.

[illegible] THE COOLING BREEZE OF A HOT DAY TO THE IN- [illegible] OF A RELIGIOUS IMPRESSION UPON A SINFUL HEART.

[illegible] Reviving and comforting.
[illegible] Bringing hope and promise.

[illegible]THING NEW UNDER THE SUN.

[illegible]TION.

[illegible] is one of the most ancient attributes of the human [illegible] From the days of Adam, man has exercised the inventive [illegible] and it is interesting to trace back the antiquity of in- [illegible]ful devices for benefiting mankind.

[illegible] ANCIENT INVENTIONS.

[illegible] Five hundred years before the Christian era Xenophon mentions beer, and if we are to believe antiquaries, Noah was the inventor of wine.

[illegible] Backgammon is said to have been invented by Palamedes, 1200 B. C.

[illegible] Six hundred years before Christ, Tarquin erected the first theatre.

d. Musical instruments are of great

1. The cymbal, lute, harp and
tioned fifteen hundred
2. Hyagintis invented the
3. Archimedes invented the

e. Useful articles.

1. Glass and crockery were
teen hundred years before
2. Sun-dials and water-clocks
nearly two hundred years
3. Abarcharsis invented bellows
4. Bricks were made two
the Christian era.
5. The compass was in use
6. Talus invented the lathe

f. Arts and sciences.

1. Astronomy was known
2. Sculpture existed 2100 B. C.
3. Painting was an art 2000 B. C.
4. Geometry was known
5. Poetry was written 2000 B. C.
6. Philosophy is as old as the
7. Nero played upon the bag-pipe.
8. Surgery was practiced 2200 B. C.
9. Chemistry was known two
fore Christ.

g. Compare some of the antique
modern conveniences for the same
1. The sun-dial and the clock.

ALARM.

I.—DEFINITION.

a. Warning of approaching danger,
own inward instinct.

b. Terror felt in the prospect of danger.

sensations occasioned by alarm are as various as the causes which give rise to them.

1. Alarm excited by a cry of fire instantly suggests escape from the danger.
2. Alarm excited by the cries of a child excite the desire to run to its relief.
3. Alarm excited by the prospect of an invasion by an enemy suggests martial ideas, and turns quiet citizens into soldiers.

agencies which cause alarm.

1. Guilt keeps the heart ever alarmed for fear of discovery.
2. The sudden discovery of a snake in a summer's walk.
3. The pilot's cry of "breakers ahead."
4. The sudden plunging of a vicious horse.
5. The unusual absence of a punctual friend, &c.

What is alarm to mankind? The signal gun of the mind, announcing danger.

1. To the soldier it is but a spur to daring.
2. To the mother it is a call for her protecting arm.
2. To the miser it is the haunting fear of a life; a mouse will waken it in his breast, if his treasure is near the sound he hears.
4. The sailor's wife sees it in the clouds, and hears it in the whistling wind.
5. The physician sees it in the sunken eyes and pallid cheeks of a patient.

CONCLUSION.

condition of life is free from the visitations of alarm. may bring us some cause for its awakening, and no exist without it. It is not fear; we may be greatly yet know no craven shrinking from danger. The fire- feel alarm when he sees a human figure in a burning

building, but he will know no fear as he rushes through the flames to save a life. The soldier is alarmed at the approach of the enemy in the still night-watches, but he knows no fear as he rouses the sleeping camp to resist the invasion.

Gray describes the difference between fear and alarm, in the lines:

"Stout Glo'ster stood aghast in speechless trance;
'To arms!' cried Mortimer, and couched his quivering lance.

PRECIOUS STONES.

I.—DIAMONDS ARE THE MOST PRECIOUS OF ALL OUR GEMS. THEY YET RESOLVE THEMSELVES INTO PURE CARBON. TO THE EYE FROM WHICH IT SPRANG IT BEARS THE RELATION OF THE BUTTERFLY TO THE CATERPILLAR.

a. Characteristics of the diamond.
   1. Purity; it is like a drop of sparkling water in its pellucid brightness.
   2. Brilliancy; it is like the sunbeam in its light.
   3. Hardness; nothing will cut a diamond but another diamond.
   4. Combustibility; in a certain heat it will burn away very gradually.

II.—RUBIES RANK NEXT TO DIAMONDS IN VALUE. THEY ARE MERE PIECES OF ALUMINA, AND ARE FORMED OF THE ARGILLACEOUS EARTH THAT MAKES THE POTTER'S CLAY.

a. Varieties of ruby.
   1. Oriental, or corundum.
   2. Spinel. Balas ruby one of the varieties.

b. Characteristics of the ruby.
   1. Hardness; next the diamond.
   2. Brilliancy.
   3. Bright red color.

SAPPHIRE IS ANOTHER OF THE PRECIOUS STONES, RARE AND BEAUTIFUL.

a. Description of Sapphire.
   1. An alumina of a beautiful blue color.
   2. Found in crystals of different sizes and shapes.
   3. To every one hundred grains of the sapphire, ninety-two are pure alumina, with one grain of iron to form the glorious blue light in the heart.

TOPAZ.

a. Characteristics of Topaz.
   1. Yellowish in color.
   2. Pellucid.
   3. Composed of silica, alumina, and fluoric acid.

AMETHYST.

a. Description of Amethyst.
   1. Species of quartz.
   2. Bluish violet in color.
   3. Crystal of various sizes and shapes.

OPAL.

a. Varieties of Opal.
   1. Precious opal.
   2. Fire opal.
   3. Common opal.

b. Description of Opal.
   1. In a pure opal ninety hundredths are silica, the remainder water. It is the water which gives the gem its beauty.
   2. The precious opal is very clear, and of beautifully delicate tints; the fire opal is not so transparent, and the colors approach those of flame; the common opal is milky in appearance, and nearly opaque.

EMERALD.

a. Description of Emerald.
   1. A mineral of great hardness.
   2. Green in color.
   3. Composed of silica, alumina and glucina.

VIII.—Turquoise.

Phosphate of alumina and copper.

IX.—Give Descriptions as nearly as possible, of

a. Lapis lazuli.
b. Hyacinth.
c. Garnet.
d. Jasper.
e. Beryl.

X.—Precious Stones were held to be of great value in the earliest ages of the world.

a. Mentioned in Scripture.
b. Mentioned in classic literature.

XI.—Countries from which we obtain Precious Stones.

a. Diamonds from India, &c.
b. Topaz from Arabia.
c. Rubies from Asia.

XII.—Uses of Precious Stones.

a. As an article of merchandise.
b. As a means of industry.
c. As ornaments.
d. As tools—the diamond for cutting glass.

XIII.—Name some of the most valuable Precious Stones in Modern Times.

The Koh-i-noor diamond.
The Regent of France.
The Sancy Diamond.
The Eugenie Brilliant.

THE ARMADILLO.

I.—Class of Animals to which the Armadillo belongs.

a. The Linnæan Genus Desypus.

II.—Country.

a. Peculiar to South America.

Appearance.

1. Covered with a hard bony shell.
2. Shell movable, except on the forehead, shoulders and haunches.
3. Belts of shell connected by a membrane, enabling the armadillo to curl himself up like a hedge-hog.
4. Size, about three feet in length without the tail.
5. Have only molar teeth.

Habits.

1. Burrow in the earth, where they lie during the day-time, seldom going out except at night.
2. When attacked, roll themselves into balls, presenting a hard armor to the enemy.
3. Inoffensive.

Food.

1. Fruits, roots, insects, and sometimes flesh.

Name.

Portuguese name—Encubesto.
Brazilian name—Taton.

Use of the Armadillo.

The flesh is delicate food.

LETTERS.

1. To be determined in a great measure by the degree of intimacy between the correspondents, or the subject of the letter.
   1. To superiors, respectful.
   2. To inferiors, courteous.
   3. To intimate friends, cordial, vivacious or serious according to the subject.
   4. To relatives, affectionate.
   5. To acquaintances, formal.
   6. Ease of style very desirable.

II [illegible]OMP[illegible]ON.

a. Date.
b. Complimentary address.
c. Body of the letter.
d. Complimentary closing.
e. Signature.
f. Superscription.

III.—Postscripts.

a. Short sentences added to the letter [illegible] and signed.
b. Better avoided, by recollecting all [illegible] before signing.

IV.—Spelling and Grammatical Correctness.

a. Importance of both.
b. A good education necessary to [illegible]

V.—Capitals and Punctuation.

a. How these are to be used.

VI.—Neatness.

a. Its importance in the appearance of a letter.

LETTER ON BUSINESS.

I.—Subject.

a. James sends his friend in the city the [illegible] chase for him a set of drawing [illegible]

II.—Letter.

a. Date.
b. Address, and words of compliment.
c. Names the articles required, the place [illegible] likely to be found.
d. Mentions the impossibility of procuring [illegible] quires near his home.

e. Thanks his friend for his care to execute [illegible] commissions for him, and hopes it may at some time be in his power to return the favor.
f. Inquiries for his friend's health and welfare.
g. Complimentary close.
h. Signature.

LETTER SEEKING EMPLOYMENT.

I.

a. The writer wishes a situation as clerk, and answers an advertisement.

II.

a. Date.
b. Address.
c. States in what paper and at what date he has seen the advertisement.
d. States his own qualification for the position, experience, &c.
e. Refers him to former employers, or friends, for a character.
f. Complimentary close.
g. Signature.

