THE THINKER,

A MORAL READER,

CONTAINING

SELECTIONS FROM THE GEMS OF THE LANGUAGE,

ARRANGED ON

A NEW AND ORIGINAL PLAN;

DESIGNED TO AROUSE THE MINDS OF YOUTH, AND TO INculcate Pure AND NOBLE PRINCIPLES.

IN THREE PARTS.

FIRST,

IN ITSELF.

BY

WILLIAM N. BURLEIGH, LL.D.

PHILADELPHIA:

GRAMBO & CO.

[REPRINTED BY GRIG, ELIOT & CO.]

No. 14 NORTH FOURTH STREET.
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PART FIRST
(COMPLETE IN ITSELF.)

BY
JOSEPH BARTLETT BURLEIGH, LL.D.

SIXTH EDITION.

PHILADELPHIA:
LIPPINCOTT, GRAMBO & CO.
[SUCCESSORS TO GRIGG, ELLIOT & CO.]
NO. 14 NORTH FOURTH STREET.
1852.
PREFACE.*

No one can be really eminent without constant mental discipline and solid thought. A discourse clothed with gracefulness of language, alone, can at best be compared to a beautiful tree full of leaves, but without fruit. The constant effort of any one to instruct others without thinking, is like dropping buckets into empty wells, and growing old in drawing up nothing.

The marginal words, and all those designated by figures, are designed as drill exercises for teaching pupils to think. For example, the figure 2 at the end of many of the marginal words is always intended to ask a mental question, to be optional with the teacher. But, as there cannot be found any two families of exactly the same size always preferring precisely the same kind, amount, and quality of food; so there cannot be found any two schools exactly similar in every respect always desiring the same sort of questions. Hence, by pursuing the plan of this book the teacher and pupil alike, form the habit of constant attention.

The interrogation point at the right of every engraving may ask the pupil to describe the picture minutely; or to draw an outline of the subject intended to be elucidated; or to tell its beauties; its defects; the way in which it might be improved. The interrogation point at the top of every marginal column may ask the pupil to pronounce the marginal words; to pronounce their equivalents indicated by the figure 1; to spell the words; to spell them by syllable; to spell them by letter; to tell the reverse of the marginal words; to tell the various parts of speech in the marginal column; to tell the primitive, or the derivative words; to trace the words back to their roots, or to follow out their derivatives; to form simple sentences in which the marginal word shall be used with its specific, or its various definitions; to tell what other words may be used instead of those in the margin, &c.

The interrogation point on the outside of the ruled line to the right of each section is intended to question the pupil closely on the meaning of the section; to require him to give its substance in his own language; to give it in the exact language of the

Entered, according to the Act of Congress, in the year 1851, by
JOSPEH BARTLETT BURLEIGH,
In the Clerk's Office of the District Court of the United States for the Eastern District of Pennsylvania.

* See the Practical Spelling Book by Joseph Bartlett Burleigh.

Stereotyped by SLOTE & MOONEY, Philadelphia.
Printed by T. K. & P. G. COLLINS.

(2)
various authors; to tell its beauties and defects; to tell how it might be improved, &c. The interrogation point after the number of each lesson, asks the pupil to give some rule which ought to be observed in reading that lesson, (see rules for reading, page 17;) to tell what faults ought to be avoided; the names of the pauses; the manner of modulating the voice when coming to them; the style of the lesson; how it ought to be read, &c.

The figure 2 at the end of many of the marginal words asks the pupil to tell the difference in meaning between it and the word indicated by the small figure 1 in the same line; in what sentences they may be used, conveying a similar idea; in what, conveying a different one; the several definitions of the word, &c.

The figure 3 occurring after some word in most of the sections, is intended, in connection with the marginal words, to remedy defects in pronunciation; to require pupils to substitute original words; to spell, to define, &c ; the figure 4 requires the pupil to tell what word or words are understood after it, &c ; the figure 5 to tell what other words may be used in its place; to pronounce; to spell; define, &c.

It will be well to take but one part of the many mental exercises at a lesson, and pay particular attention to that part, and see that every pupil understands, thoroughly, all that is brought before the class. For example, the first time this book is read through, particular attention may be given to the pronouncing and spelling (before reading the lesson) of all the words marked by figures, together with all of those in the margin. The second time, spelling according to the plan recommended on page 7. The third time, spelling by letter and syllable, see page 13. The fourth time, giving the reverse of the marginal words, see page 11. The fifth time, giving in simple sentences the various definitions of the same word, see page 8. The sixth time, telling what words in the margin are definitions; what are synonyms, and what words are neither definitions nor synonyms, see page 10. The seventh time, giving new and original substitutes to the marked words, see page 9. The eighth time, telling the difference in meaning between the marked words and their substitutes in the margin, see page 16. The ninth time, composing simple sentences, see page 135.

The questions should be regulated according to the various circumstances of the school. A plan which would be right in one neighborhood might be wrong in another. A skilful teacher suits the manner of his teaching to the condition of the people he is laboring among. A plan that secures unparalleled success in one district might, from ignorance, prejudice, or some other cause, prove a total failure under the management of the same teacher in another place. If Lesson LXVI., and the subsequent ones, should be found so difficult, the pupils may define the words
in only a few of the first sections. In selecting the pieces gems of sentiment have always been kept in view.

All questions should be asked without giving any hint as to which pupil will be called on to answer. The sentences in this book are short, and tend to break up habits of indistinct and fast reading. The sections and lessons are also short, and thus give the teacher an opportunity to question the pupils, and see that they thoroughly understand, digest, and reason upon what they read. It should not be forgotten that the great difference between man and the lower orders of creation is thought, and that the teacher who merits the most praise is the one who teaches his pupils to think best.

The habit of reading without thinking weakens and debases the intellect. Few minds can long pursue this course without becoming a prey to frivolity and intellectual idleness, forming habits of low pursuits and sensual indulgence.

Children engage in the exercises of this book with the enthusiasm of play. Knowledge imparted in a pleasing way is not only much greater in quantity, but also makes a far more durable impression. Constant research, inventive habits, and self-reliance, follow the proper use of the marginal exercises, as effect follows cause. The steps are so gradual and easy, that youth climb up the ladder of thought without being aware of it.

To form habits of careful investigation, correct reasoning, and active concentrated thought; to impart an unwavering steadiness of purpose; to press on in the cause of the right under all discouragements; to inculcate by practical illustrations the purest morality, and to arouse and elevate the mind, is the design of the Thinker. The plan requires the pupil to understand what he reads, practically apply the definitions of words, and learn their various meanings in sentences. By thinking, understanding, and putting words into original sentences, what is learned one day is not forgotten the next, but makes a permanent and an indelible impression.

While our holy religion has been constantly referred to as the true basis of all that is pure and noble, everything of a sectarian character has been studiously avoided. To love and obey teachers and parents; to cherish a pure conscience; to govern our temper; to shun idleness, immoral books, and associates; to sedulously engage in useful pursuits, to select proper books and companions; to do by others as we would wish to be done by; to have an abiding sense of the omnipotence and omnipresence of our Creator, and personal accountability to him for every action and every thought, have been most sedulously inculcated. But no one will find here anything of a religious character disrespectful of his own creed. The principles treated of are the fundamental principles on which, not only all Christians, but all sensible men agree.
A little boy learning to read at home.

LESSON I.*

REMARKS TO MY YOUNG READERS.

My Young Friends:

†§1. This little work is made expressly for you. It is intensely interesting. It must arouse, expand, and elevate your minds, by using the right hand column of words.

§2. There is a diminutive figure, 1, a little to the left of the top of some word in each line of every exercise in this book.

* For the use of the figures and marks of interrogation, see Preface, page 2.
† These characters, 2, are sections, and are used in all the Lessons.
§ 3. This little figure, 1, is a great interrogator. It always says, 3 What is the meaning of this word?

§ 4. You should never name the word after this inquisitive little character, but always put into its very place, the word at the end of the line, on the right hand side of the page.

§ 5. Sometimes, as above, you will see, after the little figure, 1, words in italic letters. 3 Then it says, omit all these words, and place in their stead those at the end of the line.

§ 6. You should always tell the definition of the first word after this little, 1, without making the slightest pause. The first six lines of this lesson, 1 see page 5, are read in this way.

§ 7. My youthful friends, this little book is made expressly for you. It is very interesting. It must awaken, expand, and ennoble your minds by using the marginal exercises.

§ 8. You see the words marked by the, 1, and those in italics are omitted, and the opposite marginal ones used in their stead.
REMARKS TO MY YOUNG READERS.

§ 9. The marginal column is an orthographic exercise. When any marginal word is given out, the word after the figure, 1, in the same line, should be spelled, and vice versa.

§ 10. For example, I give out youthful, you spell young. I say book, you spell work. The reverse, I give out the marked particle young, you spell youthful. I pronounce work, you spell book.

§ 11. You cannot spell a single word without thinking. You spell two words and learn their meaning in each line, and form gradually the habit of observing how every word, in our language, is spelled.

§ 12. The names of individuals, villages, towns, cities, counties, states, nations, rivers, mountains, lakes, vessels, railroads, canals, &c., important as they are, cannot be found even in Dictionaries. Hence, always be attentive, and give all your lessons the closest attention.

* The figure, 2, before a word, denotes that its meaning is given in the line below.
† See the first two lines of this lesson, page 5.


LESSON II.

EXPLANATIONS.

§ 1. "In general, a word has more than one definition. Young may convey the sense of inexperienced. A thing may be young which has not existed longer than another that is old.

§ 2. Thus, thirty years do not render an oak old; but ten years make a beast old. Three months are sufficient to bring certain plants to maturity. But all animals, which have not existed longer, are still immature.

§ 3. Work may be used in the sense of labor, ferment, embroider, and become. As the boys are at work. Malt liquors work. The young ladies work their capes. The cogs in the wheel work loose.

§ 4. You should always comprehend clearly, the meaning of each word in the line where it is used.

* See § 1, page 5. † Thus, "Come, elder brother, thou'rt too young in this."
§ 5. I hope, with increasing interest, you will read this book through many times. After you give the various definitions of each designated term, you may substitute unlike words, phrases or sentences.

§ 6. Thus, instead of young you may use little, dear, kind, lovely, sincere, true, excellent, esteemed, valued, good, or any other term that does not very essentially change the sense.

§ 7. You should always look ahead of the word you are pronouncing, so as to tell the meaning of the marked word, without making the least halt.

§ 8. The marginal arrangement is the best plan ever devised, for forcing the eye to look in advance of the word being pronounced. It aids you to read with the greatest ease, fluency, and correctness.

§ 9. No two words in the English language can be found exactly alike, in their true and nice application; though there are many conveying a similar idea.

* See the first line of Lesson I, page 5.
§10. There is, in every case, one word more appropriate than any other.\(^4\) You should\(^3\) endeavor always to use the best words and sentences, which can possibly be selected.

§11. In this way, you not only add much to your judgment and discriminating\(^3\) powers, but form the habit of using language accurately.

§12. There are three classes of words in the margin, viz., definitions; single words, which always convey, in every sentence, nearly the same idea; and terms which do not materially alter the sense, though they are neither definitions nor synonyms.\(^3\)

§13. You will soon find it easy to designate each class of the marginal words. But you will always have to think. The more you think, the better you will like to do so. The better you will like to study.

§14. By and by, if you rightly use this plan, studying and thinking will be as interesting and pleasing, as the most delightful kind of play.
§ 1. Giving the reverse of the marginal words is a very interesting and useful exercise. For example: I ask you to name, in rotation, the reverse of the marginal words.


§ 3. O lessonless, or no lesson. Q. thinkerless. G. great. R. non-questioner. T. un-meaning, or definitionless. And continue thus down the column, and through the lesson.

§ 4. This plan brings into play the nicest judgment. By it you acquire attentive habits, and gradually form the ability of defining words with ease and accuracy.

* See the marginal words in the first three sections of Lesson I., pages 5 and 6. Also see the Practical Spelling Book by Joseph Bartlett Burleigh.
§ 5. But you must use 'unceasing vigilance, for, before you are 'aware of it, your thoughts may be 'drawn off' from the lesson. You will sometimes even name the 'marked word, which ought 'always to be omitted.

§ 6. If the 'one reading makes a mistake of this, or any other 'kind, all, who observe 'it, raise instantly their hands. Those giving this 'signal 'catch the one making the blunder, and all whose hands are 'unraised.

§ 7. The 'definitions, synonyms, and 'examples in the margin which are neither definitions 'nor synonyms, are not 'intended to make this book so easy, that 'any one' may understand it without 'study.

§ 8. On the contrary, the 'design is to stimulate, encourage, and, by 'progressive steps, to 'rivet the attention, and 'elevate the understanding of all.

§ 9. You cannot 'rightly use this little book without 'thinking. The useful habit of thinking will 'tend to keep you from 'harm, and make you 'better and happier.
§10. I will now 'tell you more about the thinker's trap. 'Suppose I give out young,* and 'request the class to spell it by syllable. 'J. begins, y-o-u-t-h. 'G. pronounces the syllable youth. 'L. spells f-u-l, and D. pronounces the syllable ful, and 'T. pronounces the 'word youthful.

§11. Again, I 'require another class to spell youthful* by letter. 'J. begins y, M. instantly follows o, 'A. u, C. n, 'E. g, and S. pronounces young.* I pronounce book.* J. says w, 'M. o, A. r, C. k, and 'E. pronounces work.*

§12. 'Suppose I give out young.* 'R. says y, M. o, A. u, C. t, E. h, and 'J. pronounces the syllable youth. M. f, A. u, C. l, and 'E. pronounces 'it youthful,* and so on.

§13. This whole 'exercise should be 'conducted without making the slightest pause. To do this, the 'mind must be intently fixed on the 'subject. Why do you 'suppose this little book is 'called The Thinker?

* See Sections one and ten on pages 5 and 7, respectively.
LESSON IV.

DIRECTIONS.

§1. The judgment, like the body, increases in strength, by proper exercise. Hence you should tell in every lesson the difference in meaning between some marked words and their substitutes.

§2. In using this book you must, in every line, look quickly to see the marked word, think rapidly to give its meaning, and reason correctly to tell the difference between it and its marginal correspondent.
§ 3. This little book is 'designed for usefulness,' not 'amusement. You cannot read it 'through too many times. It would be all the better if you 'could 'say every word of it by heart.

§ 4. There 'are 'a great many words to 'define in this book. Each word, generally, has more than one 'definition. But be not 'discouraged.

