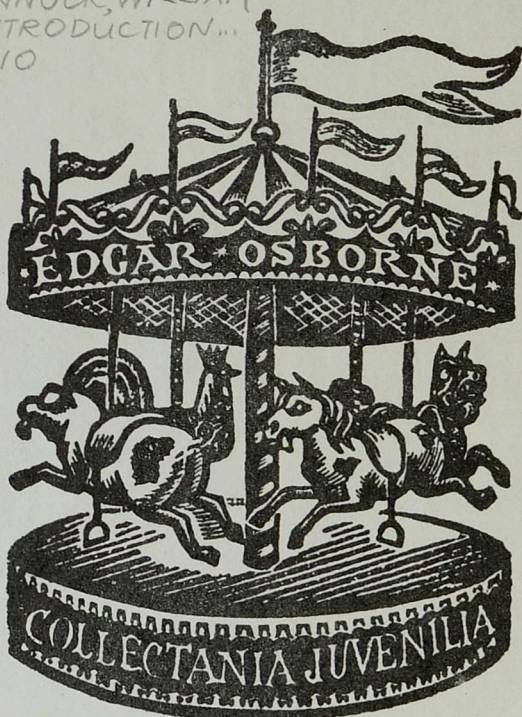


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INTRODUCTION

TO THE

UNIVERSAL EXPLANATORY READER,

CALCULATED

FOR CHILDREN

From Five Years Old to Nine.

BY W. PINNOCK.

*Understand and feel the Subject, then NATURE will direct
you how to speak it.*

W. P.

ALTON, HANTS:

Printed at the Mentorian Press,

BY AND FOR W. PINNOCK, AND SOLD IN LONDON, BY
D. CROSBY AND CO.; AND ALL BOOKSELLERS IN THE UNITED
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1810.

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ADVERTISEMENT.

THE Author of the "NEW SYSTEM OF ELEMENTARY BOOKS ON THE ART OF READING," cannot embrace a more suitable opportunity than the present, to return his most sincere thanks for the liberal encouragement he has experienced, and for the numerous Testimonials he has received from the Public, of the good opinion they entertain of the undertaking.

As the plan of the *Following Work*, is the same as the "*Universal Explanatory Reader*," he conceives that a few lines will be deemed a sufficient *Introduction*.

The Author has to observe, that the Selections are made with great care, from the

most approved writers, with an intent to blend the *Moral* and *Useful* with the *Pleasant* and *Ornamental*, and at the same time, to give a *flowery* and *animating* language, instead of that *dry* and *formal* style, which is generally disgusting to young people.

As general *Utility* was the object the Compiler had in view, nothing is omitted which might serve to illustrate any difficulty, he has, therefore, added every thing that may be deemed necessary, either at the head of each chapter by figures of reference, or elucidations in marginal notes.

The Author concludes, by observing, that no trouble, attention, or expence, shall be spared, to render this plan, *Extensively Useful, Instructive, and Entertaining.*

Alton, March 26th, 1810.

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EXPLANATION OF ABBREVIATIONS.

a. means Adjective: *ad.* Adverb: *part.* Participle: *pret.* Preterite or Past Time: *s.* Substantive: *v.* Verb: *chem.* Chemistry: *chro.* Chronology: *pro.* Pronounced: *geo.* Geography: *bot.* Botany: *hist.* History: *med.* Medicine: *nat. hist.* Natural History: *scul.* Sculpture: *theo.* Theology: *mat.* Mathematics: *pol.* Politics: *agri.* Agriculture, &c. &c.

Introduction

INTRODUCTION

TO THE

UNIVERSAL EXPLANATORY READER.



Part I. PART I.

Punctuation

READING & PUNCTUATION.

Rules

CHAPTER I.

Rules

Rules for Reading with Propriety.

2. De-li'-be-rate-ly, *ad.* steadily, in a circumspect manner.
3. Bois'-te-rous, *a.* violent, furious.
5. Sen'-tence, *s.* a period in writing.
In-sig-ni'-fi-cant, *a.* wanting meaning.
Par'-ti-cle, *s.* a term in grammar, signifying a word unvaried with cases, and is used merely to connect and join together sentences. (Any small part or portion of a greater substance).
6. Tone, *s.* sound.
Voice, *s.* a sound produced in the throat and mouth of an animal, by which he expresses his ideas.*
For'-mal, *a.* ceremonious, too precise.
In-ter-ro-ga'-ti-on, *s.* (in Grammar), a point used after a question. (Question).
Ad-mi-ra'-ti-on, *s.* (in Grammar), a point or stop, denoting that the sentence before it implies wonder or astonishment. (Sur-prize).
9. Ca'-dence, *s.* a fall, decline, or descent.
Lan'-guage, *s.* a set of words agreed upon by any people, to communicate their thoughts with.

I.

WHEN you read, hold up your head, and stand still, with your face towards the person who hears you.

* Voices emitted from the mouth are either *articulate* or *inarticulate*.

II.

Take great care to pronounce every letter and syllable articulately: that is, clearly, distinctly, and fully. For this purpose, open your mouth freely and speak *deliberately*.

III.

Let not your voice be loud and *boisterous*, but soft and gentle.

IV.

Read neither too fast, nor too slow, but take the medium or good time, and read with sprightliness and energy; that is, with spirit and firmness.

V.

Begin every *sentence* gently. Slide over all the insignificant *particles*: such as, and, but, if, or, as, so, by, in, to, of, &c. And reserve the stress of your voice for words of more importance.

VI.

Let the *tone* of your *voice*, in reading, be the same as in speaking. Do not change the natural and easy sound with which you speak in conversation for that *formal* and unnatural tone, which some people assume in reading.

VII.

Relieve your voice at every stop; but be sure to make no stops where the sense admits of none. The stops or points are made as follow:---a comma, thus (,) a semicolon, thus (;) a colon, thus (:) a period, thus (.) a note of *interrogation*, thus (?) a note of *admiration*, thus (!).

VIII.

At a comma, you are to stop whilst you can count one: at a semicolon, two; at a colon, three; at a full stop, four; and also about the same time at the notes of *interrogation*, and *admiration*.

Iate: It is said to be *articulate* when several sounds join together and form some intelligent word or words, and *inarticulate* when they are not formed into distinct words; such as the barking of dogs, the bleating of sheep, the singing of birds, &c.

IX.

It is very common with many in reading, at the close of a sentence, or a full stop, to drop the voice in an uniform manner, or in a low tone, generally called "*cadence*;" but nothing tends more to destroy the beauty and strength of the *language* than a regular pursuit of this method.

X.

But all these rules may be comprised in the following short sentence, which I would particularly advise my young readers to commit to memory :

Understand and feel the subject, and NATURE will direct you how to speak it.

CHAPTER II.

Comma.

Sus-pend'-ed, *a.* kept up; (hung up by any thing).

Spi'-rit, *s.* energy, liveliness. (The human soul, the mind).

4. Art, *s.* some useful invention, or a collection of certain rules from observation and experience, by which any thing may be performed, or any end obtained.*

5. Re-li'-gi-on, *s.* (pro. relid-ju), that worship which belongs to God, when considered as our creator, preserver, and benefactor.

As'-pect, *s.* look, or appearance.

7. Vir' tue, *s.* goodness, opposed to vice.

Ho'-nour, *s.* worthy of respect. (Dignity or high rank).

9. Pi'-ous-ly, *ad.* religiously, acting dutifully to God and our parents.

11. Blos'-som, *s.* (in Botany), the flower which afterwards turns to fruit on trees or plants.

Au'-tumn, *s.* the third season of the year, the time when fruits ripen and are gathered in, being August, September, and October.

Con-temp'-ti-ble, *a.* unworthy of notice.

The Comma is the shortest pause of any, being only momentary, or while you can count one.

* Art is frequently confounded with Science. They are distin-

In the following sentences or examples, observe to keep your voice *suspended* at the comma, and pronounce your words distinctly and with *spirit*:

1. Do unto others, as you would have others do unto you.

2. Be more ready to forgive, than to return an injury.

3. Never give pain to any man, without a prospect of doing good.

4. No *art* can be obtained but by diligence.

5. *Religion* does not require a gloomy, but a cheerful *aspect*.

6. An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

7. The man of *virtue* and *honour* will be trusted, relied on, and esteemed.

8. The great business of life is to be employed in doing justly, loving mercy, and walking humbly with our Creator.

9. To live soberly, righteously, and *piously*, comprehends the whole of our duty.

10. If we delay till to-morrow, what ought to be done to-day, we over-charge the morrow with a burden which belongs not to it.

11. If the spring put forth no blossoms, in summer there will be no beauty, and in *autumn* no fruit: so, if youth be trifled away without improvement, manhood will be *contemptible*, and old age miserable.

guished by their objects. If the object be attended by the application of rules; or require practice, then it is an *art*; but if considered only with respect to its different appearances, the collection of observations relative thereto is a *science*. The Arts are distinguished into *liberal* and *mechanic*. The *liberal arts* are those which consist in the application or exercise of the mind; the *mechanic*, those which consist in the exercise of the body or hand.

CHAPTER III.

Comma continued.

12. In-flec'-ti-on, *s.* a modulation or change from high to low. (In Grammar, the variation or change of the endings of a word).
15. Va'-pours, *s.* steam, fume.*
 Snow, *s.* thick clouds congealed or frozen in the air before they can unite to drops, which return to the earth in white flakes.
 Hail, *s.* drops of rain frozen while falling through the air.
 Me'-te-ors, *s. pl.* bodies in the air of a transitory nature. †
16. In'-di-go, *s.* a very deep blue. (An Indian drug).
18. Mus'-cle, *s.* (pro. *muss-el*; in Anatomy), a fleshy fibre or string.
 Nerve, *s.* (in Anatomy), a round, white, long body, composed of several fibres or threads; a sinew or tendon.
 Vein, *s.* (in Anatomy), a tube in the flesh through which the blood flows. It also signifies a course or streak of metal in a mine.
 Ar'-te-ry, *s.* (in Anatomy), a blood vessel conveying the blood from the heart to all parts of the body.

12. A Comma may be made use of in a variety of ways, but the *inflection* of the voice is much the same: it is used after every distinct word of numbers; as, one, two, three, four, five, six, &c.; and also after every distinct figure of numbers; as, 1, 2, 3, 4, 5, 6, &c.

* Vapours are the damps of the earth drawn up by the heat of the sun, which form the clouds, &c. Any kind of steam or fume is called a vapour. It also means a vain idea or thought.

† A meteor is formed out of the common elements, (air, earth, fire, water), by the action of the heavenly bodies.

Meteors are of three kinds; Igneous or *fiery*, Aerial or *airy*, Aqueous or *watery*. Igneous meteors are, lightning, thunder, falling stars, &c. Aerial are, winds, whirlwinds, hurricanes, &c. Aqueous are, clouds, rainbow, hail, snow, rain, dew, &c.

13. Also after things distinctly mentioned; as, chance* never produced lions, tigers, bears, stags, bulls, sheep, dogs, nor cats.

14. The earth is adorned with a beautiful variety of mountains, hills, vallies, plains, seas, lakes, rivers, trees, flowers, plants, and beasts.

15. *Vapours* are formed into clouds,† dew, mist, rain, *snow*, *hail*, lightning, and other *meteors*.

16. The colours in the rainbow are, violet, *indigo*, blue, green, yellow, orange, and red.

17. Every leaf, every twig, every drop of water, teems with life.

18. In the least insect there are *muscles*, *nerves*, joints, *veins*, *arteries*, and blood.

19. The astonishing multitude of created beings, the wonderful laws of nature, the beautiful arrangement of the heavenly bodies, the elegance of the *vegetable world*,‡ the operations of animal life, and the amazing harmony of the whole creation, loudly proclaim the wisdom of the Deity.

20. You must submit to hear what you would not, whenever you do what you should not.

* For an explanation of the word *chance*, see Contents.

† Observe, that a *cloud*, *dew*, and *mist*, are one and the same, being a kind of steam or fume drawn up from the earth by the heat of the sun. It is said to be a *dew* when the steam raises and falls again on the earth, happening in summer; a *mist* when it continues in the air without falling in distinguishable drops, being a thin cloud near the earth; and *rain* when the steam or clouds are driven together by the agitation of the winds, they mix and run into one body, and by that means, become condensed or made so thick as to be formed into their original substance---water: The coldness of the air also assists greatly in condensing clouds into water; which being heavier than the air, it must naturally fall through it in the form we call rain; and the reason why it falls in drops, and not in whole quantities, as it is condensed, is the resistance of the air. This may easily be perceived by the playing of an engine.

‡ Means all kinds of plants, fruit, &c. that have growth without sensation.

CHAPTER IV.

Semicolon.

2. Pride, *s.* too high an opinion of one's own qualities, and too mean a one of those belonging to another.
O'-di-ous, *a.* abominable, detestable.
3. De'-cen-cy, *s.* a method of address or action proper and becoming a person's sex, character, or rank.
7. Af-flic'-ti-on, *s.* that which causes a sensation of pain, either of mind or body.
8. Death, *s.* the departure of the soul from the body.
9. Ge-ne-ra'-ti-on, *s.* production, race. (An age.)
10. Spe'-cies, *s.* (pro. spe-shees) sort, kind, order, class. (Money).

A SEMICOLON requires double the pause of the comma, and will also assist you in relieving your voice; but be sure to keep it up and well support it, and then you will have power to fill out your sentence.

This point is used when a part of a sentence requires a greater pause than a comma, and when the sense is imperfect and needs some other member to render it complete.

1. Make a proper use of your time; for the loss of it can never be regained.

2. Be not proud; for *pride* is *odious* both to God and man.

3. Use no indecent language; for want of *decency* is want of sense.

4. A good layer up, makes a good layer out; and a good sparer makes a good spender.

5. If you speak any thing, think first, and look narrowly into what you speak; where you speak; of whom you speak: and to whom you speak; least you bring yourself into great trouble.

6. He who praises every thing, is but a flatterer; he alone knows how to praise, who praises with discretion.

7. As the earth does not always produce roses and lilies, but likewise nettles and thistles; so the world does not always afford us contentment and pleasures, but sometimes *afflictions* and troubles.

8. Men often think of *death* when it is too late; and begin to study how to live, when they should learn how to die.

9. Every thing grows old; every thing passes away; every thing disappears; yet the world is renewed with fresh life and beauty; with a constant succession of trees and plants; with a new race of animals; and with a new *generation* of men.

10. Every seed contains a plant of its own *species*; this plant another seed; this seed another plant: and so on without end.

11. Be thankful to those who give you advice; and endeavour to follow it.

12. Be attentive to what you are about; and take pains to do it well; nothing can be done well without attention, and pains.

CHAPTER V.

Colon.

1. De-pres'-si-on, *s.* sinking or falling; (dejection).
In-ti-ma'-ti-on, *s.* an hint, item.
2. Dic'-tates *s. pl.* rules or mandates.
Di-vine', *a.* heavenly. (Excellent).
3. Re-dound', *v.* to conduce, to add. (To be driven back).
4. Po'-ver-ty, *s.* the state of those who want the necessaries of life.
7. Pert, *a.* saucy. (Lively and brisk).
13. Vi'-gi-lance, *s.* (pro. vid-je-lance) watchfulness, incessant care.
Ge'-ne-ral, *s.* one who commands an army.
In-tre-pi'-di-ty, *s.* great courage, boldness.
Af-fec'-ti-on, *s.* love, fondness.
Mi'-li-ta-ry, *a.* relating to war, or warlike.
As'-pect, *s.* the face, look, or appearance.
Con-sti-tu'-ti-on, *s.* relating to health, frame of body or mind.
(Form of government).
Ro-bust', *a.* strong, stout, sinewy.
14. Con-tem-pla'-ti-on, *s.* study, thought, meditation.
15. Tran-quil'-li-ty, *s.* calmness, an undisturbed state of mind.
Vice, *s.* an action contrary to the laws of virtue.
Su-per-sti'-ti-on, *s.* false devotion or religion.

This point requires a pause somewhat longer than a semicolon, and also a little *depression* of the voice, but not so much as that of a period; yet the voice must be kept up, so as to give some *intimation* that the sentence is not complete, as in the following examples:

1. Fear God: he is thy creator and preserver.
2. Read the scriptures: they are the *dictates* of *divine* wisdom.
3. Apply thyself to learning: it will *redound* much to thine honour.

4. Keep close to thy business: it will keep thee from wickedness, *poverty*, and shame.

5. All mankind want assistance: all therefore ought to assist.

6. The way of the wicked is darkness: they know not at what they stumble.

7. Avoid pert answers: civil language is always becoming.

8. No one should be too positive: the wisest are often deceived.

9. Of crosses, universally let these be thy rules: make thyself none: avoid some: bear the rest: and make good use of all.

10. To common friends and acquaintances be civil, kind, just, and constant: but yet lay not thyself open to them.

11. Refuse not what thou canst not avoid: desire not what thou canst not obtain: repent not of what thou canst not alter.

12. Speak well, and act well: the one shews a good head, the other a good heart: and both spring from a superiority of mind.

13. *William the Conqueror*,* was one of the greatest Generals of his age; in him was united activity, *vigilance* and *intrepidity*: he was strict in his discipline, and kept his soldiers in perfect obedience, yet he preserved their affection: he was a perfect master of the military art; his aspect was noble, his *constitution robust*, and nobody but himself could bend his bow.

14. The industrious man shuts out idleness from his house; he considers it as his greatest enemy; he rises early in the morning: he exercises his mind with contemplation, and his body with action: the

* The natural son of Robert the first, Duke of Normandy. He was crowned King of England, at Westminster, on Christmas-Day, 1066. Normandy is a province of France.

slothful man, on the contrary, is a burden to himself; his body is diseased for want of exercise, his mind is in darkness, his thoughts are confused, his house is in disorder, he deplores his fate, but he has no resolution to remedy it.

15. The three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

CHAPTER VI.

Period.

1. Ba'-sis, *s.* the foundation, or that on which any thing is established or supported.
 Cri'-mi-nal, *a.* guilty, worthy of blame.
 In-ge'-nu-ous, *a.* sincere, open, fair, candid.
2. Sin'-ce'-ri-ty, *s.* faithfulness, integrity, honesty.
 Charm, *s.* (figuratively), any excellence or something that gives great pleasure, which engages and conquers the affections. (It also means a kind of spell, which consists of some peculiar words of secret or hidden power, generally practised by the lower order of society).
 Ve-ne-ra'-ti-on, *s.* great respect, reverence.
3. Bre'-thren, *s.* the plural of brother, but generally spelt *Brothers*, except in the Bible and by Divines, who take it for man in general, alluding to our being descended from one common parent.
6. Tar'-nish, *v.* to sully or soil, to diminish brightness.
 In'-fi-nite, *a.* immense. Unbounded, unlimited.
10. His'-to-ry, *s.* a relation or description of actions or events, as they are, or have been.
 Mo-ra'-li-ty, *s.* the doctrine of good manners, or the art of living well and happily.
 Un-mask', *v.* to remove any disguise. To strip off a mask.
11. Cha'-ri-ty, *s.* alms, love, kindness, tenderness.

This point requires a longer pause than the colon, and shews that the sentence is complete. In reading,

it requires a full stop: it is here the reader can be calm and composed, and take his breath with ease and freedom, as in the following examples:

1. Truth is the *basis* of every virtue. It is the voice of reason. Let its precepts be religiously obeyed. Never transgress its limits. Every deviation from truth is *criminal*. Abhor a falsehood. Let your words be *ingenuous*.

2. *Sincerity* possesses the most powerful *charms*. It acquires the *veneration* of mankind. Its path is security and peace. It is acceptable to the Deity. "Blessed are the pure in heart."

3. We should never forget that all mankind are *brethren*.

4. The best practical moral rule, is never to do what we should at any time be ashamed to acknowledge.

5. I maintain, and will always maintain, that we cannot be happy without practising virtue.

6. The handsomest flowers last but a short time; for the least rain *tarnishes* them, the wind withers them, the sun scorches them; not to mention an *infinite* number of insects that spoil and hurt them.

7. The holy scriptures teach us what we ought to be: let us therefore read them, *meditate* upon them, and make them the rule of our conduct.

8. God is a father to those who love him, and a protector to those who fear him.

9. One day spent in the practice of virtue and religion, is better than a whole life spent in *impiety* and wickedness.

10. There is no age nor condition but may reap great benefits from *history*; when properly taught, it proves a school of *morality* for all men; reprobates vices, *unmasks* false virtues, dispels vulgar errors, and demonstrates, by a thousand instances, that there is nothing great but honour and probity, that is, *sincerity* and truth.

11. Idleness is the mother of vice. *Charity* is the first of all virtues. Prefer virtue to riches.

12. True wisdom consists in knowing one's duty exactly, true eloquence in speaking of it clearly, and true piety in doing what we know to be good.

13. Men pass away like flowers, which open in the morning, and at night are withered and trampled under foot.

14. Time once past never returns: the moment which is lost, is lost for ever, therefore hold fast the present moment while you have it.

15. Be obedient to your teacher; study much, and talk little, then you will profit by your labours, give satisfaction to your instructor, and fully answer the end intended by your parents.

16. In the morning think what thou hast to do, and at night ask thyself what thou hast done.

17. Good or bad habits formed in youth, generally accompany us through life.



CHAPTER VII.

Note of Interrogation.

- E-le-va'-ti-on, *s.* a raising up.
 In-ter-ro'-ga-tive, *a.* denoting a question.
 So'-lemn, *a.* grave, very serious.
 Pa-the'-tic, *a.* affecting the mind or passions; moving.
 Ex-em'-pli-fi-ed, *part.* illustrated, shown.
4. Rea'-son, *s.* the faculty of thinking, propriety.*
 - Re-ve-la'-ti-on, *s.* applied to the discovery of the sacred truths from heaven--the Bible. (Discovery).
 6. E-ter'-nal-ly, *a.* always, constantly. (Without beginning or end).
 8. Pa'-gan, *s.* one who adores or worships false Gods; [having the several names of Heathen, Gentile, or Idolator].
 14. Lu'-ther, *s.* [Martin, in bio.], the great reformer, was born at Islenben, in Saxony, in 1483; and died in 1546, aged 63.
 - Me-lanc'-thon, *s.* [Phillip, in bio.], a famous reformer, was born at Bretton, in Germany, in 1497, and died 1560, aged 63.
 16. Rome, *s.* [in geo.], the capital city of Italy.
 21. To'-le-ra-ted, *part.* permitted, allowed without opposition; permitted by legal or lawful authority.
 24. Ap-pel-la'-ti-on, *s.* name, title.
 - Doc'-trine, *s.* instruction, the principles of any teacher.
 - Whit'-field, *s.* [George, in bio.], one of the founders of the Methodists, was born in 1714, at Gloucester, and died in New England, in America, 1770, aged 56.
 - Wes'-ley, *s.* [John, in bio.], another founder of the Methodists, was born at Epworth, in Lincolnshire, in 1703, and died in London in 1791, aged 88.
 26. De-no'-mi-na-ted, *pret.* named.
 - As-so'-ci-a-ted, *a.* joined in league or alliance in order to assist.
 - Man'-age-ment, *s.* care, government.
 - Dis'-ci-pline, *s.* instruction, regulation.

A Note of Interrogation is used when a Question is asked; as, "What shall I do?" Will you go along with me? It requires about the same pause as the period, and an *elevation* of the voice.

* Used figuratively in the piece, signifying the knowledge we have of Nature.

Interrogative sentences are to be read the same as spoken in common conversation, and the answers to be given plainly and familiarly, unless the language should be very *solemn* or *pathetic*, then they will require a much longer pause, as *exemplified* in the following examples:

1. What part of knowledge is the most necessary?
2. Religion.
3. What is religion?
4. Religion is the worship offered to God, either by *reason* or *Revelation*, in the manner that we conceive to be the most agreeable to his will, in order to procure his blessing and avoid his displeasure.
5. What benefit is religion to us?
6. It affords us the means of being *eternally* happy.
7. Are there not several religions in the world?
8. Yes: but those that prevail are the Christian, the Jewish,* and the Mahometan;† but the only true one is the Christian.‡ Such as profess neither of these are called *Pagans* or *Heathens*.
9. Where is the Christian Religion to be found?
10. In the Holy Scriptures, or the Word of God, containing the Old and New Testaments
11. What do the Holy Scriptures teach us?
12. That we are to perform three sorts of duties.

* The Jewish religion is contained in the five first books of the Old Testament, being the writings of Moses. The Jews were once called Hebrews, from Heber; at another time Israelites, from Israel; and lastly Jews, from Judah; who lived in and about the southern part of Asiatic Turkey, in that part which still bears the classical name of Syria, between Aleppo and Suez,

† The Mahometan religion is contained in the book called Koran, or rather Alcoran, being the doctrines or religious opinions of Mahomet, the Arabian Imposter, who died at Medina, in Arabia, A. D. 632, aged 62.

‡ The Christian religion was instituted by Jesus Christ, the Lord and Saviour of mankind. The disciples and followers of Christ, were first denominated Christians, A. D. 42, at Antioch, (now Anthakia) an ancient and celebrated city of Syria, but now in a ruinous state, situate about 40 miles S. W. of Aleppo.

First, such as belong to God; secondly, such as relate to our neighbours; and thirdly, such as concern ourselves.

13. Who are those people called Protestants* or Reformed?

14. Those who have separated from the Church of Rome, which was first effected by the preaching of *Luther, Melancthon*, and others, in the sixteenth century.

15. What do you mean by the church of Rome?

16. By the Church of *Rome*, I mean, those people who adhere to Popery; they are generally called Roman Catholics or Papists.

17. Why are they called Papists?

18. They are called Papists, from the Pope†, who is at the head of their Church.

* The word or term Protestant now generally means all christians that deny the Pope's supremacy, and several other doctrines of the church of Rome. The name was first given to the reformed in Germany, being those who adhered to the doctrines of *Luther and Melancthon*; because in 1529, they *protested* against a decree or order of the Emperor Charles V.* at the Diet of Spire. Diet signifies an assembly or meeting of Princes.

After this the Princes entered into a league for their mutual defence against the Emperor. In 1530, *Melancthon* drew up the confession of Augsburg, which was received as the standard of the protestant faith in Germany.

Melancthon's temper differed materially from *Luther's* being more cautious and timid, on which account *Luther* often reproved him in severe terms. *Luther* was more courageous and daring, and set the Pope's decrees at defiance.

† The Bishop of Rome, who claims sovereign power over all, as being the Vicegerent of God; endowed with infallibility, and invested with the keys of heaven and hell.

* Charles V. (Emperor of Germany and King of Spain) summoned this meeting of the several states, to procure aid from the German Princes against the Turks, and to devise means for allaying or quieting religious disputes. In this assembly it was ordered that the mass should be universally observed throughout the empire. But the Electors of Saxony and Bradenburgh, &c. entered their *protest* against this decree, on which account the reformed party acquired the name of *Protestants*, being derived from the verb to *protest*, which signifies, to make a solemn declaration, used with against; as, "I *protest* against your decrees."

19. Whom do you call Pagans or Heathens?

20. Those who worship and adore false Gods, or give those honors to creatures, or to the work of man's hand, which are only due to God.

21. Are all the Religions in this country *tolerated*?

22. Yes, but the Protestant or Reformed Faith, as effected by Luther and his followers, is that which is established by law; those who differ from it, in any way, are called Dissenters, of which there are many classes; the principal are the Methodists and Presbyterians.

23. When and where first arose the Methodists?

24. They first arose about the year 1738; and the *appellation* of Methodists was originally given to a society of young men at Oxford, who professed to live by rule or method. This name however is now applied to all those who adhere to the *doctrines* of *Whitfield, Wesley, &c.*

25. Whence is the *appellation* of Presbyterians?

26. From *Presbyter*, signifying an elder. For they are so *denominated* from maintaining that the government of the church, as appointed by the Apostles, in the New Testament, was by Presbyteries; that is, by Ministers and ruling Elders, *associated* for its *management* and *discipline*.*

* The Presbyterians affirm, that there is no order in the church, as established by Christ and his Apostles, superior to that of Presbyters; that all Ministers being Ambassadors of Christ are equal by their commission; and that Elder or Presbyter, and Bishop, are the same in name and office; for which they alledge, Acts, xx. v. 28. &c.

CHAPTER VIII.

Note of Admiration.

1. Me'-lo-dy, *s.* harmony of sound.
2. Ma-jes'-tic, *a.* noble, great, elevated,
3. A'-mi-a-ble, *a.* lovely.
Hon'-our-a-ble, *a.* worthy of respect.
4. Ra'-ti-on-al, *a.* (pro. ra-shun-el), wise, agreeable to reason.
Be-ne'-vo-lent, *a.* kind.
5. Pas'-si-ons, *s.* (pro. pash-uns), any commotions of the mind arising from the manner in which it considers things as amiable or hurtful; as anger, love, zeal, ardour, lust, &c.
Bliss'-ful, *a.* happy, joyful.
7. Hip'-pi-as, *s.* (in biography), a tyrant King of Athens, in Greece.
8. Styx, *s.* (in heathen writings), a small river not far from Athens, whose waters the heathens held in such veneration that they always swore by them.