LETTER OF FRIENDSHIP.

I.

a. Having left home for a short journey, A—— writes to B——.

II.

a. Gives description of the journey, incidents, and present locality.
b. The regret that the friend who would appreciate the scenery and pleasure of the trip cannot share it.
c. The anticipated return home.
d. Inquires personally regarding the friend's health, employments, and any subject of mutual interest.

PATRIOTISM.

I.—Introduction.

a. True patriotism is that pure love of [country] which leads us to make any personal sacrifice [for its] welfare, to offer our lives in its service, [to feel] ourselves but mere units compared with [the] whole we call our country.

b. True patriotism desires the utmost [good] of the country.

c. True patriotism will accept no public [office] satisfied that the administration under [its] control will be for the public good.

d. True patriotism will desire to see all public [offices] filled by the men who hold the good of the [country] at heart.

II.—False Patriotism.

a. Will peril the destruction of the entire [country] to advance personal ambition and aims.

b. Will seek office entirely for private interest.

c. Will accept bribery to peril public good.

d. Will suffer party spirit to take precedence [of] interest.

III.—Love of Country.

a. One of the noblest impulses of our hearts.

b. Next to love of God.

c. Self-sacrificing.

IV.—Great Men of the past who have been [famous] for Patriotism.

a. Augustus.

b. Curtius.

c. Junius Brutus.

V.—Great Men of our own Country distinguished for Patriotism.

a. George Washington.

b. Abraham Lincoln.

c. Name others, with a sketch of the action or actions that proved them true patriots.

[Other] Patriots of other Countries of all Ages.

a. William Tell.

b. Name others.

[Patri]otic Women.

a. Joan of Arc.

b. Moll Pitcher.

c. Name others.

[Name] some great Patriots of different Professions.

a. Patriotic soldiers.

b. Patriotic sailors.

c. Patriotic statesmen.

d. Patriotic rulers.

e. Patriotic merchants, &c.

[Give] some instances of Patriots who have given their Lives for Love of Country.

a. Cato, who committed suicide rather than survive the downfall of the Roman Republic.

b. Andrew Hofer, the hero martyr of Tyrol.

c. Name others who have died in prison, on the battle-field, or on the scaffold, for their patriotism.

[Patri]otism may be classed as the purest impulse of the [human] heart, ranking next to Religion, and founded [on] the principles of Justice, and the highest Virtue. [Patriots] are good men, as a rule, being courageous, [honora]ble, and self-sacrificing.

[We] all Americans should be true Patriots.

a. It is the only country where true freedom for all exists.

b. The national institutions are such as to excite a feeling of pride in the hearts of all lovers of liberty.

a. The history of the world cannot produce a [illegible] list of patriots than those who rescued the [illegible] colonies from tyranny, and led the way to [illegible] dom and prosperity.

d. No other country can rival us in extent of [illegible] just laws, ingenuity of inventions, and [illegible] liberty.

"Still one great clime, in full and free defiance,
Yet rears her crest, unconquered and sublime,
Above the far Atlantic. She has taught
Her Esau brethren that the haughty flag,
The floating 'fence of Albion's feeble crag,
May strike, to those whose right red hands have [illegible]
Rights cheaply earned with blood. [illegible]

JOAN OF ARC.

I.—Birthplace.

a. Village of Domrenie, on the borders of [illegible] France, in 1410.

II.—Early Life.

a. Poor, and inured to a life of servitude.
b. Acquired her equestrian skill by riding [illegible] water.
c. Piously educated.
d. At thirteen began to have visions, and to be [illegible] of her mission for the delivery of France.

III.—Condition of France in 1428.

a. Orleans besieged by the English, allied with [illegible] gundians.
b. Charles VII assembling the deputies of the [illegible] towns still under his control, to deliberate [illegible] the threatened defeat and ruin, at Chinon.

IV.—Public Life of Joan of Arc.

a. Presents herself at Vaucouleurs, to Baudricourt, [illegible] governor, and demands to be taken to the [illegible] court.
b. Dangers threatened and difficulties urged in vain.
c. Arrives at Chinon, and is placed at the head of the army.
d. Enthusiasm of the troops. Joan at the head, in armor, her ringlets under her hemlet, and the sword of St. Catherine in her hand.
e. Enters the city of Orleans, April 29th, 1429.
f. Victory.
g. Charles VII conducted to Rheims, and crowned, July 17th, 1429.
h. Joan wishes to return to Lorraine.
i. Persuaded to remain.
j. Taken prisoner by the English at Compeigne, May 24th, 1430.
k. Trial and condemnation.
l. Execution. Burnt alive at Rouen, May 31st, 1431.

[illegible]haracter and Influence of Joan of Arc.

a. Her piety.
b. Enthusiasm.
c. Troops followed her with enthusiasm.
d. Never shed blood with her own hand.
e. Dying predictions with regard to the expulsion of the English from France all fulfilled.

[illegible]he real Name said to be:

a. Jeanne Darc—not Joan D'Arc.

[illegible]ATIONAL INSTITUTIONS.

[illegible]finition.

a. National institutions are those laws and regulations of a country, which are established for the protection and prosperity of all, individually and collectively; for the instruction of youth, the benefit of the weak; the prevention of crime, and the encouragement of fine arts, religion, virtue, and all that adds to national honor and prosperity.

[redacted] OBJECT OF NATIONAL INSTITUTIONS.

a. Mutual protection.
b. Security of property.
c. Safety of person.
d. Diffusion of knowledge.
e. Advance of commerce.
f. Advance of science.
g. Advance of art.

III.—HOW THESE OBJECTS ARE ACCOMPLISHED.

a. Mutual protection is ensured by the laws which regulate society, prevent and punish crime.

b. Security of property is ensured by the [illegible] police forces, courts, and the penalties [illegible] the commission of burglary and larceny.

c. Safety of person is secured by the [illegible] murder or violence.

d. Diffusion of knowledge is accomplished [illegible] tablishment of public schools, colleges [illegible] naries; by lectures, concerts, exhibitions [illegible] kinds.

e. Advance of commerce is gained by the [illegible] of laws protecting the mercantile interests [illegible] community.

f. Advance of science is encouraged by the [illegible] offered to inventions, discoveries, and [illegible] research of all kinds; by the laws [illegible] patents, and acts to promote public [illegible] work.

g. Advance of art is encouraged by pictures [illegible] concert rooms, and other public places [illegible] fine arts are exhibited and encouraged.

IV.—SOME OF THE MOST PROMINENT MEANS OF [illegible] ADVANTAGES OF NATIONAL INSTITUTIONS.

a. The public press.
b. Public speakers.
c. Public libraries.

[redacted] IS NECESSARY FOR THE SUPPORT OF NATIONAL IN-STITUTIONS?

a. Money; hence we have taxation.
b. Public spirit.
c. A standing army.
d. A trained militia.
e. Civil law.

CONCLUSION.

[illegible] national institutions, ably supported and encouraged [illegible] individuals, committees and public bodies, countries would [illegible] scenes of perpetual confusion, anarchy and rebellion. No [illegible] could exist where crime could riot unchecked; no safety [illegible] possible where no laws were recognized. Ignorance [illegible] must follow the downfall of national institutions in any [illegible] at any age. Upon such downfall are founded the revo- [illegible] of the world. The destruction of national institutions [illegible] oppression and wrong has preceded the revolutions [illegible] brighter national prosperity; the downfall of institu- [illegible] and order has preceded bloody and disastrous re- [illegible] The strongest bulwark of national institutions lies in [illegible] and power of the civil law, a terror only to ill-doers.

"The good need fear no law;
It is his safety, and the bad man's awe."

THE MORNING HOURS.

[illegible] IS THE TIME WHEN ALL THE ENERGY IS RENEWED, [illegible] STRENGTH INCREASED, AND THE BRAIN ACTIVE, IF WE [illegible] OBEYED THE LAWS OF NATURE BY TAKING REFRESHING [illegible] IN THE HOURS OF DARKNESS.

[illegible] IS PROLONGED BY WAKING AND RISING IN THE EARLY [illegible] HOURS. IT IS A FALLACY TO SUPPOSE THAT THE [illegible] TIME IS GAINED BY WORKING LATE IN THE EVENING. [illegible] NOT SO. ONE HOUR'S WORK IN THE MORNING IS WORTH [illegible] IN THE EVENING.

III.—Usefulness of the Morning Hours.—

a. Early rising is healthy; the body will gain [illegible] and vigor where it is cultivated as a daily [illegible]

b. Early rising strengthens and refreshes the [illegible] is capable of far greater exertion during [illegible] six hours of the day than the following [illegible]

c. Early rising increases wealth; the mechanic, [illegible] and laborer, are on the alert early in the [illegible] the master's eye is their greatest stimulus [illegible] tion.

d. Early rising increases happiness; sorrows [illegible] that seem insupportable in the dreary night [illegible] are lightened and often vanish entirely in the [illegible] of the morning sun.

IV.—Pleasures of the Morning Hours.

a. All nature is fresh and beautiful. The [illegible] of the day have not yet commenced.

b. The rising sun is one of the most superb [illegible] Nature.

c. The bright dew-drops upon grass, trees, and [illegible] can never be seen but in the morning.

d. The morning air is the purest of the day.

e. Birds and flowers seem to greet the morning [illegible] with their sweetest songs and fragrance.

V.—Conclusion.