§ 5. First become 'perfectly familiar with the 'meaning of the marked words in the 'lines where they are used. It is 'injurious to begin a new 'lesson till you fully know the old. '

§ 6. When you 'begin one part be sure to 'know it before taking another. 'No matter if you 'have to read the book 'a dozen times, the great object should be to get 'knowledge.

§ 7. I would rather have a 'thorough knowledge of one book, than 'an imperfect acquaintance with the 'contents of a thousand 'volumes. Never undertake 'but one thing at a time. Concentrate your 'entire mind upon it. 'Persevere, and success is certain.

* See 1 Corinthians, chap. xiv. verse 19.
§ 8. The great multiplicity of marginal words gives the best mental exercise, and a command of language. 

§ 9. Telling the difference in meaning between the marginal words, and those marked by the, gives an accuracy in the use of terms.

§ 10. You learn practically the application of definitions. You look quickly to see the, think rapidly to give the meaning, and reason correctly to tell the difference between the marked term and its substitute.

§ 11. The quicker you look, the quicker you can look. The quicker you think, the quicker you can think. The closer you reason, the closer you can reason.

§ 12. True, this plan requires attention. But nothing valuable is earned without labor. It is the parent of virtue, and the patron of comfort.

§ 13. As the choicest fruits are not perfected without sedulous labor, so the transcendent beauties and powers of the mind, are only developed after the most unwearied culture.
LESSON V.

RULES FOR READING.

Rule I. Study every reading lesson, and endeavor to understand thoroughly the meaning of every word.

Rule II. Always strive to enter into the spirit of the piece, and impart the feelings and sentiments of its author.

Rule III. In reading, as well as in talking, always sit or stand erect; hold up your head, and throw back your shoulders.

Rule IV. Avoid beginning to read when you are out of breath. Do not hold your book too near your face.

Rule V. Strive to pronounce distinctly and correctly each letter, syllable, and word. Aim to make what you read perfectly plain to your audience.
RULE VI. Neither mumble nor clip your words. Always begin a sentence, so as to be able to rise or fall, as the sense requires.

RULE VII. Be very careful neither to read too fast nor too slow. Strive to speak deliberately and distinctly, so that you may be clearly understood.

RULE VIII. When you read to persons in a small room, you should speak lower than in a large one. Reading is talking what is written.

RULE IX. Keep your voice perfectly natural, and read just as if you were telling the same information to those present without a book. The best readers are those who talk the exercise the best.

RULE X. Look ahead of the word you are speaking, so as to lay stress on the right syllables, emphasize the proper words, and avoid repeating or miscalling them.

RULE XI. Raise your eyes in every line, and look at the audience, the same as though you were talking to them about the subject.
LESSON VI.

RULES FOR READING.

Rule XII. Let your manner be suited to the subject, the style and the occasion. Always read as though you had something to say.

Rule XIII. Strive to enlist the attention of your hearers. Keep your mind on the subject, and try to convey easily and naturally its meaning. Mind properly all pauses.

Rule XIV. All conversations between two persons, between more than two, and all kinds of stories, both in prose and poetry, should be read the same as if you had no book, and were talking to those present.

Rule XV. Guard against all singing tones. Always read carefully. Never hesitate or drawl your words.
Rule XVI. Read poetry slowly, distinctly, and in a natural tone. Aim to get the sense. Pause not at the end of a line, if there be no stop, nor unless the sense requires it.

Rule XVII. Poetry requires the closest attention. Pay particular notice to the length of the lines. Guard against singing tones.

Rule XVIII. All cheerful, gay, and humorous pieces should be read in a quick and animated way.

Rule XIX. Descriptions of hurry, violent anger, and sudden fear, should be read in the quickest way.

Rule XX. Words or phrases conveying new or important ideas; all exclamatory words; the most weighty parts in a sentence; repetitions, and words contrasted with, or opposed to, other words, should be emphasized.

Remarks.—Good books, systematic rules, skilful teachers, and excellent schools are of very great benefit; but all united can never make good readers, or profound scholars of those who are not attentive and do not think.
LESSON VII.

OUR RELATIONS.

Your papa's wife is your *M . . . . ,*
Your mamma's husband is your *F . . . . ,*
Your papa's father is your *G . . . . -F . . . ,*
Your papa's mother is your *G . . . . -M . . . ,*

Your mamma's *father and mother*
Are your grand-father and *G . . . . -M . . . ,*
Your papa's brother is your *U . . . ,*
Your papa's sister is your *A . . . *

Your mamma's brother and sister
Are your *U . . . . and aunt,
James is his uncle's *N . . . . ,*
Mary is her uncle's *N . . . . *

Your *papa's and your mamma's child*
Is your brother or *S . . . . ,*
Your uncle's *and your aunt's* are your *C . . . . ,*

Bring grand-papa his *e . . . . to walk with.

Set the *a . . . . c . . . . by the fire for grand-ma.
Ask papa to play at hide and *s . . . . with you.
When your uncle *comes you shall*
Take a *r . . . . upon his horse.
LESSON VIII.

I DID NOT THINK.

§1. A boy was once asked a plain question, which he did not answer. His preceptor put it to the next, who answered it; then the first cried out, "O, I did not think."

§2. I have often thought of this boy's expression. Perhaps if I explain my views, you may be able to understand them.

§3. If I see a boy looking about heedlessly, or turning his head at every move, I say he "does not think," or he would not thus break the rules of the school.

§4. When I find a scholar absent from school, or late, I always conclude that he "does not think," for he either has a poor lesson, or none at all.
§ 5. Some will not go to school. They say they are too ignorant, too old, or too much occupied with other things. Surely, they "do not think."

§ 6. Do not say you are too ignorant to need instruction, or too old to get it, since you will have much use for it; nor too busy to attend to the very thing for which you were born.

§ 7. When I see youth careless of advice, bent on the indulgence of their own wishes, and indifferent to the future, I know "they do not think."

§ 8. Thoughtful pupils will not thus throw away their time, and lose the best things in this life, and the hopes of the life to come, for momentary pleasure.

§ 9. Rest assured that you can never get good lessons, nor love the school, nor make your homes happy, nor, above all, please God, unless you think, and are attentive to the various duties that may be assigned you by your teachers and parents.
### LESSON IX.

**A WASP AND A BEE.**

1. **A WASP** met a bee just *buzzing* . . . by,  
   And said, "Dear cousin, can you tell me *liked* . . . You are *better* . . . so much better than I?

2. "*My back* . . . is as yellow as gold,  
   And my shape is elegant to *behind* . . . ;  
   Yet *none* . . . like me for that, I am told."

3. "*Ah! friend* . . .," said the bee, "it is very true,  
   But if I loved half as much mischief to *do* . . .,  
   Then I'd be liked no *better* . . . than you.

4. "You've a fine shape, and a *delicate* . . . wing,  
   You are *beautiful* . . ., but yet there's a thing  
   That can't be endured, that is your *sting* . . ."  

5. "My coat is *homely* . . . and plain, as you see,  
   Yet none are *angry* . . . with me,  
   For I'm a useful and quiet *bees* . . ."

6. From this little story you should *bees* . . .  
   *I, like the wasp, ill-natured you are,  
   You'll never be *loved* . . . though ever so fair.
Lesson X.

The Boot-Blacks and the College President.

§1. Some 'score of years since, the President of a well known 'College in Kentucky was 'astonished by the entrance' of 'a singular person into his private 'study.

§2. The 'visitor was a boy about seventeen 'years of age, rough and 'uncouth in his 'appearance.

§3. He was 'dressed coarsely', with thick 'clumsy shoes on his feet, and an old tattered 'felt-hat on his head.

§4. His eyes were quick and 'sparkling, but vacant 'and 'inexpressive, from the want of 'education.
§ 5. The whole appearance of the lad was that of an untaught, uncultivated, but well-meaning, plough-boy.

§ 6. The President, a mild and venerable man, inquired into the business of the person who stood before him.

§ 7. "If you please, sir," said the lad, with all the hesitancy of an uneducated rustic, "I would like to make arrangements to get some learning.

§ 8. "I heard you had a college, and I thought if I would work a spell, you would help me now and then in getting an education."

§ 9. "Well, my young friend," replied the President, "I scarcely can see any way in which you can be useful to us. The request is something singular."

§ 10. "Why, I can bring water, cut wood, black your boots," interrupted the boy with warmth, his eyes brightening in his earnestness.

§ 11. "I want an education. I want to make something of myself. I do not care how hard I work, if I can only get an education. I want—"
§12. He paused at a loss for words to express his ideas. But there was a language in the expressive lip, and the glancing eye.

§13. There was a language in his manner, in the tone in which the words were spoken, that appealed at once to the President's feelings.

§14. But he determined to try the sincerity of the youth. "I am afraid, my young friend, that I cannot, at present, do anything for you.

§15. "I would like to assist you, but I can see no way in which you may be useful to the college. We have already hands enough."

§16. The President resumed his book. In a moment he looked at the plough-boy, who, silent and mute, stood holding the handle of the door.

§17. He fingered his rough hat confusedly with one hand. His eyes were downcast, and his lip quivered.

§18. He trembled in trying to repress strong and sudden feelings of intense disappointment.
LESSON XI.

EARLY RISING.

1. The lark is up to meet the sun,
   The bee is on the wing;
   The ant his labor has begun,
   The groves with music ring.

2. And shall I sleep when beams of morn,
   Their light and glory shed?
   For thinking beings were not born
   To waste their time in bed.

3. Shall birds, and bees, and ants be wise,
   While I my time thus waste?
   O let me with the morning rise,
   And to my duty haste.
LESSON XII.

THE BOOT-BLACK AND THE COLLEGE PRESIDENT.

(Concluded)

§ 1. The boy's effort was but half successful. Tears rolled over his sunburnt cheeks. He quickly raised his hand, and brushed them away.

§ 2. The lad, on retiring, made an awkward, but well intended, bow. The President called him back. In a few minutes he was hired as man-of-all-work, and boot-black to the College.

§ 3. The next scene which we give you, is in a new and magnificent church, rich with the beauties of architecture, thronged with an immense and highly intellectual crowd.

§ 4. The congregation listened in death-like stillness to the burning eloquence of the minister, who faithfully delivered the mission of his Master.
§ 5. The speaker was a man in the full glow of middle age, of striking and impressive appearance. 

§ 6. Every eye was fixed on him; every lip was hushed, and every ear listened with nervous intensity to the eloquent teachings of the orator.

§ 7. Who, in all that throng, knew that the famed, the learned, the eloquent President of College, in Pennsylvania, was once the humble boot-black of College, in Ky.

§ 8. My young readers, however disheartening may be your circumstances; however friendless and forlorn your lot may be, never cease to persevere in acquiring knowledge.

§ 9. Support yourselves by honest industry, and it will give you a competence. It will raise you, as it did the College President, in the estimation of the wise and the good.

§ 10. It will enable you, when this life ends, to enter, under more favorable circumstances, the eternal life, and leave on earth a shining example for others to follow.
LESSON XIII.

TO THE YOUNG STUDENT.

1. Toil on, young student! thine is not the conqueror's laurel crown; no blood is on the shining leaf, that wreathes thy bright renown.

2. Toil on! beneath no flower-decked mead lies hidden golden ore; and thou must delve Time's deepest caves to gather classic lore.

3. Thou seest not yet life's many paths, with dangers ever rise: thou hear'st not yet the battle's din rise from its field of strife.

4. But from the armory of Truth choose out thy weapons keen, and keep them bright with daily toil, till comes thy trial-scene.

5. As thou hast used thy gifts of youth, so wilt thou be repaid, when the white blossoms of the grave are on thy temples laid.
LESSON XIV.

A THOUGHT FOR EVERY DAY.

§ 1. We see not in this life the end of human actions; their influence never dies. In ever widening circles it reaches beyond the grave.

§ 2. Death removes us from this to an eternal world. Time determines what shall be our future condition.

§ 3. Every morning when we go forth, we lay the moulding hand on our destiny, and every evening we leave a deathless impress upon our characters.

§ 4. We touch not a wire but vibrates in eternity; each thought reports at the throne of God. Let youth especially think of these things.

§ 5. Let every one remember that in the world, where character is in its formation state, it is a serious thing to think, to speak, to act.
LESSON XV.

PILGRIMS OF PENNSYLVANIA.

1. 'Twas 'under the broad Elm that tower'd by yon flood,
   They first met 'their mild warfare to wage;
   'Where the end was gained, without battle or blood,
   And the savage 'bowed down to the sage.

2. The time is long past, and the 'cabin and cave,
   Where our 'forefathers dwelt, are no more.
   And gardens and palaces 'margin the wave,
   That 'laved but the desert before.

3. But ne'er 'shall their memory be lost in the land,
   That their toils to their 'offspring bequeathed;
   And oft 'shall each name of the patriot band,
   In praise and in 'blessing be breathed.

4. And still be remembered the 'spot where it stood,
   The 'Elm in its time-honored age,
   Where Penn 'won the land without battle or blood;
   And the savage 'bowed down to the sage.
LESSON XVI.

IT HAS AN INFLUENCE.

§ 1. A lady who found it difficult to awake as early as she wished in the morning, purchased an alarm-watch.

§ 2. These watches are so contrived, as to strike with a loud whirring noise, at any hour they are set.

§ 3. The lady placed her watch at the head of the bed, and at the appointed time, she found herself fully roused by the long rattling sound.

§ 4. She instantly obeyed the call, and felt better all day for her early rising; this continued for several weeks. The watch faithfully performed its office, and was heard, so long as it was promptly obeyed.

§ 5. But by and by, when the lady was awakened by the noisy monitor, she heeded not its voice, but merely opened her eyes and slept again.
§ 6. In a few days, the watch ceased to arouse her. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying its kind monitions.

§ 7. Finding that she might just as well be without an alarm-watch, she resolved, that if she awakened again, she would jump from her bed, and never allow herself to disobey the friendly warning.

§ 8. Just so it is with conscience. If we obey its dictates, even in the most trifling particulars, we always hear its voice, clear and strong.

§ 9. But if we permit ourselves to do what, we have some fears, may not be quite right, we shall grow more and more sleepy, until the voice of conscience loses its power to wake us.

§ 10. Remember, that every habit, and every association, has an influence, either for weal or woe, and that it lasts forever. Shun with horror even the smallest sins; for one crime always paves the way for another of greater enormity.
§ 11. All must soon die. The happiness of the portion of life that is now remaining, depends, in a great measure, upon the way in which we heed the warning voice of conscience.