An exclamation is an expression of the mind when delighted, agitated, or amazed: hence this note is used after every form of speech, which express wonder, surprise, joy, and dislike, it therefore requires an elevation of the voice, as the term implies.

1. How beautiful is the face of Nature!
And how delightful it is to walk abroad!
What a delightful *melody* in the woods!
2. How *majestic* is the sun!
Ah! how great and wonderful are the works of
God!
Behold the happy effects of virtue!
How respectable is the good man!

3. How *amiable* his character!
How *honorable* his pursuits!
How pleasing are his manners!

4. How *rational* his pleasures!
How *benevolent* his mind!
How much he is beloved!

5. How composed his *passions*!
How *blissful* his hopes!
How glorious his reward!

6. These are thy glorious works, Parent of good!
Almighty! Thine this universal frame. Thus wonderous fair!
Thyself, how wonderous then!

7. O *Hippias*!* *Hippias*! I shall never see thee again!
O my dear *Hippias*! It is I---cruel and relentless, that taught thee to despise death! Cruel gods!† you prolonged my life, only that I might see the death of *Hippias*!

8. O my dear child! whom I had brought up with so much care, I shall see thee no more!
O dear shade! call me to the banks of the *Styx*, the light grows hateful to me; it is thee only, my dear *Hippias*, that I wish to see again!

9. *Hippias*! *Hippias*! O my dear *Hippias*! all I now live for, is to pay my last duty to thy ashes!

* *Hippias*, a tyrant king of Athens, who reigned jointly with his brother, *Hipparchus*, after the death of their father, till his Brother's assassination, after which he reigned three years. He wishing to revenge the death of his brother, was driven from his country, and fled to King *Darius* (in Persia) for succour, where he collected an army, returned again, and gave the Athenians battle, at *Marathon* where he was killed, B. C. 470. *Marathon* is a village about ten miles from Athens.

† In Heathen Mythology; Idols or false Gods, being nothing more than artificial representations of some persons or things used as objects of adoration. Heathen Mythology is an explanation of the fables or fabulous history of the ancient heathens.

CHAPTER IX.

There are also other marks used in writing besides those mentioned in chapter 1; which, though they do not affect the voice as pauses, yet are very necessary to the sense, either to point out something remarkable or defective, or used as references to elucidations in the margin.

E-lu-ci-da'-ti-on, *s.* an explanation, or the act of rendering a difficult subject plain.

Mar-gin, *s.* the border or blank paper in a book, being that which surrounds the reading. (Any brink, edge, or verge).

2. O-mis'-si-on, *s.* the act of forbearing to do something that ought to be done; a neglect.

Con-tract', *v.* to shorten, to abridge.

Po'-e-try, *s.* pieces in verse.

Prose, *s.* the natural language of mankind, loose and unconfined to any number of syllables in a line, or sound of verse.

4. Be-neath', *ad.* under, below; (unworthy of).

5. Pas'-sage, *s.* a single sentence or paragraph in a book. (A road, a journey by water).

12. Duel,* *s.* a single fight or combat between two persons, with pistols, swords, &c. at a time and place appointed.

The marks, alluded to above, are as follow, with their explanations annexed:

1. An ACCENT, marked thus (') is placed over a vowel or at the end of a syllable, to denote that the stress or force of the voice, in pronouncing a word must be on that syllable over which is this mark, as com't-ment, to comment'---This is called the ACCUTE. The grave accent is marked thus (`).

2. An APOSTROPHE, marked thus (') denotes the omission of a letter or letters, for the sake of a quicker pronunciation; as lov'd for loved, can't for

* If a person be killed in a duel, both the principal and the seconds are guilty of murder, whether the seconds engage or not.

cannot. It is frequently used to *contract* two words into one, as I'm, for I am; I'll, for I will; which takes place in *poetry*, in order to make each line contain the same number of feet or syllables. This mode of suppression should never be used in *prose*, except to denote the genitive case,* of nouns; as, God's mercy, for the mercy of God; a woman's beauty, for the beauty of a woman.

3. A HYPHEN, marked thus (-) is used to compound or join two words into one; as, Lady-Day.† It is also used when a word is divided at the end of a line, and the latter part being carried to the beginning of another. But observe, that you never divide a syllable, nor put the hyphen at the beginning of a line, but always at the end.

4. A CARET, marked thus, (^) is placed *beneath* a line in writing to show that something is omitted, which omission is inserted over it. This mark is also called a CIRCUMFLEX, when placed over a particular vowel, to denote that it has a long sound; as, Euphrâtes.‡

5. A QUOTATION, marked thus, (' ' or " ") is placed at the beginning and end of a *passage* quoted from some author in his own words; as, " The proper study of mankind is man. " POPE.

6. The ASTERISK or star (*) directs to some note at the bottom of a page. Several of them together denote something defective or improper to be repeated.

* Is that by which property or possession is chiefly implied.

† The 25th of March, being the *annunciation* of the Blessed Virgin. The annunciation signifies the *tidings* brought by the angel Gabriel* to the Virgin Mary of the incarnation† of Christ; in memory of which a festival or feast has been celebrated by the church, and solemnized or performed on that day; hence it is called *Lady-Day*.

‡ (in geo.) a large river of Asia.

* One of the principal Angels in Heaven.

† The act of assuming a human body.

7. An INDEX () points to something remarkable, that should be particularly noticed.

8. A PARAGRAPH () denotes the beginning of a new subject, not connected with the foregoing. This character is chiefly used in the Old and New Testament. It is sometimes used for a reference.

9. A SECTION (§) is used to divide books or chapters into smaller parts; but a greater division than the Paragraph. It serves also as a mark of reference.

10. A PARENTHESIS, marked thus, () includes some short sentence within the body of a longer one, which, though not necessary to the sense, yet serves farther to explain or illustrate it, which does not at all affect the construction; as

“ Know then this truth, (enough for man to know),
Virtue alone is happiness below.

POPE.

11. BRACKETS OR CROTCHETS [] are applied nearly to the same purpose as a parenthesis.

12. A diæresis or dialysis, marked thus (· ·) when placed over two vowels denotes that they are not a diphthong, but two distinct syllables; as, Agesilaüs,* *ducl*.

13. An ELLIPSIS, marked thus (---) shows that part of a word or sentence is left out by design; as, k---g for king.

14. A BRACE () is used to unite three poetical lines; or to connect a number of words or lines together, in prose, with one common term.

15. An OBLEISK or dagger, marked thus (†), a double dagger, (‡), the parallel lines (||), together with the letters of the alphabet, and figures, are used as references to the margin.

* King of Sparta, a once famous city and republic of the Morea, in Greece.

CHAPTER X.

Of Speech.

1. Pri-vi'-lege, *s.* a peculiar advantage.
 Or'-gan, *s.* such a part of the animal body as is capable of performing some perfect act or operation; thus, the *eye*, is the organ of seeing; the *ear* is the organ of hearing; the *nose* of smelling; the *tongue* of speaking, &c.
 Au'-di-ble, *a.* that may be heard.
2. As-sem'-blage, *s.* collection.
 Al'-pha-bet, *s.* (pro. al-fa-bet), the letters or elements of speech.
3. Ar-ti'-cu-late, *a.* distinct.
9. Es-sen'-ti-al, *s.* important in the highest degree. Necessary.
11. Lon'-don, *s.* (in geo.), the capital of England, and perhaps the largest city in the world, containing upwards of one million of inhabitants.
 Pa'-ris, *s.* (in geo.), the metropolis of France, and one of the largest and most populous cities in Europe, containing about eight hundred thousand inhabitants.
 Ma-drid', *s.* (in geo.), the capital of Spain, containing about three hundred thousand inhabitants.
13. E-mo'-ti-on, *s.* a sudden and strong sensation, excited either by a pleasing or a painful object.

1. Speech is a *privilege* peculiar to man, who is furnished with *organs* proper for forming articulate sounds, which gives him the power of expressing his thoughts or ideas, by *audible* words.

2. Language is an *assemblage* of signs or expressions among any people, whereby they communicate their thoughts to each other, which is formed into words from the letters of the *alphabet*.

3. Words are *articulate* sounds, used by common consent, as signs of our ideas.

4. There are in English nine sorts of words, or as they are commonly called, Parts of Speech; namely,

the Article, the Substantive or Noun, the Pronoun, the Adjective, the Verb, the Adverb, the Preposition, the Conjunction, and the Interjection.

5. An Article is a word prefixed to substantives, to point them out, and to shew how far their signification extends; as *a* garden, *an* eagle, *the* woman.

6. The Substantive or Noun is the name of any thing that exists, or of which we have any notion; it expresses the idea of a substance considered in itself, and without any regard to its qualities; as *London*, *Man*, *Virtue*.

7. A Pronoun is a word used instead of a Noun, to avoid the too frequent repetition of the same word as the Man is merry, *he* laughs, *he* sings.

8. An Adjective is a word joined to a Substantive, to express some quality or circumstance belonging to it; as a *tall* man, a *short* woman, a *little* boy, a *pretty* girl.

9. A Verb is a word which signifies to be, to do, or to suffer; as *I am*, *I rule*, *I am ruled*; and is the most *essential* part of a sentence, for without it no sentence can be formed,

10. An Adverb is a word joined to verbs, adjectives, or other adverbs, to express some quality or circumstance respecting them; as, he reads *well*, a *truly* good man, he writes *very correctly*.

11. Prepositions serve to connect words with one another, and to shew their relation between them; as, he went *from* London *to* Paris, and *from* Paris *to* Madrid.

12. A Conjunction is a part of speech chiefly used to connect or join together sentences: so as, out of two or more sentences, to make but one; as, James *and* John are beloved *because* they are good.

13. An Interjection is a word thrown in between the parts of a sentence, to express some passion or emotion of the speaker; as, *O!* how delightful is the spring.

PART II.

POETICAL PIECES.

CHAPTER I.

Directions for Reading Poetry.

5. Cæ-su'-ral, *a.* (pro. se-su-ral) from the Latin cæsura, a pause in verse.
7. De-mi-cæ-su-ra, *s.* demi signifies half, and cæsura a pause in poetry. (Cæsura signifies also a figure in poetry, by which a short syllable, after a complete foot, is made long).
Ex-em'-pli-fi-ed, *pret.* illustrated, explained.
11. Feet, *s. pl.* (in poetry), a foot is sometimes two, three, or more syllables, called a spondee, dactyl, &c. (feet also signify parts of animals; and is likewise used in measure).
I-de'-a, *s.* thought, mind.
Glow'-ing, *part.* feeling, a warmth of mind.
12. U-ni-ver'-sal, *a.* general.
Par'-ti-al, *a.* (pro. par-shall), inclined to favor, unjust.

1. THERE are two ways of writing on any subject, which are prose and verse.

2. Prose is the usual manner of writing, being that we are taught by nature, having no confinement to metre or measure, or placing the words in any particular form.

3. Poetry or Poesy includes metre and rhyme; metre is when every line is confined to a certain number of syllables, and the accents so fall, as to make it harmonious to the ear.

4. Pronounce every word as clearly and distinctly as in prose, and observe the stops with the greatest exactness.

5. Besides the pauses made at the points, there are two other kinds that belong to verse; one is the pause at the end of the line, and the other in or near the middle: the latter is called the "*cæsural* pause," being introduced into a line of ten or more syllables to aid the pronunciation and render the verse more pleasing.

6. At the end of every line, where there is no point, make a pause about half as long as at a comma, so as to give notice that the line is ended; for example:

How are deluded human kind
By empty shows betray'd?
In all their hopes and schemes they find
A nothing or a shade.

7. There is another mode of dividing some verses: by introducing "*demi-cæsuras*," which pause is momentary, as *exemplified* in the following verses:

'Tis the voice' of the sluggard" I hear him' complain,
You have wak'd me' too soon", I must slumb'er again.
As the door' on its hinges", so he' on his bed,
Turns his sides' and his shoulders", and his' heavy head.

8. Here you will observe, that the pauses of the *demi-cæsura* fall after VOICE', HIM', &c. being those marked with the single accent; the double accent points out the *cæsural* pause.

9. Therefore, the different pauses to be observed in reading poetry are---those to be made at the points, the *cæsural* pause, and the *demi-cæsura*.

10. There are two sorts of verse; one wherein the end of each line rhymes or has a like sound, and the other, in which there is no corresponding rhyme, and is therefore called blank verse.

11. But observe: the lines in blank verse are generally disposed in metre, that is, each line has the

same number of *feet*, so that the accent may fall on every second, fourth, sixth, eighth syllable, &c. as in the following lines:

Delight'ful task! to rear' the ten'der thought,'
To teach' the young *idle* a how' to shoot',
To pour' the fresh' instruc'tion o'er' the mind',
To breath' th' enliv'ning spi'rit and' to fix'
The gen'rous pur'pose in' the *glow'ing* breast'.

THOMSON.

12. Farther observe, that there are several licenses allowed in poetry, which are not in prose; such as the omission of letters or syllables, in order to make each line contain the same number of feet; as, gen'ral for General in the following lines:

Remember man the *universal* cause
Acts not by *partial*, but by *gen'ral* laws;
And makes what happiness we justly call,
Subsist not in the good of one, but all.

13. Again, by pronouncing words sometimes different from what they would or ought to be pronounced in prose, that it may rhyme or sound like the foregoing verse; as lovely must be sometimes sounded as if written *lovele*, at other times *lovelee*, and sometimes as if it ended in *i*.

14. And sometimes by omitting part of a word when the next syllable begins with a vowel, as in the following lines of Thomson.

"To breath th'enliv'ning spirit and to fix
The gen'rous purpose in the glowing breast.

CHAPTER II.

To a little Girl.

1. Eve, *s.* (in sacred biography), the first woman.
Im-bow'-er-ed, *pret.* covered with bowers or sheltered with trees.
Types, *s. pl.* emblems, 'allusive pictures.
2. Em'-u-late, *v.* imitate; (to rival).
Da'-mask, *a.* red. (Damask, *s.* fine linen).
3. Em'-blem, *s.* allusive picture or a representation.
4. Sense, *s.* the faculty of perceiving, meaning.

1. FAIREST flower, all flowers excelling,
Which in Milton's page we see;
Flowers of *Eve's* *imbowered* dwelling
Are, my fair one, *types* of thee.

2. Mark, my Polly, how the roses
Emulate thy *damask* cheek;
How the bud its sweet discloses---
Buds thy opening bloom bespeak.

3. Lilies are by plain direction
Emblems of a double kind;
Emblems of thy fair complexion,
Emblems of thy fairer mind.

4. But, dear girl, both flowers and beauty
Blossom, fade, and die away;
Then pursue good *sense* and duty,
Evergreens!* which ne'er† decay.

COTTON.

* This is a figurative expression, a simile or comparison. Good sense and duty are compared to evergreens.

† When a word is contracted by taking one or more letters out of the middle, it is written in *Elision*, by the figure Syncope. (Sin-ko-pe). A licence in poetry.

CHAPTER III.

The Rose.

1. Rose, *s.* (in botany), a beautiful and pleasant smelling flower, produced by a plant of the same name. The varieties of roses are numerous and we may venture to say, that there is no shrub yet known that equals it, if the fragrantcy and the beauty of the flower are considered together.

Bo'-ta-ny *s.* the science of herbs and plants.

4. De'-li-cate, *a.* soft, effeminate, or unable to bear hardships. (Beautiful or pleasing to the eye; nice, or pleasing to the taste; dainty; or nice in the choice of food).

Wring'-ing, harrassing. (Twisting with violence).

5. Ad-dress', *s.* concern. (Behaviour or genteel carriage. The direction of a letter).

Smile, *s.* a look of pleasure or kindness.

1. THE *rose* had been wash'd, just wash'd in a show'r,
Which Mary to Anna convey'd,
The plentiful moisture incumber'd the flower,
And weigh'd down its beautiful head.
2. The cup was all fill'd, and the leaves were all wet,
And it seem'd to a fanciful view,
To weep for the buds it had left with regret,
On the flourishing bush where it grew.
3. I hastily seiz'd it, unfit as it was,
For a nosegay, so dripping and drown'd,
And swinging it rudely, too rudely, alas!
I snapp'd it, it fell to the ground.

4. And such, I exclaimed, is the pitiless part
 Some act by the *delicate* mind,
 Regardless of *wringing* and breaking the heart,
 Already to sorrow resign'd.
5. This elegant Rose, had I shaken it less,
 Might have bloom'd with its owner a while;
 And the tear that is wip'd with a little *address*,
 May be follow'd, perhaps, by a *smile*.
- COWPER.

CHAPTER IV.

The Beggar Man.

1. Jokes, *s. pl.* mirth.
 3. Blast, *s.* a gust of wind.
 Moor, *s.* a black watery ground.
 Sleet, *s.* small snow or hail.
 Drea'-ry, *a.* dismal, gloomy.
 4. De-scry', *v.* perceive, to spy out.
 In-cle'-ment, *a.* very cold, rough.
 5. Pal'-si-ed, *a.* a want of feeling.
 Tomb, *s.* a place for the dead.
 6. Hos'-pi-ta-ble, *a.* kind to strangers.
 Shield, *v.* to protect
 8. Chaf'-ed, *v.* warmed.
1. AROUND the fire, one wintry night,
 The farmer's rosy children sat;
 The faggot lent its blazing light,
 And jokes went round and careless chat.
2. When, hark! a gentle hand they hear
 Low tapping at the bolted door,
 And thus, to gain their willing ear,
 A feeble voice was heard t'implore:

3. " Cold blows the *blast* across the *moor*,
The *sleet* drives hissing in the wind;
Yon toilsome mountain lies before,
A *dreary* treeless waste beind.
4. " My eyes are weak and dim with age,
No road, no path, can I *descry*,
And those poor rags ill stand the rage
Of such a keen *inclement* sky.
5. " So faint I am-- these tottering feet
No more my *palsied* frame can bear;
My freezing heart forgets to beat,
And drifting snows my *tomb* prepare.
6. " Open your *hospitable* door,
And *shield* me from the biting blast:
Cold, cold it blows across the moor,
The weary moor that I have pass'd;"
7. With hasty step the farmer ran.
And close beside the fire they place
The poor half frozen beggar man,
With shaking limbs and blue-pale face.
8. The little children flocking came,
And *chaf'd* his frozen hands in theirs;
And busily the good old dame
A comfortable mess prepares.
9. Their kindness cheer'd his drooping soul,
And slowly down his wrinkled cheek
The big round tears were seen to roll,
And told the thanks he could not speak.
10. The children too began to sigh,
And all their merry chat was o'er;
And yet they felt they knew not why,
More glad than they had done before.

CHAPTER V.

The Poet's New-Year's Gift.

TO MRS. THROCKMORTON.

2. Pru'-dent, *a.* wise, cautious.
Spright'-ly, *a.* gay, brisk, lively.
In-ge'-nu-ous, *a.* witty.
Temper-flaws, ---faults in one's temper.
Un-sight' ly, *a.* not slightly, unpleasing to the sight; ugly.
4. Bliss, *s.* happiness.
Di-vine', *a.* heavenly.
5. Fu'-ture, *a.* that which shall be; that which never has existed, but is approaching.
Fu'-ture, *s.* time to come. In grammar, a tense or time by which we express a thing neither present nor past, but one which is to come.
Fate', *s.* destiny, fortune. (Destruction, death, the cause of death.

1. MARIA! I have ev'ry good
For thee wish'd many a time,
Both sad, and in a cheerful mood,
But never yet in rhyme.
2. To wish thee fairer is no need,
More *prudent*, or more *sprightly*,
Or more *ingenuous*, or more freed
From *temper-flaws unsightly*.
3. What favour then, not yet possess'd,
Can I for thee require,
In wedded love already blest,
To thy whole heart's desire?
4. None here is happy but in part;
Full *bliss* is bliss *divine*;
There dwells some wish in ev'ry heart,
And doubtless, one in thine.

5. That wish, on some fair *future* day
Which *fate* shall brightly gild,
(*'Tis** blameless, be it what it may)
I wish it all fulfill'd.

CHAPTER VI.

Ode to the Cuckoo.†

Ode, *s.* a song or poem to be sung or set to music.

1. Hail, *v.* to salute, to call to ;---Hail, in this sense, is seldom used but in Poetry.

Hail, *s.* drops of rain congealed or frozen in the air.

Beau'-te-ous, *a.* beautiful, charming.

Grove, *s.* a walk formed by trees, whose branches meet over.

Mes'-sen-ger, *s.* one who carries or brings an account of any thing.

Ru'-ral, *a.* belonging to, existing in, 'or resembling the country ; retired.

3. Bow'-er, *s.* a small harbour made of branches ; but here means groves or woods.

4. Lay, *s.* a song.

5. Vo'-cal, *a.* relating to the voice.

An'-nu-al, *a.* yearly.

Guest, *s.* a visiter. (One who is entertained in the house of another.)

7. Globe, *s.* the earth. Any round body is called a globe.

1. *Hail, beauteous stranger of the grove !
Thou messenger of spring !
Now Heaven repairs thy rural seat,
And woods thy welcome sing.*

* This word is written in Elision, by the grammatical figure *Apharesis*, which cuts off the initial letter or syllable of a word, as *'Tis*, for *it is*, *'gan* for *began* ; but this should only take place in Poetry, being a licence granted the Poets, in order to make each verse contain the same number of syllables, &c.

† Cuckoo, (in Natural History), a bird that appears in the spring and is very remarkable for the singularity of its note, whence it receives its name. It builds no nest, but sucks the eggs of other small birds, and leaves its own in the same place. (It is sometimes used figuratively, as a word of reproach or contempt).

2. Soon as the daisy decks the green,
Thy certain voice we hear;
Hast thou a star to guide thy path,
Or mark the rolling year?
3. Delightful visitant! with thee,
I hail the time of flowers,
And hear the sound of music sweet
From birds among the *bowers*.
4. The school-boy wand'ring thro' the wood
To pull the primrose gay,
Starts---thy curious voice to hear,
And imitates thy *lay*.
5. Soon as the pea puts on the bloom,
Thou fliest thy *vocal* vale,*
An *annual* guest in other lands,
Another spring to hail.
6. Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year!
7. O! could I fly, I'd fly with thee!
We'd make, with joyful wing,
Our annual visit o'er the *globe*,
Companions of the spring.

LOGAN.

* Figuratively. The vale may be said to be *vocal*, as being filled with the voices of birds.

CHAPTER VII.

On the Departure of the Nightingale.

1. Min'-strel, *s.* a musician, or one that sings.
2. Pen'-sive, *a.* thoughtful, one full of thought.
 Muse, *s.* deep thought, but here means the writer of this poem.
 Mate, *s.* a companion, whether male or female; the male or female of animals. (A husband or wife).
3. Love'-lorn, *a.* forsaken of one's love.
 Glide, *v.* to move to pass gently, without any noise.
 Brake, *s.* a thicket of brambles or thorns.
 Pro-fane', *a.* wicked.
 Pi'-ty, *s.* the quality of feeling the pains of another.

1. SWEET poet of the woods, a long adieu!
 Farewel, soft *minstrel* of the early year!
 Ah! 'twill be long ere thou shalt sing anew,
 And pour thy music on the night's dull ear.
2. Whether on spring thy wand'ring flight await,
 Or whether silent in our groves you dwell,
 The *pensive muse* shall own thee for her *mate*,
 And still protect the song she loves so well.
3. With cautious step, the *love-lorn* youth shall *glide*,
 Thro' the lone *brake* that shades thy mossy nest;
 And shepherd girls, from eyes *profane*, shall hide
 The gentle bird who sings of *pity* best;
 For still thy voice shall soft affection move,
 And still be near to sorrow and to love!

SMITH.

CHAPTER VIII.

The Piedmontese and his Marmot.

1. Moor'-lands, *s. pl.* watery grounds.
3. Frisk, *v.* to leap about with nimbleness.
Ram'-ble, *pret.* wandered, roved, without any fixed determination of settling.
4. France, *s.* (in geography), a large and populous country in Europe, containing about 33 millions of inhabitants. Its capital is Paris.
Droop, *v.* to grow faint, weak, or dispirited; to languish with sorrow.
Drow'-sy, *a.* strongly inclined to sleep; heavy with sleep. (Dull or stupid).
Pine, *v.* to languish with any kind of misery.

1. FROM my dear native *moorlands*, for many a day,
Thro'* fields and thro' cities I've† wander'd
away.
Tho' I merrily sing, yet forlorn is my lot;
I'm a poor Piedmontese, and I show my marmot'.‡
2. This pretty marmot in a mountain's steep side
Made a burrow, himself and his young ones to hide.
The bottom they cover'd with moss and with hay,
And stopp'd up the entrance, and snugly they lay.

* When one or more letters are cut off from the end of a word it is written in *Apocope*.*

† The letters *ha* are cut off by the figure *Apharesis*.

‡ Observe, that the accent on this word is on the first syllable in every situation except in rhyme, this being a poetical licence---or a liberty used in verse.

* Pronounced A-pok'-o-pe.

3. They carelessly slept till the cold winter blast,
And the hail and the deep drifting snow-shower
were past:
But *the warbling of April** awaked them again
To crop the young plants and to frisk on the plain.
4. Then I caught the poor fellow and taught him to
dance,
And we liv'd by his tricks as we rambled thro'
France.
But he *droops* and grows *drowsy* as onward we
roam,
And he and his master both *pine* for their home.
5. Let your charity then hasten back to his cot
The poor Piedmontese, with his harmless marmot.

CHAPTER IX.

To a Young Lady with a Watch.

1. Toy, *s.* a small commodity, a mere trifle. In the piece the watch is called a toy, as signifying a thing of no value, in comparison with eternal happiness.
Ra'-pid, *a.* swift, impetuous.
2. Bless'-ing, *s.* the divine favour; any means or cause of happiness. It relates to time in the piece, which the poet calls a blessing.
Re-store', *v.* to give or bring back what is lost, wasted, or taken away.
3. E-ter'-ni-ty, *s.* duration without end, (duration without beginning or end).
4. Hea'-ven, *s.* the place where all good people go after death; (the regions above the sky).

1. While this gay *toy* attracts thy sight,
Thy reason let it warn:
And seize, my dear, that *rapid* time,
That never can return.

* Warbling of April (figuratively) means the commencement of spring, being the time when birds begin to warble or sing.

2. If idly lost no art or care
 The *blessing* can restore;
 And Heav'n requires a strict account,
 For ev'ry mispent hour.

3. Short is our longest day of life,
 And soon its prospect ends;
 Yet on that day's uncertain date,
Eternity depends.

4. Yet equal to our being's aim,
 The space to virtue giv'n;
 And ev'ry minute well improv'd,
 Secures an age in *Heav'n*.

MRS. CARTER.

CHAPTER X.

Thoughts on New-Year's Day, written in 1782.

2. Mor'-tal, *a.* deadly, subject to death.
3. Po'-ver-ty, *s.* that situation of fortune, opposed to riches, in which we are deprived of the conveniences of life.
 Wealth, *s.* riches, opulence.
4. Sea'-son, *s.* a period of time. One of the four parts of the year.
 Re'-gis-ter-ed, *pret.* recorded, written down in a register or book.
5. Pre'-ci-ous, *a.* valuable, of great worth. (Costly, of great price).
 Way'-ward, *a.* perverse, froward, peevish.
6. Pas'-si-ons, *s. pl.* any commotion of the soul, arising from the manner in which it considers things as amiable or hurtful, is called a passion; such as anger, love, fury, zeal, lust, &c. &c.
7. Fi'-nal, *a.* that in which a thing terminates or ends.
 Ex'-pire', *v.* to perish, to conclude, to finish or terminate.
7. Aw'-ful, *a.* that which causes respect joined with terror or fear, on account of its dignity or authority.
 Sub'-lime', *a.* high in excellence or nature; grand. (Elevated in in thought or style).

1. SEVENTEEN hundred eighty-one
 Is now for ever past;
 Seventeen hundred eighty-two
 Will fly away as fast.

2. But whether life's uncertain scene
 Shall hold an equal pace ;
Or whether death shall come between
 And end my *mortal* race;
3. Or whether sickness, pain, or health,
 My future lot shall be;
Or whether *poverty* or *wealth*,
 Is all unknown to me.
4. One thing I know, that needful 'tis
 To watch with careful eye;
Since ev'ry *season* spent amiss
 Is *register'd* on high.
5. Too well I know, what *precious* hours
 My *wayward* passions waste!
And oh! I find my mortal pow'rs
 To dust and darkness haste.
6. Earth rolls her rapid seasons round,
 To meet her *final* fire;
But virtue is with glory crown'd,
 Though suns* and stars *expire*.
7. What *awful* thoughts! what truth *sublime*!
 What useful lessons these!
Oh! let me well improve my time!
 Oh! let me die in peace!