The most valuable and beautiful hours of the day [illegible] morning hours, when all Nature wakes to new life, [illegible] should also commence his day of labor. They are [illegible] healthy, the most beautiful, the most precious in every [illegible]

"But who the melodies of morn can tell?
The wild brook babbling down the mountain's side;
The lowing herd; the sheepfold's simple bell;
The pipe of early shepherd, dim descried
In the lone valley, echoing far and wide
The clamorous horn along the cliffs above;
The hollow murmur of the ocean tide;
The hum of bees, the linnet's lay of love,
And the full choir that wakes the universal grove."

CEDARS OF LEBANON.

Description.

a. "A cedar in Lebanon, with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs. His boughs were multiplied and his branches became long. The fir trees were not like his boughs, and the chestnut trees were not like his branches, nor any tree in the garden of God was like unto him in his beauty." Ezek. xxxi. 3–9.

b. Give other quotations from Scripture describing the cedar of Lebanon.

c. Isaiah ix. 13.

d. Lev. xiv. 4, &c.

Characteristics of the Cedar of Lebanon.

a. Strength.

b. Number of its branches.

c. Length of branches.

d. Durability of the wood.

e. Medicinal properties.

f. Bitterness of the wood.

Uses of the Cedar of Lebanon according to Scripture.

a. Building the temple.

"But the foundation of the temple of the Lord was not yet [illegible]

"They gave money also unto the masons and to the carpenters, and meat and drink and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, King of Persia." Ezra iii. 6–7.

b. Ship building.

"They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee." Ezek. xxvii. 5.

To [illegible]

"In chests of rich apparel, bound with cords and [illegible] Cedar." Ezekiel xxxii. 24.

d. To cleanse lepers, and in waters of purification.

1. Leviticus xiv.
2. Numbers xix.

e. For burnt offerings.

Isaiah ix.

IV.—Native Countries of the Cedar of Lebanon.

a. The range of Taurus.
b. Mount Lebanon.

V.—Travelers who have given descriptions of the Cedars of Lebanon.

a. Richardson.
b. Robinson.
c. Ehrenburg.
d. Leetzen.

VI.—Modern Cedars.

a. Ancient groves fast dying out.
b. New groves springing up.

SNAKES.

I.—Definition.

a. A serpent, and usually vipers also are called by the name of snakes.

II.—Poisonous Snakes.

a. Boa Constrictor.
b. Cobra de Capello.
c. Rattlesnake.
d. Blowsnake.
e. Pythons.
f. Ular Sawad.
g. Anaconda.

Characteristics and Description of Poisonous Snakes and the Countries in which they are found.

a. Boa Constrictor.

1. Belongs to the class Amphibia.
2. Often thirty or forty feet long.
3. Crushes its prey by wrapping the body in its folds.
4. Has a regular succession of spots, alternately black and yellow, extending the whole length of the back.
5. Capable of swallowing the largest animals whole.
6. Lives in a torpid state for hours after swallowing food.
7. Found in the tropics of America.

b. Cobra de Capello.

1. Usually from two to six feet long.
2. Class of vipers.
3. Vary in color.
4. When angry the neck swells like a hood: called from this the hooded snake.
5. Bite extremely venomous.
6. Found in Asia and Africa.

c. Rattlesnake.

1. Of the genus Crotalus.
2. From two to four feet long.
3. Provided with a rattle in the tail, consisting of articulated horny cells, vibrated by motion to make a rattling noise.
4. Extremely poisonous in its bite.
5. Found in America.

d. Blowsnake.

1. Small, short and thick.
2. Inflate the body before striking.
3. Supposed to have poisonous breath.
4. Found in America.

e. Pythons.

1. Very large, and marked something like a boa.

2. C[redacted] of [redacted] lian [redacted] les.
3. Extremely poisonous.
4. Found in the East Indies.

f. Ular Sawad.

1. Thirty feet in length.
2. Very brilliant and beautiful; [redacted] black velvet barred with gold [redacted]
3. Crushes its prey in its folds.
4. Swallows animals of the largest [redacted]
5. Torpid during digestion.
6. Found in Hindostan, Ceylon and [redacted]

g. Anaconda.

1. Species of Boa.
2. Very large, and beautifully marked.
3. Crushes its prey and swallows it [redacted]
4. Torpid during digestion.
5. Found in Ceylon.
6. Sometimes eaten by the natives.

IV.—DESCRIBE ACCORDING TO THE ABOVE DIVISIONS, [redacted] OTHER SNAKES.

1. Asp.
2. Black and striped snakes.
3. Hooped snake.
4. Cotton mouth.
5. Moccasin.
6. Copperhead.
7. Adder.
8. Horned viper.
9. Spung slang, &c.

V.—SNAKES ARE ASSOCIATED IN OUR MINDS WITH EVIL [redacted] CUNNING. THEIR STEALTHILY SILENT APPROACH AND [redacted] POISONOUS DART ARE PROVERBIAL. WE FIND THEM [redacted] IN SCRIPTURE, IN THE HISTORY OF ALL AGES, AND [redacted] TERMS OF OPPRODRIUM.

a. "Dan shall be a serpent in the way, an [redacted] path, that biteth the horse-heels, so that [redacted] shall fall backward. Gen. xlix. 17.

b. "Whose tongue more poisons than the [redacted] tooth."—SHAKESPEARE.

[redacted]ORICAL [redacted]NAR[redacted]

a. The serpent which opposed the Roman army under Regulus, near Utica, in Africa.

b. The asp that poisoned Cleopatra.

ANECDOTES OF SNAKES.

Relate any you may have read, or the particulars of which occurred in your own experience.

SERPENTS MENTIONED IN POETRY, AS TYPICAL OF SLANDER, CUNNING, DECEIT AND OTHER CRAFTY DEVICES.

"The tongues of serpents with three forked stings,
That spat out poison, and gore, and bloody gere,
At all who came within his ravenings." [SPENSER.

LACE

DEFINITION.

a. A work composed of threads interwoven into a net, and worked into patterns.

b. Real lace is hand-made, worked with a needle or upon a pillow with bobbins.

c. Imitation lace is made by machinery.

DIFFERENT KINDS OF REAL LACE, WITH SOME DESCRIPTION OF THEIR QUALITY AND MANUFACTURE.

a. Point Lace.

1. The secret of manufacturing real point lace entirely lost.
2. Formerly made in European convents by the nuns.
3. Months of work required to make one inch of lace.
4. Some specimens valued as heirlooms in Europe.
5. One suit in England the work of a long life.
6. Venice the most famous place for point lace.
7. Flanders the next in celebrity.

Bru... Lac...

1. *Pointe à l'aiguille* the most valuable ... entirely with the needle. Sometimes ... Brussels Point.
2. Brussels plait, made on a pillow ... flowers, or other pattern, made separately ... attached to the net.
3. Net now made by machinery.
4. One hundred thousand women constantly employed at Brussels in manufacturing ... patterns and attaching them to the net.

c. Mechlin Lace.

1. Made entirely on a pillow.
2. Always in one piece.
3. Enormous prices paid for it in the ... century.

d. Valenciennes Lace.

1. Made in Bailleul, Bruges, Ypres, &c.
2. French quality not so fine as the Belgian.
3. That of Bailleul esteemed for its ... whiteness, but not so fine in texture as ... Belgian.

e. Point d'Alençon.

1. The most expensive of modern laces.
2. Sixteen women required to make one ... so varied are the stitches that one ... stitch is the particular work of each ...
3. Made entirely in France by hand.
4. Introduced into France in 1660, by artists ... brought from Venice by Colbert, the minister of Louis XIV.
5. Called at first Point de Venice, then Point ... France, and finally Point D'Alençon.

f. Chantilly.

1. A species of blonde, manufactured entirely ... France.
2. A rich, close pattern, on a filmy net.

y. Honiton ...

1. Made exclusively in Devonshire.
2. Sprigs and borders made separately and attached to fine net.
3. Very costly when net was entirely hand-made.
4. Honiton Appliqué the finest quality.
5. Honiton Guipure the second quality.

h. Limerick Lace.

1. Manufactured in Ireland.
2. Composed of net embroidered in tambour work and chain-stitch.

i. Maltese Lace.

1. Manufactured in France and Ireland.

MACHINERY FOR THE MANUFACTURE OF LACE.

a. Invention of John Hammond, a frame-work knitter, of Nottingham, in 1760.

b. Applied the machine used in making the eyelet-holes in stockings to the manufacture of net.

c. Warp frame invention claimed by:

1. Vandyke, of Holland.
2. Norris, of Nottingham.
3. Clare, of Edmonton.
4. Marsh, of Moorfields, London.

d. Improvements made in 1785, by James Tanatt.

e. Bobbin net machine, invented by Mr. Heathcote, of Tiverton, in 1809.

f. The Jacquard machine, applied by Mr. Draper, of Nottingham, in 1839.

g. New machines and improvements being constantly added.

—USES OF LACE.

a. Employs large numbers of people in its manufacture.

b. An important article of commerce.

c. A beautiful trimming.

VALUE OF LACE.

a. Real point commands enormous prices.

b. Various valuations.

c. Some years ago more valued if presenting a soiled appearance; now carefully kept snowy white.

WAR.

I.—Causes which lead to War.

a. Political differences between nations.
b. Political differences between the people of the nation.

II.—War may be divided into:

a. Wars between different countries.
b. Civil wars.
c. Revolutions.
d. Formidable rebellions.