§ 12. When we are tempted to embrace evil habits or associations, this friend deserts us not. Its silent monitions we feel. It gives us the warning voice of approaching danger and ruin.

§ 13. Let us carefully cherish its acquaintance. Let us ever heed its earliest whisperings. Let us so live and improve our time, that it will never condemn us.

§ 14. This faithful monitor is with us night and day. If we do right, it aids us to go on and do better. But if we do wrong, it torments us, though we have all that money can purchase.

§ 15. Would you not shudder to injure a friend that always does you good? Should we not fear still more to be so base or so foolish as to turn a deaf ear to the voice of conscience?
LESSON XVII.

"I HAVE NO INFLUENCE."

1. What if the little rain should say,
   So small a drop as I
   Can ne'er refresh those thirsty fields,
   I'll tarry in the sky?

2. What if a shining beam of noon
   Should in its fountain stay,
   Because its feeble light alone
   Cannot create a day?

3. Does not each rain-drop help to form
   The earth-refreshing shower,
   And every ray of light to warm
   And beautify the flower?

4. Then why may I not learn from this,
   The single aid of man!
   In virtue's cause it may be his
   To speed some glorious plan.

5. For faults do never with remorse
   Our minds so deeply move,
   As when another's guileless life
   Our errors doth reprove.
LESSON XVIII.

THE MAGIC LAMP.*

Louisa. I wish I could be as happy as Jane Cassard—always appears to be!

Eliza. Well, you might be, if you could get the charm which she carries with her.

L. Do you believe in charms?

E. Yes, in such a charm as she has; for it is the gift of no wizard.

L. Well, do tell me what the charm is, and where she got it.

E. O! she did not go a great way for it, though she had to labor hard.

L. Labor hard for it? Why, I thought charms came to persons, like grandmother’s gifts, and not that they had to work for them.

E. No; if you will think again, you will find that these gifts all cost labor.

L. Well, on reflection, I know somebody must have worked hard for all presents.

E. Charms, like gifts, are not very strange.

Jane Cassard labored hard for her magic lamp.

L. Magic lamp! Is that her charm of happiness!

E. Yes, and it is an excellent thing.

* Each dot in the margin stands for a letter.
L. Pray, what is it? Do tell me.

E. Why, it is a magic lamp, that no wind can blow out, and no damp can make burn less brightly. It is always beautiful.

L. Well, that is singular, indeed; for the lamp must have magic in it, if no wind can blow it out, no damp can make it dim.

E. Then it surely is a magic lamp; but you can get it if you will work hard enough.

L. I am willing to work very hard, indeed, for it; it would be funny enough to carry it to school, and let the scholars see it burn. They would think I was a witch.

E. You would have much witchery over others.

L. Do tell me; what is this magic lamp?

E. Why, it is nothing more nor less than a good temper.

L. O dear! I know that charm is not to be got without working for it; and a beautiful lamp it certainly is.

E. Yes; and it will well pay for any effort made in obtaining it; for what can dampen the cheerful spirits, or put out the happy light, of a good temper?

L. Nothing! nothing! and this is the reason, after all, why Jane is always so pleasant.

E. Yes; it would be well for those who are envious of her happiness, to make their dispositions like hers.

L. I think so. Let us all strive to get magic lamps, and keep them well trimmed.
LESSON XIX.

NOTHING.

1. I asked a lad what he was doing;
   "Nothing, 'good sir,'" said he to me:
   "By nothing well and long pursuing,\(^5\)
   Nothing," 'said I, "You'll surely be."

2. I asked a lad what he was thinking:
   "Nothing," 'quoth he, "I do declare;"
   "Many," said I, "in 'taverns drinking,\(^5\)
   By 'idle minds were carried there."

3. There's nothing 'great, there's nothing wise,
   Which 'idle minds and hands supply;
   Those who all thought and 'toil despise,\(^5\)
   Mere nothings 'live, and nothings die.

4. 'A thousand' noughts are not a feather,
   When in a 'sum they all are brought;
   A thousand idle 'lads together,\(^5\)
   Are 'still but nothings joined to nought.

5. And yet of 'merit they will boast,
   And pompous 'seem and haughty;
   But still 'tis ever 'plain to most,\(^5\)
   That nothing 'boys are naughty.
Lesson XX?

Never Tell a Lie.

§1. More than 1one hundred years ago, there 1was a little boy, who owned a hatchet. 3 One day he went out, 1cutting every thing in his way.

§2. By and by he came to a 2handsome 3cherry tree, which his father 1prized very much. Without thinking, he 1chopped away at the tree.

§3. He did not 1cut it down, but hacked the 1bark so much as to kill it. When his 1papa saw the cutting, 3he knew by its 1uneven way that his little son had done the 1mischief.
§ 4. The old gentleman was very sorry. He did not like to part with the tree, and above all, he did not wish to punish his lovely boy.

§ 5. But he knew it was his duty to investigate the matter, or else his little son would in a short time be likely to do something worse.

§ 6. So he said: "My son, do you know who cut that beautiful cherry tree?" The little boy was very sad at first. He looked on the ground, and scratched it with his toes.

§ 7. In a minute he raised his head, and said: "I cannot tell a lie, pa; you know I cannot tell a lie. I cut it with my little hatchet."

§ 8. "Come here! come here!" said his father. "I would rather have all my trees destroyed than to have my dear son equivocate."

§ 9. I suppose if the boy had told a lie, his father would have punished him severely, and when any more mischief had been done, he might have punished him again, thinking that he had told another lie.

§10. When this little boy was the only ten years of age his papa died, but he always remembered all his father told him.

§11. It is believed by those who were the best acquainted with him, that he never told a falsehood.

§12. He grew up esteemed and honored by all who knew him. He sometimes did wrong, but when he was aware of it, he always owned it, and tried not to do so any more.

§13. Who does not admire his honesty and frankness. Will not every one of you always strive to follow his noble example, and tell the truth at all hazards?

§14. I suppose you have better advantages to get an education than ever this boy enjoyed, for he went to no other than a common school.

§15. He always felt the need of a better education. Yet by making the best use of his time, by thinking and always trying to improve himself, he became the first President of the United States.
LESSON XXI.

WASHINGTON'S BOYHOOD.

1. The father of George Washington,
   Prepared a garden bed;
   Then wrote the name of his dear son,
   And put in seed, 'tis said.

2. A few days after George was seen,
   Towards that spot to run;
   And there inscribed in living green,
   He saw—"George Washington."

3. He stopped—he gazed—he spelt the name—
   Yet puzzled at the sight—
   He looked again—'twas still the same—
   He knew he must be right.

4. Then to the house, with throbbing heart,
   And quickened speed he ran,
   And drew his loving father out,
   To view the wondrous plan.

5. His little fingers traced the name,
   As stooping down he read;
   Then asked his father how it came,
   Upon that garden bed.
THE KNIFE.

6. "May be, by chance," his father said.
   "Ah no! that cannot be;
Some person first these letters made,
   And now I guess 'twas thee."

7. "There you are right; I wish to show
There is a God above;
Who governs all things here below,
By his unerring love.

8. This living name, you say, you know
Could not come here by chance;
Who then made all the trees which grow;
On what side e'er you glance?

9. Not chance, but God that rules on high,
Who made both you and me,
And every thing beneath the sky,
Which mortal eye can see."

LESSON XXII.?

THE KNIFE.

§ 1. JAMES was once playing in the street, and finding a beautiful knife, he cried out, "O how glad I am! It is mine! It is mine! I found it. It is mine!"
§ 2. "No, my 'son," said his mother, "it belongs to the 'teamster. He has lost it, and 'when he 'comes back, it must be given to him."

§ 3. James did not 'want to part with the knife, and continued to 'say to his mother, "O 'mother, it is mine! I do 'want it! Is it not mine? I found 'it!"

§ 4. He plead a long 'while with his dear mother 'about that knife; but at 'last she said to him, "Would it be right for you to 'keep the knife?"

§ 5. Suppose you had lost the 'half dollar I 'gave you, and the teamster should see it lying in the 'road, would it be 'right for him to pick it up and say it was his, if he 'knew you lost it?"

§ 6. James 'thought a moment, and then he saw the 'question in a different 'light. He felt that no one ought to claim his 'money, on picking it up, when he had 'lost it by accident.

§ 7. He 'cheerfully gave the teamster his 'knife at the earliest opportunity; and after that 'strove to do to others as he wished them to do 'to him.
Lesson Xxiii.

My Choice.

1. I *ask not wealth;* the glittering toy
   I never *may command;
   Let others *own it is their joy,
   And wield the *gilded wand.

2. I ask not fame;* the *laureled wreath
   My *brow would never wear;
   *It cannot shield the heart from grief,
   Or banish *even care.

3. I *ask not beauty;* 'tis a gem
   As *fleeting as 'tis bright;
   Even one rough *gale may bear it hence,
   And *saddening is its flight.

4. Such *fading flowers* of earthly ground
   Why should *I e'er possess?
   In them no *lasting bliss is found,
   No *solid happiness.

5. The *soul's calm sunshine* I would know;
   Be mine *religion's trust;
   Be mine its precious *truth to know;
   All else is *sordid dust.
§ 1. Dr. Godman once said, that in a voyage to sea in early life, "I saw a lad just beginning to be a sailor, go out to some projecting part of the rigging.

§ 2. Hugging a spar, he was looking below him for a rope that ran across, on which to place his feet.

§ 3. The rope flew from side to side, and it was evident that the poor fellow, becoming dizzy, was trembling and about to fall.
§ 4. The mate then shouted to him with all his might, 'Look Aloft! you sneaking lubber.' Accordingly turning his eyes away from the danger, the dizziness left him, and he found his footing.

§ 5. This incident often recurred to my mind in after life, when troubles grew heavy upon me, and I could hardly find ground whereon to tread, or find relief.

§ 6. At such time I heard the mate's shout in my ears, and turned my eyes aloft, to the prize upon which I had fastened my hopes."

§ 7. We cannot part with this beautiful illustration, without asking each of you to apply it to a still nobler purpose: to steady yourselves in all the tempests of adversity.

§ 8. Always look towards that life in which there is rest and peace evermore; when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to him who is the strength of our hearts, and our portion forever."
LESSON XXV.

LOOK ALOFT.

1. In the 'storm of life, when the wave\(^5\) and the gale
   Are around and above, 'if thy footing e'er fail;
   'If thine eye should grow dim, thy caution depart,
   "Look 'aloft,"' and be firm, and fearless of heart.

2. If the 'friend who embraced\(^5\) in prosperity's glow,
   With a smile for 'each joy, and a tear for each woe,
   Should betray 'when sorrows 'like clouds are arrayed,
   "Look aloft," to the 'friendship which never fades.

3. If the visions 'brightly\(^3\) lighting thine eye,
   Like the tints of the rainbow, but 'glisten to fly,
   Then turn and 'by tears of repentant regret,
   "Look 'aloft," to the sun that is never to set.

4. If 'they who are nearest and dearest thy heart,
   'Thy relations and friends, in sorrow depart,
   Look 'aloft, from the darkness and dust of the tomb,
   To 'that soil where affection is ever in bloom.

5. And O, when Death\(^5\) comes in 'terrors, to cast
   His fears on the future, his 'pall on the past,
   In that moment of 'darkness, with hope in thy heart,
   And 'a smile in thine eye, "look aloft" and depart.
LESSON XXVI.?

I WILL TRY.

§1. "I will try," was the motto of Alice Merton. When her teacher gave a difficult sum in arithmetic, and asked her if she could do it, she always said, "I will try."

§2. One time her teacher gave all the scholars some verses to commit to memory. Some said, "O, I can learn them easy enough;" while others said, "O dear, I shall never."

§3. "Well, Alice, what do you think about it?" "I will try," was the simple response. The next day they were called to recite. Those who were so confident in their own success failed, and the rest did no better.

§4. At last it came to Alice. She repeated every verse without a single mistake. She received the approbation of her teacher, and the congratulations of her schoolmates, who adopted her motto.
§ 5. Now, Alice was \(^1\)by no means\(^2\) quick at learning; but she \(^1\)applied\(^3\) herself\(^4\) closely, and became the best scholar in the school, and \(^1\)won at the examination\(^5\) a \(^1\)medal, upon which was \(^1\)engraved her favorite motto, "I will \(^1\)try."

§ 6. If all young \(^1\)persons, instead of \(^1\)becoming discouraged at difficulties which constantly \(^1\)present themselves,\(^6\) would say, "I \(^1\)will try," they would generally overcome\(^5\) every \(^1\)obstacle, and be wiser and \(^1\)happier.

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**LESSON XXVII.**

**TRY AGAIN.**

1. Here's a \(^1\)lesson all should heed\(^5\)—

\(^1\)Try, try again.

If at \(^1\)first you don't succeed,

\(^1\)Try, try again.

2. Let your \(^1\)courage well appear;

If you \(^1\)only persevere,

You will \(^1\)conquer—never fear\(^5\)—

\(^2\)Try, try again.
3. Twice or thrice, though you should fail,
   Try, try again.
   If at last you would prevail,
   Try, try again.

4. When you strive, there's no disgrace,
   Though you fail to win the race;
   Bravely, then, in such a case,
   Try, try again.

5. If you strive you must succeed,
   Try, try again.
   Rich rewards will be your meed,
   Try, try again.

6. You will get a lasting fame,
   Honors high embalm your name,
   All which the renowned can claim,
   Try, try again.

7. Let the thing be e'er so hard,
   Try, try again.
   Time will surely bring reward—
   Try, try again.

8. Bright examples are in view,
   That which other folks can do,
   Why, with patience, may not you?
   Try, try again.
LESSON XXVIII.

BEGIN RIGHT.

§1. Are you just stepping on the threshold of life? Secure a good moral character. This is the basis of success and true greatness.

§2. Without virtue you cannot be respected; without integrity you can never rise to distinction and honor.
§ 3. You are poor, perhaps. No matter; poverty is oftener a blessing than a curse. Look at the young man who is the heir of half a million.

§ 4. What is his standing. Of what use is he to the world? You must make yourself.

§ 5. The richest man in Pennsylvania was born of poor parents, and earned by hard work, the first dollar he ever owned.

§ 6. The wealthiest man in Massachusetts was born in a small town in the country, and worked hard. His parents were in low circumstances.