* Suns- - fixed stars. The astronomers suppose these stars to be of the same nature with the sun, shining with their own native light, and only diminished in appearance by their great distance from us.

PART III.

MORAL AND INSTRUCTIVE PIECES.

CHAPTER I.

Rules for acquiring Knowledge.

1. Fa'-cul-ties, *s. pl.* the powers of the mind, whether imagination, memory, or reason.
3. Ig'-nor-ance, *s.* want of knowledge or instruction.
Cul-ti-va'-ti-on, *s.* the art of improving the understanding by education and study. (The art of improving soils by husbandry).
5. In-es'-ti-ma-ble, *a.* so valuable as to exceed all price.
6. Hu'-man, *a.* belonging to, or like man.
7. Sur-vey', *v.* to overlook or view. (To measure land).
Re'-gi-on, *s.* sphere, space, tract. (A tract of country).
9. De-no'-mi-nate, *v.* to name.
12. Ho'-ver, *v.* to wander about one place.
Sur'-face, *s.* the outside.
15. Dog-ma'-ti-cal, *a.* strongly attached to any particular notion or thing.
Re-tract', *v.* to recall, to recant.
Sa'-cred, *a.* holy.
19. In-tel-lec'-tu-al, *a.* relating to, or performed by, the mind or understanding.

1. KNOWLEDGE denotes learning, or the improvement of our *faculties* by reading, experience, or the acquiring new ideas or truths; by seeing a variety of objects, and making observations upon them in our own minds. 2. No man, says the admirable Dr.

Watts, is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding, otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. 3. Universal ignorance, or infinite error, will overspread the mind which is utterly neglected and lies without any cultivation. 4. The following rules, therefore, should be attended to, for the improvement of knowledge:

5. Deeply possess your mind with the vast importance of a good judgment, and the rich and *inestimable* advantage of right reasoning.

6. Consider the weaknesses, failings, and mistakes of *human* nature in general.

7. Be not satisfied with a slight view of things, but take a wide *survey* now and then of the vast and unlimited *regions* of learning, the variety of questions and difficulties belonging to every science.

8. Presume not too much upon a BRIGHT GENIUS, a READY WIT, and GOOD PARTS; for these, without study, will never make a man of knowledge.

9. Do not imagine that large and laborious reading, and a strong memory, can *denominate* you truly wise, without meditation and studious thought.

10. Be not so weak as to imagine that a life of learning is a life of laziness.

11. Let the hope of new discoveries, as well as the satisfaction and pleasure of known truths, animate your daily industry.

12. Do not *hover* always on the *surface* of things, nor take up suddenly with mere appearances.

13. Once a day, especially in the early years of life and study, call yourselves to an account what new ideas you have gained.

14. Maintain a constant watch, at all times, against a *dogmatical* spirit.

15. Be humble and courageous enough to *retract* any mistake and confess an error.

16. Beware of a fanciful temper of mind, and a humourous conduct.

17. Have a care of trifling with things important and momentous, or of sporting with things awful and *sacred*.

18. Ever maintain a virtuous and pious frame of spirit.*

19. Watch against the pride of your own reason, and a vain conceit of your *intellectual* powers, with the neglect of divine aid and blessing.

20. Offer up, therefore, your daily requests to God, the Father of lights, that he would bless all your attempts and labours in reading, study, and conversation.

CHAPTER II.

Rules for Improving the Mind.

9. *Mil-li-ta-ry*, *a.* a soldier's life, belonging to a soldier, warlike.
Mer-can'-tile, *a.* trading, belonging to merchants.
13. *The'-o-ry*, *s.* opposite to practice, a plan subsisting only in the mind.
Lo-gi'-ci-an, *s.* (pronounced lo-jish-un), one who is skilled in Logic, or the art of reasoning.
In-duc'-ti-on, *s.* (in Logic), the art of inferring a general proposition from several particular ones: (It is also a term in *law*, the act of giving or taking possession of a benefice).

1. LET the enlargement of your knowledge be one constant view and design in life; since there is no

* Good parts.

time or place, no transaction, occurrence, or engagement, which excludes us from this method of improving the mind.

2. When we are in the house or in the city, wherever we turn our eyes we see the works of men; when we are in the country we behold more of the works of God. 3. The skies above, and the ground beneath us, and the animal and vegetable world round about us, may entertain our observation with ten thousand varieties.

4. From observation of the day and night, the hours and the flying minutes, learn a wise improvement of time, and be watchful to seize every opportunity to increase in knowledge. 5. From the vices and follies of others observe what is hateful in them; consider how such a practice looks in another person, and remember that it looks as ill or worse in yourself. 6. From their virtues learn something worthy of your imitation. From your natural powers, sensation, judgement, memory, hands, feet, &c. make this inference, that they were not given you for nothing; but for some useful employment for the good of your fellow creatures, your own best interest, and final happiness.

7. Thus, from every appearance in nature, and from every occurrence of life, you may derive natural, moral, and religious observations to entertain your minds, as well as rules of conduct in the affairs relating to this life, and that which is to come.

8. Let the circumstances or situations of life be what they will, a man should never neglect the improvement that is to be derived from observation.

9. Let him travel into the East or West Indies, and fulfil the duties of the *military* or *mercantile* life there; let him rove through the earth or the seas for his own humour as a traveller, or pursue his diversions in what part of the world he please as a gentle-

man; let prosperous or adverse fortune call him to the most distant part of the globe; still let him carry on his knowledge, and the improvement of his faculties by wise observations.

10. By these means he may render himself some way useful to mankind.

11. But in making your observations on persons, take care of indulging that busy curiosity, which is ever inquiring into private and domestic affairs, with an endless itch of learning the secret histories of families. 12. Such curiosity begets suspicions, jealousies, and furnishes matter for the evil passions of the mind, and the impertinencies of discourse.

13. Be not also too hasty to erect general *theories* from a few particular observations, appearances, or experiments. This is what the *logicians* call a false *induction*. 14. A hasty determination of some universal principles, without a due survey of all the particular cases which may be included in them, is the way to lay a trap for our own understanding in the investigation of any subject, and we shall often be taken captives by mistake and falsehood.

WATTS.



 CHAPTER III.
Cleanliness Promotes Health.

4. An'-tumn, *s.* the third quarter of the year, being the time when fruits are ripened and gathered in.
An'-nu-al, *a.* yearly.
6. A-na'-lo-gy, likeness, resemblance.
7. Su-per'-flu-ous, *s.* needless, (more than enough).
Irk'-some, *a.* wearisome, affected with pain or trouble.
Re-tard', *v.* to hinder, to delay.
Men'-tal, *a.* belonging to the mind.
8. Nu-tri'-ti-ous, *a.* (pro. nu-trish-us), nourishing.

1. Two young beech trees, planted at the same time, in the same soil, at a small distance from each other, and equally healthy, were pitched upon as the subjects of the following experiment. 2. They were accurately measured; and, as soon as the buds began to swell in the spring, the whole trunk of one of them was cleansed of its moss and dirt, by means of a brush and soft water. 3. Afterwards it was washed with a wet flannel twice or thrice every week, till about the middle of summer. 4. In *autumn*, when the *annual* growth was supposed to be completed, the beeches were again measured; and the increase of the tree, which had been washed, was found to exceed that of the other, nearly in the proportion of two to one.

5. Had you seen the commencement of this experiment, Alexis, you would probably have smiled at the nicety of the gardener, and thought his labour misapplied. 6. But the conclusion of it will give you

different ideas, and, perhaps, convince you, by the obvious *analogy*, that cleanliness and frequent washing promote the health, vigour, and growth of the body. 7. It may satisfy you also that various minute attention, in the conduct of your education, which at present may seem to be *superfluous* and *irksome*, are of real importance, by removing those causes which would *retard* your progress towards manly strength and *mental* excellence.

8. For every habit of awkwardness impairs some useful power of action; and as the moss preys on the *nutritious* juices of the beech, so false opinions and principles despoil the mind of a correspondent portion of knowledge, truth, and virtue.

PERCIVAL.

CHAPTER IV.

Poor Richard; or, the way to Wealth.

Poor Richard, the title of an old Pennsylvanian* Almanack, written by Dr. Franklin, for the year 1758.

- 6. Com-mis'-si-on-ers, *s. pl.* persons acting under the Crown, in the management of public offices, &c.
- 11. Pro-di-ga'-li-ty, *s.* waste, extravagance.
- 14. Bai'-liff, *s.* a subordinate or under officer appointed by the Sheriff to serve writs, &c. It also means a steward or overseer.
- 16. Mit'-tens, *s. pl.* gloves without fingers.
- Ca'-ble, *s.* a thick rope to which the anchor of a ship is fastened.

1. As I was riding out one day for pleasure, I saw a great number of people collected together at an auction of merchant's goods, where I stopped and made one of the number. 2. The hour of sale not

* Pennsylvania is one of the principal of the United States of North America.

being come, they were conversing on the badness of the times; and one of the company called to a plain, clean; old man, with white locks, "Pray father Abraham, what think you of the times? Will not those heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?" 3. Father Abraham stood up, and replied, "If you would have my advice, I will give it you in short; 'for a word to the wise is enough,' as Poor Richard says." 4. They joined in desiring him to speak his mind, and gathering round him, he proceeded as follows:

5. "Friends," says he, "the taxes are, indeed, very heavy; and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. 6. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly: and from these taxes the *commissioners* cannot ease, or deliver us, by allowing an abatement, 7. However, let us hearken to good advice, and something may be done for us; 'God helps them that helps themselves,' as poor Richard says.

8. "It would be thought a hard government that should tax its people one-tenth part of their time to be employed in their service: but idleness taxes many of us much more: and sloth, by bringing on diseases, absolutely shortens life. 9. 'Sloth, like rust, consumes faster than labour wears, while the key used is always bright,' as Poor Richard says. 'But dost thou love life? then do not squander time, for that is the stuff life is made of,' as Poor Richard says. 10. How much more than necessary do we spend in sleep! forgetting that 'the sleeping fox catches no poultry, and that there will be sleep enough in the grave,' as Poor Richard says.

11. "If time be of all things the most precious, wasting time must be (as Poor Richard says) 'the greatest *prodigality*;' since, as he elsewhere tells us, 'lost time is never found again; and what we call time enough, always proves little enough.' 12. Let us then up and be doing, and doing to the purpose; so by diligence shall we do more with less perplexity. 'Sloth makes all things difficult, but industry all easy,' as Poor Richard says: and, 'he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him;' and Poor Richard adds, 'Drive thy business, let not that drive thee; and

*'Early to bed and early to rise,
Makes a man healthy, wealthy, and wise.'*

13. "So what signifies wishing and hoping for better times? We make these times better if we bestir ourselves. 'Industry need not wish', as Poor Richard says, and 'He that lives upon hope, will die fasting. There are no gains without pains; then help hands, for I have no lands; or, if I have, they are smartly taxed; and he that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,' as Poor Richard says; but then, the trade must be worked at, and the calling well followed, or neither the estate or the office will enable us to pay our taxes. 14. If we are industrious we shall never starve; for, 'at the working man's house, hunger looks in, but dares not enter.' Nor will the *bailiff* or the constable enter, for, 'Industry pays debts, while despair increaseth them,' What though you have found no treasure, nor has any rich relation left you a legacy, 'Diligence is the mother of good luck, and God gives all things to industry.

*'Then plough deep, while sluggards sleep,
And you shall have corn to sell and to keep.'*

15. "Work while it is called to-day, for you know not how much you may be hindered to-morrow. 'One to-day is worth two to-morrows,' as Poor Richard says; and farther, 'Never leave that till to-morrow, which you can do to-day.' If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, your country, and your king. 16. Handle your tools without *mittens*: remember, that, 'The cat in gloves catches no mice,' as Poor Richard says. It is true, there is much to be done, and, perhaps you are weak handed; but stick to it steadily and you will see great effects; for, 'Constant dropping wears away stones: and by diligence and patience the mouse ate in two the *cab*le; and little strokes fell great oaks.'

17. "Methinks I hear some of you say, 'Must a man afford himself no leisure?' I will tell thee, my friend, what Poor Richard says; 'Employ thy time well, if thou meanest to gain leisure; and, since thou art not sure of a minute, throw not away an hour.'

18. Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for, 'A life of leisure and a life of laziness are two things. Many, without labour, would live by their wits only, but they break for want of stock;' whereas, industry gives comfort, plenty, and respect. 'Flee from pleasures, and they will follow you. The diligent spinner has a large shift; and now I have a sheep and a cow, every body bids me good-morrow.'

19. "But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to

others: for, as Poor Richard says.

*'I never saw an oft moved tree,
Nor yet an oft moved family,
That throve so well as those that settled be.'*

20. "And again, 'Three removes are as bad as a fire.' 'Keep thy shop and thy shop will keep thee.' 'If you would have your business done, go; if not, send.' And again,

*'He that by the plough would thrive,
Himself must either hold or drive.'*

21. 'The eye of the master will do more work than both his hands;' 'Want of care does us more damage than want of knowledge;' and again, 'Not to oversee workmen, is to leave them your purse open.' 22. Trusting too much to others' care is the ruin of many; for, 'In the affairs of this world, men are saved, not by faith, but by the want of it;' but a man's own care is profitable; for, 'If you would have a faithful servant, and one that you like,---serve yourself. 23. A little neglect may breed great mischief; 'For want of a nail, the shoe was lost; for want of a shoe the horse was lost; and for want of a horse, the rider was lost,' being overtaken and slain by the enemy; all for want of a little care about a horse shoe nail.'

CHAPTER V.

Poor Richard; or, the way to Wealth.

CONTINUED.

1. Fru-ga'-li-ty, *s.* good management, sparing in expences.
3. In'-dies, *s. pl.* (in geography), the East Indies, the West Indies.
- Spain, *s.* [in geography], a large kingdom of Europe.
5. Di'-et, *s.* food, victuals, nourishment.
- Mic'-kle, *a.* much, great.
13. Va'-ni-ty, *s.* folly.
- Con-tempt', *s.* scorn, disdain, spite, hatred.
- In'-fa-my, *s.* any thing contrary to virtue or honor.
14. Su-per-flu'-i-ties, *s. pl.* more than is necessary, plenty beyond use or convenience.
15. Ve-ra'-ci-ty, *s.* truth, purity from falsehood.
17. E'-dict, *s.* an order signed and sealed by a Prince, to serve as a law to his subjects.
- Ty-ran'-ni-cal, *a.* cruel, severe.
18. Su-per-sti'-ti-ous, *a.* [pro. su-per-stish-us], scrupulous beyond need.
23. Coun'-sel-led, *pret.* advised, instructed.
24. Ha-rangue', *s.* speech.

1. " So much for Industry, my dear friends, and attention to one's own business; but to these we must add *frugality*, if we would make our industry more certainly successful. A man may, if he know not how to save as he gets, ' keep his nose all his life to the grindstone, and die not worth a groat at last.'

2. A fat kitchen makes a lean will; and, ' Many estates are spent in the getting,

*Since women for tea forsook spinning and knitting,
And men for punch forsook hewing and splitting.'*

3. 'If you would be wealthy, think of saving, as well as of getting. The *Indies* have not made *Spain* rich, because her out-goes are greater than her incomes.'

4. 'Away then with your expensive follies, and you will not have much cause to complain of hard times, heavy taxes, and chargeable families; for

*'Women and wine, game and deceit,
Makes the wealth small, and the want great.'*

5. And farther, 'What maintains one vice, would bring up two children.' You may think, perhaps, that a little tea, or a little punch now and then, *diet* a little more costly, cloths a little fine, and a little entertainment now and then, can be no great matter; but remember, 'Many a little makes a *mickle*;' and farther, 'Beware of little expenses; a small leak will sink a great ship;' and again, 'Who dainties love, shall beggars prove;' and moreover, 'Fools make feasts, and wise men eat them.'

6. 'Here you are all got together to this sale of fineries and nicknacks. You call them goods, but if you do not take care they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost: but if you have no occasion for them, they must be dear to you. Remember what Poor Richard says, 'Buy what thou hast no need of, and ere long thou shalt sell thy necessities.' 7. And again, 'At a great pennyworth, pause awhile:' he means, that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, 'many have been ruined by buying good pennyworths.' And, it is foolish to lay out money in a purchase of repentance; and yet this folly is practised every day at auctions, for want of minding the almanac. 8. Many a one, for the sake of finery on the

back, have gone with a hungry belly and half starved their families; 'Silks and satins, scarlet and velvets, put out the kitchen fire,' as Poor Richard says. These are not the necessities of life; they can scarcely be called the conveniences; and yet only because they look pretty, how many want to have them? 9. By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing, in which case it appears plainly, that, 'A ploughman on his legs, is higher than a gentleman on his knees,' as Poor Richard says. 10. Perhaps they have had a small estate left them, which they knew not the getting of; they think, it is day, and it will never be night; that a little to be spent out of so much is not worth minding; but, 'Always taking out of the meal tub, and never putting in, soon come to the bottom,' as Poor Richard says; and then, 'When the well is dry, they know the worth of water.' 11. But this they might have known before, if they had taken his advice. 'If you would know the value of money, go and try to borrow some; for he that goes a borrowing goes a sorrowing,' as Poor Richard says; and, indeed, so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises and says,

*'Fond pride of dress is sure a very curse,
Ere fancy you consult, consult your purse.'*

12. And again, 'Pride is as loud a beggar as want, and a great deal more saucy.' When you have got one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says, 'It is easier to suppress the first desire, than to satisfy all that follow it.' And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

*'Vessels large may venture more,
But little boats should keep near shore.'*

13. It is, however, a folly soon punished; for, as Poor Richard says, 'Pride that dines on *vanity*, sups on *contempt*; pride breakfasted with plenty, dined with poverty, and supped with *infamy*.' And after all, of what use is the pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person, it creates envy, it hastens misfortune.

14. But what madness it must be to run in debt for these *superfluities*? We are offered, by the terms of this sale, six months credit; and that, perhaps, has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. 15. But ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and by degrees, come to loose your *veracity*, and sink into base, downright lying; for, 'The second vice is lying, the first is running in debt,' as Poor Richard says; and again, to the same purpose, 'Lying rides upon Debt's back,' whereas a free born Englishman ought not to be ashamed, nor affraid, to see or speak to, any man living. 16. But poverty often deprives a man of all spirit and virtue. 'It is hard for an empty bag to stand upright. 'What would you say of that government who should forbid you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? 17. Would you not say that you were free, have a right to dress as you please, and that such an *edict* would be a breach of your privileges, and such a government *tyrannical*? and yet, you are about to put yourself under that tyranny, when you run in

debt for such dress, or the like? 18. Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in a gaol for life, or by selling you for a servant, if you should not be able to pay him.

“ When you have got your bargain, you may, perhaps, think little of payment; but as Poor Richard says, ‘ Creditors have better memories than debtors: creditors are a *superstitious* sect, great observers of set days and times.’ 19. The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term, which at first seemed so long, will, as it lessens, appear extremely short. 20. ‘ Those have a short Lent, who owe money, to be paid at Easter.’ At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury, but

*‘ For age and want save while you may,
No morning sun lasts a whole day.’*

21. Gain is uncertain; but ever, while you live, remember that expence is constant and certain; and ‘ It is easier to build two chimnies, than to keep one in fuel,’ as Poor Richard says: So, ‘ Rather go to bed supperless, than rise in debt.’

*‘ Get what you can, and what you get, hold,
But do it honestly and fairly---if you get gold.’*

22. This doctrine, my friends, is reason and wisdom: but, after all, do not depend too much upon your own industry, frugality, and prudence, though excellent things; for they might all be blasted with out the blessing of heaven: and, therefore, ask that blessing humbly, and be not uncharitable to those who at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

23. “ And now to conclude, ‘ Experience keeps a dear school, but fools will learn in no other,’ as

Poor Richard says, and scarce in that : for it is true, ' We may give advice, but we cannot give conduct.' However, remember this, ' They that will not be *counselled*, cannot be helped ;' and further, that, ' If you will not hear Reason, she will surely rap your knuckles,' as Poor Richard says."

24. Thus the old gentleman ended his *harangue*, and the people heard it and approved the doctrine.

CHAPTER VI.

*The five following chapters are extracts of letters from
a Father to his Son.*

Modesty.

1. Mo'-des-ty, *s.* a virtue which includes an humble opinion of one's own abilities, an utter abhorrence of the least appearance of vice, and a fear of doing any thing which either has or may incur censure.
- A'-mi-a-ble, *a.* lovely, that which is the object of love.
4. Con'-fi-dence, *s.* firmness, an assuming boldness.
6. Im'-pu-dence, *s.* want of modesty ; the quality of doing amiss, without any regard to the opinions of others, or any sense of the nature of the crime.
7. Courts, *s. pl.* courts are of various kinds, being superb palaces appropriated for the meeting of princes and noblemen ; for the administration of justice. (An open space before a house).
8. In-ge'-nu-ous, *a.* having candour, openness and sincerity of mind.
9. Di-vest'-ed, *pret.* deprived.
10. As-su'-rance, *s.* confidence.

1. I have often told you, my dear boy, that you are too modest. Even the most *amiable* virtues, when carried to an extreme, become faulty. 2. You cannot enter into company, or answer the commonest question, without being embarrassed above measure. 3. This is very distressing to yourself, and to others also. 4. Strive then, to acquire a little more *confidence* in yourself, and your manner will, of course, be

more free and easy. 5. The best possible way for you to do this, is never to be guilty of any thing either in your words or actions, that you may have just cause to be ashamed of. 6. But there is a mean in every thing; and I would much rather have you err on the side of Modesty than of *Impudence*. 7. I have often told you, that it gives me disgust to see a boy of twelve or thirteen years old, enter a room with as much familiarity as a man who has been bred in *courts*, and address himself to every one present with a pert and talkative freedom. 8. There is an *ingenuous* shame, natural to youth, which is extremely amiable. 9. For a boy to be entirely *divested* of it, is by no means a proof that he is perfectly accomplished, or well-bred, but rather that he is insensible to his defects. 10. Tom Townly is beloved by all; and it is chiefly because he possesses, in a very striking degree, that modest *assurance* which is equally remote from bashfulness on the one hand, and impudence on the other.

CHAPTER VII.

Industry.

1. In'-dus-try, *s.* diligence, constant application of the mind, or exercise of the body.
2. Ex-tra-or'-di-na-ry, *a.* different from, or out of the common course or order.
A-bi'-li-ties, *s. pl.* the faculties or powers of the mind, being ingenuity, cleverness, &c. the capacity or power of doing any thing.
E-na'-ble, *v.* to make able, or give power sufficient for the performance of any thing.
E'-mi-nence, *s.* (figuratively), exaltation or fame. (Loftiness or height from the ground).
7. Me-ri-to'-ri-ous, *a.* deserving reward.
Lau'-da-ble, *a.* praise-worthy.
9. Lan'-guor, *s.* a faintness arising from want or decay of spirits.
Sa'-lu-ta-ry, *s.* wholesome, promoting or contributing to health.

1. *Industry* is the parent of every excellence.

The finest talents would be lost in obscurity, if they were not called forth by study and cultivation. 2. It is a silly notion to suppose that some men are born with such *extraordinary abilities*, as *enable* them to arrive at *eminence*, in any of the liberal arts or sciences, without labour. 3. Wherever you find a man distinguished for any kind of merit, that claims our admiration and respect, enquire how he has passed his time, and you will most assuredly learn, that a great part of his life has been spent in steady application to his favorite pursuits; and that his mind is always active, and in the continued habit of observation and enquiry.

4. We are certainly differently endowed by nature. 5. Some are, beyond a doubt, born with capacities superior to others- -or if not born with them, they acquire them, we know not how, with any certainty or precision: 6. But be assured, that, whatever gifts nature has bestowed on us, they will be of little value, if they are not cultivated and improved by industry. 7. Think it, therefore, highly *meritorious*, to labour in the pursuit of any *laudable* attainment. 8. Let your prospects, if possible, be proportionate to your ability, and you may ensure yourself success. 9. Nature also has annexed one of the highest pleasures we can enjoy, to the surmounting of difficulties of every kind; but particularly those which lie in our way to excellence; and though the constant exertion of the mind be at first attended with weariness and *languor*, yet habit in study, as well as in the exercise of the body, will soon make it both *salutary* and pleasing.

 CHAPTER VIII.
Idleness.

1. I'-dle-ness, *s.* aversion to labour.
Bane, *s.* poison, ruin, destruction. (That which destroys life).
3. Con-temp'-ti-ble, *a.* worthy of scorn, on account of its vileness; unworthy of notice.
7. E-mu-la'-ti-on, *s.* a noble jealousy between persons, whereby they endeavour to surpass each other in virtue and excellence.
11. As-cend'-ing, *part.* improving, or going upwards.

1. IDLENESS is the *bane* of every thing. 2. It is like the barren soil, on which all labor and cultivation are thrown away. 3. There is nothing mean or *contemptible* which I should not expect from an idle boy. 4. He is a discredit to his friends, a disgrace to those who have the care of his education, and a burden to himself. 5. Nothing, I am sensible, is so well calculated to correct this vice, as the discipline of a well regulated school; but I have often been a witness of the trouble and vexation, which two or three lazy, inattentive boobies have given their master. 6. Your time is parcelled out, and every hour has, or ought to have, its proper and stated employment. 7. Every week brings with it a recurrence of the same duties, and the same hours of relaxation: nothing can be better adapted to give you habits of application, or to make them sit easy on you; and nothing can be so well contrived to kindle the spirit of industry and *emulation*.

8. I shall make you a visit soon, and hope to hear that you are diligent and regular in prosecuting your

studies. 9. Get your lesson, attend to your cyphering, write your exercises, &c. at the hours appointed for these employments. Let nothing interrupt you. 10. Habit will soon make it not only easy but pleasant. 11. Every day you are *ascending* the steps of learning, and the more diligent you are in your ascent, the sooner will your prospect be enlarged, and the sooner will you be able to look around you with delight. Your school-fellows, even those who are idle themselves, will respect you: your master will caress you; and I shall not only love you, but think you my greatest pride and happiness.

CHAPTER IX.

Diversions.

1. Af-fec'-ti-o-nate, *a.* fond, tender, with all the glowings of paternal love. Zealous.
5. Fa'-tal, *a.* causing inevitable death or destruction.
Pru'-dence, *s.* the act of suiting words and actions according to the circumstance of things, or rules of right reason.
7. Pro-pri'-e-ty, *s.* accuracy, justness.
13. Ab-stain', *v.* to forbear, to refrain from.

I. As I love you with all the fondness which a parent is capable of, and shall continue to do so, as long as you continue to be a good boy,* I cannot refrain from giving you my *affectionate* advice, on every subject which may regard your health,

* It is to be observed, that these lessons are equally calculated to instruct girls as well as boys, and it is only to substitute the one, for the other.

your morals, or the improvement of your mind. 2. All these have oftentimes been injured, by improper amusements, and ill behaviour in the hours set apart for play and relaxation. 3. Let me, therefore, intreat you, in the first place, to avoid, if possible, every thing dangerous in your diversions. 4. An eye is soon lost, or bone broken; fevers that prove *fatal*, are frequently brought on by excessive heats, and want of common *prudence*. 5. Not that I would have you on this account sit still, while your companions are enjoying themselves; or demean yourself with all the gravity, caution, and sobriety of an old man of sixty. 6. I wish you to be as active, as lively and merry as the best of them; but on this, as on every other occasion, fix in your own mind the limits of *propriety*, and determine never to pass beyond them.

7. In the next place, my dear boy, never let your amusements be corrupted with any thing mischievous or vicious. 8. Remember, that it is on small occasions, and in unguarded moments, that the natural character betrays itself; and I should have a very indifferent opinion of a boy, who was inclined to vice or mischief in his play, though he behaved with the utmost propriety on other occasions. 9. A disposition to sport we rather expect in youth of your age, and are even pleased with it, while confined within the bounds of innocence; but high spirits, and want of reflection, I know, often lead boys into vice and mischief in their diversions. 10. That this might not be the case with you, never let fire-arms, gunpowder, bows and arrows, throwing of stones, and the like, have a place in your sports while at school. 11. There are a thousand little mischievous and provoking actions which are committed occasionally by boys, under the idea of play, and which you have been often witness to, if not concerned in,

I make no question: from all these I would have you religiously *abstain*: because there is always something little, mean, and impudent in them, and these are defects of character to which I wish you to be wholly a stranger.

CHAPTER X.