III.—Evils of War.

a. Loss of life.
b. Demoralization of men.
c. Diminished population.
d. Destruction of much commercial prosperity.
e. Destruction of property.
f. Devastation of lands.
g. Famine and pestilence often follow in its train.
h. Separation from home and friends.
i. Mutilation of soldiers.
j. Privation and hardship.
k. Women made widows, and children orphans.
l. Imprisonment of soldiers.
m. Cruelty, rapacity, drunkenness, incendiarism, &c.

IV.—Benefits of War.

a. Excites patriotism.
b. Stimulates bravery.
c. Gives new national vigor.
d. Increases the circulation of money.
e. Produces heroes.
f. Develops the talents of individuals.
g. Develops the resources of the country.

V.—Define the difference between Offensive or Aggressive War, and Defensive War.

ANCIENT AND MODERN WARFARE AND WEAPONS OF WAR.

1. Give some description of ancient warfare.
   1. As described in Scripture.
   2. As described in ancient history.
   3. As described in classic history.
2. Describe some of the warfare of the middle ages.
   1. In France.
   2. In England.
3. Describe modern warfare.
   The Franco-Prussian war.
4. Compare ancient and modern weapons of war.
   1. Bows and arrows, and fire-arms.
   2. Battering-rams, and bombshells.

CONCLUSION.

War has existed in all ages, in all countries, and from all Barbarians and civilized communities share the horrors of war from the earliest histories. Some of the wars have been founded upon religious differences, and Holy Wars and Crusades.

life cannot be exempt from the many differences of the many combinations of circumstances that lead to

heaven can we have perfect peace.
history of the world gives but one instance of universal during Christ's life.

"War must be
While men are what they are; while they have bad
Passions to be rous'd up; while rul'd by men;
While all the powers and treasures of a land
Are at the beck of the ambitious crowd;
While injuries can be inflicted or
Insults be offer'd; yea, while rights are worth
Maintaining, freedom keeping, or life having,
So long the sword shall shine; so long shall war
Continue, and the need of war remain."

[Bailey's Festus.

THE COWARDICE OF CRIME

I.—HISTORY AND OBSERVATION TEACH US THAT [illegible] COURAGE. WE FIND IN ALL AGES THAT THE [illegible] CRIMINALS LACKED THE COURAGE THAT MUST BE [illegible] UPON A PURE CONSCIENCE.

II.—THE LIFE OF A CRIMINAL COMPRISES ALL THE [illegible] VICES, NONE OF THE VIRTUES OF THE BRAVE.

a. Deceit.

Marks every action of a criminal.

He resorts to it to hide his intentions of [illegible] ness.

He flies to it to hide his guilt after the [illegible] sion of wrong.

He uses falsehood as his most powerful [illegible] to conceal his crime and defend himself.

He resorts to perjury.

He uses hypocrisy as his cloak amongst [illegible]

b. Fear.

He fears discovery of his intentions.

He fears interruption in the execution of [illegible] wicked plans.

He fears punishment if detected.

c. Anxiety.

He is haunted by the guilty pricks of the [illegible] conscience.

He is anxious about the concealment of his [illegible] honest gains, or perhaps the victim of [illegible] guilt.

He dreads disgrace as well as punishment.

III.—CONCLUSION.

The man who is ever haunted by the thought of his [illegible] who has incurred the penalties of a prison, perhaps a [illegible] prevented by his own inward consciousness of evil intentions [illegible] deeds from ever experiencing the confidence of a truly brave man.

He may possess the fictitious courage that will sustain him [illegible] personal peril, but he must always experience the [illegible] a guilty conscience.

[illegible] repose of a brave man is denied to the guilty. The [illegible] marriage of the upright can never accompany criminality.

[illegible] brave man is the one who can proudly defy the [illegible] find him guilty of any crime.

[illegible] man is ever the coward.

"What a state is guilt,
When ev'rything alarms it! like a sentinel
Who sleeps upon his watch, it wakes in dread
Ev'n at a breath of wind." [HAVARD.

INTEMPERANCE.

INTRODUCTION.

[illegible]erance may be defined as a want of moderation or due [illegible] and may be applied to mental as well as physical ex- [illegible] man may be intemperate in study as well as in words of [illegible] the use of cold water, as well as the use of spirituous

[illegible]ATURE.

a. Intemperance of words, as:

1. Anger.
2. Boasting.
3. Flattery.
4. Exaggeration, &c.

b. Leads to insincerity, falsehood, quarreling, and the contempt of more moderate speakers. Shakspeare describes the braggart thus:

"Here's a large mouth, indeed,
That spits forth death and mountains, rocks and seas;
Talks as familiarly of roaring lions,
As maids of thirteen do of puppy dogs."

a. Intemperance in eating.

1. Gluttony.
2. Eating at improper hours.
3. Eating improper food.
4. Eating to excess.

d. Leads to:

1. Disease.
2. Heaviness of intellect.
3. Laziness.

e. Intemperance in drinking.

1. Produces intoxication.
2. Makes man contemptible
3. Corrupts the blood.
4. Clouds the brain.
5. Weakens the body.
6. Disfigures the face.
7. Causes disgrace and quarreling.
8. Ends in delirium and often in [illegible]

III.—Conclusion.

Intemperance in mental or physical relations is [illegible] dangerous, and to be avoided. It makes our [illegible] unpleasant, injures us in business, lowers the intellect [illegible] our minds, weakens our bodies, and leads to [illegible] death. Above all, the excess in the use of strong [illegible] deplored and avoided. Of all forms of intemperance it [illegible] dangerous.

"It weaks the brain, it spoils the memory,
Hasting on age and willful poverty;
It drowns thy better parts, making thy [illegible]
To foes a laughter, to thy friends a [illegible]
'Tis virtue's poison, and the bane of [illegible]
The match of wrath."

[illegible]

ERMINE.

I. Definition.

The skin of an animal of the north of Europe and [illegible]

II. Description of the Ermine.

a. Genus—Mustela or Putorius.

b. Resembles the weasel in shape and habit.

c. Fur in winter, snowy white; in summer, [illegible] brown on the upper, and yellow on the [illegible] parts. Tip of the tail always jet black.

d. Called in summer, Stoat.

e. From a foot to a foot and a half in length.

f. Lives in hollow trees, on river banks.

g. Very shy, and difficult to trap.

h. Feeds on vegetables and small birds.

i. Taken in snares and traps, and sometimes shot with blunt arrows, heavy enough to stun the animal without injuring the fur.

[illegible] of the Ermine.

a. The most precious fur in use.

b. Its value increased by the fact that it must be killed in winter, in intensely cold countries, to obtain the white fur.

c. The *royal* fur of England, Russia, Germany and Portugal.

d. Peeresses wear ermine capes upon which the spots are set in rows, the numbers of which indicate the wearer's rank.

e. Peers wear scarlet robes trimmed with spotless ermine: the rank denoted by the number of rows of ermine.

[illegible]tries where Ermine is obtained.

a. Russia.

b. Sweden.

c. Norway.

d. Inferior ermine is found in the northern parts of other countries.

[illegible]y of Ermine.

a. Strictly prohibited for any but the royal family in England, until the reign of Edward III.

b. Still prohibited for any but the royal family in Austria.

c. Highly esteemed by the wealthy of all countries; its price making it one of the most costly articles of wear.

[illegible]blem of Purity.

"Pure as the spotless ermine
Hidden upon the heap'd Siberian snows."

VII.—USES OF ERM.....

a. As an article of commerce.

b. Employs a number of people in the ... animal and dressing of the fur.

c. As an article of dress it is:

1. Beautiful.
2. Warm.
3. Valuable.

HOPE AND MEMORY

I.—DEFINE THE DIFFERENCE BETWEEN HOPE AND M...

a. Hope the star of youth.

b. Memory the solace of old age.

II.—YOUTH FINDS THE WORLD A GREAT BATTLE-... WHICH GREAT AND NOBLE DEEDS ARE TO BE ... HONORS WON, AND GLITTERING PRIZES SEEM ... VICTOR BY HIS OWN BRIGHT HOPE.

a. Memory seeks in the battle-field for the ...

b. Hope lures us on with singing birds ... flowers; pictures only love and joy.

c. Memory lingers over ashes and dead ... dirges and weeps over graves.

d. Hope is a key opening the doors of ... tion and energy.

e. Memory is a bolt that sternly bars the ... ful dreams, and closes in the realities ...

f. Hope is sunshine on a dancing brook.

g. Memory is moonlight in still waters.

h. Hope is the glorious brightness of ...

i. Memory is the dim twilight following ...

III.—YET HOPE LIVES EVEN IN THE HEARTS OF ... WHEN MEMORY IS PAINFUL, HAS A MAP OF ... TO SPREAD BEFORE US, POINTS OUT TO US ... TY, FAILURE, LONELINESS, AND DEATH, HOVE ... HER, AND POINTING UPWARD, WHISPERS OF A ... RECTION AND A LIFE OF PERFECT HAPPINESS ... WON.

... HOPE FROM THE HEART, AND MEMORY BECOMES A ... CUP OF PAIN; TAKE MEMORY AWAY, AND HOPE ... NEITHER CAN EXIST ALONE.