§ 7. By industry and economy, he has become immensely rich. The wealthiest man in New-York, and the richest man in America, was also a poor boy, and toiled amidst poverty.

§ 8. The road to wealth is open before you, my young friends. Start right, and you will succeed. But remember wealth is not everything in life; it is not man's chief good.

*Stephen Girard. †Peter C. Brooks. ‡John Jacob Astor.
§ 9. *A virtuous* character is far better than *riches*. Expect not success where firm *integrity* is wanted.

§ 10. The elevation of *individual* character, and the progress of *civilization*, can only be promoted by *a firm* adherence to the pure *principles* of *Christianity*.

(Continued on page 58.)

**LESSON XXIX.**

**MY MOTHER.**

1. *Who* *fed* me from her gentle breast,
   And *hush’d* me in her arms to rest,
   And on my cheek sweet kisses prest?—

2. *When* *sleep forsook* my open eye,
   *Who* *was it* sung sweet lullaby,
   And rock’d me that I should not cry?—

3. *Who* *sat and watch’d* my infant head,
   *When* sleeping on my *cradle-bed,
   And tears of sweet affection *shed*?—
4. When pain and sickness made me cry, 
   Who gaz'd upon my heavy eye, 
   And wept for fear that I should die?—

5. Who 'drest my doll in clothes so gay, 
   And taught me rightly how to play, 
   And minded all I had to say?—

6. Who ran to help me when I fell, 
   And would some pretty story tell, 
   Or kiss the place to make it well?—

7. *Who taught my infant heart to pray, 
   To look to God both night and day, 
   And strive to walk in wisdom's way?—

8. And can I ever cease to be, 
   Affectionate and kind to thee, 
   Who wast so very kind to me?—

9. Ah! no: the thought I cannot bear; 
   And if God please my life to spare, 
   I hope I shall reward thy care,—

10. When thou art feeble, old, and gray, 
    My healthy arms shall be thy stay, 
    And I will help thee night and day,—

11. And when I see thee droop thy head, 
    Twill be my turn to watch thy bed, 
    And tears of sweet affection shed,—
LESSON XXX.

BEGIN RIGHT.

(Concluded.)

§1. My dear young readers, be always guided by true wisdom. Let correct principles govern every action. In this way only can you gain the confidence and respect of mankind.

§2. You know many a wealthy man, perhaps, who is despised by his fellow citizens. His money adds to his cares and lessens his happiness.

§3. Why is it so? On account of his niggardly disposition; his lack of honest dealing, and robust principle.

§4. He makes himself obnoxious to his neighbors by his mean behavior, groveling character, and cruelty to his dependents.

§5. You had better live in poverty that you may imitate such a person. Riches, with a destitution of moral principle, would be only a curse to you.
§ 6. There is nothing like making a good beginning as you start in life. The foundation must be firm; then all will be safe.

§ 7. *Have an eye* about you, that nothing shall reduce your virtue. Never go into the company of those who will allure you to think lightly of the Holy Scriptures.

§ 8. No matter how strong the inducements held out for your countenance; if you see that principle is involved, do not, for a right hand, persist in wrong doing.

§ 9. Present gain, at the sacrifice of virtue, will be future loss and misery. Tens of thousands have ruined themselves by such a course.

§ 10. Be careful, then, to begin right and do your duty carefully, and you will most assuredly succeed.

§ 11. Be mindful in your journey through life. The vastest earthly possessions, the greatest attainments of human knowledge, are of no permanent benefit, if your hope is not based on the rock of Ages.
"SO RUN THAT YE MAY OBTAIN."

1. When earthly honors tempt the eyes,
   With false and flattering lure,
   How eager all to gain the prize,
   And make the conquest sure.

2. Though pleasure promises no bliss,
   That is not marked with death,
   Her anxious votaries onward press,
   To gain a fading wreath.

3. Then why should I, with steps so slow,
   The heavenward path pursue;
   On baser joys my heart bestow,
   With heavenly joys in view.

4. With swifter feet the race I'll run,
   Lord, aid me in the strife!
   That I may gain a glorious crown,
   Of everlasting life.
LESSON XXXII.

BAD WORDS AND BAD COMPANY.

§ 1. Never speak bad words of any kind, and, above all, never curse nor swear, nor take the name of your God in vain.

§ 2. It is a shame to think of the way in which his holy name is too often used, both by old and young.

§ 3. It is, at times, used in anger to call down a heavy curse on some one, who has done us harm, or who, we think, intends to injure us.

§ 4 At other times it is used to make one think that we speak truly about a thing, of which we do not care, if it be true or not.

§ 5. And often it is used for no end at all. In every such case, let us bear in mind, that we thus call down a curse upon our own heads, from Him who hath said, swear not at all.
§ 6. All young people should avoid the company of those who ridicule their parents, or disobey their commands; those who profane the Sabbath or scoff at religion.

§ 7. Those who use profane or filthy language. Those who are unfaithful, play truant and waste their time in idleness.

§ 8. Those who are of a quarrelsome temper, and are apt to get into difficulty with others; those who are addicted to lying and pilfering.

§ 6. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals and insects, robbing birds of their young, &c.

§ 10. All these classes of companions are to be avoided; for if you associate with them, they will soon make you like themselves.

§ 11. The Lord hath informed us in the Holy Bible, that for every idle word which we speak, he will judge us; and that he will not pass over the guilt of him who takes his name in vain.
LESSON XXXIII.

ANGRY WORDS.

1. Angry words! O let them never
   From the tongue unbridled slip;
   May the heart's best impulses ever
   Check them, ere they soil the lip.

2. Love is much too pure and holy,
   Friendship is too sacred far,
   For a moment's reckless folly
   Thus to desolate and mar.

3. Angry words are lightly spoken;
   Bitterest thoughts are rashly stirred,
   Brightest links of life are broken
   By a single angry word.

4. In this world of tears and sorrow,
   All should strive to smooth the way,
   Over which, perhaps to-morrow,
   We may sudden cease to stray.

5. Gently speak, then! tones of favor
   Melt the angry heart within;
   Imitate our blessed Savior,
   Whose soft words turned men from sin.
LESSON XXXIV.

THE ANT, THE SPIDER, AND THE KNIFE.

§1. Perseverance is the secret of success. Most of the wealthy persons you know have acquired their fortunes by calm, patient and continued perseverance.

§2. The most eminent of this or any former age have only attained their distinction after years of patient, unwearied labor. Success in any great or noble undertaking is the work of a life.
§ 3. You cannot acquire either wealth or literary distinction without perseverance.

§ 4. The little spring of the mountain becomes a rill, a brook, a torrent, a wide rolling river, and a part of the fathomless ocean, simply by pushing steadily and perseveringly forward.

§ 5. I will give you a few anecdotes to illustrate the importance of labor.

§ 6. Tamerlane the Tartar was once defeated and encompassed by enemies. In hopeless despair he sought refuge under the roof of a hut.

§ 7. Gazing at the wall he beheld an ant endeavoring to carry up a grain of barley.

§ 8. Effort after effort failed, still the indomitable ant resolutely toiled against hope. Sixty-nine ineffectual trials had been made in vain, but the seventieth proved effectual.

§ 9. Timoor took courage from the example of the feeble insect, conquered his foes, and became the most powerful potentate of the age.
§ 10. Robert Bruce, having been defeated in six battles, and been deserted by his followers, was totally discouraged.

§ 11. He took shelter in a stable; there he beheld a spider weaving its web; it tried ineffectually six times to fix its thread on a post. The seventh trial was successful.

§ 12. This reminded Bruce of the six times he had been defeated, and he resolved to muster courage, raise forces, and risk another battle for his country. He did so, and Scotland was freed from tyranny.

§ 13. In 1777, the American army at Valley Forge suffered the most heart-rending privations. Disease and starvation fearfully diminished their numbers.

§ 14. It is reported that Washington, on witnessing the foot-prints of blood made by the unprotected feet of his suffering soldiers, despaired of success.

§ 15. He resolved to resign his post and retire to the shades of his farm.
§ 16. At this critical juncture, with the most agonizing feelings, he put his hand into his pocket, and unintentionally drew out a pearl handled pen knife.

§ 17. This knife brought to his mind a promise he made to his mother, when only eleven years of age, that he would always persevere in the discharge of his duty, and that he would always mind his superiors.

§ 18. He reflected that Congress was his superior. Perseverance rung in his ears; he persevered, and you all, I trust, can tell the result.

LESSON XXXV.

OUR LIFE.

1. Tell me not, in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem.

2. Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.
3. Not enjoyment, and not 'sorrow, 
   Is our destined 'end or way;
   But to 'act, that each to-morrow
   'Find us further than to-day.

4. Art is long, and 'Time is fleeting,
   And our 'hearts, though stout and brave,
   Still like 'muffled drums are beating
   'Funeral marches to the grave.

5. In the world's 'broad field of battle,
   In the 'bivouac of Life,
   Be not like 'dumb, driven cattle,
   Be 'a hero in the strife!

6. Trust no 'future, howe'er pleasant!
   Let the dead Past bury 'its dead!
   'Act, act in the living Present!
   'Heart within, and God o'erhead.

7. Lives of 'great men all remind us
   We can make our 'lives sublime,
   And, 'departing, leave behind us
   Footprints 'on the sands of time;

8. Footprints, 'that perhaps another,
   'Sailing o'er life's solemn main,
   A forlorn and 'shipwrecked brother,
   Seeing, 'shall take heart again.

9. Let us, then, be up and 'doing,
   With a 'heart for any fate;
   Still achieving, 'still pursuing,
   'Learn to labor and to wait!
LESSON XXXVI.

THE EAGLE.

§1. In 1826, an ignorant country boy, who was toiling in poverty and obscurity, seemed vainly to sigh for the commonest kind of an education.
"§2. One morning he beheld a golden eagle watching on a crag for prey. He toiled on during the day, ever and anon casting his eye towards the eagle.

§3. The burning sun waned in the western horizon. Still motionless as the rock sat the determined eagle.

§4. At twilight some rabbits issued forth from the ruins of an old building, to partake, in the cool of the evening, of their supper.

§5. The eagle moving from his position with the quickness of an arrow, soon bore away to the mountain top viands that an epicure might relish.

§6. "Oh! continued attention has given thee a better supper than our house can furnish," shouted the boy.

§7. I will learn a lesson of you! I will hereafter attend to my books! I will persevere. I will endure the scorching rays of the sun.

§8. My purpose like thine shall be fixed. I will not give up. I will seek knowledge so long as I have life."
§9. Since then a quarter of a century has rolled into eternity. Principles of science that were then unknown have been applied to the practical purposes of life, and alike astonished and benefited mankind.

§10. This once responding boy now moves in the van of the improvers and elevators of human society.

§11. Those who once deemed him beneath their notice, are now glad in their turn to be noticed by him.

§12. Though once, apparently, doomed to a life of poverty and labor, the lesson of perseverance taught him by the eagle has raised him to honor and to extended usefulness.

§13. May you, my young friends, take new courage from this story of the ant, the spider, the knife, and the eagle.

§14. Truly the whole world of nature is one continued scene of instruction, of wonder, and of adoration.
Lesson XXXVII.

Upward—Onward.

1. This 'your watchword,\(^5\) glorious one,
   'While contending with your lot;
Rest not till the race 'be done,
And the glorious 'goal be won,
   'Upward; onward; falter not.

2. Onward through\(^3\) the 'mists of error,
   'Fearless moving, clear the way;
Acting right, ye'll 'know no terror,
Though the 'storm comes near and nearer,
   'Upward; onward; 'watch and pray.

3. 'Sit not down in brooding\(^5\) sorrow,
   Joy 'unseen may yet be near;
Let your 'heart no trouble borrow,
Bright the day that 'dawns to-morrow,
   'Upward; onward; 'never fear.

4. Action—action; time is 'speeding,\(^5\)
   And your years are 'short and few;
Work ye 'must, the foremost leading,
Rain and 'storm but little heeding;
   'Upward; onward; 'firm and true.
5. From the past a \textquotesingle lesson learning,\textquotesingle From the past a \textquotesingle lesson learning,\textquotesingle
Onward \textquotesingle move, by duty led;
With a \textquotesingle truthful eye discerning Right from wrong, nor backward \textquotesingle turning,
Upward; onward; \textquotesingle straight ahead.\textquotesingle

6. Let no thought of \textquotesingle gain or power\textquotesingle
Swerve you from the path of right;
\textquotesingle Virtue is a diamond\textquotesingle dower, Growing \textquotesingle brighter every hour;
Upward; \textquotesingle onward; day and night.\textquotesingle

7. Though \textquotesingle life\textquotesingle s tempests\textquotesingle round you gather, Tremble not, but press the sod
With firmer step, the \textquotesingle storm you\textquotesingle ll weather, Putting heart and head together;
Upward; \textquotesingle onward; trust in God.\textquotesingle

\textbf{LESSON XXVIII.}\textbf{ LESSON XXVIII.}

\textbf{THE DANDY AND HIS TURKEY.}\textbf{ THE DANDY AND HIS TURKEY.}
§ 1. Chief Justice Marshall \textquotesingle was in the \textquotesingle habit of going to market himself\textquotesingle, and carrying\textquotesingle home his \textquotesingle purchases.\textquotesingle
§ 2. \textquotesingle Frequently he would be seen at \textquotesingle sunrise, with poultry in one hand and vegetables\textquotesingle in \textquotesingle the other.\textquotesingle
§ 3. On one of \textquotesingle these occasions, a \textquotesingle fashionable young man was swearing violently,\textquotesingle because he could find no \textquotesingle one to carry home his \textquotesingle turkey.\textquotesingle
§4. The Chief Justice stepped up and said to him: "This is on my way, and I will take it for you." When he came to the house, the young man inquired. "What shall I pay you?"

§5. "O nothing," the Chief Justice, "it was on my way home, and no trouble."

§6. "Who was that polite old man that brought home my turkey?" inquired he of a bystander.


§8. To give you a severe reprimand, and teach you to attend to your own business, was the reply.

§9. True, genuine greatness never feels above doing anything that is useful. The truly great man will never feel above helping himself.