Of Behaviour to a Master.

3. Se-ve'-ri-ty, *s.* cruel treatment, rigor.
4. Im-pi'-cit, *a.* real, resting upon another.
5. Ex-ter'-nal, *a.* outward, outward appearance.
6. Sig-ni'-fi-cant, *a.* important, expressive.
7. Ac-qui-esce', *v.* to submit to, to yield, to comply with.
8. Cir'-cum-spect, *a.* cautious, wise.
Tes'-ti-fy, *v.* to prove, to witness.
9. Im-per'-ti-nence, *s.* rudeness, folly.
Au-da'-ci-ty, *s.* boldness; acting with a great deal of impudence or rashness.
10. Quib'-ling, *part.* acting or speaking with a great deal of low conceit playing on the mere sound of words.
Pre-va'-ri-ca-ting, *part.* the act of wavering or giving false answers, cavilling, quibbling.
11. A-ver'-si-on, *s.* hatred, dislike.
12. Coun'-te-nance, *v.* to support or encourage.
13. Vin-di-ca'-ting, *part.* supporting, justifying. (Revenging).
De-ter', *v.* discourage, dishearten, stop.
14. De-prav'-ed, *a.* corrupted, made bad.
Fe'-lon, *s.* a person who is guilty of some crime, which will subject him to death by the law.

1. I have the fullest confidence in your master, otherwise I should not have entrusted you to his care. 2. He is capable of conducting your education with the greatest success, both from his constant attention, and his extensive acquirements. 3. Add to this, I am sure, from his goodness and command of temper, he will never treat you with unmerited

severity. 4. You are therefore given up wholly to his government; and an *implicit* obedience, on all occasions, will be required of you. — 5. I do not mean with regard to *external* actions only, but in matters of opinion also. 6. You must never take the liberty to think you are used ill, when you are reprov'd; and express your resentment accordingly by *significant* looks, or a sullen, disrespectful behaviour: for this is abominable in a boy. 7. Always consider those who have the care and trouble of instructing you, as the best judges of your conduct, and *acquiesce* with silence and submission. 8. If you have by carelessness or indolence, or any irregularity, incurred your master's displeasure, let your behaviour shew, that you are convinced of your fault, and sorry for it; and let your future conduct be more *circumspect*, and *testify* your sincerity.

9. You have seen boys behave with *impertinence* and a degree of *audacity*, to their master. 10. When they have been questioned for the commission of some mischief, of which they were really guilty, you have been witness to a string of *quibbling*, *prevaricating* answers, and many direct falsehoods which they have uttered. 11. Always be ashamed of such conduct, and regard it with *aversion*. 12. Some of their school-fellows, perhaps, may be silly enough to *countenance* such behaviour, and call those who are base enough to be guilty of it, good fellows, lads of spirit, &c. 13. But remember, that true spirit consists not in *vindicating* crimes; but in a generous pride that will always *deter* you from the commission of them, and make you ashamed of every thing that is base or wicked. 14. That audacious spirit which maintains confidence in guilt, is a mark of the most *depraved* disposition, and is no better than the courage of a public *felon*.

CHAPTER XI.

We should Examine Men by their true Worth, and not their outward appearance.

2. Ca-pa'-ri-sons, *s.* superb dresses (for a horse).
Ges'-ses, *s. pl.* the furniture or dress belonging to an hawk.
4. Su-perb', *a.* grand, stately.
Train, *s.* retinue or a number of attendants.
Re'-ve-nue, *s.* income, yearly profits, (tax).
6. Es'-ti-mate, *s.* valuation.
7. Re-pute', *v.* account, to think.
Ped'-es-tal, *s.* basis of a statue, or the pillars on which it stands.
8. Func'-ti-ons, *s. pl.* the offices of the different parts of the body.
9. Ca-pa'-ci-ous, *a.* (applied to the mind), extensive, containing a great stock of knowledge. (Wide, large).

1. MAN excepted, no creature is esteemed beyond its proper qualities. 2. We commend a horse for his strength and sureness of foot, not for his rich *caparisons*; a grey-hound for his heels, not for his fine collar; a hawk for her wing, not for her *gesses* and bells. 3. Why in like manner do we not value a man for what is properly his own? 4. He has a *superb train*, a beautiful palace, so much credit, such a *revenue*: all these are about him, not in him. 5. If you cheapen a horse, you have him stripped of his housing-clothes, that he may appear naked and open to your eye. 6. Why in giving your *estimate* of man do you prize him wrapped and muffled up? He then discovers nothing to you but such parts as are not in the least his own; and conceals those by which alone one may rightly judge of his worth. 7. It is the value of the blade you enquire into, and not of the scabbard. You are to judge of him by himself, not by what he wears. As one of the ancients very pleasantly observed: do you know why you *repute* him tall? You take into the account the height of his pattens, whereas the *pedestal* is no part

tures their past history, and forms a *superficial* notion of their wisdom or folly, their virtue or vice, their satisfaction or misery. 14. If he observe the scenes that occur, it is with the eye of an artist. Every object is capable of suggesting to him a volume of reflections.

15. The time of these two persons, in one respect, resembles; it has brought them both to Hyde-Park Corner. In every other respect how *dissimilar*!

16. Probably nothing has contributed so much to *generate* these opposite habits of mind as an early taste for reading. 17. Books gratify and excite our curiosity in innumerable ways. They force us to reflect: they present direct ideas of various kinds, and they suggest indirect ones. 18. In a well written book we are presented with the maturest reflections, or the happiest flights, of a mind of uncommon excellence; and it is impossible that we can be much accustomed to such companions, without retaining some resemblance of them.

CHAPTER XIII.

Observations on the Book of Common-Prayer.

1. Pro'-ba-bly, *ad.* likely.
Com'-mon-Prayer, *s.* is the liturgy or form of service, used in the Church of England. The adjective, *common*, in this place signifies general or universal, and only implies that it is generally and universally used by all the members of the church.
Pray'-er, *s.* a petition or request made to heaven.
2. Ital'-ics, *s.* *pl.* letters formed after the manner of the Italians.
3. Mi'-nis-ter, *s.* a clergyman, the person who performs the public service in divine worship. (Any person who transacts the affairs of another is called a minister).

1. As *probably* you are yet unacquainted with the

Book of *Common Prayer*, it is worth your notice to observe the following directions :

2. The first thing you are to know is, that there are rules and directions given at the head of each part of the service, and are usually printed in a different print, called *italics*.

3. They are designed to instruct both *minister* and people when to kneel, and when to stand up, that the service may be performed with order.

4. They are called Rubrics, because they used formerly to be printed in Red Letters, and the word Rubric signifies red, from the Latin word Rubrica.

5. For want of observing the directions in the Rubrics many persons make great mistakes, some repeating the parts designed for the minister only ; others neglecting to repeat the answers in which all the people should join.

6. The church service begins with some sentences, or texts of scripture, concerning repentance and forgiveness, in which sinners are encouraged to turn from their evil ways : these being at the beginning of the morning and evening prayer.

7. The first sentence is,---When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.---EZEKIAL.

8. It may be that the minister may say some one following, therefore you should pay strict attention, otherwise you will not readily observe where the clergyman begins.*

* The English *Liturgy* was first composed, approved, and confirmed in Parliament in the year 1548, &c. The proper meaning of the word Liturgy is *supplication*, but it now generally means the whole book of Common-Prayer, as used in the Church of England.

of the statue. 8. Measure him without his stilts, let him lay aside his revenues and his titles, let him present himself in his shirt, then examine if his body be sound and spritely, active and disposed to perform its *functions*. 9. What mind has he? Is it beautiful and *capacious*, and happily provided with all its faculties? Is it rich in what is its own, or in what it has borrowed? Has fortune no hand in the affair? That is what is to be examined, and by that are we to judge of the difference between man and man.

CHAPTER XII.

The Influence of an early Taste for Reading.

In'-flu-ence, *s.* any power which acts on the mind, and biasses or directs it.

Taste, *s.* (figuratively), discernment or relish. (The act of trying by the mouth; the sense by which the relish of any thing is received on the palate).

1. In'-tel-lect, *s.* the power of the mind called the understanding.
Im-pres'-sed, *pret.* fixed on the mind.
2. De-po'-si-to-ry, *s.* the place where any thing is lodged.
4. Ta'-lent, *s.* a faculty, power, or gift of nature. (Also a weight, a sum of money, different in different periods of time and in different countries).
- In'-ter-val, *s.* time between two events.
6. Tra'-verse, *v.* to wander over, to travel over. (Also to thwart, or oppose).
10. Scope, *s.* room or space.
Sug-ges'-ti-ions, *s. pl.* secret hints.
11. Di-gest', *v.* to think upon, settle, and put in order. (Also to concoct or dissolve food in the stomach. In chymistry, to soak, or soften by heat, as by boiling &c.).
Sa-ga'-ci-ous, *a.* (pro. sa-ga-shus), quick of thought.
Sym'-pa-thy, *s.* fellow feeling.
13. Su-per-fi'-ci-al, *a.* slight, trivial.
15. Dis-si'-mi-lar, *a.* unlike.
16. Ge'-ne-rate, *v.* to cause or produce.

1. There 'is, perhaps, nothing that has a greater tendency to decide favourably or unfavourably re-

specting a man's future *intellect* than the question: Whether or not he be *impressed* with an early taste for reading?

2. Books are the *depository* of every thing that is most honorable to man. He that loves reading has every thing within his reach. 3. He has but to desire, and he may possess himself of every species of wisdom to judge, and power to reform.

4. The chief point of difference between the man of *talent* and the man without, consists in the different ways in which their minds are employed during the same *interval*. 5. They are obliged, we will suppose, to walk from Temple-Bar to Hyde-Park Corner.

6. The dull man goes straight forward; he has so many furlongs to *traverse*. 7. He observes whether he meets any of his acquaintance; he enquires respecting their health and their family. 8. He glances his eye, perhaps, at the shops as he passes; he admires, perchance, the fashion of a buckle, and the metal of a tea-urn. 9. If he experience any flights of fancy, they are of a short extent; of the same nature as the flights of the forest bird, clipped of his wings and condemned to pass the rest of his life in a farm-yard.

10. On the other hand, the man of talent gives full *scope* to his imagination. Unindebted to the *suggestions* of surrounding objects, his whole soul is employed. 11. He enters into nice calculations; he *digests sagacious* reasonings. In imagination he declaims or describes, impressed with the deepest *sympathy*, or elevated to the loftiest rapture. 12. He makes a thousand new and admirable combinations. He passes through a thousand imaginary scenes, tries his courage, tasks his ingenuity, and thus becomes gradually prepared to meet almost any of the many colored events of human life. 13. If he observes the passengers, he reads their countenances, conjec-

CHAPTER XIV.

The three following chapters are Maxims for the Conduct of Life.

Temperance.

Max'-im, *s.* a general principle or rule.

1. Tem'-pe-rance, *a.* moderation in eating or drinking; restraint of affection or passions.
2. Con'-quest, *s.* the act of conquering or subduing. (The act of subduing by force of arms).
4. Al-lure'-ment, *s.* that which has the power of enticing by its charms, temptation.
- Vo-lup'-tu-ous-ness, *s.* the state of being given up to excess of sensual pleasures.
5. Ad'-ver-sa-ry, *s.* opponent or enemy. Figuratively in the piece, a personification, relative to voluptuousness; also in antithesis, as being opposed to reason.
8. Jol'-i-ty, *s.* merriment, noisy mirth.
- Vo'-ta-ries, *s. pl.* persons devoted to any particular person or opinion.
- Con-sti-tu'-ti-on, *s.* law, order. (The frame of body or mind).
9. Faith, *s.* to believe that the things revealed be not contrary to natural reason, though they may be above it. Belief of the truth of revealed religion.
- Di-vi'-ni-ty, *s.* the science conversant about God, and of the duties we owe to him.
- Phi-lo'-so-phy, *s.* the knowledge of nature and morality, founded on reason and experience.
- Con'-sci-ence, *s.* real sentiments, private thoughts; the determination of the mind with respect to the quality of any action.
- Ho'-nes-ty, *s.* goodness, that which makes a person prefer his promise or duty to his passion or interest.
- Po'-li-cy, *s.* art of government, prudence.
- Phy'-sic, *s.* the science or art of healing.

1. The richest endowments of the mind, are *temperance*, prudence, and fortitude.

2. Self-denial is the most exalted pleasure; and

the conquest of evil habits is the most glorious triumph.

3. The nearest approach thou canst make to happiness on this side the grave, is to enjoy understanding and health.

4. These blessings if thou possessest, and wouldst preserve to old age, avoid the *allurements* of *voluptuousness*, and fly from her* temptations.

5. When she spreadeth her delicacies on the table, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy: then is the hour of danger, and let reason stand firmly on her guard: for, if thou harkenest unto the words of her *adversary*, thou art deceived and betrayed.

6. The joy which she promiseth changeth to madness; and her enjoyments lead on to diseases and death.

7. Cast thine eyes upon her guests, who have listened to her temptations. Are they not sickly? Are they not spiritless?

8. Their short hours of *jolity* are followed by tedious days of pain and dejection: her *votaries* are become her victims; the just and natural consequences, which God hath ordained in the *constitution* of things for the punishment of those who abuse his gifts.

9. A firm *faith* is the best *divinity*, a good life is the best *philosophy*, a clear *conscience* the best law, *honesty* the best *policy*, and temperance the best *physic*.

* Here it is to be observed, that voluptuousness is personified, as life and action re attributed to an abstract dea.

CHAPTER XV.

Prudence.

Pru'-dence, *s.* the art of suiting our actions according to the circumstance of things, or rules of right reason.

1. Judge'-ment, *s.* the quality or power of discerning the propriety or impropriety of things. A sentence.

Throne, *s.* seat. A chair or seat richly adorned, with a superb covering, for Emperors, Kings, &c. to sit on at all times of public ceremonies.

Sanc'-tu-a-ry, *s.* a place of refuge or protection. A holy place.

3. Vir'-tue, *s.* moral goodness, opposed to vice.

De-cline', *v.* not to do a thing, to shun. To lean, to decay.

4. Cou'-rage, *s.* a manly braveness of mind, which enables a person to run any risk, and undergo any difficulties.

Sail, *s.* a piece of canvas which gathers the wind, and by that means moves a vessel on the water.

Bal'-last, *s.* a quantity of stones or sand laid in a ship's hold to keep it steady and upright, in order to prevent its oversetting. (Figuratively, that which is used to keep any thing steady).

6. Con-tempt', *s.* the state of being despised.

De-ride', *v.* to laugh at, mock, or turn to scorn with great contempt.

7. Re-strain', *v.* to withhold or keep in. To suppress, to keep in awe. To confine.

8. Pro'-vi-dence, *s.* frugality or a regard to futurity. (The care or interposition of the Deity, by which all things are preserved).

9. Cir-cum-spec'-ti-on, *s.* a cautious conduct, wherein a person weighs the dangers and difficulties with which his actions are attended and endeavours to guard against them.

Fru-ga'-li-ty, *s.* good management, the art of keeping due bounds in expences.

Su-per-flu'-i-ties, *s. pl.* more than enough, excess.

11. Cha'-ri-ty, *s.* a good principle, exerting itself in acts of kindness and affection to all persons, without respect to party.

13. Mer'-ce-na-ry, *a.* mean, selfish. Acting only for hire.

1. *Judgement* is the *throne* of prudence; and *silence* is its *sanctuary*.

2. It is a maxim of prudence to leave things before they leave us.

3. The true way to advance another's *virtue*, is to follow it; and the best means to cry down another's vice, is to *decline* it.

4. A warm heart requires a cool head. *Courage*, without conduct, is like fancy without judgement; all *sail*, and no *ballast*.*

5. Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

6. Boast not of thyself, for it shall bring *contempt* upon thee: neither *deride* another, for it is dangerous.

7. A bitter jest is the poison of friendship; and he that cannot *restrain* his tongue, shall have trouble.

8. Furnish thyself with the proper accommodations belonging to thy condition: but spend not the utmost of what thou canst afford, that the *providence* of thy youth may be a comfort to thy old age.

9. Let not prosperity put out the eyes of *circumspection*, nor abundance cut off the hands of *frugality*; he that too much indulges in the *superfluities* of life, shall live to lament the want of its necessities.

10. From the experience of others, do thou learn wisdom; and from their failings, correct thine own faults.

11. *Charity* obliges not to mistrust a man, prudently not to trust him before we know him.

12. When thou hast proved a man to be honest, lock him up in thine heart as a treasure, regard him as a jewel of inestimable value.

13. Refuse the favors of a *mercenary* man, they will be a snare unto thee, thou shalt never be quit of the obligation.

* In metaphor. Fancy without judgement, is a mere *chimera*, being a groundless or vain imagination, which has no foundation in reason or nature, hence it is called all sail and no ballast, being like a ship in a tempest, when all the sails are up and no stones or sand are laid in the ship's hold to keep her steady and upright.

14. Use not to-day what to-morrow may want ; neither leave that to hazard which foresight may provide for, or care prevent.

15. Yet expect not even from prudence infallible success : for the day knoweth not what the night may bring forth.

16. The fool is not always unfortunate, nor the wise man always successful.

CHAPTER XVI.

Fortitude.

1. For'-ti-tude, *s.* the act of undertaking dangerous enterprizes with calmness and serenity, and pursuing virtuous designs unshaken by menaces, or unmoved by discouragement or temptations.
2. Hu'-man, *s.* belonging to, or like man.
Ex-emp'-ti-on, *s.* freedom from any service or obligation.
3. Im-print', *v.* to impress, to fix deep.
Mor'-tal, *a.* subject to death.
4. Hu-ma'-ni-ty, *s.* the nature of man. Benevolence.
6. Al-lev'-i-ate, *v.* to lessen, mitigate, or diminish the enormity of a fault.
7. Ca'-su-al, *a.* accidental, not certain.
E-vent', *s.* any thing that happens either good or bad.
Con-sum'-mate, *a.* perfect, complete.
Fe-li'-ci-ty, *s.* happiness, a state wherein a person has no wants to satisfy, no wishes to fulfil, no evils to remove ; but is easy without pain, and joyful without any dash or mixture of sorrow.
8. Es-ti-ma'-ti-on, *s.* esteem, honour. (Calculation or computation).
Court-e-sy, *s.* an act of kindness, civility or respect. (The method in which women shew their respect of ceremony, by bending the knees and sinking the body) ; (pro. kurt-sy).
Li-be-ral'-i-ty, *s.* a generous disposition of mind, exerting itself in giving largely.
Af-fec'-ti-on, *s.* love, fondness.
10. I-ma'-gi-na-ry, *s.* existing only in the imagination or fancy, opposed to real.

1. PERILS, misfortunes, pain, and injury, are,

more or less, the lot of every man that cometh into the world.

2. In *human* life there is a constant change of fortune; and it is unreasonable to expect an *exemption* from the common fate: life itself decays, and all things are daily on the change.

3. *Imprint* this maxim deeply in your mind, that there is nothing certain in this human and *mortal* state; by which means you will avoid being transported with prosperity, and being dejected in adversity.

4. A wise man stands firm in all extremities, and bears the lot of his *humanity* with a divine temper.

5. He suffereth not his happiness to depend on her smiles, and with her frowns he will not be dismayed.

6. Under the pressures of misfortunes his calmness *alleviates* their weight, and his constancy shall surmount them.

7. A peaceful conscience, honest thoughts, virtuous actions, and an indifference for *casual events*, are blessings without end or measure: this *consummate* state of *felicity* is only a submission to the dictates of right nature; the foundation of it is wisdom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge.

8. Every virtue gives a man a degree of felicity in some kind: honesty gives a man a good report; justice, *estimation*; prudence, respect; *courtesy* and *liberality*, *affection*; temperance gives health; fortitude a quiet mind, not to be moved by any adversity.

9. Virtue is a blessing, which man alone possesses, and which no other creature has any title to but himself.

10. All is nothing without her, and she alone is all. The other blessings of this life are oftentimes *imaginary*; she is always real. She is the life and crown of all perfections.

CHAPTER XVII.

Youth the proper Season for forming Virtuous and Religious Habits.

3. Re-li'-gi-on, *s.* is that worship which belongs to God in the best manner we think is the most agreeable to his will.
- Re'-fuge, *s.* shelter from danger or distress; protection.
6. Re-for-ma'-ti-on, *s.* the act or state of change from worse to better. (The change of religion from the corruptions of popery, to its primitive state).
10. So-ci'-e-ty, *s.* the union of many in one common interest.
11. Vi'-ci-ous, *a.* (pro. vish-us), addicted to vice; committing actions contrary to virtue.
12. Vir'-tue, *s.* moral goodness, any good action.
- So-bri'-e-ty, *s.* temperance; soberness, calmness.

1. In the midst of youth, health, and abundance, the world is apt to appear a very gay and pleasing scene; it engages our desires; and in some degree satisfies them also. 2. But it is wisdom to consider, that a time will come when youth, health, and fortune will all fail us: and if disappointment and vexation do not sour our taste for pleasure, at least sickness and infirmities will destroy it. 3. In these gloomy seasons, and above all, at the approach of death, what will become of us without *religion*? When this world fails, whither shall we flee if we expect no *refuge* in another? 4. Without a holy hope in God, resignation to his will, and trust in him for deliverance, what is there that can secure us against the evils of life?

5. Youth is the season to form religious habits; the earliest principles are generally the most lasting;

and those of a religious cast are seldom wholly lost.

6. Though the temptations of the world may now and then draw the well principled youth aside; yet his principles being continually at war with his practice, there is hope, that in the end the better part may overcome the worse, and bring on a *reformation*: whereas he who has suffered habits of vice to get possession of his youth, has little chance of being brought back to a sense of religion. 7. Some calamity must rouse him. He must be awakened by a storm, or sleep for ever. How much better is it, then, to make that easy to us which we know is best; and to form those habits now, which hereafter we shall wish we had formed!

8. Youth is introductory to manhood, to which it is, properly speaking, a state of preparation. During this season we must qualify ourselves for the parts we are to act hereafter. 9. In manhood we bear the fruit which has in youth been planted. If we have sauntered away our youth, we must expect to be ignorant men. 10. If indolence and inattention have taken an early possession of us, they will probably increase as we advance in life, and make us a burden to ourselves, and useless to *society*. 11. If, again, we suffer ourselves to be misled by *vicious* inclinations they will daily get new strength, and end in dissolute lives.

12. But if we cultivate our minds in youth, attain habits of attention and industry, of *virtue* and *sobriety*, we shall find ourselves well prepared to act our future parts in life; and what above all things ought to be our care, by gaining this command over ourselves, we shall be more able, as we get forward in the world, to resist every new temptation as soon as it appears.

GILPIN.

CHAPTER XVIII.

On the Neglect of early Improvement

1. In'-let, *s.* a passage or place whereby any thing may find entrance.
3. Ar'-dour, *s.* zeal, desire, courage.
Am-bi'-ti-on, *s.* a desire of greatness or fame.
Lau'-da-ble, *a.* good, praise-worthy.
Stag'-nate, *v.* to lie motionless; (to have no course or stream).
6. Dis'-si-pate, *v.* to spend, to disperse.
7. No'-vel-ty, *s.* newness, something new or different from former times.
Tran-si'-ti-on, *s.* change, passage, removal.
10. Re'-tro-spect, *s.* a view of things past, a look backward.
Dis-tem-per'-ed, *pret.* put out of order, disturbed, diseased.
Spleen, *s.* the seat of anger; (the melt).
Re-morse', *s.* uneasiness; (tenderness).
13. Lit'-er-a-ture, *s.* learning, skill in books.

1. There is not a greater *inlet* to misery and vices of all kinds, than the not knowing how to pass our vacant hours. 2. For what remains to be done, when the first part of their lives, who are not brought up to any manual employment, has slipped away without an acquired relish for reading, or taste for other rational satisfactions; that they should pursue their pleasures? But, religion apart, common prudence will warn them to tie up the wheel as they begin to go down the hill of life.

3. Shall they then apply themselves to their studies? Alas! the seed-time is already past: the enterprising

and spirited *ardour* of youth being over, without having been applied to those valuable purposes for which it was given, all *ambition* of excelling upon generous and *laudable* schemes quite *stagnates*.

4. If they have not some poor expedient to deceive the time, or, to speak more properly, to deceive themselves, the length of a day will seem tedious to those, who, perhaps, have the unreasonableness to complain of the shortness of life in general.

5. When the former part of our life has been nothing but vanity, the latter end of it can be nothing but vexation. 6. In short, we must be miserable without some employment to fix, or some amusement to *dissipate*, our thoughts: and as we can neither command amusements in all places, nor relish it at all times, there is an absolute necessity for employment. 7. We may pursue this or that new pleasure; we may be fond, for a while, of a new acquisition; but when the graces of *novelty* are worn off, and the briskness of our first desire is over, the *transition* is very quick and sudden, from an eager fondness to a cool indifference. 8. Hence there is a restless agitation in our minds, still craving something new, still unsatisfied with it when possessed; till melancholy increases, as we advance in years, like shadows lengthening toward the close of the day.

9. Hence it is, that men of this stamp are continually complaining the times are altered for the worse; because the sprightliness of youth represented every thing in the most engaging light. 10. When men are in high good humour, with themselves, they are apt to be so with all around them; the face of nature brightens up, and the sun shines with a more agreeable lustre: but when old age has cut them off from the enjoyment of false pleasures, and habitual vice has given them a distaste for the only true and lasting

delights; when a *retrospect* of their past lives presents nothing to view but one wide track of uncultivated ground; a soul *distempered* with *spleen*, *remorse*, and insensibility of each rational satisfaction, darkens and discolours every object. 11. The change is not in the times, but in them who have been forsaken by those gratifications which they would not forsake. 12. How much otherwise is it with those who have treasured up an inexhaustible fund of knowledge. When a man has been laying out that time in the pursuit of some great and important truth, which others waste in a circle of gay follies, he is conscious of having acted up to the dignity of his nature; and from that consciousness there results that serene complacency which, though not so violent, is much preferable to the pleasures of animal life. 13. He can travel on from strength to strength; for, in *literature* as in war, each new conquest he gains impowers him to push his conquests still farther, and to enlarge the empire of reason. 14. Thus he is ever in a progressive state, still making new acquirements, still animated with hopes of future discoveries.

SEED.



CHAPTER XIX.

Thoughts on several Subjects.

1. E-du-ca'-ti-on, *s.* the care taken of a person in his younger years to adorn his mind with learning and morality or the art of living well.
Dor'-mant, *a.* sleeping, in a sleeping posture.
Li'-be-ral, *a.* bountiful. Generous.
2. Wit, *s.* a person of quick thought or fancy.
Judge'-ment, *s.* the quality or power of discerning the propriety or impropriety of things.
3. Un-grate'-ful, *a.* unthankful.
4. I han'-tom, *s.* a fancied vision, *a.* nothing.
5. Vi-cis'-si-tudes, *s.* changes.
7. Con-vert', *v.* to change from a bad opinion to a good one. To change from one religion to another, generally used for a change from a false religion to a true one.
Sim-pli'-ci-ty, *s.* freedom from art, artifice, cunning, or fraud.
De-ter'-mi-ty, *s.* the appearance of a thing which has lost its beauty, gracefulness, or regularity.
Per-pet'-u-al, *a.* never ceasing, continual.
8. Con-fut'-ed, *pret.* disproved, convicted of error.

1. *Education* forms the brightest characters, calls forth those faculties which, in a state of nature, would lie *dormant* and concealed, and directs them to the best ends,---the good of society.---Nature may be more *liberal* to some of the human species; but her gifts often prove hurtful to their possessors, if education do not teach the right use and exertion of them.

2. *Wit* may be without *judgement*, but judgement can hardly be without wit; therefore, it is of greater advantage to be a man of judgement than a man of wit.

3. Great men are apt to say, that those whom they oblige prove *ungrateful*. They say right: for, generally speaking, they bestow their favours upon ~~un~~deserving men.

4. We speak and write of nothing but happiness: it is the mark all our desires aim at. But it is too frequently defined without being known, and we leave a reality to run after a *phantom*. Happiness depends more on us than we think; it is in ourselves. Moderation in our desires, the effect of our knowledge of the Sovereign Being and his laws, is wisdom; and this wisdom is true happiness.

5. Men are so dependant on one another, and the *vicissitudes* of fortune so great, that it should make persons cautious whom they offend, as accident may lay them under a necessity, one time or other, of applying to those very persons for their friendship and assistance.

6. Gratitude is the most pleasing exercise of the mind, and it brings with it such an inward satisfaction, that the duty is sufficiently rewarded by the performance of it.

7. A cheerful temper joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured; it will lighten affection, *convert* ignorance into amiable *simplicity*, and render *deformity* itself agreeable. Cheerfulness is the health of the soul; it is a kind of daylight in the mind, and fills it with a steady and *perpetual* serenity.