... DEATH'S HOUR, WHEN MEMORY

"Wakes with all her busy train,
... wails at the breast and turns the past to pain,"

... BITTERNESS OF THE HOUR WOULD BECOME UNENDURABLE ... WE DEPRIVED OF THE SWEET COMFORT OF HOPE, TO ... STILL LOOK UPWARD AND ONWARD, PAST THE NARROW ... OF THE GRAVE, THE PAINS OF APPROACHING DISSO-..., THE SORROWS OF PARTING, TO GAZE UPON THE FUTURE ... PROMISED TO THOSE WHO HAVE EARNED THE HEAVENLY ...

"Unfading Hope! When life's last embers burn,
When soul to soul and dust to dust return,
Heaven to thy charge resigns the awful hour,
Oh! then thy kingdom comes! immortal power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye!
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day.
Then, then, the triumph and the trance begin,
And all the phœnix-spirit burns within."

[CAMPBELL.

...NCERTAINTY OF LIFE.

...TRODUCTION.

...saying that "nothing in life is certain," and our ... and experience will prove the truism.

...ION.

... Many who were born in low positions have filled at death the highest. Give examples.

... Many work their way up to distinction.

... Many are raised by unforeseen events.

... Many have greatness thrust upon them.

... Many who in early life occupy high places, die poor and obscure.

use suc ch .

1. Circumstances.
2. Wealth.
3. Political or social influence.
4. National events.
5. Personal talent or energy.

g. Effect of sudden changes.

1. Sometimes happy.
2. Sometimes lamentable.

FRIENDSHIP.

I.—Introduction.

Friendship, sincere, disinterested and true, is one of the sacred treasures man can possess.

II.—Treatise.

a. The term is too often used lightly, and we apply friendship for mere acquaintances, or for those who could lightly bear our loss, and desert in the hours of adversity or sorrow.

b. True friendship means:

1. Disinterested affection.
2. The willingness to make sacrifices for the other.
3. The affection founded upon mutual esteem.
4. The affection that is only made stronger by affliction or adversity.
5. The affection that will give and take advice.
6. The affection that is unswerving and true under all circumstances.
7. The affection founded upon congeniality of mind and heart.

c. False friendship.

1. Protests much, meaning little.
2. Clings to us in prosperity, deserts us in adversity.
3. Is self-protection, influenced in winning our regard.
4. Applauds and flatters us when we are wrong, as well as when we are right.

d. Friendship that is true is above all praise and all price. But few in this changing world find this pearl, and many cast it aside, not knowing they possess it.

Conclusion.

How to choose a friend, be careful in cherishing him, but to prove him true, cling to him while living, mourn him dead. It is but seldom man meets with more than one friend, even in a long life, and he should hold him in his heart.

"Who knows the joys of friendship?
The trust, security, and mutual tenderness,
The double joys, where each is glad for both?
Friendship, our only wealth, our last retreat and strength,
Secure against ill fortune and the world."

[Rowe.

THE DANGER OF SUDDEN RICHES.

The possession of Wealth cannot be considered in any light but that of a blessing. It enables us to obtain comfort, ease and culture, to enjoy the benefits of travel and study, to assist the poor, and to distribute blessings in our path.

The peculiar dangers of sudden Wealth arise from several causes.

a. We have not earned the money by slow and constant labor, and are therefore more likely to be injured by its possession.

b. We feel obliged to alter entirely and quickly our style of living.

c. We are apt to overrate the value of our suddenly acquired money.

a. If we obtain ... by some successful s... are apt to risk it again in further speculating, and so lose it as suddenly as we gained it.

III.—Dangers into which the sudden acquisition of large Wealth is apt to lead us.

a. Extravagance.
b. Intemperance.
c. Selfish indulgence.
d. Wild speculations.
e. Vexation of spirit.
f. Avarice.

IV.—The Wealth obtained by industry will be more likely to prove of lasting benefit.

a. We learn the value of money more correctly when we earn it.
b. We acquire a knowledge of business in accumulating money, which will teach us how to take the proper care of it when obtained.
c. We learn to sympathize with, and aid those who are still struggling with poverty.

WHY THE POOR FLOCK TO CITIES.

I.—Introduction.

It is an indisputable fact that in all countries the very poor will, if possible, avoid the rural districts, and gather in the large cities.

II.—Many reasons may be given for this.

a. In the country, charity is distributed by but few, and these are apt to scrutinize closely the character of the applicants for relief. Those whose poverty may be truly their own fault, are not willing to expose the idleness or other vices that led to it, and hope to escape such close questioning in the city, where alms are more carelessly distributed.

b. In the country the resources for the poor are few, and lie open to him. He sees at a glance what are his chances for aid or employment. But in the city, hope flits before him in the crowded streets, lurks in the corners, smiles in the eyes of every pleasant-faced stranger. The very crowd of people and objects brings encouragement.

c. Misery loves company. The very beggar whining on the street, may, in a city, see some more miserable still, and find some grain of consolation in comparative comforts, as a sheltered nook in the rain, or a sunny corner in winter.

d. Homes are not necessary in the city as in the country. The poor man may find a room, or even a part of a room, where he will feel it no disgrace to live, if his coat is shabby and his purse ill provided. He is not made to feel that a house, a pew in church, a social position, are his only hope for respectability. He may struggle up the ladder of life without observation or remark, if he is but one of a crowd.

e. The absolute pleasures of the poor are greater in the city. He can obtain newspapers and books he could never see in the country. He can enjoy as much as the rich man the varied sights and sounds that it costs no money to view.

1. The street parade.
2. The hand organ.
3. The public buildings.
4. The beautiful dresses of those promenading the streets.
5. The shop windows.
6. The busy streets.

f. The charities are more numerous than in the country, and more easily obtained.

Soup societies.
Hospitals, &c.

Th[illegible] em[illegible] nen[illegible] gr[illegible]
more varied than in the country. [illegible]
labor is constantly opening in the [illegible]
scrutiny into qualification and character [illegible]
searching.

III.—Conclusion.

That it is not difficult to find many and varied [illegible]
the poor prefer the city to the country, and flock [illegible]
quarters.

PROGRESS IN MANUFACTURE[illegible]

I.—Introduction.

The history of the world from the earliest ages prove[illegible]
gress is a law of Nature. Nothing, from the simplest [illegible]
abstruse manufactures, sciences and arts, stands still. [illegible]
tellectual force of man grows with advancing ages, as the [illegible]
grows from infancy to manhood, and in each era we [illegible]
the effect of such growth upon the comforts, convenience[illegible]
cation and development of mankind.

II.—Contrasting the Manufactures of the Past and [illegible]
Day.

a. The stage coach and locomotive.
   1. Rapidity of travel.
   2. Convenience of transporting freight.
   3. Difference in mail communication. Compare
      the time required to get a letter from
      Orleans to Maine before and since the intro-
      duction of steam travel.

b. The packet and ocean steamer.
   1. The improvements in steamers since their in-
      troduction.
   2. Compare the time taken in crossing the At-
      lantic in the Mayflower, and the quickest time
      on record in a steamer.

c. The log cabin and modern city residence [illegible]

Bus[illegible]its [illegible]are gas.

d. The bone needle of the Indians compared to the sewing machine.

f. The manuscript books of the middle ages compared to the printed volumes of to-day.
   1. Improvements in illustrating.
   2. Progress in wood engraving, steel plate engraving, copper plate and lithographing.
   3. Improvements in printing presses since their introduction.

g. The progress in carrying news from distant points.
   1. The carrier pigeon.
   2. The courier on horseback.
   3. The old-fashioned mail coach.
   4. The railway mail.
   5. The electric telegraph.
   6. The Atlantic telegraph.
   7. Compare the time occupied in the transmission of war news in the American Revolution and the late Franco-Prussian war.

h. The improvements in agricultural implements.
   1. The spade and the steam plough.
   2. The hoe and the rotary harrow.
   3. The flail and thrashing machine.
   4. The scythe and steam reaper.

[illegible]USION.

[illegible]would be impossible, in the limits of a composition, to dwell [illegible]all the branches of manufacture in which marked progress [illegible]be traced with the advance of time. The onward movement [illegible]ence, as applied to manufactures, is ceaseless, and every [illegible]shows its result in the improvements of even the most [illegible]articles. Go from the contemplation of grand results, [illegible]as the locomotive and electric telegraph, into the home of [illegible]laboring man, and see in the domestic routine how the [illegible]cares are lessened, and her labors decreased. Mark the [illegible]machine, the wringing machine, the cooking utensils, [illegible]homely articles of hourly use, and compare them with the [illegible]appliances of even twenty years ago. The power of in-

t is never more nobly exercised than when endeav
ice the manufacturing usefulness and capabilities
ry, whether it be in grand works of invention, or
ased usefulness of a nutmeg-grater or an egg-beater.

SLEEP AND DEATH COMPARED.

STRODUCTION.

temporary suspension of the faculties during s
es death in many points, and is compared to it by
nstances.

TREATISE.

Death and sleep compared in the appearance of the
and sleeping man. The total unconsciousness
rounding sounds and objects, the still feature
closed eyes, the motionless figure, the ears that h
and the silent lips.

Compare the wakening from sleep in life to the
of the soul after death. The wakening of a ch
a weary day of play to new delights in the morning
wakening of the toil-worn man to new fields of la
usefulness, and after death the wakening to the
hard-earned bliss in Heaven.

USION.

th is but the sleep that precedes eternity, opening the
rlasting life. The day of labor brings the night
; so the life well spent will bring a peaceful
bed.

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

[Bry

OUR NATIONAL HOLIDAYS.

INTRODUCTION.