§10. My dear young friends, may the noble examples of the illustrious dead be constantly followed by you. May you never shrink from the performance of your duty.
The Rose

1. The Rose said to the Grave—
   “O sullen tomb,
   Where go the souls, that day by day
   Pass to thy gloom?”

2. The Grave said to the Rose—
   “O flower of love,
   Where go the dew-nights on thy breast,
   Shed from above?”

3. The Rose said to the Grave—
   “A perfume rare,
   My leaves from night distil,
   Sweetening the air.”

4. The Grave said to the Rose—
   “To me ’tis given
   To make of souls, that come to me,
   Angels in Heaven.”
§ 1. This sentence contains the substance of the moral law. The rule which points out our duty to our fellow-men.

§ 2. Now, what do we wish of our neighbors? How do we desire that others should treat us?

§ 3. We wish kind, just and charitable treatment; we wish them to be polite, affectionate, cheerful and pleasant.
§4. Let us, then, be kind, just, charitable, polite, affectionate, cheerful, and pleasant to others.

§5. If all would observe this beautiful rule, which Christ has given us, how happy should we be. How happy should we make all around us! What a delightful world this would become.

§6. There would be no fighting, no wars. All would be peace and bliss. Suffering would hardly be known.

§7. Then every one should look about and do to his neighbor as he would wish his neighbor to do to him, and try to show how pleasantly this rule would work.

§8. Let me tell you a story. The horse of a pious man chanced to stray into the road. His neighbor put him into the place provided by law for stray cattle.

§9. Happening to meet the owner soon after, he told him what he had done. "And if hereafter, I catch him in the road," said he, "I will do it again."
§10. Neighbor," replied the other in a mild tone, "not long since I looked out of my window, on a rainy day, and saw your cattle in my field.

§11. I went forth, and drove them out, and shut them in your yard, and if the like should occur hereafter, I will do it again."

§12. Struck with the reply, the man liberated the horse from the pound, and insisted on paying the charges himself.

§13. The example of the Christian man made a Christian of his neighbor. They both lived pleasantly and happily on adjoining farms for many years.

§14. They both at last died with the hope of a glorious immortality. May we all do by others as we would like them, in similar circumstances, to do by us.
LOVING AND FORGIVING.

LESSON XLI.

LOVING AND FORGIVING.

1. Oh, loving and 'forgiving—
   Ye 'angel-words of earth,
   'Years were not worth the living,^5
   If ye 'too had not birth.

2. Oh, loving and 'forbearing—
   How 'sweet your missions here:
   The 'grief that ye are sharing^5
   Hath 'blessings in its tears.

3. Oh, 'stern and unforgiving^5—
   Ye 'evil words of life;
   That mock the 'means of living
   With never ending strife.

4. Oh, harsh and 'unrepenting—
   How 'would ye meet the grave,
   If 'Heaven, as unrelenting,^5
   'Forbore not nor forgave?

5. Still 'breathe your influence o'er^3 us—
   Whene'er by 'passion crossed,
   And angel-like 'restore us
   The 'paradise we lost.
LESSON XLII.

THE COTTON TREE.

§ 1. Though you "every day see gowns, "waistcoats, stockings, "and similar "things, made of cotton, yet I believe you will all be "astonished to learn its "history.

§ 2. This cotton, which "supplies us with so many of our "domestic articles, was first taken from the "fruit of a particular "tree.

§ 3. The cotton tree, which "grows in "different warm countries, is of three sorts; the first "creeps on the "earth; the second is a shrub.

§ 4. The third "is among the largest trees of the "forest, and is often "called the tulip "tree. These "all bear "a fruit about the size of a hen's egg, with an outside "coat entirely "black.
§ 5. The fruit when it becomes quite ripe, opens and discloses a white down, to which we give the name of cotton.

§ 6. The cotton of the creeping plant is considered the best. This downy matter goes through a variety of operations, for the purpose of separating it from the seeds.

§ 7. The cotton is thus changed and made into thread, and given into the hands of the weaver, who makes it into cloths of various thickness.

§ 8. The quality of the cloths depends on the purpose for which they are intended; as, for example, thin muslin, or thick velvet.

§ 9. I suppose that more of the inhabitants of the world are clothed with cotton, than with any other substance. It is cheap, and is at once warm and light.

§ 10. It keeps the skin dry and comfortable, on which account it is better for warm countries than linen. Though the latter feels colder when you first put it on.
§11. Cotton fabrics form the chief clothing for the toiling million, and some of the finest ornaments of the wealthy.

§12. When the clothing made from this article can be no longer worn, the very rags are converted into paper, on which nearly all the Bibles of the world are printed.

§13. We cannot be sufficiently grateful for the blessing of the cotton plant, which can be converted to so many useful purposes.

§14. It affords employment and subsistence to many thousands of industrious persons, and clothing and comfort to many millions.

15. Let us admire, as we ought, the ingenuity of man, by which he has been enabled to turn this plant so extensively to his own use.

§16. Let us ever remember that this wonderful skill is the gift of our Heavenly Father, to whom all the glory belongs.
MY SISTER.

1. Who was it when we both were young,
   First prais'd me with her artless tongue,
   And on my neck delighted hung?—

2. Who ran about with me all day,
   And when at hide and seek we'd play,
   Who came to find me where I lay?—

3. And when to school I went to stay,
   For boys must learn as well as play,
   Who sobb'd to see me go away?—

4. For it was ever our delight,
   To love each other day and night,
   Nor would I do a thing to spite,—

5. O! may it be thy precious choice,
   Our aged parents to rejoice,
   And soothe them with thy tender voice,—

6. And may that sacred power above,
   Still fill thy heart with filial love,
   And all thy virtuous ways approve,—
LESSON XLIV.

BORROWED CLOTHES.

§1. A little boy and girl were once seated on a flowery bank, and talking proudly about their dress.

§2. See, said the boy, my beautiful new hat. I have also a fine blue jacket and trousers, and a nice pair of shoes. It is not every one who is dressed so finely as I am!
§ 3. Indeed, said the little girl, I think I am dressed finer than you. I have a silk pelisse, and a beautiful feather in my silk bonnet. I know my dress cost the most.

§ 4. Hold your peace, said a silk-worm crawling near the hedge. Neither of you have any reason to be proud of your clothes.

§ 5. Your dresses are only second hand, and have all been worn by some creature or other, which you think very mean. Why, Miss! that silk bonnet first wrapped up such a worm as I am.

§ 6. There what do you say to that? said the boy, your dress is second hand. Aha! Aha! Aha! And the feather, exclaimed a bird perched upon a tree, was stolen from, or cast off by one of my race.

§ 7. What do you say to that, repeated the boy. Well my dress was not natural to either birds or worms. My clothes are bran new; they have never been worn by insects. O fie! fie! fie!
§ 8. Stop, said a sheep grazing close by. They were worn on the back of some of my family before they were made for you. As for your hat, said a rabbit, some of my kin supplied the fur for that article.

§ 9. Truly! truly! replied the girl, and the calves and oxen, like those in that field, were killed not merely to furnish us food, but also to give us their skins to make our shoes.

§ 10. My young friends! we may learn from this lesson the folly of being proud of our clothes, since we are often indebted to the lowest creatures for them.

§ 11. We should ever be thankful, that our Heavenly Father has given us the wisdom to contrive the best way of making our clothes fit to wear, and the best means of procuring them for our comfort.

§ 12. We ought never to be proud and vain on account of having rich parents and fine clothes to wear. Humility and goodness are always preferred to beauty.
§13. The rich may become poor, and the poor may yet be wealthy. But the enjoyment of all earthly possessions terminates with our brief earthly career, while the blessings of a pious life lasts forever.

LESSON XLV.

MY BROTHER.

1. Who often with me kindly play'd, And all my little playthings made, My kite or ball—though still unpaid?

2. Who made a sled when winter came, With little ropes to draw the same, And on its sides carv'd out my name?

3. Who after him my sled would tow, Swift o'er the ice, where'er I'd go, And marked the gliding wave below?

4. Who smil'd to chase my childish fear, And wip'd away the falling tear, When the old ice crack'd loud and near?
5. And who was it *that taught to me<br>The *seeds of learning A, B, C,<br>On paper mark'd them out for me?—

6. Who to school *my books would bear,<br>And *lead me o'er the bridge with care,<br>And lessons find for me when there?—

7. Who *gathered apples from the tree?<br>Chestnuts *and walnuts, too, for me,<br>Who, cheerful, did all this? 't was thee,—

8. And when *a present he had got,<br>O! who was it *that ne'er forgot,<br>To share with me his happy lot?—

9. Then I do love *thee very well,<br>Yes, more than *any words can tell;<br>Thy name shall in my bosom dwell,—

10. For thouwert always *good and kind,<br>And I could *speak to thee my mind,<br>Sweet solace from thy lips to find,—

11. These *joyful days have had an end;<br>But oh! to me thy *kindness lend,<br>And still remain my dearest friend,—

12. And may I ever *grateful be<br>For all thy *kindness shown to me,<br>And ne'er withdraw my love from thee,—
Lesson XLVI.

§ 1. I should like to have you put your hand on your left side, where your heart is. Do you feel it beat? I suppose you do.

§ 2. Well, I wish you would try to stop its beatings; will you? You say, I cannot. Well, try 'again. Can you not stop it? No, you say, I cannot.

§ 3. Well, make it beat slower; can you not do that? No, you say, I am unable to do that.

§ 4. But have you the power to do anything with it? Have you no power over it? No, you say.

§ 5. You know that if your heart should stop beating, you would die; now I want to know who makes it beat. It is not you; you can do nothing with it.
§6. Well, who is it? who kept it beating all last night, when you were asleep?

§7. Who kept it beating all last week, when you were playing with your mates?

§8. Who kept it beating all last winter and summer? who has kept it beating ever since you were born? Why, our Heavenly Father.

§9. Well, ought you not to thank him? Ought you not to confess your sins? Ought you not to ask his aid in living purer lives?

§10. If he had not watched over you, and kept it beating, you would have died years ago.

§11. We owe our lives, and all other blessings, to the goodness of our Creator. May we all therefore aspire continually after an acquaintance with his perfections.

§12. May we pay him that just tribute of grateful praise, which we owe for unnumbered instances of divine mercy and beneficence.
LESSON XLVII.?

OUR HEAVENLY FATHER.

1. When morning 'pours its golden rays,
   O'er hill and 'vale, o'er earth and sea,
   My 'heart unbidden swells in praise,
   'Father of light and life to Thee!

2. When noon sends 'forth its melting beam,
   And earth 'reposes languidly,
   While stretched beside the 'cooling stream,
   My eyes 'gaze upward, Lord, to Thee.

3. When night from heaven 'steals darkly down,
   And 'throws its robe o'er lawn and lea,
   My 'saddened spirit seeks thy throne,
   And 'bows in worship still to Thee.

4. If tempests sweep the 'angry sky,
   Or sunbeams 'smile on flower and tree;
   If joy or 'sorrow dim my eye,
   Father in heaven, I 'turn to Thee.

5. Thus, 'Lord of all, thy praise I'll sing,
   'Through life, whate'er my fortunes be,
   And 'trust that death my soul will bring,
   'Father of mercies, home to Thee.
LESSON XLVIII.

THE RUM AND THE SHEEP.

§1. Mr. Jones once went into his field, and said, "John! I did not think to mention, when I hired you, that I think of trying to do my work this year without rum. How much more must I give you to do without it?"

§2. "Oh! I do not care much about it, you may give me anything you please. I do not intend to make a brute of myself by using liquor."

§3. Mr. Jones. Well, I will give you a sheep in the fall if you will do without it. I wish to curtail the use of all intoxicating drink.

§4. John. Agreed. I believe I shall be better off without it than with it. I intend to do without rum the remainder of my life.
§ 5. Peter, Mr. Jones' oldest son, then said, Father, will you give me a sheep, if I will do without rum?"

§ 6. Mr. 'J. Yes, Peter, you shall have one of the best sheep in my whole flock, if you do not use it.

§ 7. The bargain was finally concluded with each laborer. By and by Mr. Jones' youngest son came tottering along, and lisps out, 'Pa will you give me a sheep if I will do without rum?

§ 8. Mr. Jones. Yes, Timothy, I will give you a sheep, if you will do without rum. Timothy pauses a few moments, and then says, Pa, had not you better take a sheep, 'too?

§ 9. This unexpected and laconic query was a pozer. Mr. Jones was not at all willing to give up the "créater" yet. But the appeal was from a source not to be resisted.

§ 10. The result was that all intoxicating drinks were banished from all that vicinity, to the great joy and permanent peace, prosperity, and happiness of the whole neighborhood.
LESSON XLIX.

CAROL FOR THE NEW YEAR.

1. "Ring out, wild bells, to the wild sky,
The flying cloud, the frosty night.
The year is dying in the night;
Ring out, wild bells, and let him die.

2. Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The Year is going, let him go;
Ring out the false, ring in the true.

3. Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

4. Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

5. Ring out false pride in place and blood
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of God.
HELPING ONE ANOTHER.

§ 1. A *humorous* old gentleman, hearing a dispute between his male and his female servant, inquired what was the matter.

§ 2. The house-maid replied, that, being very tired, she had asked the man to fetch her a pail of water from the well. This he ill-naturedly refused to do.

§ 3. "Nay," said the old gentleman, "I could not have thought, John, that you could be so ungallant as to refuse to help a female."

§ 4. John sulkily muttered, "that it was not his business to fetch water; he was not hired to do it."

§ 5. "True, true;" replied the employer; "I beg your pardon for supposing that you would do any thing that you were not hired to do."
§ 6. Go directly, and put the horses to my carriage, and bring it to the door. In a few minutes the carriage came.

§ 7. The old gentleman directed the house-maid to get in with her pail, and ordered John to drive her to the well as many times as she wished.

§ 8. Whenever young people feel a grudging disposition, and unwillingness to render any little service that they are not accustomed to perform, let them remember the old gentleman's humorous reproof.

§ 9. They should at all times be accommodating, and strive not only to shun cross words, but also sour, angry, and morose looks.

§ 10. Let them strive to be obliging to all, especially to their brothers, sisters, and playmates; and seek every opportunity to atone for unkindness.

§ 11. In this way they will banish noise, contention and anger, from their homes, and make them pleasant, cheerful and happy.
### Lesson LI.

**Peace.**

1. All who inhabit this fair Earth,
   One common path must tread;
   This walk commences with our birth,
   Nor ends till we are dead.

2. Along this path, on either side,
   Grow flowers of every hue;
   Whose broad green leaves droop low, and hide
   Thorns from the traveller’s view.

3. Some cull the choicest flowers with care,
   To scatter on the road,
   While others pluck the thorns they bear,
   And cast them on the sod.