8. Never be ashamed of being convinced, for he that is *confuted* is wiser than he was, and therefore ought to return thanks, instead of resentment.

PART IV.

NARRATIVE PIECES.

CHAPTER I.

Industry and Idleness.

4. In-de-fa'-ti-ga-ble, *a.* labouring as if never tired.
 8. An'-gry, *a.* highly displeased; desirous of revenge.
 Je'a'-lous, *a.* suspicious of not being equally beloved; full of sus-
 picion.
 15. Com'-rade, *s.* a person who is jointly concerned in any under-
 taking
 16. Vi'-ci-ous, *a.* committing actions contrary to virtue, addicted to
 vice.
 Con-tract'ed, *pret.* drawn together.

1. A rich countryman had two sons, the one exactly a year older than the other. 2. The very day the second was born, he had set in the entrance of his orchard, two young apple-trees, equal in size, which he had since cultivated with the same care, and which had thriven so equally that nobody could give the preference to either. 3. When his children were capable of handling garden tools, he took them one fine day in spring, to see those trees, which he had

called by their names. After they had sufficiently admired their fine growth, and the number of blossoms that covered them, he said, “ you see children, I give you these trees in good condition, they will thrive as much by your care, as they will lose by your negligence, and their fruit will reward you in proportion to your labor.

4. The youngest, named Edmund, was *indefatigable* in his attention. 5. He was all day busy in clearing his tree of insects that would have hurt it, and he propped up its stems, to hinder it from taking an ugly bent. 6. He loosened the earth all round it, that the warmth of the sun, and the moisture of the dews might cherish its roots.

7. His brother Moses did nothing of all this. He spent his time in play, and often in quarrelling with his young companions, he neglected even to think of his tree, till one day in autumn, he, by chance, saw Edmund’s tree so full of apples, streaked with red and gold, that were it not for the props which supported its branches, the weight of its fruit must have bent it to the ground. 8. Struck with so pleasing a sight, he ran to his own, hoping to find as large a crop upon its branches; but what was his surprise, when he saw it covered with moss, and a few yellow leaves: *angry* and *jealous*, he went to his father and said, “ father, what sort of a tree is this that you have given me: It looks almost dead, and I shall not have ten apples on it. 9. But my brother, oh! you have used him better. Bid him at least share his apples with me.” 10. “ Certainly not,” said his father, “ as your disappointment is caused by your own idleness, you must bear it as you can; at the same time, I beg you will observe, that your tree was as fruitful as his when I gave it you; it bore as many blossoms, it grew in the same soil, but it has not had the same usage. 11. As I do not choose to

let any thing which God has given me, and for which I hold myself accountable to him, go to ruin, I take this tree from you, and forbid its being called any more by your name, it must have your brother's care to recover itself, and it is his from this moment, as well as the fruit it may hereafter bear. 12. You may if you please look for another in my nursery and rear it, if you feel inclined, to make amends for your fault; but if you neglect it, that too shall belong to your brother, for assisting me in my labour."

13. Moses felt the justice of his father's sentence, and the wisdom of his design; he went that moment, and choose in the nursery the most thriving young apple-tree that he could find. 14. Edmund assisted him with his advice in rearing it, and Moses did not lose a moment. 15. He was never out of humour now with his *comrades*, and still less with himself, for he applied cheerfully to work, and in the autumn he saw his tree fully answer his hopes. 16. Thus he had the double advantage of enriching himself with a plentiful growth of fruit, and at the same time of getting rid of the *vicious* habits that he had *contracted*. 17. His father was so well pleased with this change, that the following year he shared the produce of a small orchard between him and his brother.

BERQUIN.

CHAPTER II.

The two Bees.

1. Tem'-pe-rate, *a.* abstaining from excess in eating or drinking; moderate in any quality or passion.
Ex-tra'-va-gant, *a.* wasteful.
2. A-ro-ma'-tic, *a.* fragrant, sweet. (Spicy).
Fra'-grant, *a.* sweet smelling; nice.
De-li'-ci-ous, *a.* sweet, very nice or fine.
3. Re-gal'-ed, *pret.* refreshed, gratified with delicious fare.
In'-ter-vals, *s. pl.* time between two events.
Re'-vel-led, *pret.* feasted.
4. Phi'-al, *s.* (pro. fi-al), a small bottle.
Tem'-per-ed, *pret.* mixed or mingled. (To temper---to form or reduce metals to a proper degree of hardness).
5. E'-pi-cure, *s.* one addicted or given to luxury.
Re-mon'-stran-ces, *s. pl.* strong representations of the ill consequences of any proceeding.
Sen-su-a'-li-ty, *s.* the quality of pleasing the senses.
6. Phi-lo-soph'-ic, *a.* relating or belonging to a philosopher.
Re'-lish, *s.* taste. The effect which any thing has on the organs of taste.
7. Sur'-feit-ed, *pret.* made sick from feeding or drinking to excess.
8. E'-ner'-va-ted, *part.* weakened, enfeebled.
A-dieu', *ad.* (pro. a-du'), farewell.
In-e'-vi-ta-ble, *a.* not to be escaped, certain.

1. ON a fine morning in summer, two bees set forward in quest of honey, the one wise and *temperate*, the other careless and *extravagant*. 2. They soon arrived at a garden enriched with *aromatic* herbs, the most *fragrant* flowers, and the most *delicious* fruits. 3. They *regaled* themselves with the vari-

ous dainties that were spread before them; the one loaded his thighs, at *intervals*, with provisions for the hive against the distant winter; the other *revelled* in sweets without regard to any thing but his present gratification. 4. At length they found a wide-mouthed *phial*, that hung beneath the bough of a peach-tree, filled with honey ready *tempered*, and exposed to their taste in the most alluring manner. 5. The thoughtless *epicure*, in spite of his friend's *remonstrances*, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of *sensuality*. 6. His *philosophic* companion, on the other hand, sipped a little, with caution; but, being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his *relish* for the true enjoyment of them. 7. In the evening, however, he called upon his friend, to enquire whether he would return to the hive: but he found him *surfeited* in sweets, which he was as unable to leave, as to enjoy. 8. Clogged in his wings, enfeebled in his feet, and his whole frame totally *enervated*, he was but just able to bid his friend *adieu*; and to lament, with his latest breath,---that though a taste of pleasure may quicken the relish of life, an unrestrained indulgence leads to *inevitable* destruction.

DODSLEY.

CHAPTER III.

True Beneficence.

- Be-ne'-fi-cence, *s.* a disinterested inclination to a good action, or to promote the welfare of another.
4. Fes'-ti-val, *s.* a day of feasting, a day of religious or public joy.
5. Phy-si-ogn'-o-my, *s.* (pro. fiz-ze-on'-ne-me), the face, the cast of the look. The act of pretending to discover the temper, and fore-know the fortune of a person, by the features of his face.
9. Sla'-ve-ry, *s.* the condition of a person who has lost his liberty; bondage.
10. Bro'-ker, *s.* one who buys or sells, or transacts business for another.
11. Pi'-rate, *s.* one that robs at sea. (A person who steals or prints in a secret or private manner the copies of an author or bookseller.)
12. Ran'-som, *s.* the sum paid for the freedom of a prisoner.
- Fi'-nan-ces, *s. pl.* (seldom used in the singular), the amount of a person's profit or income; or that of the taxes of government.
13. Re-trench'-ed, *pret.* cut off, to live with less expence.
15. Chi-me'-ri-cal, *a.* (pro. ki-me'-ri-cal), imaginary, that which is the mere product of fancy.
17. Su-per-in-tend'-ant, *s.* one who manages, (governs or rules).
- So'-lace, *s.* succour, relief. Any thing which renders a person less sensible of calamity.
21. Pre'-sage, *s.* that state of the mind in which it has a fore-knowledge of something future. A token by which something future may be known.
22. So'-li-tude, *s.* silence. Its primitive meaning is, the act of living alone, or retired from company.
23. Pre-ci-pi-ta'-ti-on, *s.* with great swiftness. But generally applied to a violent motion downwards.
28. Em-bark'-ed, *pret.* went on ship-board.
34. Than'-der-struck, *pret.* struck with thunder, or hurt with lightning; terrified or amazed by some unexpected event.
36. Fi'-li-al, *a.* belonging or relating to a son.
37. Re-stor-a'-ti-on, *s.* the act of recovering to its former state.
- Be-ne-fac'-tor *s.* a person who confers a benefit, or does an act of kindness to a person in want.
50. Port, *s.* a harbour, or safe station for ships. (A kind of wine, so called from Oporto, whence it comes).
58. In-flex'-i-ble, *a.* not to be prevailed on. (Not to be bent or made crooked); not to be changed or altered in any way.
60. Se-duc'-ti-on, *s.* the act of drawing aside from the right.

1. A young man of the name of Robert, was

waiting on the river at Marseilles,* when a person entered his boat. 2. The stranger† sat himself down in it, but was immediately preparing to go out, observing to Robert (whom he never suspected to be the master,) that, since the owner of the boat did not appear, he would go into another. “Sir,” said the young man to him, “this is mine; could you wish to go out of port?” 3. “No, as there will only be about an hour of day-light, I wished merely to go round the dock in order to enjoy the coolness and beauty of the evening; but you have not the look of a sailor, nor the manners of a man of that profession.” 4. “’Tis not my real trade, it is only to get a little money that I follow it on Sundays and *festivals*.” 5. “What! covetous at your age! this disgraces your youth, and diminishes the esteem which your happy *physiognomy* at first inspires.” 6. “Ah! Sir, you know not for what purpose I am so anxious to get money, or you would not add to my affliction by thinking me so mean a character.” 7. “I may have judged too rashly, but you have not explained yourself; let us take our round, and recount to me your history.” 8. The stranger sat himself down. “Well,” continued he, “tell me what are your afflictions, you have disposed me to share in them.” 9. “There is one thing only of which I have reason to complain, that of having my father in *slavery* without being able to relieve him. 10. He was a *broker* in this city, and had procured from his savings, and those of my mother, who was a milliner, an interest in a vessel laden for Smyrna,‡ and in order to make the best of it he went himself along with it. 11. The vessel was taken by a *pirate* and

* A flourishing sea-port in the south of France.

† M. de Montesque, author of the *Spirit of Laws*.

‡ A city and port of Asiatic Turkey.

carried into Tetuan,* where my unhappy father is a slave with the rest of the crew. 12. They ask two thousand crowns for his *ransom*, but as our *finances* were exhausted in order to render the enterprise more important, we are yet very far from having gained this sum: my mother and sisters work day and night; I do the same in the capacity of a journeyman jeweller; and I endeavour to turn to advantage, as you see, the Sundays and festivals. 13. We have *retrenched* ourselves to the bare necessities of life: one small room forms the whole of our lodgings. 14. I formerly thought of going to take the place of my father, and thereby restore him to his liberty. 15. I was on the point of executing this project, when my mother, who was informed of it, I know not how, assured me that it was as impracticable, as it was *chimerical*, and ordered all the captains of the Levant† not to take me on board." 16. "Do you ever hear from your father?" enquired the stranger, "do you know who is his master at Tetuan, or what sort of treatment he receives from him?" 17. "His master," replied Robert, "is *superintendant* of the king's gardens: he is treated with humanity; and the work at which he is employed is not above his strength:---but we are not with him to comfort and *solace* him:--he is far from us, from a wife and three children whom he always tenderly loved." 18. "What name does he bear at Tetuan?" 19. "He has not changed it, he is called Robert, as at Marseilles." 20. "Robert---belonging to the *superintendant* of the gardens?" 21. "Yes sir," "Your misfortune moves me, but

* A town of Fez, on the Barbary Coast, of Africa.

† When this word is used, in speaking of trade, it generally alludes to *Turkey* in *Asia*, and its adjacent parts, but it properly signifies the East. The *Levant Sea* means the eastern part of the Mediterranean.

your conduct merits a better fate, which I dare *pre-*
sume, and I wish it most sincerely." 22. The
stranger then wishing to give himself up to *solitude*,
said to Robert, "Do not take it amiss my friend if I
remain quiet for a moment."

23. When night came on, the stranger desired
Robert to land, and in getting out of the boat, gave
him a purse into his hand, and without giving him
time to thank him, he left him with *precipitation*.

24. There was in the purse, eight louis* in gold,
and ten crowns in silver. 25. Such generosity gave
the young man the highest opinion of the person who
was capable of it, but it was in vain for him to at-
tempt to overtake him, to thank him for it.

26. This honest family still continued to work
without intermission, that they might procure the
sum which they wanted; when about six weeks after
the above circumstance took place, as they were
taking a frugal dinner, composed of bread and
dried almonds, who should appear, but Robert, the
father, decently dressed, thus surprising them in the
midst of their sorrow and misery. 27. Who can
judge of the astonishment of his wife and children?
What words can express their joy and transport?

28. The old man threw himself into their arms, and
thanked them for the fifty louis which they had pro-
vided for him, when he *embarked* in the vessel where
his passage and expences had been paid in advance,
and for the cloths with which he was furnished.

29. He knew not how to repay so much zeal and
love. 30. This intelligence struck the family dumb
and motionless; they looked at each other without
being able to utter a single word: at length the
mother broke silence. 31. She imagined her son
had done all this. 32. She told her husband how

* Eight guineas; generally written louis d'or.

much he had wanted, from the commencement of his slavery, to go and take his place, and by what means she had prevented him from doing it. 33. Six thousand livres, said she, was the sum they demanded for your ransom: we have at present little more than one half; he must therefore have found some friends to assist him." 34. The father, as if *thunderstruck*, immediately appeared dismayed; when recovering himself, he thus addressed his son: 35. "Wretch! what hast thou done, can I owe to thee my deliverance without regretting it? would it remain a secret to thy mother were it not bought at the price of virtue. 36. At thy age, the son of an unfortunate man, of a slave, is it possible for thee to have procured, by honest means, the sum that was necessary for it! I tremble when I think that *filial* love should have made thee guilty. Keep me no longer in suspense but tell the truth and let us all die if thou hast been dishonest." 37. "Be composed dear father, your son is incapable of a dishonest action. It is not to me that you owe the *restoration* of your liberty, but I know our *benefactor*. 38. Do you remember, mother, that stranger who gave me his purse? He asked me many questions. 39. I will spend my life in search of him: I will find him and bring him to behold the happy effects of his beneficence." 40. He then related to his father the anecdote of the stranger, and thus dispelled his fears.

41. Being restored to his family, Robert found a friend, who assisted him. 42. His success exceeded his expectations. 43. At the end of two years, he found himself in possession of an easy competency. 44. His children were settled advantageously, and nothing now was wanting to complete their happiness, but to find out their benefactor, who kept himself from their knowledge, notwithstanding the continual searches of the son. 45. At length

he met him one Sunday morning, walking alone on the port. 46. "Oh! my guardian;" was all he was able to pronounce, when, throwing himself at the feet of his benefactor, he for a time remained senseless. 47. The stranger immediately began to assist him, and demanded the cause of his present situation. 48. "What! Sir, can you be ignorant of it?" said the young man, "have you forgot Robert and his unfortunate family, whom you have restored to happiness, by ransoming the father?" 49. "You must be mistaken my friend, I do not know you, and you cannot know me, I am a stranger at Marseilles, I have only been here a few days." 50. "That may be; but was not you here twenty-six months ago? Call to mind your employing me in the port, the interest you took in my unhappiness, the questions you asked concerning my situation, the knowledge of which has enabled you to become our benefactor. 51. Deliverer of my father, can you forget that you are the saviour of a whole family, who wish for nothing more than your presence. 52. Do not refuse them that pleasure, but come and behold the happiness of which you have been the author. -- Come." 53. "I have told you before, my friend, you are mistaken." 54. "No, Sir, I am not mistaken, your features are too deeply engraved on my memory for me ever to forget them.---55. I pray you come." On saying which, he took him by the arm, and attempted to compel him. 56. A crowd being assembled round them, the stranger in a more firm and resolute tone, said to him: "Sir, this scene begins to be troublesome, it is some resemblance in me that has caused your mistake, recover your reason, go to your family and there seek to procure that tranquillity which you seem to require." 57. "What cruelty!" cried the young man, "benefactor of this family, why will you impair, by your resistance, that

happiness which they owe entirely to you? 58. Are you so *inflexible* as to refuse the tribute which we have reserved so long for your sensibility? 59. And you, who are present, whom my trouble and disorder have called together, assist me all of you, that the author of my safety may come and contemplate his own works!" 60. At these words, the stranger uniting all his force, and assuming all courage to resist the delicious *seduction* that was offered out to him, darted in a moment to the midst of the crowd, and immediately disappeared.

61. The famous banker, Mr. Mayn, of Cadiz, who related this story, was himself charged with the delivery of the ransom for the freedom of Robert.

CHAPTER IV.

The Pedler and his Ass.

Ped'-ler, *s.* one who carries small goods or wares up and down the country for sale; a petty dealer.

1. In-tense'-ly, *ad.* very, to a great degree.

Burs'-lem, *a.* (in geography), belonging to Burslem, a village in Staffordshire.

5. Pann'-iers, *s. pl.* (pro. pan-yurs), large baskets or hampers, hung on the sides of an ass or horse to carry any thing in, &c.

6. Hor'-net, *s.* (in the History of Insects), a large kind of wasp.

7. Con-ster-na'-ti-on, *s.* amazement, or wonder.

9. In-hu-ma'-ni-ty, *s.* cruelty, brutality, more like a brute than a man.

10. Gra'-ti-fi-ed, *pret.* satisfied, (indulged, pleased).

1. It was noon-day, and the sun shone *intensely* bright, when a pedler driving his ass, laden with the choicest *Burslem* ware, stopped upon Delamere forest, to take some refreshment. 2. He sat down

upon the turf, and after consuming the provisions in his satchel, emptied his dram bottle, and then composed himself to sleep. 3. But the ass, who had travelled many a wearisome mile, without tasting a morsel of food, remained muzzled by his side, wistfully viewing the blossoms of furze which grew in great abundance around them. 4. Fatigue and heat, however overpowered the sensations of hunger, and drowsiness stole on him. 5. He kneeled down, and doubled his legs under him, rested upon his belly in such a position, that each of the *panniers* which he carried, touched the ground, and was securely supported by it. 6. But his slumbers were of short duration. An angry *hornet*, whose nest had been that morning, destroyed, perched upon his back, and stung him to the quick. 7. Roused by the smart, he suddenly sprung up, and by his violent motion, produced a loud jarring of the earthen ware. The pedler awoke in *consternation*; and snatching his whip, began to lash the ass with merciless fury.

8. The poor beast fled from his stripes, and was heard of no more; the panniers were thrown off; and the Burslem ware was entirely demolished. 9. Thus did *inhumanity*, laziness, and passion, meet with deserved punishment. 10. Had the pedler remembered the craving hunger of the ass, when he *gratified* his own: or had he pursued with diligence his journey, after finishing his repast, no part of these misfortunes would have befallen him; and his loss might have been inconsiderable, if unjust severity and rash resentment had not completed his ruin.

PERCIVAL.

CHAPTER V.

The White Bear.

1. Eu'-rope, *s.* (in geography), one of the four *quarters*, or rather *divisions*, of the world, being by far the least part, but inhabited by the most intelligent and active race of people.

Seal, *s.* the sea-calf, an amphibious animal. Amphibious is a term applied to all animals that can live both on land and in the water, such as, frogs, seals, otters, crocodiles, &c.

4. Blub'-ber, *s.* the fat part of whales, &c. whence proceeds the oil.

Sea-horse, *s.* an animal of the same class with the seal, &c.

1. The white bear of Greenland is much larger than the brown bear of *Europe*. This animal lives upon fish and *seals*; and is not only seen upon the land, in the countries near the North Pole, but often on floats of ice, several leagues at sea. 2. The following instance of its fondness for its young is taken from "The Journal of a Voyage towards the North Pole:" 3. "Early in the morning, the man at the mast-head, gave notice, that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. 4. They had, doubtless, been invited by the scent of the *blubber* of a *sea-horse*, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. 5. They proved to be a she-bear and her two cubs; but the latter were nearly as large as their dam. They ran eagerly to the fire and drew out from the flames part of the flesh of the sea-horse that remained, and ate very greedily. 6. The crew, from the ship, threw great lumps of

the flesh of the sea-horse upon the ice, which the old bear fetched away singly ; laid every lump before her cubs as she brought it, and, dividing it, gave each a share, reserving but a small portion to herself.

7. As she was fetching away the last piece, they levelled their muskets at the cubs and shot them both dead ; they wounded the dam also in her retreat, but not mortally. 8. Though she could but just crawl to the place where her young lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them ; and when she saw they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up. 9. All this while, she moaned in a most piteous manner. When she found she could not stir them, she went off ; and when she had gotten at some distance, looked back, and moaned ; but that not availing her, she returned, and smelling round them, began to lick their wounds. She then went off a second time ; and having crawled a few paces, looked again behind her, and for some time stood moaning. 10. Her cubs, however, not rising to follow her, she returned to them again, and with signs of great fondness went round one, and then round the other, pawing and moaning. 11. Finding, at last, that they were cold and lifeless, she raised her head towards the ship, and seemed to growl a curse upon her murderers, which they returned with a volley of musket-balls, upon which she fell between her cubs, and died licking their wounds."

CHAPTER VI.

A Funeral Oration over Poverty and Virtue.

Fu'-ne-ral, *a.* relating to a burial, (*s.* a burial).

O-ra'-ti-on, *s.* a speech or harangue delivered in public, upon something very particular.

Po'-ver-ty, *s.* distress, want of the necessities of life.

Vir'-tue, *s.* goodness.

1. Vil'-lage, *s.* a small number of houses, less than a town.

Pro-found', *a.* deep. (Humble. Learned).

Fi'-gu-ra-tive, *a.* a figurative way of speaking is that when the sense of any thing is changed from its literal meaning to another more remote and elegant.

2. Pea'-sant, *s.* a labourer, one employed in country business.

3. Pa-the'-ti-cal, *a.* moving, affecting the passions or mind.

4. Ve'-ne-ra-ble, *a.* worthy, to be regarded.

I'-as'-tor, *s.* a shepherd; figuratively, a clergyman.

7. Cul-ti-va'-ti-on, *s.* the act of improving soils by industry. (Figuratively the improving of the mind, &c.).

12. Ges'-ture, *s.* the postures expressive of a person's sentiments, any movement or motion of the body.

13. In-ge'-ni-ous, *a.* having sense to invent or execute in a skilful manner.

Rail'-le-ry, *s.* the act of speaking reproachful language.

21. Le'-ga-cy, *s.* any thing given by will.

22. Pro-phe'-tic, *a.* the act of foreseeing or foretelling future events.

25. In-ter', *v.* to put under ground, or bury.

26. In-vul'-ner-a-ble, *a.* not to be wounded or hurt.

1. As I was one day passing through a *village*, I saw a company of people in the act of following the body of an old inhabitant to the grave; who were in the most *profound* silence, with down-cast looks, and in the *figurative* sense of the expression, drowned in tears. 2. The singularity of the appearance struck me; and I followed them. I saw upon

the brick-work pavement of this rustic edifice* the body of a man, whose dress informed me he had been a *peasant*, and whose countenance was even yet respectable. 3. As soon as all the congregation had assumed their seats, the minister got up into his pulpit, and pronounced this short, but yet *pathetical* oration, which (so strongly impressed me) I retained, till coming to my inn at night, I put it down on paper. 4. The *venerable pastor* pronounced as follow: "My dear fellow-villagers," said he, "the man I am to preach upon was nothing less than rich, although a peasant, and yet for ninety years and upwards, he has been a benefactor to his fellow-creatures. 5. He was the son of an husbandman; and in the tenderest season of his youth, did he put forth his hand, that he might guide the plough. 6. His legs no sooner had attained their due degree of strength, but he was seen, from day-break till the time of night-fall, following his industrious father in the furrow. When years had given him that strength for which he had long wished, he took upon himself his parent's toil. From that period, every rising sun has beheld him tilling, sowing, planting, or reaping. 7. He has brought more than two thousand acres of new land into *cultivation*; he has reared the vine in all the neighbouring country; and to him you owe those fruit-trees, which at once furnish you with food, and shelter you from the sun.

8. "It was not avarice that made him thus unwearied in his labours: no, it was the love of industry---it was the persuasion that he fulfilled the will of heaven, when he exerted himself for the welfare of his fellow-creatures.

9. "There were two great principles from which at no time he departed. One was, that mankind are

* Rustic edifice, a country building.

born to labour, and the other, that God's providence rewards their labour. He was early married, and he loved his wife and children: of which last, he had no less than twenty, all now living. 10. Though in straightened circumstances, he was not on that account less happy. He took care to bring up all his little ones to industry and virtue, and as soon as they were come to years of manhood, wedded them to modest and industrious maidens. 11. It was he, that with a countenance of smiles and satisfaction, led them to the altar. His grand-children, likewise, have been nursed upon his knee; and much the greater part here present know there is not one among them, but affords the greatest hopes. 12. On days of rejoicing he was the first to sound the rural instruments; and his looks, his voice, and *gesture*, you know, were the signals for universal mirth. 13. You cannot but remember his gaiety, the lively effect of a peaceful mind; and his speeches full of sense and wit; for he had the gift of exercising an *ingenious raillery* without giving offence. 14. He cherished order, from an internal sense he had of virtue. 15. Whom has he ever refused to serve? 16. When did he shew himself unconcerned at public or private misfortunes? When was he indifferent in his country's cause? 17. His heart was devoted to it; in his conversation he constantly wished for its prosperity.

18. "When age had bent his body, and his legs trembled under him, you have seen him mount to the summit of a hill, and give lessons of experience to the young husbandmen. 19. His memory was the faithful depository of observations made, during the course of fourscore successive years, on the changes of the several seasons. 20. Such a tree planted by his hand, in such a year, recalled to his memory the favour or the wrath of Heaven. 21. He had by

heart what other men forget, the fruitful harvests, the deaths and *legacies* to the poor. 22. He seemed to be endowed with a *prophetic* spirit, and, when he meditated by the light of the moon, he knew with what seeds to enrich his garden. 23. The evening before his death he said, ‘ My children, I am drawing near to that Being who is the author of all good, whom I have always adored, and in whom I trust. 24. To-morrow prune your pear-trees, and at the setting of the sun bury me at the head of my grounds.’

25. “ You are now; children, going to place him there, and ought to imitate his example. But, before you *inter* these white hairs, which have so long attracted respect, behold with reverence his hardened hands; behold the honourable marks of his long labours.”

26. The orator then held up one of his cold hands. It had acquired twice the usual size by continual labour, and seemed to be *invulnerable* to the point of the briar, or the edges of the flint.

27. His children bore him to the grave on three sheaves of corn, and buried him as he had desired, placing on his grave his hedging-bill, his spade, and a ploughshare.

PART V.

DESCRIPTIVE PIECES.

CHAPTER I.

A view of the Beauty of Nature.

2. Ma-jes'-tic, *a.* noble, great, sublime, elevated or lofty.
Pomp, *s.* grandeur. (Splendor attending persons in high life).
3. Con-tem'-pla-tive, *a.* studious, thinking with great attention.
5. Dé-pend'-ing, *part.* relying on, trusting to. (Hanging from).
Sa'-tel-lite, *s.* (in astro.), a secondary planet, which moves round some primary one as its centre.
6. Cir-cum'-fe-rence, *s.* the line including and surrounding any thing.
Or'-bit, *s.* (in astro.), the line or path described by a planet in its revolution.
11. Stu-pend'-ous, *a.* prodigious, wonderful, astonishing.
Cre-ate', *v.* to cause or produce.
13. Im-pe'-tu-ous, *a.* violent, fierce, furious.
Im-pend'-ing, *part.* hanging over. (Generally used figuratively, implying some evil hanging over one's head).
14. Bil'-low, *s.* a large, high, swelling, hollow wave.
Ir-re-sis'-ti-ble, *a.* superior to all resistance or opposition.
Awe, *s.* a respect mixed with terror, including the idea of superior rank, authority or parts.
16. En-chant'-ing, *part.* delighting, irresistibly.

1. Whence sprung this various face of nature?
And see to what stupendous height!
How wonderful is this vast theatre!
Of skill divine, and shining bright.

2. How grand is that prospect which is set before us during the solemn silence and shade of night! The luminaries of heaven shine forth with *majestic pomp*, and form a glorious spectacle to the eye.

3. To the *contemplative* mind, they appear still more wonderful, and afford a delightful subject of meditation.

4. Reason comes in aid to the feebleness of sense, and directs the imagination, which, guided by the superior faculty, conceives the planets to be large spheres of similar substances with that of our earth, and to be fitted for the same purposes. 5. It conceives the smaller globes which attend these planets to be similar to the moon; and each of the other stars, with which the heavens are bespangled, to communicate like the sun, light and heat to the *depending satellites*, which, by reason of their distance, are invisible to mankind.