The history of a nation is typified by the festivals and holidays,
ing not only its religious tendencies, but the eras which
upon its growth and progress, its great men, its victories in
and its happiness in peace.

TREATISE.

The national holidays of the United States.

a. Fourth of July.

1. Its history.
2. The state of the colonies at the signing of the Declara-
of Independence.
3. The state of the country at the present time.
4. The importance of the event in the history of the
country.
5. How Fourth of July is celebrated at the present
time
   a. In the city.
   b. In the country.

b. Washington's Birthday.

1. The father of his country. Give some account of the services rendered by Washington, that endear him to the people who owe him so much.
2. How the day is celebrated. Suspension of public business, processions, and closing of schools throughout the country.

LUSION.

mpare the religious and universal festivals common to all
tian nations, as Christmas, New Year, &c., with those of
ctly national character.

more recent national holidays now observed, and the
that occasioned them.

a. Decoration of
b. Emancipation Day.

ention some of the holidays observed by foreigners in the
of their adoption.

a. The celebration of St. Patrick's Day by the Irish.
b. The annual musical festival of the Germans.
c. prosperity and peace of a country as marked by
nal holidays. The impossibility of universal partic
njoyment in time of war or during the prevalence
nal calamity, as famine or pestilence. Describe the
ily and Washington's Birthday, the events of wh
vividly impressed upon your memory.

WAITING.

One of the most difficult lessons humanity has to
rt of patiently waiting.
The activity which works for a certain end will
try and skill of the worker, but the strain upon
nce will not be felt then as painfully as when,
he waits the result.
The sluggard who, with folded hands, waits for the
ng of fortune's wheel, is but a drone in the human
ntient man is he who, having toiled and struggled,
mmer's heat and winter's chill, exhausted brain
nd study, can stand quietly and firmly and wait
s life's work—wait for victory or defeat, success or
nent.
Ie is a hero who can stand firm and erect at such
ving the even mental balance, the unshaken
g and endurance that have led to the hour of trial,
ved the suspense that precedes great events in
ll-earned rest if successful, or for renewed effort
result of years of weary mental and bodily labor.
ife's journey is marked by periods of waiting, in
in. Give instances where hours of waiting are
st agony, and patience becomes the highest

a. Waiting for news after a battle.
b. Waiting for tidings after a shipwreck.
c. Waiting for deferred news of a traveler.
d. Waiting for tidings from a sick relative.
e. Waiting for a physician after an accident.
f. Waiting for a verdict in a trial.
g. Waiting for death.

Name some instances where waiting for happiness taxes the
nce and philosophy, as waiting painful news taxes the
tian courage.

a. Waiting for the holidays at school.
b. Waiting for the arrival of a dear friend.
c. Waiting for a promised pleasure—as an excursion, picnic, or other festival.
d. Waiting for the train that is to bear us home after long absence.
e. Waiting the realization of some hope which bears an important part in life.
f. Waiting for the first opening in business.

LUSION.

active have duties, the healthy have their allotted work in
but there are also those to whom is given no part in life save
it patiently God's will. Some to whom is denied physical
some to whom is given no mental force, some who are
en down helpless midway in life's journey, and must be a
n upon loving or careless hands until released by death.
se, in their weary hours of inactivity and suspense, when
cal powers lie prostrate and mental force is enfeebled,
is a comfort in the line:

"They also serve, who only stand and wait."

t cheerfully, then, at life's stations, where patience is called
for her perfect work, folding the hands perhaps prayerfully,
tting not that they must for the time lie idle. Wait, as
humble servants, till he opens the way for renewed useful-
or gives the gentle spirit rest in the repose of death or happi-
everlasting.

KNOW THYSELF.

—The workings of the human mind have, f
s, been one of the deepest mysteries of creation.
even for an instant, the thought of another
learned of all ages have made the mental powers a
found study and research, yet are baffled at
new revelation of the workings of human intell
tricities of human talent.

—The most reliable and accurate conclusion to be
ding mental power, is a rigid and frequent self-ex
ching our motives for action, our powers of mental
control over conscience, and our capacity to choose
t evil.

—"The proper study of mankind is man;" in
justly judge of other men, as in studying well our
s and minds.

—Power may be obtained by a knowledge of the
, not to be obtained by any study of written language.

. Power to do good by the exercise of sympathy.
bring sorrow home to our own hearts is to re
effect upon others.

. Power to comfort, by the subtle influence of gentle
ness, produced by trying to put ourselves in the
of the sufferer or mourner.

Power to impart cheerfulness by understanding the
ings of the human mind.

-Great and good men in all ages have given much
amination, and we have Divine authority for such
'salmist says: "I will commune with my own heart."

—A habit of rigid self-examination, made conscientiously
rayerfully, must tend to elevate the heart and mind.

The comparison of our own lives with those of good, v
tuous men, awakens within us the desire to emulate
virtues.

The standard of life in the Divine Example must rouse
our humility and urge us to further effort towards good-
ness.

—The habit of truly, unflinchingly examining the heart is
ly acquired. It is not easy to take the outward act the
pplauds, into the secret chamber of our own hearts, and
the selfish or worldly motives that prompted it.
not easy to tear the mantle from the life of outward
y, and probe the hidden sin the world suspects not.

—He who finds delight in true self-examination, who
the voice of conscience, who brings to bear upon every
of his life the hours of solemn, prayerful thought preceding
good man. He may err in judgment; he may make grave
in worldly wisdom; he may never attain great honor or
power; he may die poor, obscure and unknown; but when
mes before the Great Tribunal that awaits us all, where
, not action, is judged, he will meet his reward.

—It would be well for the young if they could acquire a
nt habit of self-examination, if they gave one hour every
ng to the task, before entering upon the daily duties of
or spent one hour at night in reviewing the events of the day,
rigidly scanning the motive of every action, kneeling, at the
of such scrutiny, to ask pardon for what is wrong, help and
ort in what is right, and the humility of a Christian life to
nue in the self-appointed task. No one can aid in the duty,
arent or guardian can enforce it. To no second hand may
n come in the revelations of his own heart, his powers o.
xamination.

WHEN CANDOR CEASES TO BE A VIRTUE.

—Extreme frankness may be regarded as a vice when it degenerates into extreme rudeness, and when it forces unpleasant
h in a painful manner.

a. When unnecessarily wounding by uncalled for criticism, as:

1. Upon personal appearance.
2. Upon personal defects.
3. Upon mental weakness.
4. Upon painful truths that may be easily ignored.

b. When forcing upon the notice of others, facts that, though true, are not meant for general remark or knowledge.

c. When applied in ill-natured censure.

d. When disclaiming flattery, it seeks for points of censure to pain instead of please.

II.—Persons who pride themselves upon their candor are often persons who pride themselves upon their power to see the weaknesses of human nature and comment upon them in a way that may be frank, but is painful.

III.—A gentle courtesy that will not violate truth, will put candor somewhat in the background when realizing that frankness may give pain or cause embarrassment. If we know that our friends have points to admire and points to blame, it is better to keep our eyes fixed upon the good qualities, if we have no influence to eradicate the bad.

CONCLUSION.

Candor is a virtue exercised for good, with judgment and discrimination. It ceases to be a virtue when it:

a. Gives painful advice unsought.

b. Rudely tramples upon a sensitive nature, in the desire to parade uncalled-for frankness.

c. When it wounds the humble.

d. When it discourages the young, by taunting faults that they are striving to overcome, or commenting upon physical defects they cannot control.

e. When it seeks self-exultation at the price of others' feelings or interests.

While carefully guarding against flattery or falsehood in any form, let candor be softened by gentle consideration for others, by true courtesy, and by sympathy. When called upon to give candid opinion, think a moment of how it will affect those to whom it is given, and temper truth by courtesy.

WASTED WORK.

INTRODUCTION.

It is a settled fact, admitted by all, that man, rich or poor, was intended by his Creator to lead an idle or useless life. We are expected to work for ourselves and for others, and the man who does nothing for himself, his country or his people, is universally despised.

ANALYSIS.

Admitting, then, that we must all work, another consideration of importance is that we work to advantage, and do not lessen our power of usefulness by wasting our time, our talents or our opportunities by producing results that are valueless.

To avoid wasting work we must carefully study our own capabilities, and select the work for which these are best fitted.

We should watch opportunity.

We should be ready to seize every advantage offered us to make our work more useful.

If in a subordinate position, we can study the interests of those above us, and become not mere human machines, doing our allotted portion mechanically, but intelligent, thinking helpers in the place assigned us.

Many look back upon lives of unremitting labor and see that they have from first to last wasted work.

1. By missing opportunity.
2. By misapplied power.
3. By unintelligent industry.
4. By blindly obeying, without exercising the powers of judgment.
5. By undiscriminating habit of toil in a certain routine.
6. By want of self-examination.

It is wasted work when the youth who has talent for a first rate mechanic is forced by ambition or pride into the position of an inferior artist or professional man.

g. It is wasted work when a talented man is forced by circumstances to follow the plough, or drudge at a blacksmith shop.

h. It is wasted work when a high-toned, generous soul, with education, would have made a useful member of society, suffers himself to drift away into an unimportant pursuit, for want of energy to break away from the habitual routine.

i. To rise above circumstances, to engage in a pursuit which mental and physical capacities are fitted for, with energy in useful occupation, grasping every opportunity to improve and advance, is to insure a life whose close will not be spent in unavailing regrets over wasted work.