4. The roses cheer our drooping hearts,
   When we are sad, or ill;
   But thorns like those, which Envy darts,
   Our souls with anguish fill.

5. Be it our part to strewn bright flowers,
   On which our friends may tread;
   Whose balmy odors, o’er their hours,
   A cheering influence shed.

6. While from their path our kindly care
   The cruel thorns remove;
   We may their heavy burdens bear,
   And have their grateful love.
§1. The butterfly, which we often behold, decked in beautiful colors, nimbly frisking from flower to flower, was once an ugly worm.

§2. It has gone through many transformations, and changed its whole skin at various times. At last it changed into what is called an aurelia.

§3. In this state, it had not the least appearance of life, and for which it previously prepared itself a shelter and defence.

§4. There is one class of these animals, which is of great service to man, I mean the silk-worm.

§5. Before this grub passes into the form of an aurelia, it weaves for itself a web, in which it may be enshrouded during its lifeless state.
§ 6. It is from this very web that we get all the silk which is used in making silk gowns, silk stockings, ribands, and many other costly pieces of dress.

§ 7. Is it not strange that the magnificent robes, which now deck the finest ladies of our land, were once the shrouds which wrapped poor lifeless worms?

§ 8. Let the metamorphoses through which this fly passes, remind us of those which we must undergo.

§ 9. We all, like the chrysalis, must lie shrouded in the tomb. But from that tomb we also shall arise.

§ 10. If we have done good, we shall be turned into a nobler being. Though we lie down in weakness, we shall be raised in power; though we lie down in death, we shall be raised to life.

§ 11. Remember that God knows our inmost thoughts, and that the pure in heart shall rise with far more exalted faculties, and soar aloft to the bright regions of eternal felicity.
LESSON LIII.

THE BUTTERFLY.

1. Behold this pretty butterfly,
   How soft its wings appear!
   The colors of the earth and sky
   Are richly blended here.

2. And yet this little butterfly
   Is neither proud nor vain,
   Though gold and jewels seem to lie
   In gay spots over its train.

3. See how it flies from flower to flower
   No guilt disturbs its breast;
   At eve it tolerates the tranquil hour,
   And calmly sinks to rest.

4. Learn of this happy butterfly,
   Though finely dressed and smart,
   That dress is vain, unless we try
   To wear an honest heart.
WHY WE SHOULD READ THE BIBLE.

LESSON LIV.?

WHY WE SHOULD READ THE BIBLE.

§ 1. As soon as you are able to read your Bible, you ought to do so, and to do it often.

§ 2. It is not enough to read it on Sunday, when you can do no other thing; but you must read it also on other days.

§ 3. Nor is it enough to read it, if you do not also try to know what you read, and to keep it in your mind.

§ 4. Nor yet is it enough that you both read it and know what it means, if you do not act as you are there taught.
§ 5. What good will it do you to know that God is mighty, if you do not fear him nor trust in his power?

§ 6. Of what use will it be to know that God is kind, if you do not love him, nor try to obtain his favor?

§ 7. How will it avail you to be told that God is holy, if you remain in sin; or to learn that he sees and knows all things, if this do not lead you to look to your own steps?

§ 8. Why need you read of Christ having come to save you, if you will not take the terms he offers?

§ 9. Why need you read the truths which he taught, if you will not take them as your guide?

§ 10. Why need you read of his life, if you follow not his steps? Why need you read of his death, if for you he died in vain?

§ 11. They, and they only, read and hear the word of God aright, who, having done so in an honest heart, keep it and bring forth fruit.

§ 12. You cannot be benefited by reading the Bible unless you think.
1. There is an eye that never sleeps,
   Beneath the wing of night;
   There is an ear that never shuts,
   When sink the beams of light.

2. There is an arm that never tires,
   When human strength gives way;
   There is a love that never fails,
   When earthly loves decay.

3. That eye is fixed on seraph throngs;
   That ear is filled with angels' songs;
   That arm upholds the world on high;
   That love is thrown beyond the sky.

4. But there's a power which man can wield,
   When mortal aid is vain;
   That eye, that arm, that love to reach,
   That listening ear to gain.

5. That power is prayer, which soars on high,
   And feeds on bliss beyond the sky!
   Then all should dwell in peace and love
   And always look to God above.
LESSON LVI.

THE NECESSITY OF LABOR.

§1. Industry is necessary in acquiring an education, as well as in cultivating a farm.

§2. We differ from the birds and the beasts, only because we have the means of availing ourselves of the labor and the knowledge of our predecessors.

§3. The swallow builds the same kind of nest, which its father and mother built, and the sparrow does not improve by the experience of its parents.

§4. The son of the learned pig, if it had one, would be a mere brute, only fit to make bacon of. It is not so with the human race.

§5. Our ancestors lodged in caves and wigwams, whilst we construct palaces for the rich, and comfortable dwellings for the poor.
§ 6. Why is this, but because our eye is enabled to look upon the past, to improve on our ancestors' improvements, and to avoid their errors.

§ 7. All ought to be industrious. The little boy, and the little girl, who shun indolent habits, are on the straight road to usefulness and undying honor.

§ 8. On the contrary, those who shun labor have a winding path through life. They must leave an inglorious memorial.

§ 9. Upon their tomb stones it may be written, that they were born on one day, and died on another, but this may also be said of the meanest brutes.

§ 10. No one can be useful in this life, or be happy, or render those happy with whom he associates unless he labors.

§ 11. Employment is requisite to develope the noblest powers of man. No permanent health can be enjoyed, no distinction attained without it.
LESSON LVII.

THE VALUE OF THE BIBLE.

1. This little book I'd rather own
   Than all the gold and gems,
   That e're in monarch's coffers shone,
   Than all their diadems.
   Nay, were the seas one chrysolite,
   The earth a golden ball,
   And diamonds all the stars of night,
   This book were worth them all.

2. How baleful to ambition's eye
   His blood-wrung spoils must gleam,
   When Death's uplifted hand is nigh,
   His life a vanished dream.
   Then hear him with his gasping breath
   For one poor moment crave,
   Fool! would'st thou stay the arm of death,
   Ask of thy gold to save.

3. No, no! the soul ne'er found relief
   In glittering hoards of wealth;
   Gems dazzle not the eye of grief,
   Gold cannot purchase health;
   But here a blessed balm appears,
   To heal the deepest woe;
   And he who seeks this book in tears,
   His tears shall cease to flow.
4. Here He who died on Calvary's tree,
    Hath made that promise blest;
    "Ye heavy laden come to me
    And I will give you rest.
    A bruised reed I will not break,
    A contrite heart despise;
    My burden's light, and all who take
    My yoke, shall reach the skies."

5. Yes, yes, this little book is worth
    All else to mortals given:
    For what are all the joys of earth
    Compared to joys of Heaven?
    This is the guide our Father gave
    To lead to realms of day:—
    A star whose lustre gilds the grave—
    The light—the truth—the way.

LESSON LVIII.

LABOR AND KNOWLEDGE.

§ 1. I CANNOT too strongly impress
on your mind, that labor is the con-
dition which God has imposed on us
in every station of life.
§ 2. There is nothing worth having that can be had without it, from the bread which the peasant earns by the sweat of his brow, to the sports by which the rich man must get rid of his ennui.

§ 3. The only difference betwixt them is, that the poor man labors to get a dinner for his appetite, the rich man to get an appetite for his dinner.

§ 4. As for knowledge, it can no more be planted in the human mind without labor, than a field of wheat can be produced without the previous use of the plough.

§ 5. There is indeed this difference, that chance or circumstances may cause it, that another shall reap what the farmer sows. But learning is an inalienable treasure; it cannot be bought or sold.

§ 6. No man can be deprived, whether by accident or misfortune, of the fruits of his own studies.

§ 7. The liberal and extended acquisition of knowledge which he makes, are all for his own use.
§ 8. In youth, our steps are light and our minds are ductile, and knowledge is easily laid up.

§ 9. But if we neglect our spring, our summer will be useless and contemptible; our harvest will be chaff, and the winter of old age unrespected and desolate.

§ 10. Many complain of Providence when the fault is all their own. If they would only labor and think, wealth and eminence would be their lot, instead of poverty and disgrace.

§ 11. May you all be as active and vigilant in the pursuit of useful knowledge, as you are in your zeal and enthusiasm for play.

§ 12. Be mindful that "to whom much is given, much will also be required," at the final reckoning.

§ 13. Remember that all the ignorance, degradation and misery, in the world, is the result of indolence and vice.

§ 14. O, shun lazy habits in youth, for in riper years, they will tend to degrade and make you miserable.
LESSON LIX.

MY FATHER.

1. Who took me from my mother's arms,
   And, smiling at her soft alarms,
   Showed me the world, and nature's charms?

2. Who made me feel and understand
   The wonders of the sea and land,
   And mark, through all, the Maker's hand?

3. Who climbed with me the mountain height,
   And watched my look of dread delight,
   While rose the glorious orb of light?

4. Who, from each flower and verdant stalk,
   Gathered a subject for our talk,
   To fill the long, delightful walk?

5. Not on a poor worm would he tread,
   Nor strike the little insect dead:
   Who taught at once my heart and head?

6. Who taught my early mind to know
   The God from whom all blessings flow,
   Creator of all things below?

7. Soon, and before the mercy seat,
   Spirits made perfect, we shall meet!
   Then with what transports I shall greet!
§ 1. These words are brief, but full of inspiration, and opening the way to all victory.

§ 2. The mystery of the career of the illustrious dead is this, under all difficulties and discouragements, PRESS ON.

§ 3. It solves the problem of all heroes; it is the rule by which to weigh, rightly, all wonderful successes to fortune and fame.

§ 4. It should be the motto of all, old and young, high and low, fortunate and unfortunate.

§ 5. PRESS ON. Never despair; never be discouraged, however stormy the heavens, however dark the way; however great the difficulties, and repeated the failures, PRESS ON.
§ 6. If fortune has played false with thee to-day, do thou play true for thyself to-morrow.

§ 7. If thy riches have taken wings and left thee, do not weep thy life away; but be up and doing, and retrieve the loss by new energies and action.

§ 8. If an unfortunate bargain has deranged thy business, do not fold thy arms, and give up all as lost.

§ 9. Stir thyself, and work the more vigorously. If those whom thou hast trusted have betrayed thee, do not be discouraged; do not idly weep.

§ 10. Press on! find others; or, what is better, learn to live within thyself. Let the foolishness of yesterday make thee wise to-day.

§ 11. If thy affections have been poured out like water in the desert, do not sit down and perish of thirst, but press on.

§ 12. A beautiful oasis is before thee, and thou mayest reach it if thou wilt.
§13. If another has been false to thee, do not thou increase the evil by being false to thyself.

§14. Do not say the world has lost its poetry and beauty—it is not so; and even if it be so, make thy own poetry and beauty by a brave, a true, and, above all, a RELIGIOUS LIFE.

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LESSON LXI.?

PRESS ON.

1. Press on! there's no such word as fail! If another has been false to thee, do not thou increase the evil by being false to thyself.

2. Press on! surmount the rocky steeps, Climb boldly o'er the torrent's arch; He fails alone who feebly creeps, He wins who dares the hero's march. Be thou a hero! let thy might

Tramp on eternal snows its way, And, through the ebon walls of night, Hew down a passage unto day.

Go.  True.
Bravely.  Were.
Stony.  Noble.
Climb.  Pious.
Hew.  Gaze.2
Climbs.  Gaze.
Fail.  Stems.
Tramp.  True.
Step.  Pious.
Creep.  True.
Lesser.  Pious.
Climb.  True.
Hew.  True.
3. Press on! if once and twice thy feet
   'Slip back and stumble, harder try;
From him who never 'dreads to meet
   'Danger and death, they're sure to fly.
To 'coward ranks the bullet speeds,
   While on their 'breasts who never quail,
Gleams, guardian of 'chivalric deeds,
   'Bright courage, like a coat of mail.

4. Press on! if Fortune play thee false
To-day, to-morrow 'she'll be true;
Whom 'now she sinks, she now exalts,
   'Taking old gifts and granting new.
The 'wisdom of the present hour
   Makes up for 'follies past and gone—
To weakness 'strength succeeds, and power
   From 'frailty springs—press on! press on!

5. Press on! what 'though upon the ground
   Thy love has been 'poured out like rain?
That happiness is 'always found
   The 'sweetest which is born of pain.
Oft 'mid the forest's deepest glooms,
   A bird sings from some 'blighted tree,
And in the 'drearest desert blooms
   A 'never dying rose for thee.

6. Therefore, 'press on! and reach the goal,
   And 'gain the prize, and wear the crown:
   'Faint not! for to the steadfast soul
   Come 'wealth, and honor, and renown.
To thine own self be 'true, and keep
   Thy mind from sloth, thy 'heart from soil;
   Press on! and thou 'shalt surely reap
   A heavenly 'harvest for thy toil!
LESSON LXII.

BEWARE OF BAD BOOKS.

§1. "What harm will bad books do me?" The same harm that personal intercourse would with the bad men who wrote them.

§2. That "a man is known by the company he keeps," is an old proverb. It is no more true than a man's character may be determined by knowing what books he reads.

§3. If a good book cannot be read without making one better, a bad book cannot be read without making one worse. Never read such a book.

§4. A person may be ruined by reading a single volume! Bad books are like ardent spirits, they furnish neither "aliment" nor "medicine;" they are "poison."

§5. Both inebriate; the former the mind, the latter the body. The thirst for each increases by being fed, and is never satisfied.
§ 6. Both ruin; the former, the \textit{intellect}; the latter, the \textit{health}; and together the \textit{soul}. The makers and venders of each are equally guilty and equally \textit{corrupters} of the community.

§ 7. The safeguard against each is the same—\textit{total abstinence} from all that intoxicates \textit{mind} or \textit{body}.

\begin{center}
\textbf{LESSON LXIII.}
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\begin{center}
\textbf{LITTLE THINGS.}
\end{center}

1. \textit{Scorn} not the \textit{slightest} word or deed,
   \textit{Nor deem} it \textit{void} of power;
   \textit{There's} fruit in \textit{each wind wafted} seed,
   \textit{Waiting} its \textit{natal} hour.

2. A whispering word may \textit{touch} the heart,
   \textit{And call} it back to life;
   A look of love \textit{bid sin} depart,
   \textit{And still} unholy strife.
ADVICE TO A BOY.