6. How numerous are these globes! How regular their courses! How many noble, though unknown purposes may they answer in their respective regions!

7. How large is the circumference of their *orbits*, and how immense are their distances from this earth;

8. Yet these immense distances do not render them useless to mankind. 9. By their various positions and courses, they distinguish different quarters and regions, both in heaven and earth.

10. They mark out the revolutions of days, months, and years. Hence, the certain succession of night and day, and the beautiful variety of returning seasons.

11. But even upon this our earth, though of an inferior size, many *stupendous* objects strike the imagination. Lofty mountains, continued ranges of hills, vast wilds and deserts, wide and extended plains, large and rapid streams present themselves to our view, and *create* an agreeable astonishment.

12. With still greater agitation do we behold the vast collections of waters in the ocean, which at once satisfies the eye with the boundless prospect, and presents the wonders of the deep to the contemplative mind. 13. Hark! the *impetuous* winds are raised; the unruly element dashes its furious waves against *impending* rocks. 14. By its roaring *billows* amidst the boisterous tempests, it sets before us an idea of a power *irresistible*, and fills our minds with *awe*. 15. But now the winds are hushed; and the violent agitation of the waters ceasing, the storm is changed into a calm, and the smooth and wide surface presents us with the fair image of reigning order and universal peace. 16. Nor is its greatness alone that strikes us in the prospect of nature. Joined to this magnificence, we observe an exact uniformity, and an endless variety. Hence that *enchancing* beauty which yields so much pleasure; whether we behold the vast machine at one view, or at greater leisure survey its different parts.



CHAPTER II.

A view of the Beauty of Nature.

CONTINUED.

1. Di-ver'-si-fi-ed, *pret.* made different from another, or from itself; varied; (marked with various colours).
2. Ver'-dure, *s.* green colour.
Va'-rie-ga-ted, *pret.* (pro. va-ri-ga-ted), streaked or diversified with different colours.
3. Vi'-go-rous, *a.* full of strength and life.
6. As-sume', *v.* represent. To arrogate or claim what is not one's due.
Wont'-ed, *a.* usual, accustomed.
7. Fer'-tile, *a.* fruitful, producing a great quantity.
8. Bar'-ren, *s.* (applied to animals or soils), not able to produce its like. (Applied to genius, not able to produce any thing new).
Pre'-ci-pice, *s.* (pro. pre-ci-peece), a headland steep, being land upright or hanging over, so that a person cannot descend without falling down headlong.
10. Am'-ple, *a.* large, liberal, plentiful.
11. Ter-ra'-que-ous, *a.* (from the latin *terra*, land, and *aqua*, water), consisting of land and water.
Ex-hi'-la-ra-ting, *part.* inspiring with cheerfulness or joy.
12. Min'-is-ter, *v.* to give, supply. (To serve or attend on God, the public, or a private person).
15. Ce'-ment, *s.* (pro. sem-ment), mortar, or any glutinous substance used to stick two bodies together. When a *verb*, it is pronounced se-ment', with the accent on the last syllable, which is almost an universal rule, for the accent to be on the first syllable when a *noun*, and on the second or last when a *verb*.
E-rect'-ed, *pret.* raised up, built.
E'-di-fice, *s.* a building, or house, generally applied to signify some large or pompous building.
16. Di'-vers, *a.* several, various.
17. Re-ces'-ses, *s. pl.* places of secrecy or not to be seen without some manual labour.
Com-bus'-ti-ble, *a.* that which may be burnt, or that which easily catches fire.
18. Ge'-ne-ra-ted, *pret.* produced.
19. Vi-cis'-si-tude, *s.* regular change, wherein things return in succession.
Stag-na'-ti-on, *s.* cessation or stoppage of motion.
Purg'-ed, *pret.* purified or cleansed, made wholesome.

1. How delightful is the prospect of the earth,

diversified with hills, vallies, woods, rivers, lakes, and seas! 2. The *verdure* and freshness of the spring, the rich fruits of autumn, and that plenty of *variegated* flowers which gaily blossom in summer, greatly heighten our pleasure. 3. How cheerful is the rising sun, which discloses their various beauties! How enlivening are his morning beams! How bright, and how *vigorous* is his mid-daylight and heat! 4. How gentle, and how composing are his evening rays! 5. How awful, and how solemn is the silence of the night, which draws a veil over the face of nature, and by throwing a shade upon the glories of this earth, prepare for rest and sleep. 6. Yet, never is the earth wholly deprived of light; for now the moon and stars *assume* their *wonted* empire,* and send forth their cheerful, though fainter rays, to prevent a total darkness.

7. Not only the *fertile* fields and meadows, which are watered with brooks and rills; not only the woods and richer plains with the grassy pastures of the mountains and all the more finished scenes, give pleasure to the eye, and strike us with a sense of beauty; but even the rougher and less finished parts of nature. 8. With a pleasing astonishment we behold the *barren* heath, the wildness of the desert, the unshapen rocks, and impending *precipices*. 9. The rigors of winter have their peculiar graces,† and furnish us with prospects which become agreeable in their season.

10. Nature hath made *ample* provision, not for our pleasure only, but even for the conveniencies and necessities of mankind in general, and also for every animal which is an inhabitant of the earth.

* Empire is here used figuratively, denoting an extent or compass of space, within the influence, &c. of the moon and stars.

† Favours or pleasures.

11. The surface of the *terraqueous* globe consists of many different sorts of soils and moulds! Some of a very prolific nature, producing seeds and roots innumerable, which either serve to furnish tasteful food to man and other animals, or to prepare delicious and refreshing liquors for quenching their thirst, and for *exhilarating* their spirits; or are of great use in the composition of powerful medicines. 12. Other kinds of earth are unfit for vegetation: yet none of them are really barren and unprofitable, but add fertility to other moulds, and are useful in the numerous arts which *minister* to the necessities and conveniences of life.

13. Besides earthly substances, nature has provided plenty of bodies which have a more firm consistence. 14. It furnishes stones for houses and other structures. 15. These stones are harder or softer to answer different ends. Being compacted together by a *cement*, they are *erected* into *edifices*, which endure for ages, and withstand the force of the fiercest storms.

16. There are other stones, some brighter, some paler, of one or *divers* colours, which, by their peculiar lustre, serve for elegance and ornament.

17. Within the dark and cold *recesses* of the earth, yet not far below its surface, that mankind may dig for them more easily, nature hath provided large quantities of *combustible* substances for supplying us with light and heat. 18. Various metals are also *generated*, which, being pure and unmixed, or mixed and compounded by human art, are formed into innumerable instruments and utensils, which are both curious and useful.

19. By the constant *vicissitude* of the tides, when the waters rise or fall, according to the motion of the moon, all *stagnation* of the ocean is pre-

vented, and the foulness and corruption of the waters are *purged*.

20. To preserve the element of air pure and healthful, gentle gales and breezes, nay, the fiercest winds, become the obedient minister of the Almighty.

CHAPTER III.

A View of the Beauty of Nature.

CONTINUED.

5. Pro-cēs'-ses, *s. pl.* methodical and gradual series.
6. Di-vine', *a.* god-like, seemingly beyond the nature of mankind.
8. Un-a'-ni-mat-ed, *part.* that which has not the properties of an animal.
11. En-du'-ed, * *pret.* to invest or confer, to communicate or give a quality to.
Ex-u'-ber-ant, *a.* plentiful, abounding in the utmost degree.
12. Tex'-ture, *s.* form, disposition or combination of parts.
14. Grace, *s.* beauty, either natural or heightened by art, elegant behaviour, or the air and appearance by which any thing is done.
15. In'-stinct, *s.* that power which acts on and impels brutes to any particular manner of conduct, supposed necessary in its effects, and to be given them instead of reason.
17. Pro'-pa-ga-ting, *part.* increasing, generating; (spreading, carrying from place to place).
Sa-ga'-ci-ous, *a.* quick of thought; skilful.
Ca-pa'-ci-ty, *s.* (applied to the mind), understanding.

1. How wonderful is the growth of the various kinds of grain, roots, herbs, flowers, shrubs, and trees, belonging to the vegetable kingdom. 2. How

* Many writers spell *indued*, but the most eligible mode is with an *e*.

beautiful are their various forms and colours!
3. How refreshing and enlivening are their perfumes!
4. How powerful are their influences and virtues!
5. How regular are the *processes*, from the smallest seed or plant, to the most sweetly perfumed, or the most finely variegated flower; or to the most fruitful or finest tree!

6. But whatever wonders may be observed in the formation and growth of the vegetable kinds, the structure of animals is still more wonderful and *divine*. 7. Endued with various degrees of perception, by which they are sensible of their existence, their life is infinitely superior to that of vegetables. 8. *Unanimated* matter exists not for itself. 9. To those alone who are capable of perceiving it, its existence is of importance. 10. But animals live, feel, and enjoy. 11. By the production of insensible matter, the Creator displays his grandeur and wisdom; but it is by means of living substances alone, which are *endued* with sense and perception, that the *exuberant* goodness of the Great Father of the universe can be manifested.

12. How just are the portions of animated bodies! How beautiful are their forms! How curious is the *texture* of those substances of which they are compounded! 13. How proper is the structure and situation of their parts! 14. What high regard is shewn to ornament and *grace*! What abundant provision is made for conveniency and use!

15. What plentiful sources of pleasure are the senses of animals! With what excellent *instincts* are they endued by the wise and bountiful Creator! 16. Incapable of speech, untaught by any but nature herself, they find out the use of their faculties, and attain the full perfection of their kind. 17. In searching out their food in *propagating* and providing for their young, in choosing, or in preparing their

habitations; they act with a *sagacious* foresight, and discover a wonderful *capacity*.

18. How far inferior, notwithstanding, are all the other animals to man, and how divine is that reason with which he is endued. 19. How many and how different objects does the mind of man comprehend at once, or in the quickest succession! 20. Starting from the narrow bounds of the body, in a moment it reaches to all the surrounding objects. 21. It runs over plains, mountains, rivers, villages, cities, and whatever else lies within sight. 22. Not satisfied with such narrow limits, but disdaining all confinement, it imagines the most distant scenes, and apprehends objects beyond objects without end. 23. Equally unconfined, with respect to time, from the present instant it looks back on innumerable ages already past, and extends its thoughts to an eternity to come. 24. An infinite number of objects far and near, great and small, of all diversities, colours, and figures, are painted in its imagination. 25. The transactions of all nations in all the regions of the earth during all past ages, may be treasured up in its memory.

CHAPTER IV.

A View of the Beauty of Nature.

CONTINUED.

1. Dig'-ni-ty, *s.* rank, grandeur, merit.
3. Te'-le-scope, *s.* a long tube fitted with glasses, through which distant objects are viewed.
 Mi'-cro-scope, *s.* an instrument by which very small objects are magnified, or shewn very large.
 Ma'-gic, *s.* the science which teaches the knowledge of the secret operations of nature. A correspondence with bad spirits.
 De-scry', *v.* to discover or discern, by the sight, a thing hidden or concealed.
 Mi-nute', *a.* very small (either in bulk or consequence).
4. A'-gri-cul-ture, *s.* the art of tilling and manuring the ground, so as to make it fruitful to bear plants.
 Pas'-tu-ring, *part.* cattle feeding on pasture, (or meadows). Grazing.
5. De-mon'-strate, *v.* to prove so as to convince and render in the highest manner certain.
 Ar-ti'-cu-late, *a.* distinct.
7. Pos-te'-ri-ty, *s.* those who are born and live after the succeeding generation.
14. E'-le-ment, *s.* the water (or sea). The earth, water, fire, and air, are called the four *elements*. Figuratively, the first rudiments or grounds of any science are called *elements*.
 Fa-ci'-li-tate, *v.* to make easy, or to clear from difficulty or impediments.
17. Ar'-ro-gance, *s.* the assuming or claiming to one's self more honour or merit than is our due.
 At-tri'-bute, *v.* to affirm as belonging to a thing, to ascribe as a property.
18. Di-vi'-ni-ty, *s.* God, the Supreme Being, the Creator and Preserver of all things.
 In-spi-ra'-ti-on, *s.* the infusion of ideas into the mind by some superior power. (The act of drawing in the breath).
20. Pro'-vi-dence, *s.* the care and interposition of the Deity, by which all things are preserved.
21. Il-lus'-tri-ous, *a.* noble, excellent.
22. Mag-ni'-fi-cent, *a.* grand in appearance.

1. Mankind have provided for the *dignity*, pleasure, and conveniency of life, a numerous train of

mechanical arts.* 2. They measure their time accurately, by dials, clocks, and watches. 3. They enlarge the objects of sight, by *telescopes* and *microscopes*; while through the machinery of glasses, as by *magic*, they *descry* the *minute* and concealed parts of nature; or force the most distant objects to appear in their presence, and expose themselves to view.

4. By planting, sowing, and all the various operations of *agriculture* and gardening; by *pasturing*, fishing, and hunting, and by all the arts of preparing food, mankind at once display their genius, and provide plentifully for the necessities and comforts of human life.

5. There is nothing so common as does not *demonstrate* the force of human genius. 6. It is this which has directed us so distinctly to communicate our thoughts to one another by *articulate* sounds, and to form a variety of languages. 7. Instructed by the same happy genius, we easily convey our thoughts to the absent, or transmit them to *posterity* by an alphabet of twenty-six letters. 8. By the art of printing, we multiply the copies of our thoughts without end. 9. None of all these things could have been brought to the perfection in which we find them without the most profound sagacity and deepest attention.

10. Nor is this all that human genius can do, to erect monuments of glory every where upon the land, it also performs wonders in the midst of the sea, and rides upon its proud billows. 11. By a curious machinery of wooden vessels, man floats upon the surface of the waters, and cuts his way among the waves. 12. Rivers, lakes, and seas, cannot stop

* Are those which consist in the exercises of the body or hand, and make use of machines to attain their ends.

his passage. 13. He crosses from coast to coast, and exchanges the commodities of different regions. 14. Instead of shutting mankind up, and preventing their mutual commerce, as in early times, the liquid *element* is forced to promote their commerce, and *facilitate* an intercourse among the most distant nations.

15. In a word, who can enumerate all those agreeable, curious, and useful arts, which are now so common in the world? To what lucky chance, or happy genius, shall we ascribe their invention. 16. By what profound observation and sagacity must they have been carried to the high perfection, at which they have at length happily arrived? 17. May it not be reckoned *arrogance* to *attribute* them to human genius alone? 18. Shall we not rather, with the ancients, ascribe them to the *divinity*, and derive them from the secret *inspiration* of the All-wise, "Who is wonderful, in counsel, and excellent in working?"* 19. In truth, these excellent arts, may justly be called divine; and while they display the capacity of the human mind, at the same time declare the perfections of the Creator. 20. For human art is nothing but a ray of the divine, it originally derived from the Father of lights, from whom every good and perfect gift cometh down, and is variously dispersed among the innumerable objects of his *providence*.

21. But, whatever display of the Divine wisdom and energy is made by those arts which are known among men, there is a more *illustrious* display of wisdom in the works of nature. 22. Compared with the divine, all human arts vanish. The largest and most glorious machines, contrived and erected by human skill, may be counted as nothing,

* Isaiah chap. xxviii, verse 24.

when laid in the balance with the *magnificent* system of the natural world; in which so many and such various bodies, both great and small, have performed their different operations during so many ages with such an admirable steadiness and regularity, as manifests an energy, wisdom, beauty, and grandeur, beyond expression and imagination.

CHAPTER V.

Sloth contrasted with Industry.

1. Sloth, *s.* idleness, laziness. Also the name of an animal in South America.
Con-*trast'*-ed, *pret.* set in direct opposition.
Im-*pel'*-led, *pret.* driven on, obliged.
3. Fort'-night, *s.* a contraction of four-teen-nights, the space of two weeks.
4. Des'-ti-tute, *a.* deprived of, in want of.
5. Tor'-pid, *a.* numbed, deprived of motion or sensation. (Sluggish).
Im-*per-cep'*-ti-ble, *a.* incapable of being perceived either by the eye, mind, or other senses; (very small or minute).
6. As-*cend'*, *v.* to mount upward; (to advance in knowledge).
7. Sus'-te-nance, *s.* food, any thing that supports nature.
12. As-*sem'*-ble, *v.* to meet together.
So-*ci'e-ty*, *s.* the union of many in one common interest.
13. E-*rect'*, *v.* to build, to raise in a straight line.
Dam, *s.* a mole, bank, or any other obstruction to confine water.
Base, *s.* the lowest part of any thing, that on which any thing stands; here the bottom of the bank is called the base.
14. Dike, *s.* a mound or bank raised to keep water from overflowing;--or a channel made to receive water.
Mole, *s.* mound or bank.
15. Per-*pen-di'*-cu-lar, *a.* straight or upright.
16. Pro-*ject'*, *v.* to jut out.
20. Pe'-*nu-ry*, *s.* want, poverty.

1. The sloth is an animal of South America,

and so ill formed for motion, that a few paces are often the journey of a week; and so indisposed to move, that he never changes his place but when *impelled* by the severest stings of hunger. 2. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for its subsistence. 3. As a large quantity of food is necessary for his support, he generally strips a tree of all its verdure in less than a *fortnight*. 4. And being then *destitute* of food, he drops down, like a lifeless mass, from the branches to the ground. 5. After remaining *torpid* some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls with a motion almost *imperceptible*. 6. At length arrived, he *ascends* the trunk, and devours, with famished appetite, whatever the branches afford. 7. By consuming the bark, he soon destroys the life of the tree, and thus the source is lost from which his *sustenance* is derived.

8. Such is the miserable state of this slothful animal. 9. How different are the comforts and enjoyments of the industrious Beaver!* 10. This creature is found in the Northern parts of America, and is about two feet long and one foot high. 11. The figure of it somewhat resembles that of a rat. 12. In the months of June and July, the Beavers *assemble*, and form a *society*, which generally consists of more than two hundred. 13. They always fix their abode by the side of a lake or river; and in order to make a dead water in that part which lies above and below, they *erect*, with incredible labour, a *dam* or *pier*, perhaps four-scoure or a hundred

* An animal that lives sometimes on land, and sometimes in water.

feet long, and ten or twelve feet thick at the base. 14. When this *dike* is completed, they build their several apartments, which are divided into three stories.---The first is below the level of the *mole*, and is for the most part full of water. 15. The walls of their habitations are *perpendicular*, and about two feet thick. 16. If any wood *projects* from them, they cut it off with their teeth, which are more serviceable than saws. 17. And by the help of their tails, they plaster all their work with a kind of mortar, which they prepare of dry grass and clay mixed together. 18. In August or September they begin to lay up their stores of food; which consist of the wood of the birch, the Plane,* and of some other trees. 19. Thus they pass the gloomy winter in ease and plenty.

20. These two American animals, contrasted with each other, afford a most striking picture of the blessings of INDUSTRY, and the *penury* and wretchedness of SLOTH.

* A large tree growing in America, sometimes called *Platanus*.

CHAPTER VI.

The Humming-bird.

1. Hum-'ming-bird, *s.* the smallest of all birds, about the size of an hornet. It receives its name from the humming noise it makes.
- Land'-scape, *s.* the view or prospect of a country.
- In-of-fen'-sive, *a.* giving no offence, pain, or terror.
3. Eu-ro-pe'-an, *s.* a native of Europe.
- In-tes'-tines *s. pl.* the bowels, seldom used in the singular.
4. In'-fi-nite, *a.* very large, having no bounds or limits.
5. Ha'-zel, *a.* relating to the tree bearing nuts. Applied to colour, a light brown.
6. Vel'-vet, *s.* a kind of silk, with a short fur or pile upon it.
7. Crest, *s.* tuft.
- Gild'-ed, *pret.* (the *g* is pronounced hard), adorned with lustre or glittering brightness.
9. Wes'-tern, *a.* lying or being in the west, occidental.
12. Nec'-tar-ed, *a.* relating to sweet juice. (Any pleasant or sweet juice or liquor is called nectar).
16. Pome-gra'-nate, *s.* (in bot.), a fruit tree which grows naturally in Spain, Portugal, Italy, &c.
- Ci'-tron, *s.* a fruit growing in hot countries, its smell, taste, and shape, somewhat like a lemon.
17. Ar'-chi-tect, *s.* (pro. ar-ki-tekt), a builder.
- Fi'-bres, *s. pl.* small threads or strings.
18. Cot'-ton, *s.* the down or flax of the fruit of the cotton-tree.*
22. In-cu-ba'-ti-on, *s.* the act of sitting upon eggs to hatch them.
23. Mis'-si-on, *s.* commission; when a person is sent on any business, he is said to be sent on a mission.

1. OF all the birds that flutter in the garden, or paint the *landscape*, the humming-bird is the most

* The cotton is sown on ploughed lands in spring, and cut down like our corn in harvest, being an annual or yearly plant.

delightful to look upon, and the most *inoffensive*.

2. Of this charming little animal, there are six or seven varieties, from the size of a small wren; down to that of an humble-bee. 3. A *European* would not readily suppose that there existed any birds so very small, and yet so completely furnished with a bill, feathers, wings, and *intestines*, exactly resembling those of the largest kind. 4. Birds not so big as the end of one's little finger, would probably be supposed mere creatures of imagination, were they not seen in *infinite* numbers, and as frequent as butterflies in a summer's-day, sporting in the fields of America, from flower to flower, and extracting sweets with their little bills.

5. The smallest humming-bird is about the size of a *hazel* nut. 6. The feathers on its wings and tail are black; but those on its body, and under its wings, are of a greenish brown, with a fine red cast or gloss, which no silk or *velvet* can imitate. 7. It has a small *crest* on its head, green at the bottom, and as it were *gilded* at the top; and which sparkles in the sun like a little star in the middle of its forehead. 8. The bill is black, straight, slender, and of the length of a small pin.

9. It is inconceivable how much these birds add to the high finishing and beauty of a rich luxurious *western* landscape. 10. As soon as the sun is risen, the humming-birds, of different kinds, are seen fluttering about the flowers, without ever lighting upon them. 11. Their wings are in so rapid motion, that it is impossible to discern their colours, except by their glittering. 12. They are never still, but continually in motion, visiting flower after flower, and extracting its honey as if with a kiss. For this purpose they are furnished with a forky tongue, that enters the cup of the flower, and extracts its *nectared* tribute. 13. Upon this alone they subsist. 14. The

rapid motion of their wings occasions a humming sound, from whence they have their names; for whatever divides the air swiftly, must produce a murmur.

15. The nests of these birds are also very curious. 16. They are suspended in the air, at the point of the twigs of an orange, a *pomegranate*, or a *citron* tree; sometimes even in houses, if a small and convenient twig is found for the purpose. 17. The female is the *architect*, while the male goes in quest of materials; such as cotton, fine moss, and the *fibres* of vegetables. 18. Of these materials a nest is composed, about the size of a hen's egg cut in two; it is admirably contrived, and warmly lined with *cotton*. 19. There are never more than two eggs found in the nest; these are about the size of small peas, and as white as snow, with here and there a yellow spect. 20. The male and the female sit upon the nest by turns; but the female takes to herself the greatest share. 21. She seldom quits the nest, except a few minutes in the morning and evening, when the dew is upon the flowers, and their honey in perfection. 22. During this short interval, the male takes her place. The time of *incubation* continues twelve days; at the end of which the young ones appear, much about the size of a blue-bottle fly. They are at first bare; by degrees they are covered with down; and, at last, feathers succeed, but less beautiful at first than those of the old ones.

23. Father Labat,* in his account of the *mission* to America, says, "that his companion found the nest of a humming-bird, in a shed near the dwelling-house; and took it in, at a time when the young ones were about fifteen or twenty days old. 24. He placed

* John Baptist Labat, a Frenchman, died at Paris 1738.

them in a cage at his chamber window, to be amused by their sportive flutterings: but he was much surprised to see the old ones, which came and fed their brood regularly every hour in the day. 25. By this means they themselves grew so tame, that they seldom quitted the chamber; and, without any constraint, came to live with their young ones. 26. All four frequently perched upon their master's hand, chirping, as if they had been at liberty abroad. He fed them with a very fine clear paste, made of wine, biscuit, and sugar. 27. They thrust their tongues into this paste, till they were satisfied, and then fluttered and chirped about the room. 28. I never beheld any thing more agreeable," continues he, "than this lovely little family, which had possession of my companion's chamber, and flew in and out just as they thought proper; but were ever attentive to the voice of their master, when he called them. 29. In this manner they lived with him above six months: but, at a time when he expected to see a new colony formed, he unfortunately forgot to tie up their cage to the ceiling at night, to preserve them from the rats, and he found in the morning, to his great mortification, that they were all devoured."

GOLDSMITH.

CHAPTER VII.

Heaven.

6. My'-ri-ads, *s. pl.* great numbers, (myriad ten thousand).
 Per-pet'-u-al, *a.* never ceasing, continual.
 Che-ru'-bim, *s.* the plural of cherub, celestial or heavenly spirits in the order of angels.
10. A'-bra-ham, *s.* (in sacred bio.), a native of Ur, in Chaldea. This is the Abraham who received God's promise that he should be the father of a great nation. He was born in the year of the world 2004, and died 2179, aged 175.
- Mo'-ses, *s.* the celebrated legislator or law-giver, was born in Egypt, 1571 B. C. and died at the age of 120.
- Eli'-jah, *s.* (in sacred bio.), a native of Gilead, a noted prophet, who was taken into heaven in a chariot of fire, about 895 B. C.
- Dan'-i-el, *s.* (in sacred bio.), the prophet, was of the royal family of Judah, who was carried captive to Babylon. King Darius had him thrown into the den of lions, caused by the intrigue of his courtiers.

1. THE rose is sweet, but it is surrounded with thorns: the lily of the valley is fragrant, but it springs up amongst the brambles. 2. The spring is pleasant, but it is soon past, the summer is bright, but the winter destroys its beauty. 3. The rainbow is very glorious, but it soon vanishes away: life is good, but it is quickly swallowed up in death.

4. There is a land, where the roses are without thorns; where the flowers are not mixed with brambles. In that land, there is eternal spring, and light without any cloud. 5. The tree of life grows in the midst thereof; rivers of pleasure are there, and flowers that never fade. 6. *Myriads* of happy spirits are there, and surround the throne of God with a *perpetual* hymn. The angels with their golden harps sing praises continually, and the *cherubim* fly on wings of fire.

7. This country is heaven: it is the country of those that are good; and nothing that is wicked must inhabit there. The toad must not spit its venom amongst turtle doves; nor the poisonous henbane grow amongst sweet flowers. Neither must any one that does ill, enter into that good land.

8. This earth is pleasant, for it is God's earth, and it is filled with many delightful things. But that country is far better: there we shall not grieve any more, nor be sick any more, nor do wrong any more; there the cold of winter shall not wither us, nor the heats of summer scorch us. In that country there are no wars nor quarrels, but all dearly love one another.

9. When our parents and friends die, and are laid in the cold ground, we see them here no more; but there we shall embrace them again, and live with them, and be separated no more. There we shall meet all good men whom we read of in holy books.

10. There we shall see *Abraham*, the called of God, the father of the faithful; and *Moses*, after his long wanderings in the Arabian desert; and *Elijah*, the prophet of God; and *Daniel*, who escaped the lion's den; and there the son of Jesse, the shepherd king, the sweet singer of Israel. They loved God on earth; they praised him on earth; but in that country they will praise him better, and love him more.

11. There we shall see Jesus, whom is gone before us to that happy place; and there we shall behold the glory of the high God. We cannot see him here but we will love him here. We must be now on earth, but we will often think on heaven. That happy land is our home; we are to be here but for a little while, and there for ever, even for eternal ages.

BARBAULD.

PART VI.

INTRODUCTION to the ARTS and SCIENCES.

CHAPTER I.

Introduction to the Arts and Sciences.

In-tro-duc'-ti-on, *s.* a short and expressive account or description.
The act of bringing any thing new into notice.

1. Till'-ing, *part.* the act of ploughing and sowing.
Ma-nur'-ing, *part.* the act of improving land, by fattening it with dung, &c.
2. An'-ci-ents, *s. pl.* (pro. ain-chents), people who lived in old times, opposed to modern.
Mo'-derns, *s. pl.* people of late times, opposed to ancients.
O-ri'-gi-nal, *a.* first, primitive.
Source, *s.* spring, first cause, root.
4. Sym'-bol, *s.* a sign, generally the letters of the alphabet; but any mark or sign may be called a symbol.
Solv'-ing, *part.* the act of clearing, or explaining any thing difficult.
Pro'-blem, *s.* a question proposed.
The'-o-rem, *s.* a proposition laid down as an acknowledged truth; opposed to practice.
E-qua'-ti-on, *s.* an expression of the same quantity in two dissimilar, or unlike signs, but equal.
Ex-hi'-bit, *v.* to show or offer to view.
5. In-ves'-ti-gate, *v.* to search out.