EXPERIENCE.

I.—Introduction.

"Experience keeps a dear school," we are told from the cradle when our first childish error excites the comment of our elders, but we go forward in life, seeking ever the stern teacher who will not give her instructions through the lips of others, and is not heeded if she attempts to employ assistance. "Who can avoid folly because he has seen fools?" is a quaint old saying that translates our first quotation.

II.—Treatise.

Experience may be defined as the knowledge gained by personal experiment. We may heed the teachings of others and avoid the evils they deplore, but practical experience will benefit us more surely and safely, even if obtained at a heavy cost.

Wise is the man who will learn by the experience of others.

Many will not learn the evils of life until some of their years have been shipwrecked beyond hope. Others will heed the bitter experience, and learn wisdom for future guidance.

a. The man who has never tasted strong drink heeds and allows the experience of others to warn him against the fatal cup.

b. The man who has always avoided dangerous pleasure is wise if he refrains from experiencing their evils.

c. Memory is the handmaiden of Experience. It is at life's close that we look back upon the experiences that have guided or warned us, and either lifted us above evil and kept our lives useful and true, or been unheeded in life's struggle, and powerless to save us from vain regrets at its close.

III.—Conclusion.

a. We must pay dearly for our tuition in the school of experience, let us carefully profit by the teachings thus gained, and order our lives so that, when we garner up our own experiences in the storehouse of memory, we may find there no wasted lessons and no fruitless teachings.

II. COMMUNICATIONS CORRUPT GOOD MANNERS.

I.—Better to live in solitude than to associate with those whose example or influence can have no elevating or refining influence, offering no improvement for mind or morals, no opportunity for intellectual intercourse, no valuable experience or no pious thought.

II.—Good society may be defined as the society of those who, by birth and education, have become possessed of refinement and intellectual development, and who are also the possessors of moral and religious worth.

III.—Scripture warns us in many places against evil communications:

a. As a snare to the soul.

b. A pitfall for the unwary.

c. An example of Satan's influence.

IV.—It is not only the wealthy who may be classed as really of society.

a. Refined people may be mere fashionable idlers.

b. Men of education and wealth often lead immoral and debasing lives.

c. Wealth is often in itself a temptation to wrong-doing.

V.—Young people, above all, should carefully select their associates only of the pure and good, as well as intellectual and refined. Avoid evil communications as you would a bed of snakes.

LIFE IS SHORT.

I.—Introduction.

Looking back upon the past ages of the world, and the generations after generations of the human race that have passed away, the brevity of human existence and the insignificance of individual influence becomes apparent. True, there are instances of men whose names and actions are still quoted for their power and influence in their lives, but to each one of these, are millions who lived and died, forgotten centuries ago, or whose names live only upon a crumbling tombstone.

II.—Treatise.

Life after life has passed and faded. Each one filled for a time its niche in the world, performed its portion of labor, had its share of pain and pleasure, and then passed away to the grave that waits for all.

While Nature smiled unchanged through centuries, the sun shone, the rain fell, the trees waved in graceful beauty. Man came and passed away like a cloud over the heavens, forgotten as the vapor is forgotten when the sun absorbs it in its glorious rays. While we live Nature will smile; when we die the sunlight still will fall upon our graves, and the great works of Creation take no note of our loss. For us the world still offers the attractions she presented to our ancestors, and when our names are forgotten the same pleasures will await coming generations.

Only a short time, and the end will come to us, as it has come to our predecessors. Only a little while, and the throbbing heart will be still, the busy brain will cease to plan, and the active hand will lie passive. Only a short span of pain and pleasure,

the coffin lid will close above us, the sod press[illegible]
and the tears be dried that fell from the mourner's eyes, and
names heard no more, even in the household prayer.

Time will not stop for us. The gap our loss made for a brief
will be filled, and songs and laughter fall from the lips we
wont to caress. Joy will take the place of mourning, and
shall be forgotten.

—Conclusion.

that this life, thus brief, thus unimportant, is yet a preparation
a higher and more enduring existence in a home where death
not come, where mourning is never heard, where the per-
existence denied here is promised to those who earn it in
brief sojourn on earth. It is but a brief time we have in
to gain this blissful eternity, and none should be wasted
ting or evil.

pare life to:

a. A school in which to learn the lessons that fit the soul for eternity.

b. A journey in which we travel to a haven of everlasting peace and joy.

c. A trial where conscience is our judge, and where no perjury can save the guilty from punishment.

should be kept always in mind, not as a terror, but as a
kindness of our Heavenly Father, that we cannot know the
nor the hour when our brief career will close, and the gates
ternity be opened for us. We shall die and be forgotten
, but each word and act of our short sojourn will influence
future life for which we are preparing.

ve Scripture quotations that speak of the short span of life
wed us, comparing man to:

a. Grass.

b. Flowers of the field, &c.

such quotations as speak of death coming suddenly, as:

a. A thief in the night.

b. A bridegroom, &c.

et the brief life, then, be passed in useful deeds and good in-
nce, that we may live a little while as a beloved memory, and
the Kingdom of Heaven for life everlasting.

SUNDAY.

I.—Introduction.

Man was sent into this world to work. No position, however exalted, no wealth, however great, can excuse entire idleness. Some work is required of all. It may be:

a. Study for intellectual improvement.
b. Ministering to the wants of others.
c. Labor for daily bread, &c.

But none are exempt from the requirement.

II.—Treatise.

The All-Wise Providence that has given us physical and mental powers for work, has also provided us and commanded us to respect a day of perfect rest, wherein we are expressly forbidden to do any work, and reminded that our thoughts, etc., must be taken from daily care and given to God.

Without Sunday, what would life become?

a. A treadmill of perpetual labor.
b. A machine that never stopped.

Sunday may be regarded in many ways:

a. As a day of rest.
b. As a day of worship.
c. As a day for family intercourse.

It is the day for which man should, above all other days, be thankful. The man who regards the Sabbath as a weary day of inaction, or the one who looks upon its religious duties as a trouble, and would gladly leap over the day, is a Sabbath-breaker in his heart, even if he is a regular church attendant and outwardly observes the day strictly.

In worship, thanks should be given for the day of rest, the day that makes a green, grateful spot, in life's desert of toil.

III.—Conclusion.

Sunday is emphatically the day of rest. Praising God should be rest for the heart and brain weary with the week-day labor.

Church should be a haven of rest for the toil-worn and weary.

Home should be a sacred, peaceful resting-place, on God's day.

...e who is thankful for the day praises God in his heart that he ... given the command for a cessation of the world's work on ...ne holy day. Praise rises from his heart, and prayer comes ...s lips. Every hour of the peaceful, holy rest, is renewing ...trength and refreshing his energy for his days of work to ...w.

...ose who seek pleasure and forget God on the Sabbath-day, ...r from resting, work for evil, and destroy body and soul, ...body by depriving it of needful rest, and the soul by forgetting the command: "Remember that thou keep *holy* the Sabbath-day."

FAULT-FINDING.

...troduction.

...o live in a home or amongst friends with whom no fault ...ld be found, would be a foretaste of heaven that is not ...ted amongst mortals. Everybody has faults, every stage of ...nce has its imperfections, and every hour of life shows us ...e phase that could be improved or perfected.

...Treatise.

...anting, therefore, that there is much in this life to find fault ..., it becomes a certainty that a habit of fault-finding and dis...ent, once contracted, will find plenty of food upon which to ...r and flourish. If there is one person more to be dreaded in ...cial circle than another, it is the one who has a fixed habit ...lt-finding—who can let no imperfection escape his com..., who seeks for defects to show his powers of discrimination, ...who, at home or abroad, passes life in a continual grum...

The best safeguards against this habit are:

...a. The exercise of Christian charity.
...b. A cheerful disposition.
...c. Trying to place ourselves in the same position as those we blame.
...d. Making kindly allowances for temptation, want of time, or other causes that may lead to sin or carelessness.
...e. Doing unto others as we would others should do to us.

II. Conclusion.

That the habit of finding fault is one easily acquired, but hard to shake off.

That it makes the fault-finder dreaded and feared, a disagreeable companion, and a wearisome friend.

That the exercise of forbearance and love will make the rough places smooth, and give us rose-colored spectacles to look at the faults of others.

That we had better look at home, and correct all our own faults, before we constitute ourselves the judges of the defects of others.

That fault-finding develops no good in our own hearts, but rather encourages vanity and conceit; it pains and grieves others, it makes home disagreeable, the social circle constrained, and excites only the worst passions in those we blame.

Avoid, therefore, the beginning of a habit that becomes, too soon, completely our master, and try to be blind to evils that cannot be remedied.

THE DOCTOR'S FRIENDS.

I.—Intemperance in Eating or Drinking, which

a. Causes illness.
b. Causes insanity.
c. Causes death.

II.—Hurrying to get Rich, which

a. Causes over-exertion.
b. Causes brain disease.
c. Causes physical and mental exhaustion.

III.—Fretfulness, which

a. Causes hysteria.
b. Causes despondency.
c. Causes nervousness and headache.

IV.—Improper Exposure to Heat, which

a. Causes sunstroke.
b. Causes brain fever.
c. Causes disease in many forms.

V.—Improper exposure to Cold, which

a. Causes consumption.
b. Causes colds and other diseases.
c. Causes prostration of strength.

VI.—Improper use of Drugs, which

a. Impairs their usefulness when they are needed.
b. Often results in death.