3. No act falls fruitless, who can tell
   How vast its power may be;
Or what results unfolded dwell
   Within it, silently.

4. Use gentle words, for who can tell,
   The blessings they impart!
How oft they fall, as manna fell,
   On some nigh fainting heart!

5. In lonely wilds, by light winged birds,
   Rare seeds have oft been sown;
And hope has sprung from gentle words,
   Where only griefs had grown.

LESSON LXIV.?

ADVICE TO A BOY.

§1. I give you, in this chapter, some maxims which I hope you will read again and again, until they are so fixed in your memory, that they will influence you every day, and every hour.
§ 2. If you are governed by them, you will become a great man,—you certainly will become a good one, and it is much more important to be good than to be great.

§ 3. Rise early, and offer up your praise to the Giver of all good. Enter steadily and fearlessly upon the duties of the day.

§ 4. Be determined that no trial shall overcome your patience, and no impediment conquer your perseverance. If your object be a good one, say, I will try to attain it.

§ 5. Never be found without an object. Ask yourself how you can do the most good; and, when you have decided, throw your whole soul into your purpose.

§ 6. Never do good to obtain praise. Take a red-hot iron in your hand, rather than a dishonest penny. Do no bad action to serve a good friend.

§ 7. Be indulgent to others' faults, but implacable to your own. Wage war with evil, and give no quarter. Die for the truth, rather than lie.
§ 8. Never court needless danger, nor fly from a peril which duty imposes. Read good books, seek good companions, attend to good counsels, and imitate good examples.


§ 10. Take good care of your education; see that your principles and your attainments are equal to your advantages.

§ 11. Many are too learned to honor their unlettered parents; too well informed to follow the advice of their friends; and by far too polite to practice the vulgar duties of their situation.

§ 12. They are now spending their days in idleness, as low in the estimation of others as they once were high in their own consideration.

§ 13. If you wish to be a good, a great, or a wise man, you must begin while you are a boy, or you will never begin.
§ 14. Be attentive to your manners. Those are the best manners which raise you in the opinions of others, without sinking you in your own.

§ 15. A poor woman once fell and injured herself so that she could not walk, and a crowd soon gathered around her.

§ 16. One polite person pitied her; another promised to make her case known; but a plain, modest looking man stepped forward, and paid for a coach to convey her home.

§ 17. He slipped a piece of money into her hand, and disappeared. One kind act done with simplicity is worth a thousand fine speeches.

§ 18. You should remember that the teachings of others is not enough; the admonitions of parents are not enough; books are not enough.

§ 19. You must teach yourself; you must inquire, reflect, compare, and understand for yourself, or all will be vain. You can only be wise by personal application and unwearied effort.
Look up, my young American,
Stand firmly on the earth,
Where noble deeds and mental power
Yield titles over birth.

A hallowed land thou claimest, my boy,
By early struggles bought,
Heaped up with noble memories,
And wide,—aye, wide as thought.

On the high Alleghany's range,
Awake thy joyous song;
Then o'er our green savannas stray,
And gentler notes prolong.
4. Awake it 'mid the 'rushing 2peal
Of old Niagara's voice,
Or by our ocean-1rivers stand,
And in their 1might rejoice.

5. What, though we 1boast no ancient towers,
   Where ivied 1streamers twine;
The laurel 1lives upon our shores;
The 1laurel, boy, is thine.

6. What, though no ''1minster lifts its cross,''  
   Tinged by the sunset fire ?
   Freely religion's voices swell  
   Round every 1village spire.

7. And who shall 'gaze on yon blue sea,  
   If thou 1must turn away,  
   When young 1Columbia's stripes and stars  
   Are 1floating in the day ?

8. The future wakes thy 1dreamings high,  
   And thou a note mayest claim  
   Aspiring, which in 1after times  
   Shall swell the 1trump of fame.

9. Yet scenes are here for 1patriot thought ;  
   Here sleep the 1good and brave;  
   Here 1kneel, my boy, and altars raise  
   Above the Christian's grave.
Lesson LXVI.

The Broken Pane of Glass.

1. Sometime ago several small boys, of a public school, were playing ball. They had much sport; some would throw it, and others strike it with bats.

2. At length one threw the ball, and another struck it with his bat, and sent it with such violence against a pane of glass as to break it.

3. But no clue to the offender could be had. He would not confess, nor would his playmates expose him. The lady who had charge of the school felt very bad about the concealment.

4. She did not care about the value of the pane of glass, neither did she care for her own account; but she loved all her pupils, and she wanted that every body should have confidence in them.

5. She desired that they, in after life, should be esteemed, respected, wealthy and happy. This she knew could not be if they were not good.

6. If they concealed their faults, if they would not, like Washington, (see Lesson Twenty, page 41,) always own the truth. She felt very sorry, but it was wholly on account of her dear pupils.

7. The next day the school-mistress addressed the whole school. She did not refer to the broken pane of glass, but dwelt on the conduct of boys in the street.

8. She explained the object and character of recreation, and the principles of rectitude and kindness which ought at all times to govern them.
9. She spoke of the importance of doing, in every case, as we would like to be done by; (see pages 32, 54 and 76,) told them that we all ought to do right from principle, and not because we were watched.

10. She knew that things which were wrong, might sometimes escape the vigilance of parents, teachers and playmates. But there was one who saw us at all times, and knew all our inmost thoughts.

11. She told them that punishment always followed crime, and that small faults insidiously entice us on to commit large ones.

12. She related an occurrence which took place many years ago. Three small boys at play broke an inkstand, two told the whole truth about it, but one told a falsehood.

13. The two who confessed the truth are among the wealthiest and most respectable aged citizens of the commonwealth; but the other was sentenced, forty years ago, to the Penitentiary for life.

14. Her pupils saw the great danger all run who disregard the earliest monitions of conscience. (See page 34.) They shuddered to think that the trifling errors of youth become the horrid crimes of age.

15. A few minutes after the teacher closed, Asa rose in his seat, and said, I batted the ball that broke the pane of glass. Another boy threw it, but I batted it and struck the pane. I am willing to pay for the glass.

16. There was a profound silence in the room while the boy was speaking, and it continued a minute after he closed.

17. John then rose, and said, It will not be right for Asa to pay the whole cost; we were all alike engaged in play; I will pay my share, and I—I—I! exclaimed all the boys.

18. A thrill of pleasure ran through the whole school at this display of correct feeling. The broken pane made every one better and happier.

19. May you always confess your faults; and especially remember that the habits you form at school, will affect you for weal or woe forever.
Lesson LXVII.

GOD SEES EVERYTHING.

1. I'm not too 'young for God to see,
   'He knows my name and nature too,
   And all day long he 'looks at me,'
   And 'sees my actions through and through.'

2. He 'listens to the words I say,
   And 'knows the thoughts I have within,'
   And 'whether I'm at work or play,
   He's sure to see it if I sin.

3. O! how could 'children tell a lie,
   Or cheat in 'play, or 'steal, or fight,'
   If they 'remember God was by,
   And had them 'always in his sight?

4. If some one great and good is 'near,
   It makes us 'careful what we do;
   And how much 'more we ought to fear
   The Lord, who 'sees us through and through.

5. Then when 'I want to do amiss,
   However pleasant it 'may be,
   I'll always 'try to think of this,—
   'I'm not too young for God to see!
AN EXAMPLE OF WASHINGTON.

LESSON LXVIII.

AN EXAMPLE OF WASHINGTON.

§ 1. In 1754, Washington was stationed at Alexandria with a regiment, of which he was Col. At an election for members of the Assembly, Washington was in favor of Col. G. Fairfax, and Mr. W. Payne headed the friends of Wm. Elzea.

§ 2. In the course of the contest, Washington grew warm, and said something offensive to Mr. Payne, who elevated his cane, and at one blow extended our hero on the ground.

§ 3. News was soon carried to the regiment that their commander was murdered by the mob. In a moment the whole regiment was under arms, and in rapid motion towards the town, burning for vengeance.

§ 4. During this time Washington was so far recovered as to go out and meet his enraged soldiers, who crowded around him with joy to see him alive.

§ 5. After thanking them for such evidence of attachment, he assured them that he was not hurt, and begged them by their love of him and of their duty, to return peaceably to their barracks.

§ 6. Feeling himself the aggressor, he resolved to make Mr. Payne the honorable reparation of asking his pardon. Early next morning he wrote a polite note to Mr. Payne to meet him.

§ 7. Payne took it for a challenge, and repaired in full expectation of smelling gunpowder. But what was his surprise, on entering the chamber, to see in lieu of a brace of pistols, the "token of friendship."

§ 8. Washington met him, and offering his hand with a smile, began—"Mr. Payne, to err sometimes is natural, to rectify error is always glorious."

§ 9. I believe I was wrong in the affair of yesterday; you have had, I think, some satisfaction; and if you deem that sufficient, here is my hand; let us be friends."

§ 10. An act of such sublime virtue produced its proper effect on the mind of Mr. Payne, who, from that moment, became the most enthusiastic admirer and friend of Washington.
THE OLD ARM CHAIR.

LESSON LXVIX.

THE OLD ARM CHAIR.

I love it, I love it; and who shall dare
To chide me for loving that old arm chair!
I have treasured it long as a holy prize,
I've bedewed it with tears, and embalmed it with sighs;
'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start.
Would you learn the spell? A mother sat there,
And a sacred thing is that old arm chair.

In childhood's hour I lingered near
The hallowed seat, with listening ear;
And gentle words that mother would give,
To fit me to die and teach me to live.
She told me shame would never betide,
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old arm chair.

I sat and watched her many a day,
When her eyes grew dim, and her locks were gray;
And I almost worshipped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on, but the last one sped,
My idol was shattered, my earth star fled;
I learnt how much the heart can bear,
When I saw her die in that old arm chair.

'Tis past! 'tis past! but I gaze on it now,
With quivering breath and throbbing brow,
'Twas there she nursed me, 'twas there she died;
And memory flows with lava tide.
Say it is folly, and deem me weak,
While the scalding tears start down my cheek;
But I love it, I love it; and cannot tear
My soul from a mother's old arm chair.
LESSON LXX.

HOW TO TELL BAD NEWS.

Judge S. Ha'! John, 'how are you'? Do you still work' for the old folks'? How do 'things go on at home'?

John. Bad 'enough', your honor; the tame crow is dead.

Judge S. Poor black! so he's gone! How came he to die'?

John. 'Overate himself, sir'.

Judge S. Did he, indeed'!—a 'greedy dog'! Why', what did he get that he 'liked so well'?

John. Horse-flesh', sir'; he died of 'eating horse-flesh'.

Judge S. How came he to get so 'much horse-flesh'?

John. All your 'father's horses, sir'.

Judge S. What'? are they 'dead too'?

John. Ay', sir'; they died of over-work'.

Judge S. Why were they over-worked'? Do you know'?

John. I suppose to' carry water', sir'.

Judge S. To carry 'water! What were they carrying water for'?

John. Sure', sir, to put out the fire'.

Judge S. Fire'! what fire'? more calamities'!

John. Oh'! sir', your father's house is burned down'.

Judge S. My father's house' 'burned'! How came it on fire'?

John. I think', sir', it must have been the torches.

Judge S. Torches'! torches'! what torches'?

John. At your mother's funeral'.

Judge S. My mother dead'! Oh'! my dear mother'!

John. Ah'! poor lady'! she never looked up after it'.

Judge S. After what'? More affictions!

John. The sickness and death of your father'.

Judge S. My father gone', too'! No'! not possible'?

John. Yes', poor gentleman'; he took to his bed as soon as he heard of it'.

Judge S. Heard of what'? What do you mean'?

John. The bad news, sir', please your honor.

Judge S. What'! more miseries'! more bad news'?

John. Yes', sir'; your bank has failed', your credit is lost, and you are not worth a shilling in the world'. I made bold, sir', to come to wait on you about it; for I thought you would like to hear the news'!
LESSON LXXI.?

THE FARMER.

1. With the 'Pioneer Axe' what a conquest is made;
What a field from the 'forest is won!
What regions, reduced from the 'wilderness shade,
And new warmed in the 'beams of the sun.

2. From the 'rock where our fathers in exile first landed.'
Their clearing from river to river has spread;
And mountains and 'plains by their sons are commanded,
Till now on the 'beach of Pacific they tread.

3. What a farm for a 'nation to cultivate now!
And 'gather the wonderful harvest it yields;
'Tis an 'Empire reduced to the Sickle and Plough,
An empire of 'gardens, and orchards, and fields.

4. Hail, Nation of Farmers! 'rejoice in your toil,
And 'shout when your harvest is o'er;
Receive the oppressed to your 'land with a smile,
But 'frown every foe from your iron-bound shore.

5. And he who, by 'deeds, has now reached a high station,
And is 'called to preside o'er the Commonwealth now,
Must relinquish his farm, to 'save our young nation,
As, for Rome, Cincinnatus 'relinquished his plough.

6. The Plough and the Sickle shall shine 'bright in glory,
When the Sword and the Sceptre shall 'crumble in rust;
And the farmer 'shall live both in song and in story,
When 'warriors and kings are forgotten in dust.
LESSON LXXII.

THE SUNSHINE OF LIFE.

§ 1. The sunshine of life is made up of very little beams, that are bright all the time. At home, on the play-ground, and in the school, there is room all the time for little acts of kindness, that cost nothing, but are worth more than gold or silver.

§ 2. You should explain, when by so doing it will prevent unhappiness. You should conciliate and yield any part, where persisting will chafe and fret others. You should take an ill word or a cross look quietly rather than resent or retaliate it.

§ 3. These are a few of the ways in which clouds and storms are kept off, and a pleasant and steady sunshine secured, even in the humblest homes, and among the poorest people.

§ 4. The temper, from which little offices of kindness spring, is seen in very early life. If kind feelings are wanting among brothers, sisters, and schoolmates, it is probable that the balance of life will be unpleasant and cloudy.

§ 5. Show me a boy that will put himself out to assist his little sister, and whose general character and conduct is marked by kind acts, and I will venture to predict, that he will be an obliging neighbor, and a quiet citizen.

§ 6. A single bad-tempered child in a family will often cultivate a corresponding temper in all the rest of the household; hence the necessity of your striving to set a good example to all your brothers, sisters, and associates, that you and all may enjoy the sunshine of life.