1. AGRICULTURE. Agriculture is the most innocent and useful of all pursuits, being the art of *tilling* and *manuring* the ground, so as to make it fruitful for the production of food for man and beast.

2. The art of Agriculture is no less honorable than profitable, holding the highest esteem among the *ancients*, and equally valued by the *moderns*. It is the *original source* of most of our treasures, and the great fountain of all materials for commerce. 3. It fills out

houses with plenty, our hearts with gladness, and puts into our hands the Staff of Life.*

4. ALGEBRA, an universal arithmetic, or general method of computation by certain signs, *symbols*, or characters; or the method of *solving problems* and raising *theorems* by means of *equations*. It exhibits all the general and common rules of every kind of arithmetic, both in the easy and complex, in a more clear, concise, and simple method.

5. ANATOMY is the art of dissecting or separating the several parts of animal bodies, in order to discover their structure and *investigate* the nature of diseases to which they are subject; and thus promote the knowledge of medicine and surgery.

6. ARCHITECTURE. Architecture taken in its widest sense is the art of erecting all sorts of buildings, whether for habitation or defence, according to the best plans or models. And the person who furnishes these is called an architect.

7. It contains five orders; called the Tuscan,† Doric,‡ Ionic,§ Corinthian,|| and Composite¶ or Compound. The sciences necessary for an architect are, Arithmetic, Geometry, Geography, and History.

* Figuratively, signifying every kind of necessary for the support of life.

† The Tuscan order is so called from being invented in Tuscany, a sovereign State of Italy. This order is the most simple and massive of all the five.

‡ The Doric order receives its name from the Dorians; a people who lived in the province Doria, in ancient Greece. This is the second of the five orders, being that between the Tuscan and Ionic.

§ The Ionic order has its name from the Ionians, a people of Ionia, in ancient Greece. This order is a kind of mean, between the robust and delicate.

|| The Corinthian order is the most noble, rich, and delicate of them all: receiving its name from the Corinthians, a people of Corinth, in ancient Greece.

¶ The Composite or Compound, the last of the five orders of columns, so called because its capital is framed or made up of the other four. It is sometimes called the Italian or Roman Order.

CHAPTER II.

Introduction to the Arts and Sciences.

CONTINUED.

8. Ap-ply-ca'-ti-on, *s.* the act of applying. (Close study).
 Prin'-ci-pal, *a.* chief, essential.
 Prin'-ci-pal, *s.* a head or chief man. A capital sum placed out at interest.
 Prin'-ci-ple, *s.* the cause, source, or origin. That which denotes a thing to be what it is. Opinion, tenet.
 Ad-di'-ti-on, *s.* the rule for adding sums together.
 Sub-trac'-ti-on, *s.* the rule of finding the difference between two numbers by taking away the less from the greater, and setting down what remains.
 Mul-ti-ply-ca'-ti-on, *s.* the rule or art of increasing any one number by another, as often as there are units in the number by which it is increased.
 Di-vi'-si-on, *s.* the rule whereby we find how often a less number is contained in a greater.
16. Su-per-sti'-ti-ous, *s.* full of idle fancies.
 Kna'-vish, *a.* low-cunning, dishonest, tricking.
17. Pre-dic'-ti-on, *s.* a declaration of something future.
19. Prog-nos-ti-ca'-ti-on, *s.* the act of fore-knowing or fore-showing.
 Al-lure', *v.* to entice, to persuade.
 Cre'-du-lous, *a.* assenting to any thing proposed as an object of belief, without examining into its truth.
20. Mag'-ni-tude, *s.* greatness, applied to size. (Applied to sentiment, grandeur).
23. Con'-sti-tute, *v.* to make, to give existence to a thing.
24. Ra'-vish, *v.* to delight greatly.
 A-do-ra'-ti-on, *s.* love, the act of worshiping; including in it reverence, esteem, and love.
25. Om-ni'-sci-ence, *s.* (pro. om-nish'-ence), the knowledge of all things, infinite knowledge.
 Om-ni-pre'-sence, *s.* unbounded presence, being in all places.
 Om-ni-po'-tence, *s.* almighty power.
 Su-per-in-tend'-en-cy, *s.* the act of overseeing and taking care of the interests and concerns of all created beings.
30. A'-na-lyze, *v.* to resolve a compound into its first principles.

8. ARITHMETIC. Arithmetic is the art of com-

puting by numbers, and notwithstanding the great variety of its *application*, it consists only of five *principal* rules or operations, viz. Notation or Numeration, *Addition*, *Subtraction*, *Multiplication*, and *Division*; and these are the foundation of all Arithmetical operations.

9. Notation, strictly speaking, is that part of Arithmetic which teaches us how to write any number with its proper characters, or figures, and also how to put them in their proper places; likewise to read, or discover, the true value of such number when written. 10. All numbers are expressible by these ten characters or figures:

One, Two, Three, Four, Five, Six, Seven, Eight, Nine, Cypher,
 1 2 3 4 5 6 7 8 9 0

11. This science is of the utmost importance; and is of such general use in all parts of life and business, that scarce any thing is to be done without it. 12. Therefore, the young learner cannot be taught it too early, nor too perfectly, and he should be exercised in figures and calculations, as soon as his memory will permit.

13. ARITHMETIC (UNIVERSAL) is a name given (by Sir Isaac Newton) to Algebra. See Algebra.

14. ASTROLOGY. Astrology is an art that pretends to foretell future events, and to know the good or bad fortune of men, by observing the qualities or influences of the stars and planets ruling at the time of their birth.

15. Those who profess to understand Astrology, maintain, that the heavens are one great volume, or book, wherein God has written the history of the world; and in which every man may read futurity, and the transactions of past times, &c.

16. This art is nothing more than fallacious or false conjectures, of *superstitious* or *knavish* men, where-with they wish to get a little money.

17. If this art were true, why so many errors in their *predictions*? Jacob and Esau were born at the same

time, under the same stars, and under the same planets, and their manners and inclinations were very different.

18. All those who were born at the same time with the king are not monarchs; and all those that went to battle and died together, were not born under the same positions of the heavens.

19. Those who profess this art are very cautious how they utter their *prognostications*; they do it in very obscure terms, in order to deceive, which terms may be applied to all things, times, and places, and thus *alure credulous* people to their ruin.

20. **ASTRONOMY.** Astronomy is that grand science which teaches us the knowledge of the celestial or heavenly bodies, their *magnitudes*, motions, and distances.

21. Astronomy, among all the sciences studied by man, may be esteemed the most excellent and most sublime; for there is no other knowledge, acquired by the light of nature, that teaches us truer or juster notions of the Supreme Being than Astronomy. 22. Nothing supplies us with more forcible and convincing arguments of the being of a God, than our contemplation of the heavenly bodies.

23. By astronomy we discover the wonderful harmony of nature, wherewith the frame and structure of all created beings are linked and knit together, to *constitute* the great machine of the universe.

24. No science *ravishes* the mind of man sooner into an admiration and *adoration* of his Maker; for who can contemplate so many immense bodies, endowed with heavenly light, so beautiful to the eye and amusing to the mind; or who can consider their mutual intercourses, regular motions, determined calculations, their revolutions and periods, all settled by a divine law with such admirable harmony, but must cry out with David, "The heavens declare the glory of God, and the firmament sheweth his handy work!" or with Cicero,* who was only guided by the light of reason,

* A great Roman Orator.

“ nothing is more evident, nothing more plain, when we look up to the heavens and contemplate the bodies there, than that there is a Deity of most excellent wisdom who governs them.”

25. It is by this science that we are clearly convinced of the existence, wisdom, power, goodness, *omniscience*, *omnipresence*, *omnipotence*, and *superintendency* of the Supreme Being, over, and in all his works !

26. It is to astronomy that we owe the regular disposition of our time ; that we learn the true measure of the year, and can give an account of actions according to the exact order in which they happened.

27. BIOGRAPHY. Biography is the history of the lives of eminent men, the reading of which is not only pleasing and entertaining, but is of the greatest use, for it gives light into human nature, and excites us to imitate the actions of the good, and to avoid those of the wicked.

28. BOTANY. Botany is that part of natural history which treats of plants, their several kinds, forms, virtues, and uses; and is a very delightful study.

29. CHEMISTRY. Chemistry is the art of separating several substances, found in mixed bodies, by means of fire; and composing new bodies by the mixture of different substances or ingredients.

30. The chief subject of Chemistry is to *analyze* natural bodies, reduce them to their first principles, and to discover their hidden virtues.

CHAPTER III.

Introduction to the Arts and Sciences.

CONTINUED.

- 31. E-laps'-ed, *pret.* passed away, gone.
Me'-mo-ra-ble, *s.* worthy to be remembered.
- 36. Par-ti'-ci-pate, *v.* to partake, to have a share in.
- 39. Fe-li'-ci-ty, *s.* happiness.
- 41. Po-li'-ti-cal, *a.* relating to politics or the science or art of government.
- 46. Py'-ra-mid, *s.* a solid, standing on a square basis and terminating at the top in a point.
- Cu'-bi-cal, *a.* solid; belonging to, or have the properties of a cube. A cube is a solid body consisting of six equal square sides.

31. **CHRONOLOGY.** Chronology is that art which teaches us the method of computing time and distinguishing its parts, so as to determine what period has *elapsed* since any *memorable* event.

32. The study of Chronology, Geography, and History, is one of the most natural delights of the human mind.

33. It is to the science of Chronology that we know how long it is since the creation of the world, and that Adam and Eve dwelt in Paradise, &c.; as it also enables us truly to state the beginning and end of the reigns of princes, the births and deaths of eminent persons, the revolutions of empires and kingdoms, &c.

without which history would be little better than a heap of confusion, destitute of light, order, or beauty.

34. History gives an account of all things that have happened, Chronology the time when, and Geography the place where.

35. COMMERCE. Commerce is the art of changing one commodity for another; that is, the buying of, or selling to, other nations, or by way of exchange, in order to profit by the same.

36. It is by trade or Commerce that we *participate* in the productions of all other countries.

37. Of all the countries, the English and the Dutch, have had for some time past the superiority in point of trade. As to England, the convenience and multitude of its ports, the goodness of its commodities, and the industry and ingenuity of its workmen, are not to be equalled in the world.

38. COSMOGRAPHY. Cosmography is a description of the universe, including the earth and infinite space. It naturally divides itself into two parts, geography and astronomy.

39. ETHICS or MORALS is the doctrine of manners, its object is the exercise of right reason in all our affairs and actions, and the end of which is to make us good and happy. 40. Whence it may be defined a right manner of thinking, in order to obtain human *felicity*; or a science whereby a man is directed to conduct his will and the actions thereof, so as to live well and happily.

41. GEOGRAPHY. Geography is that science which makes us acquainted with all the known places in the world, and its distribution into land and water. It also teaches us the limits and boundaries of countries, and their peculiarities, natural and *political*.

42. Cronology and Geography are properly called the eyes of History. And without a competent knowledge of Geography, neither Cronology, History, nor

Politics can be understood; nor is it possible to have any just ideas either of Navigation or Commerce: consequently then, in this country, it most particularly becomes an object of education, and should always precede the study of those sciences.

43. **GEOMETRY.** Geometry is that science which treats of lines, surfaces, and solids, and is the doctrine of extension and magnitude in general.

44. Hence a line, an angle, a circle, and in short, figures of every size and shape, come under the subject of Geometry.

45. What has length and breadth only is termed a superficies, such as the admeasurement of a board, table, field, or country, to determine its contents in feet, yards, acres, &c.

46. What has length, breadth, and thickness, is termed a solid; and of whatever size or figure it may be, whether a log of wood, a *pyramid*, or a globe, Geometry is able to ascertain its number of *cubical* inches, yards, or miles.

47. **GRAMMAR.** Grammar is the art of speaking and writing any language with correctness and propriety.

It is very necessary that every one should study the rules of grammar, particularly those of his own tongue; for to be ignorant of the rules of grammar, no one can express his ideas correctly, nor perfectly understand the ideas of others.

CHAPTER IV.

Introduction to the Arts and Sciences,

CONTINUED.

48. An-ti'-qui-ty, *s.* (pro. an-tik-e-ty), old times, those times or periods which have long preceded the present.
49. Mo-ra'-li-ty, *s.* the art of living well and happily.
Mo'-nar-chy, *s.* a kingdom governed by a single person.
56. Ma'-ni-fest, *v.* to make appear, to make public, to show plainly, to discover.
Ex-ter'-nal-ly, *ad.* outwardly.
Com-bin'-ed, *pret.* joined together.
In-ter'-nal-ly, *ad.* inwardly.
57. Pri'-mi-tive, *a.* first or original.
58. Su-per-na'-tu-ral-ly, *ad.* in a manner beyond or above the common course of nature.
64. Sub'-tle, *a.* (pro. sut-tle), deceitful.
74. Men'-tal, *a.* existing in, or belonging to, the mind.
Ra'-ti-on-al, *a.* agreeable to reason, judicious.
76. Gra'-vi-ty, *s.* the power or virtue by which bodies naturally tend to the centre. (Applied to the countenance or behaviour; seriousness, modesty).
83. Vi'-si-on, *s.* the act or faculty of seeing.
84. Mir'-ror, *s.* a looking-glass, or any thing which represents objects by reflection.
Prism, *s.* a mathematical glass used in experiments on light and colours.
89. In-ves'-ti-gate, *v.* to search out; to trace or find out by reason.
92. Fic-ti'-ti-ous, *a.* imaginary, opposed to real.
97. Jus'-tice, *s.* the virtue whereby we give every one their due, inflict punishment on those who deserve it, and acquit the innocent after a fair trial.
Be-ne'-vo-lence, *s.* kindness, a disposition to do good.
In'-dus-try, *s.* diligence, a constant application of the mind, or exercise of the body.
E-co'-no-my, *s.* the act of prudently managing affairs, good management.
98. Im'-age, *s.* a representation. A picture drawn in the fancy. (A false God).

48. HISTORY. History is that science which acquaints us with the transactions and characters of

mankind from the remotest *antiquity* to the present time, and gives us a knowledge of the most distant nations as well as that of our own.

49. It is of the greatest use to kings, princes, and persons of quality, because, being born to govern others, they ought to have a more perfect knowledge of Politics and *Morality*, of which History gives a great many examples.

50. The study of History is very useful to every one, for most people, whether in trade or civil life, are concerned to know the origin of nations, the beginning of monarchies, their revolutions and duration, and the manners and customs of every people; for it is to History that we must look for the rise and decay of states, the method that led to their glory, and the miscarriages that brought them to their ruin.

51. History is divided into ANCIENT and MODERN, SACRED and PROFANE.

52. Ancient History relates to ages long past, generally, from the creation of the world to the birth of our Saviour; and the modern from the birth of our Saviour to the present time.

53. Sacred History is that contained in the Scriptures; and which was written by holy men inspired by God, to teach mankind that he sustains and governs all things, and deals out blessings to all people that love, fear, and obey him; and brings judgement and destruction on those who disobey his commands.

54. Profane History is that which was composed by persons who wrote what they had either seen, heard, or read, concerning the rise or fall of nations, and the acts of men famous for their virtue, or infamous for their crimes.

55. LANGUAGES. Language is the art of communicating our thoughts from one to another, either in speaking or writing.

56. To speak is to *manifest externally*, by certain signs which men have agreed upon, the ideas or thoughts that are *combined internally* in the mind.

Those signs (being sounds) are given to us by nature, which are mechanically produced by the organs of speech.

58. It is generally supposed that the Hebrew* was the *primitive* language, formed by God himself, and *supernaturally* communicated to the first man, Adam. The only remains of that tongue is the Old Testament.

59. Language or speech is represented by, or formed from, the characters or letters of the alphabet, which are sufficient for all the languages that ever did or ever will exist. This being a curious enquiry, it is well worth the attention of the studious.

60. The characters or letters of the alphabet were first invented by Memnon, King of Æthiopia,† about 1822 years before Christ, whence they were carried into Phenicia,‡ and there formed into a written language by Cadmus, who, in the year 1493, before Christ, took the Phenician alphabet into Greece,§ where he founded the city of Thebes, whence sprung the Greek language.

61. The Romans and Latinists|| took their alphabet from the Greeks, but put them into another shape; and we fashioned our's after the model of the Roman characters: but the alphabet called the Old English, was formed from the Saxon,¶ which is more like the Phenician.

62. The art of writing was first invented by Cadmus, King of Thebes, whose alphabet consisted of sixteen letters, to which Palamédes** added four, and Simónides†† the same number.

* The writings of the old Testament, and are the only writings left of that language.

† A large country of Africa, now called Abyssinia.

‡ A province of Syria in Asiatic Turkey, being the country in which was situated the Holy Land, &c. It is much celebrated for the invention of letters and navigation.

§ Part of European Turkey.

|| The language of the Romans was called *Latin*, from Rome being the capital or metropolis of the whole kingdom, and standing or situate in the province of *Latium*.

¶ The Saxons were a people of Saxony in the North of Germany.

** A celebrated Grecian.

†† A famous Grecian.

63. The following verses made in French by M. Brebeuf, who composed it in praise of writing, are worth committing to memory :

This noble art from CADMUS took its rise,
Of painting words, and speaking to the eyes.
He first in wond'rous fetters, bound
The airy voice, and stopt the flying sound ;
The various figures, by his pencil wrought,
Give colour and a body to the thought.

64. The Hebrews, struck with admiration thereof, called it Dikduk, that is, *subtle* invention.

65. The Americans, when they first saw a person read from a book, believed that the paper spoke. The following anecdote is apropos to it.

66. An Indian slave, who being sent by his master with a basket of figs and a letter, did by the way eat up part of the fruit, conveying the remainder to the person to whom he was directed, who having read the letter, and not finding the quantity of figs their mentioned, accused the slave of eating them, telling him what the letter said against him.

67. But the Indian confidently denied the fact, cursing the paper as a lying witness.

68. After this, he was sent again on the same commission, and with a letter expressing the number of figs to be delivered. But he again devoured part of them by the way ; and in order to prevent accusation, he first hid the letter under a great stone, assuring himself, that if it did not see him eat the figs, it could never tell of him. 69. But being now more strongly accused than before, he confessed the fault, and held in admiration the divinity of the paper.

70. LOGIC. Logic is the art of reasoning justly, it teaches us how to distinguish between truth and error ; and yet farther, between truth and only the appearance of it. This science includes the judgement, will, memory, and knowledge, and indeed comprehends all the sensations and operations of the human mind.

71. **MATHEMATICS.** Mathematics is the science of all kinds of quantity whatever, that can be numbered or measured.

72. That part which treats of numbering, is called Arithmetic; and that which concerns measuring, or figured extension, Geometry.

73. All the arts and sciences have a connection with Mathematics. Architecture can never be understood without it: Geography, Astronomy, Pneumatics,* Hydrostatics, &c. are founded on this science.

74. The study of Mathematics is most desirable, independent of its practical utility in the arts of life. It gives exercise to invention, tends to the enlargement of the *mental* powers, assists reason in her operations, and is the best introduction to *rational* knowledge.

75. **MECHANICS,** is a mathematical science, which teaches the nature and laws of motion, the action and force of moving bodies, and the construction of machines and engines.

76. Mechanics shew the motion of bodies arising from *gravity*, and also the application of the mechanic powers. The mechanic powers are---the Lever, Wheel and Axle,† Pully, Inclined Plane,‡ Wedge, and Screw.

77. These powers are simple instruments; that enable men to raise heavy weights, move heavy bodies, and overcome resistances, which they could not do with their natural strength alone.

78. **MEDICINE.** Medicine is that art which consists in the knowledge of diseases to which the human body is subject, and in applying proper remedies to remove or relieve them.

* Pro. Nu-mat'-iks.

† A piece of wood, &c. which passes through the centre of a wheel, on which it turns.

‡ Is any sort of plane that makes an oblique angle with the horizon, as that of a ladder when placed or inclined against a wall.

79. MUSIC. Music is the practice of harmony, arising from a combination of melodious sounds; being one of the seven or liberal sciences.

80. NAVIGATION. Navigation is the art of conducting a ship upon the water; which is done by the help of sea charts, the mariner's compass, winds, sails, &c. and by observing the sun, moon, and stars.

81. The first vessel that ever went upon the sea, of which we have any account, was Noah's ark, Genesis chap vi, verse 14. 82. And it is very likely, the observation of this, by the children of Noah, gave cause to the building of vessels, and also to the art of navigation.

83. OPTICS. Optics is the science of *vision*, which treats of sight in general; and shews why objects appear greater or smaller, more distinct or more confused, nearer or more remote.

84. The instruments commonly used in this science are, the *mirror*, *prism*, microscope, telescope, &c.

85. PAINTING. Painting is the art of representing natural bodies, and even giving them the appearance of life, by the draught of lines, and the different degrees of colours.

86. Painting is one of the fine arts. A good painter must possess an original genius.

87. PHARMACY. Pharmacy is the art of choosing, preparing, and mixing medicines. It is the business or employment of an apothecary.

88. PHILOSOPHY. Philosophy is the knowledge of nature and morality, founded on reason and experience. It divides itself into natural and moral.

89. Natural Philosophy *investigates* the causes and effects of the wonders of nature, and the actions of bodies on each other.

90. Moral Philosophy is that science which teaches men their duty and the reasons of it.

91. **PHYSIOGNOMY.** Physiognomy is that art which pretends to know the humours or dispositions of a person from his external form.

92. **POETRY.** Poetry is a speaking picture, representing in verse, real or *fictitious* events, by a succession of harmonious sounds, generally delivered in measured numbers.

93. Most people are very fond of poetry, and the greatest geniuses have always given their minds up to it; but notwithstanding that, it is the most unprofitable art of any, and ought not to be studied only by way of amusement, for those who apply closely to it, render themselves incapable of studying things more useful.

94. **POLITICS** is the art of governing and regulating the affairs of a state or kingdom, for the maintenance of the public safety, order, and tranquillity.

95. **PRINTING** is the art of taking impressions from characters or figures moveable or immoveable, on paper, linen, silk, &c. There are three kinds of printing; the one from moveable letters for books; the other from copper-plates for pictures, &c.; and the last from blocks, in which the representation of birds, flowers, &c. are cut, for calicoes, linens, &c. the first called letter-press printing; the second, copper-plate printing; and the last calico printing.

96. **RELIGION.** Religion is the worship offered to God in the manner we conceive to be the most agreeable to his will, in order to procure his blessing and avoid his displeasure.

97. It is by religion that society is held together in mutual confidence, love, and peace; and by which the mind of man is formed to *justice, benevolence, industry, and economy.*

98. **SCULPTURE.** Sculpture is the art of carving in wood, stone, or marble, and forming therein the *images* of various figures.

99. **SURGERY.** Surgery is the art of healing, which consists in curing wounds by suitable applications.

100. **TACTICS** is the art of war. It is divided into military and naval. Military Tactics is the art of disposing land forces so as to arrange them in the field of battle, and performing their military motions; and naval tactics the arrangement of a fleet for an engagement on the sea.

101. **THEOLOGY**, (or Divinity). Theology is that grand and sublime science which instructs us in the knowledge of God and divine things. Theology may be distinguished into natural and revealed.

102. Natural Theology comprehends the knowledge we have of God from his works, by the light of reason alone; and revealed, which contains what we are taught concerning God in Revelation or the Holy Scriptures.

103. Revealed religion shows us what we are to believe of God, and the manner wherein he would be served.

104. **WRITING.** Writing is the art of putting our ideas on paper, in order to communicate to some distant person our thoughts.

105. Of all the arts this is the most useful. It is the soul of trade, a representation of what is past, the rule of what is to come, and the conveyer of our thoughts in general.

106. In short, it is the key of all the arts and sciences, since nothing can be done without it.

107. The art of writing was invented by Cadmus, King of Thebes, in Greece.

PART VII.

INTRODUCTION TO GEOGRAPHY.

CHAPTER I.

Introduction to Geography.

Ge-og'-ra-phy, *s.* a description of the earth.

Su-preme', *a.* highest in dignity, authority, or excellence.

6. Im-mense', *a.* unbounded, not to be comprehended.

Plane, *s.* a level surface. (An instrument used in smoothing boards).

As-tron'-o-my, *s.* the science which teaches the knowledge of the heavenly bodies.

7. Glo'-bu-lar, *a.* round or spherical.

Gra'-vi-ty, *s.* the power or virtue by which bodies naturally tend to the centre. (Applied to the countenance or behaviour, seriousness, solemnity, &c.

Na-vi-ga'-ti-on, *s.* the art of conducting any vessel by water from one place to another, the most commodious way.

Com'-merce, *s.* trade, the exchange of commodities.

Com-mo'-di-ties, *s. pl.* Goods. Merchandize.

1. You are to know that there is a *Supreme* Being, called God, who made all things both in heaven and earth, and who is every where present, and yet we cannot see him.

2. His eyes are upon the ways of all, beholding the evil and the good. All things are naked and open to him, even the very thoughts of our hearts.

3. When we do good, he sees and approves of us: and, when we do evil, he looks on us with anger.

4. The world in which we live, once was not, but at the beginning of time, God created the heavens and the earth, Gen. c. i. v 1. that is, he then made the earth and all things. The Almighty power might have done this in a moment; but he thought fit to do it in six days.

5. The world here mentioned is called the earth; it is a large globe. The world sometimes signifies the heavens and the earth together, but it would be better to call them (together) by the name Universe, which would not confound the one for the other.

6. The earth was long considered as an *immense plane*, spreading out on all sides to an infinite distance; and those who are ignorant of Geography and *Astronomy* still hold the same opinion.

7. But those who are acquainted with these sciences are now certain, that the earth is not an extended plane; but that it is a *globular* body, suspended in the open air, by the force of *gravity*, and covered on all sides with inhabitants, who by means of *navigation* and *commerce*, can correspond with each other, and transport their *commodities* to the most distant nations.

8. In different ages of the world there have been a great many different nations or people in its several parts; for those people who at one time possessed a country have been driven from it by nations more powerful than themselves, as it has pleased God, the Supreme Governor of all things, that one should rise, and another fall.

9. In learning the figure of the globe, the situation and boundaries of the four quarters of the world, and that of particular kingdoms and countries, you have nothing difficult to encounter, for it is only an exercise for the eyes and memory, and any one may learn and retain them with pleasure.

10. The science of geography is a description of the earth, which is naturally composed of land and water, and therefore called the *terraqeous globe*, from the Latin words, *terra*, land, and *aqua*, water; each of these elements are subdivided into various parts, and are called by different names, which are explained in the following chapter.

CHAPTER II.

The Divisions of the Earth.

4. Great Britain, the title given to England and Scotland, since the union of the two kingdoms.

Ice'-land, *s.* a large island to the north of Europe, about 400 miles in length, and 150 in breadth. In the summer, for two months together, the sun never sets; and in the winter, on the contrary, it never rises for the same space.

7. Cape of Good Hope, the southernmost point of Africa.

Cape Horn, the southernmost point of America.

9. At-lan'-tic, *s.* that part of the ocean which lies between Africa and America.

In'-di-an, *a.* (*ocean* understood), that part of the ocean lying between Africa, New Holland, and Indostan.

1. The surface of the earth is divided into land and water.

2. THE land consists of continents, islands, peninsulas, isthmuses, promontories or capes, and coasts; the water of oceans, seas, gulfs, straits, and rivers.

3. A *Continent* is a large tract of land containing several countries or kingdoms, not separated by the ocean, as Europe, Asia, Africa, &c.

4. An *Island* is a smaller portion of land, surrounded by water, such as *Great Britain*, *Ireland*, *Iceland*, and *Jamaica*.

4. A *Peninsula* is a tract of land almost surrounded by water, such as North America to South, and South America to North, being joined by the isthmus of Darien.

5. An *Isthmus* is a narrow part of land which joins a peninsula to a continent, or two continents together; as the isthmus of Darien or Panama above mentioned.

7. A *Cape* or *Promontory* is a point of land running far into the sea; as the *Cape of Good Hope* and *Cape Horn*.

8. A coast or shore, is that part of a country which borders on the sea.

9. An ocean is a vast collection of water not separated by land; of which there are four, viz. the Pacific, the *Atlantic*, the *Indian*, and the Northern oceans.

10. A sea is a smaller collection of water communicating with the ocean, as the Mediterranean sea,* the Black sea,† and the White sea.‡

11. A Gulf or Bay is a part of the sea running up into the land; as the Gulf of Mexico,§ the Gulf of Guinea,|| and the Bay of Biscay.¶

If it be very small, it is a creek, a haven, station, or road for ships.