VII.—Late Hours.

VIII.—Evening Dresses, exposing the Arms and Neck.

a. Causing pneumonia.
b. Causing neuralgia and other diseases.

IX.—Late Suppers.

a. Causing dyspepsia.
b. Causing intemperance.

X.—Fast Driving.

a. Causing broken limbs.

XI.—Excess of Amusement in any form.

XII.—Conclusion.

The doctor has his friends amongst rich and poor—friends that swell his bills, cause him to be in constant demand, and keep him constantly busy. They are so numerous that merely a list of them would fill a volume, and so powerful that they have endured for ages, and will probably exist while the world lasts. Every household can show the doctor's friend in some room; every individual must own that in some habit they are laying the foundation for the doctor's visits.

Could we each banish from our homes and our lives the habits that lead eventually to broken health or positive disease, the doctors might tear their hair in idleness, or, taking down their signs, find some other field of usefulness than striving to remedy the evils men in nine cases out of ten bring upon themselves by the indulgence of pernicious habits.

CHANGE.

I. —Introduction.

Nothing in this life remains unchanged. To improve or decay is the unalterable law of Nature.

II. Treatise.

Examples of change meet us on every side.

a. The babbling brook, whose waters flow on to the ocean stream, never returning, but always renewed. Frozen in summer, in winter locked fast in sheets of ice.

b. The wind, rising and falling, now a whispering breeze, now a hurricane destroying all it touches, now freezing in wintry blasts, now cooling in summer's heat.

c. The trees, that bud in spring, in summer are covered with green foliage, in autumn gorgeous in brilliant colors, and in winter bare and leafless or wrapped in mantles of snow.

d. The flowers, that bloom but to wither and fall.

e. The sea, that rises and falls, now calm as a mirror, now raging with fierce, destructive storms.

f. The land, that is calm and smiling, rent by earthquakes, desolated by storms, fruitful or barren, peaceful or grand, changing with every season and every hour.

g. The days, that rise fair or cloudy, now bathed in sunshine, now drenched by storms, changing with every hour till darkness envelops all Nature.

h. Give other instances.

1. Blossoms and fruit.
2. The growing corn.
3. Moonlight and darkness, &c.

II.—Conclusion.

From this universal law of change man is not exempt. From birth to death, from infancy to old age, the law of change is operative. Every hour sees some change of feeling, some new thought developed, some old idea eradicated; either improvement or debasement is a law that cannot be evaded. We [illegible] still. Onward and upward, or backward ..... downward course must be — no power can check the progress one way or other. Life leads to death, but not more surely than change to a higher existence, or to an ending of misery and shame.

PAY AS YOU GO.

Introduction.

John Randolph once declared that the philosopher's stone consisted of the words: "Pay as you go."

Treatise.

The man who will keep the maxim in mind, and heed it ever in life's transactions, will have one source of wealth always at his command.

He will fear no dun, for he will owe no one.

He need never dodge into by-streets, or run up blind alleys, to avoid meeting angry creditors. His butcher and baker will send him no half-yearly bills swollen in items and amounts far beyond his highest calculations.

In the household the maxim will be golden, as in business.

The train of evils that debt occasions can never be fully estimated or described. It leads to discontent and poverty, and only too often to positive dishonesty, while it is of unequalled power in producing restless nights and miserable days.

Conclusion.

The man who is seeking happiness and wealth will do well to carry in his heart, and practice in his life, John Randolph's motto: "Pay as you go."

STEPPING-STONES.

Introduction.

To cross the shallow brook that runs through the meadow, the careful farmer puts stepping-stones, that the traveler may gain the other side dry-shod. So through life every advance or progress needs stepping-stones.

II.- EATISE.

1. The mother provides stepping-stones for the ba
   a. The helping hand to walk.
   b. The gentle instruction to talk.
2. The teacher provides stepping-stones for the child
   a. The alphabet to the reader.
   b. The simple arithmetic for the mathematician
   c Pot-hooks and hangers for the writer.
   d. Chart and map for the future traveler.
3. Leaving school-life becomes for the traveler to the world, a series of stepping-stones to honor and to the loss of both.
   a. The humble clerkship may prove the stone for a future merchant prince.
   b. The year before the mast may prove the stone for the great explorer.
   c. The short advice to a friend may be a stone for a future orator.
   d. Every little event of life may prove in some degree the stepping-stone to future greatness or

But beware upon what stones the feet are placed in the across the stream of life. Beware lest the

a. Tiny theft prove the stepping-stone to forgery.
b. The social game of cards prove the stepping to gambling.
c. The friendly glass the stepping-stone to ness.
d. Debt the stepping-stone to theft.
e. Envy the stepping-stone to debt.

III. Conclusion.

That life's path is full of stepping-stones—some leading honor, some to fame, some to usefulness, some to wealth, to happiness, and some to life everlasting. In other paths lead to theft, some to misery, some to drunkenness, wretchedness in this life, a death of sin and shame, and a less fear beyond the grave. Guide the feet well, then, that

upon the unsafe stones that will sink them in a gulf of , but touch those that are firmly planted in virtue, and d to safe and peaceful havens.

THE BOY IS FATHER TO THE MAN.

TRODUCTION.

hood is a time of preparation for the career of manhood, ll inevitably influence the more important period of life.

REATISE.

1. Education is to fit the boy to take his place in the arena of life as the scholar or professional man, but if the opportunities are neglected, we find an ignoramus in the place of the student.
2. The workingman must serve apprentice to his trade in boyhood, and train his fingers, his brain, his eyes, and his muscles, for his future means of livelihood. Just as he profits by his instructions, will he prove a master-hand or always an underling.
3. The business man must learn in boyhood something of the duties of his career. Arithmetic to aid him in book-keeping, writing for his correspondence, &c.
4. The captain of a fine vessel will have entered the ship as a cabin-boy, to learn navigation and the duties of a sailor.
5. The military officer studies his tactics as a boy-cadet at West Point.
6. The farmer learns as a boy to plough, to plant, to reap and other agricultural duties.
7. Each pursuit in life needs training before the mind or body is fit for it, and the most successful in manhood are those who, in boyhood, were instructed in the duties of their future career.

Conclusion.

t boyhood is the school for manhood; and just in proportion to the habits then formed, the instruction then received,

will be ... of the man's life. As it is a ... useful knowledge, so is it also a school for the formation of ... habits.

The boy who is studious, industrious, and well ... training for a useful man, just as surely as the boy who ... idleness, pitches pennies, smokes, swears, and sips in a ... is preparing for the life of a drunken vagabond.

"As the twig is bent, the tree 's inclined," and it should ... well into the calculations of boys that they are soon to be ... and are laying the foundation for manhood while they are ... boys.

THE WEIGHT OF WORDS.

I. Introduction.

It is too much the habit, even amongst good people, to ... lightly even upon serious subjects, unheeding the fact that ... lightly spoken are not always heard in a corresponding ... and may be repeated in deeper meaning than was ever ... by the speaker.

II. Treatise.

1. Words of censure, lightly spoken, may sink with ... force upon a heart that is trying, through bitter ... to remedy the ill condemned.
2. Words of praise, lightly spoken, may encourage a ... were kinder to help to eradicate.
3. Words of reproach, lightly spoken, may wound a ... heart sorely.
4. Words of fault-finding, lightly spoken, may ... patient effort, and lead to despair.
5. Words of satire, lightly spoken, may give a young ... bias towards light thought that may influence a ...
6. Words lightly spoken upon religious subjects, ... ing morality, are the most dangerous of all. They ... poisonous seeds that may bring forth deadly fruit. They ... are thrown from the lips in a frothy jest, and their ... may settle upon whatever they touch.

III. Conclusion.

...ght words are dangerous weapons, and should be wielded ...fully and judiciously. Wit will become wisdom in the ... of him who carefully and truly estimates the weight of ... and who uses none he would recall later.

...gh them well—the little messengers that are so powerful for ... or evil. Try them in the balance of kindness, truth and ..., before you send them forth upon their errands. They ... leave you lightly, laden with smiles, and return to you ...y loaded with self-reproach and pain. Drop them carefully ... would seed for harvest, and let none fall that will grow to ... weeds.

OLD CLOTHES.

...troduction.

...re is a certain amount of good-natured contempt in the ... of all men towards old clothes; but consider likewise their ...y and usefulness.

...Treatise.

...s are about to go abroad for a day of relaxation after weeks ...bor. Do you don your new clothes, and spend a day of ...y lest they be soiled or spotted. As you are sensible, no! ... put on your old clothes, and fish, shoot, ramble, botanize in ...ort.

...d clothes and comfort are synonymous terms. For the long ... old boots; for the picnic, old coat and hat; for rest and re...tion, old clothes forever.

1. Compare old clothes to old friends.
2. Compare them to old books.

...hat fits your arms and feet, and seems part of yourself—the ... suit, the new boots, or that easy-going, comfortable old suit ...d shabby boots it grieves your heart to relinquish?

...Conclusion.

...hat new clothes are a severe portion of the discipline of life, ...ted by society and fashion, but dispensable in the luxuries ...the country ramble or day of leisure. That as we value old,

long ... ls ... e n ... nes, ... we v... our ... more than miracles of modern finery when the gloss of ... is still upon it. That as we love an old book, whose ... we know by heart, so we value the old clothes that have ... and settled themselves to our figures till they seem as ... ourselves, and embody our idea of entire comfort.

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