§ 7. The most delightful sight beneath the sun, is the love of brothers and sisters; the kindness and harmony of children at play. May you always love your brothers and sisters with all your heart, for this will ever banish clouds and sorrow from home.
§ 8. 'Just think, for a moment, what happiness will flow from your kind behavior at home. Do you lend a helping hand without being asked? Do you share in the grief of others? Do you use no cross words? Then you may enjoy the sunshine of life.

§ 9. Do you never use, without permission, what does not belong to you? Do you studiously avoid vexing others? Do you zealously strive to do no wrong? Do you try to treat others as you would like to be treated? Do you constantly speak the truth?

§ 10. Do you know how potent a spell lies in a pleasant word? Have you not often thought of its power to soothe, to charm, to delight, when all things else fail?

§ 11. The whisper of a pleasant word has power to restore calmness to the tempest-tossed soul. Among the multitudes of the earth, how small the number who habitually speak pleasantly.

§ 12. You have met them. Now and then they have crossed your path, and I doubt not your whole soul has blessed them as it ought, for the words which were balm to your wounded spirit.

§ 13. And did you not wish you were like them? Did you not feel that earth would be a paradise indeed, if all the tones of that matchless instrument, the human voice, were in harmony with the kind thoughts of a thoroughly good heart?

§ 14. But while you thus wished, did you resolve to add one to their number? Did you determine to imitate their example? Would that I could persuade you that it is your duty so to do—that henceforth you should make it a study.

§ 15. Oh, learn to speak pleasantly, all ye who have felt its kindly influence from others. Speak pleasant words to all around you, and your path shall ever be lighted by the smiles of those who welcome your coming, and mourn your departing footsteps.

§ 16. Sister, brother, friend; would you render life one sunny day; would you gather around you those who will cheer you in the darkest hour? Let the law of kindness rule your tongue.

§ 17. When you have done wrong, do you sincerely and earnestly strive to do so no more? Do you ask aid and forgiveness of your Father in Heaven? Then you may hope to enjoy the sunshine of this life and perpetual felicity in the life to come.
LESSON LXXIII.

LIFE'S SUNNY SPOTS.

1. Though life's a dark and thorny path,
   Its goal the silent tomb,
It yet some spots of sunshine hath,
    That smile amidst the gloom.
The friend who 'weal and wo partakes,
    Unchanged 'whate'er his lot,
Who kindly soothes the heart that aches,
    Is sure a sunny spot.

2. The wife who half our burden bears,
   And 'utters not a moan,
Whose ready hand wipes off our tears,
    'Unheeded all her own:
Who 'treasures every kindly word,
    Each 'harsher one forgot,
And carols blithely as a bird—
    She's too, a sunny spot.

3. The child who lifts at morn and eve,
   In prayer, its tiny voice,
Who 'grieves when 'er its parents grieve,
    And 'joys when they rejoice;
In whose bright eye young genius glows,
    Whose heart, without a blot,
Is fresh and pure as summer's rose,—
    That child's a sunny spot.

4. There's yet upon life's toilsome road
   One spot of brighter glow,
Where sorrow half forgets its load,
    And tears no longer flow;
Friendship may 'whither, love decline,
    Our child his honor blot,
But still 'undimmed that spot will shine,
    'Religion lights that spot.
LESSON LXXIV.

FORTY PIECES OF MONEY.

1. Abdoul Kauder, a Persian boy, 'resolved to follow a religious life, after the fashion of his country. His mother 'gave him forty pieces of money, and made him 'promise never to tell a lie.

2. She then bade him 'farewell, and exclaimed, "Go, my son, I give thee to God. We shall not meet 'again until the day of judgment!"

3. He says, I went on well till near Hamadan, when our 'cara-van was plundered by sixty horsemen. One 'fellow asked me what I had got. "Forty 'pieces of money," said I, "are sewed under my 'garment."

4. The fellow laughed: thinking, no doubt, that I was 'joking 'him. "What have you got?" 'said another. I gave him the same answer.

5. When they were dividing the spoil, I was called to 'an emi-nence, where their 'chief stood. "What property have you, my 'fellow?" said he.

6. "I have told your 'people already," I replied. "I have forty pieces of money 'sewed up carefully in my clothes."

7. He 'desired them to be ripped open, and found my money. "And how came you," said he, with surprise, "to declare so openly what had been so carefully 'hidden!"

8. "Because," I 'replied, "I will not be false to my mother, to whom I promised never to 'conceal the truth."

9. "Child," said the 'robber, "hast thou such a sense of duty to thy 'mother at thy years."

10. "Am I 'insensible at my age, of the duty I owe to my God? Give me thy hand, 'innocent boy," he continued, "that I may swear repentance upon it."

11. He did so. His 'followers were alike struck by the scene. "You have been our leader in 'guilt," said they to their chief, "be the same in the 'path of virtue."

12. And 'instantly, at his order, they made restitution of the spoil, and vowed 'repentance on my hand.
LESSON LXXV.

THE BOY WHO TOLD A LIE.

1. The mother looked 'pale, and her face was sad,
   She 'seemed to have nothing to make her glad;
   She 'silently sat with tears in her eye,
   For her dear 'little boy had told a lie.

2. He was a pleasant, 'affectionate child,
   His ways were 'winning, his temper was mild,
   There was joy and love in his 'soft, blue eye;
   But O, this 'sweet boy had told a lie!

3. He stood by the 'window alone within,
   And he felt that his soul was 'stained with sin;
   And his mother could hear him 'sob and cry,
   'Because he had told her that wicked lie.

4. Then he came and 'leaned by his mother's side,
   And asked for a kiss, which she denied;
   He told her, with many a 'penitent sigh,
   That he never would tell 'another lie.

5. Then she took his hands 'within her own,
   And bade him, before her, 'kneel gently down,
   And she 'kissed his cheek, while he looked on high,
   And prayed to be 'pardoned for telling a lie.
§1. It is important for every one to think naturally and connectedly on all subjects. The ability to express one’s opinions with clearness and accuracy is an essential part of education.

§2. The power of readily conveying our ideas with perspicuity and precision, is acquired only by attentive habits and thorough thinking. Do not forget that clear, connected thought is the most useful part of your education.

§3. The marginal and the marked words afford the easiest possible exercises for composition. After you become familiar with the marginal terms, it is expected that you will, in every line, substitute original expressions.

§4. You may compose simple sentences, and use each of the marked words. For example: Harriet may write, My youthful* friends are at school. Maria, My youthful friends visit me. Louisa, My mother’s youthful days were passed at school.


§6. Those who have studied grammar may give several simple sentences, in each of which some particular word shall be used as a different part of speech in each sentence.

§7. The young† cow. The cow takes care of her young, ‡ i. e., her calf. Good work.† To work§ in close design. Work∥ every nerve. A man of slender make.† “It makes§ for his advantage.” “God” †made∥ the world.

* See page 5, lines 1, and 2. The pupil takes the meaning of the marked word in the margin. Each pupil may have different sentences with different kinds, verbs, &c.
† An adjective. See also the first three lines of Lesson I., page 5.
‡ A noun.
§ An intransitive verb.∥ A transitive verb.
COMPOSITION.

\[8\]. You see by the \textit{preceding examples}, (see page 8,) that the same word often has more than one \textit{definition}, and in this lesson that it is often a \textit{different part of speech}, in one sentence, from what it is in another.\footnote{9}

\[9\]. By the continuance and the proper use of this plan, \textit{composition} becomes an easy and \textit{delightful} exercise. You learn to think properly, to talk correctly, and \textit{write} with propriety.

\[10\]. When anything is explained, think it over and over, till you can \textit{illustrate} its meaning. Good scholars strive always to remember all they are taught.

\[11\]. Their \textit{teacher} does not have to tell them the same thing a second time. You are not so much \textit{benefited} by the amount you read or write, as you are by \textit{thoroughness}.

\[12\]. Practice, in \textit{composing}, is the best way of acquiring the habit of expressing our \textit{thoughts} with ease and elegance. \textit{Composition} is nothing but written conversation. There is no \textit{mystery} about it. There is nothing unpleasant \textit{pertaining} to it.

\[13\]. When you \textit{commenced} learning to talk, you took but one word at a time. You ought to \textit{follow} this plan in beginning to write \textit{compositions}. First, form simple sentences, in which you use but one \textit{word} of your own.

\[14\]. You have all seen a \textit{large} tree; the greatest you ever saw, was \textit{once} so small, that a little chicken, in \textit{scratching} for seeds, might have torn it up by the roots. But it grew \textit{imperceptibly} every day, till now you \textit{wonder} that it was \textit{once} as little as the smallest \textit{weed}.

\[15\]. As you may \textit{watch} the tree, from morning till night, without being able to see it \textit{grow}, so it is not in your power to \textit{perceive}, at once, the growth of your minds. But \textit{rest} assured that each \textit{effort} gives them new life and vigor, and that the more they are \textit{properly exercised}, the stronger they become.

\[16\]. Steadily pursue \textit{composing}. It is one of the best \textit{thinking} exercises. Strive, at each effort, to \textit{improve}, and you will soon be \textit{successful}. It is by little and little, that the greatest and best \textit{attain} their eminence and wisdom. No one can be either \textit{great} or \textit{wise} who does not \textit{think}.
LESSON LXXVII.

A Mother Presenting a Bible.

1. No diamond bright, nor ruby rare,
   To grace thy neck, adorn thy hair,
   My dearest child, I give;
   These are vain toys that please awhile,
   But, like the rainbow's transient smile,
   Their beauty cannot live.

2. This sacred treasure, far more dear,
   Than diamond, pearl, or ruby clear,
   This living gift divine,
   A mother's love presents to thee;
   Oh! may it to thy spirit be,
   What it has been to mine.

3. A solace, hope, unerring guide,
   Companion constant at thy side
   To check the wrong desire;
   A faithful monitor to warn,
   Its purity thy soul adorn,
   Its promises inspire.
ADVICE TO PUPILS.

LESSON LXXVIII.

ADVICE TO PUPILS.

My Dear Pupils:

"I have been young, and now am old; and in review of the past, and the prospect of the future, I declare unto you, beloved pupils, were it permitted me to live my life over again, I would, by the help
of God, from the very outset,
live better.

Yes, from the very outset I wouldfulness upon vice;
I would favor virtue, and lend my influence to advance what-
even would exalt, and advance human nature, alleviate human misery, and contribute to render the world I live in, like the heaven to which I aspire, the abode of innocence and felicity.
Yes, though I were to exist no longer than the ephemera that sport away their hour in the sunbeams of the morning; even during that period I would rather soad with the eagle, and leave the record of flights and fall among the stars, than creep the earth and kick the dust with the reptiles, and, having done so, bed my body with my memory in the gutter."
LESSON LXXIX.

A FRIEND.

1. Who is it strews my path with flowers?
   Who cheers me by her gentle powers,
   And whiles away my weary hours?  

2. Who always greets me with a smile
   And in sweet converse cares bequhle,
   And makes me at my ease the while?  

3. Who is it plucks the thorns from view,
   Whose precepts and examples too,
   Shows me I've duties yet to do?  

4. Who, with a sister's kindly care,
   Doth teach me lessons to forbear,
   And in her pleasures gives a share?  

5. Thus may our friendship ever stand;
   United we'll go hand in hand,
   And enter in the promised land?

True Friends.
O welcome the day!
The Sabbath day returning,
Sweet day of rest, we love it best,
O welcome the day!
Our youtful voices join to sing
Hosannas to our Saviour King;
He loves the praise we bring
On this holy day.

How blest is this hour,
The hour of happy greeting,
While here we sit at Jesus' feet.
How blest is the hour
He kindly bids us all draw near,
His winning accents banish fear,
His voice we love to hear
At this blessed hour.

O come and adore
The Lamb of God, redeeming
Our souls from hell, his love to tell —
Him let us adore.
Though seated on his throne of light,
Amidst a throng of seraphs bright,
He looks down with delight,
While him we adore.

O come, let us pray
To Jesus, interceding
With God above for pardoning love;
O come, let us pray
With humble hearts before his face,
Now let us seek forgiving grace,
He hears the soul that prays,
Come, then, let us pray.
JEPHCOTT, GRAMBO & Co.; call especial attention to the edition of the AMERICAN MANUAL. It is considered one of the most useful school readers ever published. It contains a new outline of the origin and progress of political power, and the law of nations; a lucid exposition of the duties and responsibilities of voters, jurors, and civil magistrates; a literal copy of the U. S. Constitution, and a clear explanation of every part with questions, definitions, and marginal exercises; designed to develop and strengthen the moral and intellectual powers of youth, and impart an accurate knowledge of our social and political institutions. Adapted to the use of schools, academies, and general readers, by JOSEPH BARTLETT BURLEIGH, LL.D.

OFFICE OF THE CONTROLLERS OF PUBLIC SCHOOLS.
First School Dist. of Pennsylvania, Philada., Dec. 11, 1850.
At a meeting of the Controllers of Public Schools, First District of Pennsylvania, held at the Controllers' Chamber, on Tuesday, December 10th, 1850, the following resolution was adopted:

Resol.-1, That the American Manual, by Joseph Bartlett Burleigh, be introduced as a class-book into the Grammar Schools of this District.

ROBERT J. HEMPHILL, Secretary.

The American Manual, by Joseph Bartlett Burleigh, LL. D., has been introduced by the Commissioners of the Public Schools into the Central High School and the two Female High Schools of Baltimore. J. W. TILXARD, Clerk of Com. of Public Schools.

This is to certify, that the Board of Commissioners of the Public Schools of Baltimore county have adopted the American Manual, by J. B. Burleigh, as a text-book, to be used in the schools under their direction. This Board has under its control over sixty schools located throughout Baltimore county. WILSON C. N. CARR, Clerk to the Board of School Commissioners for Baltimore county.

The American Manual is an admirable text-book for teacher and pupil, on the various important subjects so essential to the American scholar and statesman.

Extract of a Letter from the Hon. B. Everett Smith.
I doubt whether the ingenuity of man can ever devise a work better adapted to the purpose avowed by the author. I arose from the perusal of the American Manual, more deeply impressed than ever with my responsibility as a citizen, and with the absolute necessity of fostering sound virtue and political morality.

I consider the American Manual a desideratum which had not before been supplied, and respectfully recommend that it be used generally in every District Free School in this county.


By this Joseph Bartlett Burleigh's Script Edition of the U. S. Constitution, has been carefully collated with the originals in this Department, and proved to be accurate in the capital and punctuation.

W. H. WEBSTER, Secretary of State.
W. S. BURICK, Chief Clerk.