12. A strait is a narrow part of the sea, forming a passage from one sea to another; as the strait of Gibraltar, the strait of Magellan,** and the strait of Dover.

* Situated between Europe and Africa.

† Formally called the Euxine Sea, situate between Europe and Asia, entirely surrounded by the Turkish dominions.

‡ On the North of Russia.

§ Running in between the Americas.

|| Contiguous to Africa.

¶ Running into France.

** The narrow neck of water which divides Terra del Fuego from Patagonia, in South America.

A strait is sometimes called a sound, as the strait into the Baltic.

13. A lake is a large collection of water, entirely surrounded by land; as the lake of Geneva in Switzerland.

14. A river is a body of water, rising in the land, and afterwards running into the sea, as the Thames.

15. A cataract is a high fall of water in a large river, which may be heard at the distance of several miles.

CHAPTER III.

A description of the most conspicuous parts of the known world, of its general division into Empires, Kingdoms, States, &c. and of the manners and characters of its inhabitants; also a general estimate of the population of each country.

Of Europe.

3. Com-mo'-di-ous, *a.* spacious and well contrived.
- Po'-pu-lous, *a.* abounding in people, well inhabited.
7. Ro-bust', *a.* strong.
- Con-sti-tu'-ti-on, *s.* the habit, state, or condition of a man's body, as to health or sickness. When a person is weak or sickly, he is said to be of a weak or bad constitution. (In law, the settled or fundamental laws, orders, or decrees of a state, or a society.
- Sus-tain', *v.* to bear, to support, to endure.
9. Po'-lish-ed, *a.* signifying elegant and good behaviour. (Made smooth, by rubbing, so as to shine).
- Lux-u'-ri-ous, *a.* indulging in high food or liquors. Enslaved to, or softened by, pleasure.
12. Com-plex'-i-on, *s.* the colour of the outward parts of the body, particularly that of the countenance or face.
14. Cli'-mate, *s.* region, relating to the weather as it is hot or cold, caused by the influence of the sun.
16. Af'-fa-ble, *a.* easily to be spoken to, civil, condescending.
18. Be-ne'-vo-lent, *a.* kind.
19. Fer'-tile, *a.* fruitful, producing a great quantity.

1. The land is divided into four parts, sometimes called quarters, *Europe, Asia, Africa, and America.*

2. Europe is by far the least of the four divisions of the world, but it is inhabited by the most active and intelligent race of people, being the centre of politeness, manners, laws, sciences, arts, and commerce.

3. It has more cities, towns, and villages; and the buildings are more strong, elegant and *commodious*, than those of the other quarters. It is much more *populous*, and better cultivated. The inhabitants are all whites.

4. The principal states of the continent of Europe, are Lapland, Norway, Sweden,* Russia, Denmark, Prussia, Holland or Batavia, Germany, Austria, Poland, Hungary, Turkey, France, Switzerland, Italy, Portugal, Spain, and the United Kingdom of Great Britain† and Ireland.

5. LAPLAND is a very barren country and extremely cold. Its forests are covered chiefly with fir, and its pastures are full of rein-deer.

Lapland has no cities, but contains 60 thousand inhabitants. The Laplanders are very small; and their manners pastoral or shepherd-like.

6. NORWAY is also a very cold, and barren country, subject to Denmark. It is the most mountainous country in the world.

Its population is about 850 thousand, and its chief city is Christiana.

The Norwegians are industrious, excellent sailors, and good soldiers.

7. SWEDEN is a very large country, excessive cold in the winter, and the heat almost insupportable in the summer. The inhabitants are of a *robust constitution*, and able to *sustain* the hardest labour.

* These three last mentioned countries were anciently called *Scandinavia*.

† England and Scotland.

8. There is no country where the women do so much work; for they help till the ground, thrash the corn, and row the boats on the sea.

9. The manners of the Swedes are *polished* and warlike; brave, active, friendly to science, and *luxurious*.

10. RUSSIA, long called *Muscovy*, is the largest country in Europe, and including the part in Asia, is the largest empire in the world.

11. The population of Russia is about 41 millions, 36 in Europe and 5 in Asia. Its capital is St. Petersburg. 12. The inhabitants, in general, are robust, well-shaped, and of pretty good *complexions*; they are great eaters, and very fond of brandy. 13. They were formerly the most ignorant, brutish, and even the most savage people in the world, but they are now making a very rapid progress in every social and elegant improvement, and refinement.

The Russians are robust, good soldiers, and inclined to commerce.

14. DENMARK is a very small country, in general flat, and the soil a barren sand. The *climate* is very cold and severe.

15. Its population is about 3 millions two hundred thousand. Its capital is Copenhagen.

16. The manners of the Danes are simple and mild; yet they are *affable*, brave, strong-minded, and good sailors.

17. The island of Iceland belongs to Denmark, which is very large, but extremely barren, containing only about 50 thousand inhabitants. Its capital is Skalholf.

18. It produces very little corn and wood, and gardens are very rare. The Icelanders are honest, *benevolent*, and hospitable.

CHAPTER IV.

Europe continued.

22. Dam, *s.* a bank or any other obstruction to confine water. (The mother, applied most commonly to beasts).
 Dike, *s.* a channel made to receive water, or a mound or bank to hinder inundation, or keep it from overflowing.
24. Po-pu-la'-ti-on, *s.* the state of a country, with respect to the number of inhabitants.
29. In-ur'-ed, *part.* accustomed, habituated.
33. Vin-dic'-tive, *a.* given to revenge.
34. Con-cert'-ed, *pret.* settled in private by mutual communication.
 Ab'-di-cate, *v.* to give up a right, to resign.
36. Fas-tid'-i-ous, *a.* disdainful, scornful.
37. Hos-pi'-ta-ble, *a.* kind to strangers.
44. Gal'-lant, *a.* here it has two meanings, one applied to dress, and the other to the mind, as gay, showy; brave, bold. (When this word is used substantively, the accent is on the last syllable, signifying a person of a gay and sprightly turn, or one who courts a woman in order to make her his wife).
 Cou-ra'-ge-ous, *a.* brave, bold, daring.
 Light, *a.* trifling. (Bright; not heavy).
 Ex-hi-bi'-ti-on, *s.* a display of any thing.
46. Fi-de'-li-ty, *s.* honesty in dealing, firmness in loyalty.
52. Ar'-ti-fi-ces, *s. pl.* indirect methods of attaining one's end by pretence, stratagem, or fraud.
56. Aus-tere', *a.* severe, rigid.
60. Po'-li-tic, *a.* artful, cunning, relating to politics.
 Pro'-bi-ty, *s.* approved honesty, sincerity, or veracity.
67. Ir'-ri-ta-ble, *a.* easily provoked, or soon angry; fretful.

19. PRUSSIA is a very fine and *fertile* country, producing a great deal of flax, hemp, and corn.

20. The inhabitants are of a strong constitution, laborious, and good soldiers.

21. Before the late war with France, Prussia contained about 8 millions of inhabitants, but since that, her number is greatly diminished, having lost many of her subjects in that contest, also part of her

territories, which are ceded to France. Its capital is Berlin.

22. HOLLAND OR BATAVIA is a very small country, but more populous than any other country in the world of so small an extent.

The land is almost everywhere lower than the sea, being kept out by *dams* and *dikes*.

23. The inhabitants are generally called Dutch. They surpass all the nations in the world in trade, except the English.

24. Its *population* is about 2 millions of inhabitants. Amsterdam is the capital city.

25. GERMANY is a very large country, situated in the middle of Europe, very remarkable for its being divided into a great number of independent states.

26. The air is temperate and wholesome, but more inclinable to cold than heat.

27. The soil is very fertile for corn and pastures, and in some places, especially along the Rhine, it produces large quantities of wine, known by the name of Rhenish.

28. Its population is upwards of 25 millions.

The chief city is Dresden.

29. The manners of the people are, in general, open, free, good soldiers, *inured* to labour, quick in the sciences, but haughty; dexterous in manufactures, and fruitful in inventions.

30. AUSTRIA. The territories or states of the House of Austria* are very considerable, containing a population of 25 millions of inhabitants. Its chief city is Vienna.

* Austria is not to be found on the maps, only the circle of Austria, whence the name is derived; the different states subject to the House of Austria are to be found by their antiquated names, as Bohemia, Moravia, Hungary, &c. The circle of Austria contains about three millions of inhabitants.

31. The general character of the Austrians is, that they are sensible, polite, versed in art and science, and warlike.

32. HUNGARY is a very large kingdom, subject to the House of Austria; containing a population of 8 millions. Its chief city is Buda.

33. The inhabitants are well made, brave, hardy, and military, but haughty, proud, and *vindictive*.

34. POLAND was formerly a very large kingdom, and stood very conspicuous in the eyes of the world, but having been divided for several years by *civil* war, it was at last reduced to such a state of weakness, that Austria, Russia, and Prussia, *concerted* a plan of dividing it between them, which they did, after having forced the king to *abdicate* his crown.

35. Poland contains 9 millions of inhabitants.

Its chief city is Warsaw.

36. The manners of the Poles are *fastidious* among the nobles, and simple among the people.

37. They are well made, brave, *hospitable*, and honest; but are said to be great eaters and drinkers.

38. TURKEY is a very large empire, having a part in Europe, Asia, and Africa.

39. The population in Europe is about 8 millions, in Asia 10, and in Africa* 2 millions 5 hundred thousand, making in the whole 20 millions five hundred thousand.

40. The Turks are a strong and well made people, but dislike labour, and derive no advantage from the fine soil they inhabit.

41. They care nothing for science, and are very ignorant, but they are hospitable, charitable and trust-worthy in trade.

42. FRANCE is a very large and populous country; containing about 32 millions of inhabitants; 780 Cities, and 48,000 Towns and villages.

* The country here alluded to, is Egypt:

43. The air is pure and wholesome; and the soil which is agreeably diversified, produce all the necessities of life, and, among its luxuries, some of the most excellent wines.

44. The French are a polished people, *gallant* and *courageous*, but *light*, inconstant, and excessively vain.

They are very fond of the arts and sciences, and of games and *exhibitions*.

45. SWITZERLAND is a very mountainous country, now under the control of France. It contains about 2 millions of inhabitants.

46. The manners of the Swiss are simple, mild, hospitable, and distinguished for their *fidelity*.

47. The men are very strong and robust, generally chosen by several nations for their military service.

48. The women are thought handsome, have many good qualities, and are in general very industrious.

49. ITALY is the most celebrated country in Europe, having been formerly the seat of the Roman empire, and also the seat of the Pope.*

50. It is so fine and fruitful a country, that it is commonly called the garden of Europe.

51. The air is, in general, temperate and wholesome. The soil very fertile, and produces wheat, rice, wine, oil, oranges, citrons, pomegranates, &c. and all sorts of fruits, flowers, honey, and silk; also sugar and cotton.

52. The Italians are very polite, sensible, and fond of the arts. They excel in sculpture, painting, poetry, and music; but then, they are luxurious, addicted to the most criminal pleasures, revengeful, and use all sorts of *artifices* to destroy their enemies.

* The present state of affairs in Italy, &c. is so very confused, that it is impossible to specify any changes that promise to be permanent.

53. Its population is supposed to be from 18 to 20 millions.

54. PORTUGAL is rather a small country, containing about 4 millions of inhabitants. Its capital is Lisbon.

55. Though the climate of Spain and Portugal is the same, that is, under the same parallel of latitude,* yet the air of the latter is much more temperate than that of the former, an account of its bordering on the sea.

56. The Portuguese are in general grave, *austere*, and superstitious: but sensible, and well informed in arts, sciences, and trade.

57. SPAIN is a large country, about the size of France. Its population is about 11 millions. Madrid is the capital city.

58. In Spain, lemons, oranges, almonds, &c. grow naturally, the same as apples or pears grow in England.

59. The air of Spain is generally very hot, which frequently obliges the inhabitants to lie down after dinner, and sit up late at night.

60. The Spaniards are very proud and haughty; grave, serious, and *politic*, and faithful to their king, of which, the present patriotic struggle with France gives us a noble specimen. They are celebrated for their sobriety and *probity*, but their idleness makes them a miserable people, yet live in one of the finest countries upon the earth.

61. ENGLAND is so called from the Angles, who settled in these parts in the year 449. It is sometimes called GREAT BRITAIN, then it includes Scotland, which is not separated from England by the sea, the only separation of water is the rivers Tweed and Esch.

* The same distance from the Equator, meaning that the sun shines as direct over Portugal, as it does over Spain.

62. The population of England, including the principality of Wales, is upwards of 9 millions.

The population of Scotland is about 2 millions.

63. Ireland is separated from England by the Irish sea. Its population is four millions.

64. The general character of the English is, that they are serious, enterprising, blunt, haughty, and not communicative; that they excel in the mechanic arts,* are fond of knowledge, and love their country.

65. They are much inclined to commerce, are the best sailors and soldiers in the world, and very partial to liquors.

66. The Scotch have a sound judgement, are quick and penetrating, affable and hospitable, good soldiers and sailors.

67. The Irish are lively and hospitable, good soldiers and sailors, and very brave; but *irritable*, addicted to liquor, and superstition.

69 *Flattery*

CHAPTER V.

Asia.

1. Ce'-le-bra-ted, *pret.* made famous.

Cre-a'-ted, *pret.* made.

2. Fer-ti'-li-ty, *s.* the quality of producing plenty.

3. Sul'-try, *a.* hot and close; hot without any current of wind, suffocating with heat.

5. Con'-fines, *s. pl.* limits, bounds, the utmost edge or verge of any thing or place.

1. Asia is *celebrated* as having been the scene of the most important transactions: for here it was our

* Those which require the labour of the body and hands.

first parents were *created*: it also became the nursery of the world after the deluge; here it was the first empires and kingdoms were founded; the confusion of tongues;* the scene in which Jesus Christ exerted himself to reform and save the human race; and also here churches were gathered in the christian name, but however has long been banished from it.

2. Asia is remarkable for the serenity of its air, and the richness and *fertility* of its soil, which produce the most delicious fruits, fragrant shrubs, spices, valuable drugs, gums, &c.

3. It is of very large extent, stretching itself into all climates, from the frozen wilds of Siberia, where the hardy inhabitants are clothed in furs, and drawn in sledges, by dogs, over immeasurable tracts of snow, and the roving Tartar on his fleet and active steed, scour along the mild deserts, to the *sultry* regions of India and Siam, where, riding in state upon the lofty Elephants, the people shelter themselves from the scorching sun by the spreading umbrella.

4. The Tartars like their ancestors, (the Scythians), are celebrated for being a hardy race of people, who live in tents and lead a roving life.

* This happened 2247 years before the birth of our Saviour. Until this period, there had been but one common language, which formed a bond of union that prevented a separation of mankind into distinct nations. Here it is to be observed, that the language prior to this and those spoken after, (caused by the arrogance of Noah's posterity in building the tower of Babel) until the written language was formed by Cadmus,* King of Thebes, in Greece, were *oral*, that is, delivered by the mouth only, and not written. But most certainly, they had their signs or symbols, to express their various ideas to each other, and to give names to the different objects around them; but, be that as it may, it is of little consequence to know this precisely, since the scriptures are silent on this head; and after all that can be said, it is still conjecture.

* The letters were first invented by Memnon, King of Æthiopia, but put into a written language by the above.

5. They are to be seen in bodies of some thousands together, with their families, their cattle, and all they possess; they wander about in the temperate parts and vast solitudes of the Asiatic continent, from the *confines* of Europe to the Great Pacific Ocean.

6. On meeting with a fertile and pleasant situation; they pitch their tents, and continue in the place till the grass is consumed, when they again set forward in search of another inviting spot.

CHAPTER VI.

Asia continued.

- 2. Wrecks, *s. pl.* ruins, remains in a ruinous state.
- 5. As-sert', *v.* to affirm a thing as true. (To claim a thing as one's due; to defend both by words and actions).
Ga-zette', *s.* a paper of news, containing mostly foreign articles, and published by authority.
Of-fi'-ci-al, *a.* conducive towards performing or forwarding any public charge or any important circumstance of good authority.
- 3. Mag-ni'-fi-cent, *a.* grand in appearance; striking the eye with an appearance of richness, pomp, or splendor.
Punc-til'-ious, *a.* (pro. punk-til'-yus), nice, exact, too nice in trivial parts of breeding.
Li-ti'-gious, *a.* (pro. li-tid'-jus), quarrelsome, disputable, fond of law suits.
Pre'-ju-di-ced, *part.* filled with foolish notions that they are better than other people, whereby they injure themselves in the eyes of the world.
- 12. Ef-fem'-in-ate, *a.* void of the qualities which distinguish and adorn the male sex, acting or behaving like a woman.
- 20. Ac-cess', *s.* admittance, approach.

1. Asia comprehends China, Persia, Arabia, India, part of Turkey, part of Russia, great Tar-

tary, the Birman Empire, Siam, and the island of Japan, with others of less note.

2. **TURKEY** is covered with *wrecks* of ancient splendor, which was once very rich and fertile, containing many flourishing kingdoms, and a great number of celebrated cities; but now quite barren, the people miserable, and cities few.

3. Turkey in Asia contains four great provinces: viz. **NATOLIA**, **TERCOMANIA**, **DIARBECK**, and **SYRIA**. In the last mentioned province was situated Palestine or the Holy Land, Canaan, Judea, Phenicia; Jerusalem, the celebrated city; and Bethlem, rendered so illustrious by the birth of our Saviour.

4. For a fuller description of Turkey, see Europe.

5. **CHINA** is one of the most polished nations of Asia, which is very large and populous. Some writers *assert* the population of China to be the enormous number of 333 millions; but according to a *Pekin gazette*, recently copied into the Paris *official* papers, it has but 59 millions, which is by far more probable.

6. In China is a celebrated wall, now upwards of two thousand years since it was built. It was made to divide China from Tartary, in order to keep the Tartars from plundering their country.

7. This wall is one thousand two hundred miles long, twenty-five feet high, and eighteen thick.

8. The Chinese are said to be mild, industrious, polished, sensible, and *magnificent*; but *punctilious*, *litigious*, and much *prejudiced* in favor of their own nation.

9. The capital and remarkable cities are **PEKIN**, and **NANKIN**, the former containing three millions of inhabitants, and the latter the largest city in circumference, in the world, being thirty-six miles round.

10. PERSIA is a very large kingdom, about half as large again as Spain, containing about ten millions of inhabitants. Its chief city is Ispahan.

11. It is said, that no country in the world bears a more different character than this, being extremely mountainous, barren, and cold, in the northern parts; in the middle, very wild and sandy, but enjoying a temperate air; and in the south, level and extremely fertile, though for several months it is scorching hot.

12. The Persians are said to be very luxurious and *effeminate*; well shaped, robust, neat, sensible, affable, jealous, and revengeful.

13. ARABIA is a large country, something larger than Spain, situated east of the Red Sea, and south of Turkey. It contains about ten millions of inhabitants. The chief city is Mecca.

14. Arabians generally live under tents in the open air; the greater part are wandering tribes, like the Tartars, committing depredations and robberies wherever they can.

15. The Arabian horses are said to be the best in the world.

16. INDIA is a very large country, receiving its name from the river Indus. It is divided into two great portions, the peninsula of India on this side the Ganges, and the peninsula beyond the Ganges: including Hindostan, the Birman Empire, &c. It is sometimes called Indies.

17. The population of the Indies is supposed to be one hundred millions.

Hindostan contains sixty millions in population.

The Birman Empire seventeen millions.

Siam about five millions.

18. The Indians are said to be extremely mild, and by no means adapted to hard labour or war.

19. GREAT TARTARY is a large extent of country, situated on the north of India and China. It is

called Great Tartary in distinction from the Lesser, which is in Europe. The Tartars, for the most part, are wanderers. See chap. v. page 152.

20. JAPAN is a very large country on the east of Asia, with the title of an empire; composed of a great number of islands, difficult of *access*; the principal of which are NIPHON and SAIKOKF or TONSA.

21. It is said to be the richest country in the world for gold, and the air and water very good. In fact, it is accounted one of the best countries in Asia.

22. The inhabitants are naturally ingenious and possess a good memory; but their manners are exactly opposite to ours.

23. Our common drinks are cold, their's hot; we uncover the head out of respect, and they the feet; we are fond of white teeth, and they of black; we get on horseback on the left side, and they on the right; and they have a language so peculiar that it is not to be understood by any other nation.

24. The only Europeans that trade with Japan are the Dutch.

25. The Japanese have neither tables, beds, nor chairs; but they sit and lie on carpets and mats, in the manner of the Turks.

26. Its population is about thirty millions. Jeddo the capital.

CHAPTER VII.

Africa.

2. Tor'-rid, *a.* burning hot, scorched.
Zone, *s.* (in geo. and astronomy), a division of the earth with respect to the different degrees of heat found in the different parts. It is called torrid from its being so scorched by the sun. There are five zones: one torrid, two temperate, and two frigid.
5. Ad-ja'-cent, *a.* lying near, or bordering upon.
6. Coarse, *a.* rude, uncivil, indelicate, ill-bred. Unpolished, and not elegant, applied to language. Mean, rough, not fine, and of no value.
- Fe-ro'-ci-ous, *a.* wild, untamed, savage.

1. AFRICA is one of the four principal parts of the world, bounded on all sides by the sea, except a space of about ninety miles, which is called the Isthmus of Suez.

2. The greatest part of this country lies under the *Torrid Zone*, which renders the heat almost insupportable in many places. However, the coasts in general are very fruitful, the fruits excellent, and the plants extraordinary.

3. In Africa there are several very large desarts, which are almost without water, and whose sands are so loose, that, by means of a strong wind, they will sometimes bury whole caravans at a time.

4. Its productions are, gold, fruit, gum, &c. camels, elephants, zebras, antelopes, monkeys, lions, monstrous serpents, and all sorts of wild beasts.

5. The two largest rivers in Africa are, the NILE and the NIGER, which annually overflow their banks and fertilize the *adjacent* country.

6. The manners of the Africans, in general, are *coarse* and *ferocious*; very ignorant, cowardly, idle, and thievish.

7. The most considerable mountains in Africa are, the Mountains of the Moon, in *Abyssinia*; and *Atlas*, which gives name to the Atlantic Ocean.

8. The principal States of Africa are the following: Morocco, Algiers, Tunis, Tripoli, Egypt, Nubia, Abyssinia, Loango, Congo, Angola, and Caffraria.

9. Morocco, Morocco the capital, contains two millions in population.

10. Algiers, Algiers the metropolis, two hundred and fifty thousand.

11. Tunis, Tunis the capital, two hundred and fifty thousand.

12. Tripoli, Tripoli the capital, contains about five hundred thousand in population.

13. Egypt, Grand Cairo the capital, two millions five hundred thousand.

14. Guinea, Benin the capital, population unknown.

15. Nubia,* Nubia the capital, population unknown.

16. Abyssinia, Gondar the capital, about two millions in population.

17. Loango, Loango the capital, population unknown.

18. Congo, St. Salvador the capital, population unknown.

19. Angola, Loanda the capital, population unknown.

20. Caffraria, Cape Town the capital, population unknown.

* This country was the ancient *Æthiopia*.

CHAPTER VIII.

America.

1. THIS great Western Continent is frequently called the New World. It was totally unknown to the ancients, or the people of the Old World, till it was discovered by COLUMBUS* in the year 1492.

2. Some parts of America have two summers and two winters. America enjoys all the climates the earth affords.

3. It is in length, from north to south, about nine thousand five hundred English miles, and varies from its greatest breadth of three thousand seven hundred, to that of sixty---at the Isthmus of Darien.

4. America is divided into two parts, the one called North and the other South America.

5. The principal nations or states of North America are, the United States, Mexico, Louissiana, and Canada; those in South America are, Brazil, Paraguay, Buenos Ayres, Chili, Peru, Amazonia, Patagonia, Guiana, New Cumana, Terra Firma, and New Grenada.

6. The principal rivers in North America are, Mississippi, the Ohio, and the river St. Lawrence.

The chief rivers in South America are, Amazon and Rio de la Plata, or the river of the Plate.

* A native of Genoa, a Republic in the north of Italy.

7. The principal mountains in South America are the Andes, supposed to be the highest and the longest ridge in the world.

Those in South America are the Apalachian, passing through the United States.

8. The islands contiguous or near to America, are very numerous.

The principal are, St. Domingo, Cuba, Jamaica, Newfoundland, Trinidad, &c.

9. The general characters of the Americans is, that they are serious, melancholy, cruel, and even cannibals,* save only those who correspond with the Europeans, who are said to be less savage and much civilized.

10. The above alludes to the Americans in general, except the colonies† from England, who are naturally simple and pure, but in trade deceitful, and not strictly adhering to truth.

11. The principal nations and cities, with their population are as follows:

12. United States, Washington the capital, contains about six millions of inhabitants.

13. Spanish dominions, Mexico, the capital of those in North America; and Lima, the metropolis of the territories in the South, containing about thirteen millions in population.

14. British possessions, Quebec the capital, about three hundred and twenty thousand.

15. Portuguese dominions, Rio Janeiro the capital, contain five millions in population.

* A people living upon human flesh.

† United States, &c.

CHAPTER IX.

A pleasing history of the Discovery of America.

3. Ci'-ti-zen, *s.* an inhabitant of a city. It is generally applied to a person who is free of a city and carries on some trade; opposed to a gentleman, or a soldier.
- Ri'-vals, *s. pl.* those who are in pursuit of the same thing with another, and endeavour to be before or surpass him.
5. Cos-mog'-ra-pher, *s.* (pro. koz-mog'-ra-fer), one who composes a description of the relation, fitness, figure, and disposition of all the parts of the world.
6. Cap'-ti-ous, *a.* ensnaring. (Snarling, peevish).
12. In'-di-gence, *s.* want of the comforts of life. Poverty.
13. Par'-si-mo-ny, *s.* frugality, stinginess, covetousness.
14. Rail'-le-ry, *s.* slight and jocose satire; reproachful language.
15. Fi-nan'-ces, * *s. pl.* the amount of the taxes of a government or of the profits of a private person.
26. Cri'-mi-nal, *s.* a person who has knowingly and wilfully acted contrary to any law.
33. E-mu-la'-ti-on, *s.* a noble jealousy between persons, whereby they endeavour to surpass each other in excellence and virtue.

1. The discovery of America is one of the most important events in history. 2. CRISTOPHER COLUMBUS, a native of Genoa, settled at Lisbon, struck with the success of the Portuguese navigators, and reflecting on the figure of the earth, with the help of an inaccurate map, had formed a strong persuasion, that the Atlantic Ocean comprehended unknown countries; or that a passage to the East Indies and China might be found by the west. 3. Like a good *citizen*, he first proposed the attempt to his

* This word is seldom used in the singular.

countrymen, as a means of depriving the Venetians,* their *rivals*, of the rich commerce which they carried on with the Indies by the way of Egypt and the Red Sea. 4. But the Genoese rejected his proposal, as the dream of a visionary. 5. He next applied to John II. King of Portugal, a prince of an enterprising genius, and no incompetent judge of naval affairs, who listened to him with attention, and referred the consideration of his plan to some eminent *cosmographers*, whom he was accustomed to consult in matters of that kind. 6. They, from mean and interesting views, having artfully tried, by *captious* questions, to draw from Columbus a full explanation of his system, advised the King to dispatch a vessel secretly, in order to attempt the proposed discovery, by exactly following the course which Columbus seemed to have pointed out. 7. John, on this occasion, forgetting the sentiments becoming a monarch, meanly adopted their perfidious counsel. The ship accordingly was dispatched, but soon returned without effecting any thing. 8. Columbus having discovered this dishonorable transaction, with that indignation which is natural to an ingenuous mind, left Portugal and went to Spain, A. 1484. 9. Here he addressed himself to Ferdinand and Isabella, who at that time governed the united kingdoms of Castile and Arragon. 10. But they submitted the matter to unskilful judges, who treated Columbus with contempt. 11. He therefore sent his brother Bartholomew to lay his scheme before Henry VII. of England; but Bartholomew on his voyage fell into the hands of pirates, who, having stripped him of every

* The inhabitants of Venice, a Republic* in the north of Italy.

* Is a State in which the government is put into the power of several persons.

thing, detained him a prisoner for several years. 12. At length he made his escape, and arrived in London, but in such extreme *indigence*, that he was obliged to employ himself for a considerable time, in drawing and selling maps, in order to pick up as much money as would purchase a decent dress, in which he might venture to appear at court. 13. He then laid the proposals of his brother before the king, who, notwithstanding his excessive caution and *parsimony*, received them with more approbation than any monarch, to whom they had hitherto been presented.

14. Meanwhile Columbus, after bearing much *railery* and abuse, for eight years, at the court of Spain, had at last, by means of PERES, a monk, and two other churchmen, Quintanilla and Santangel, prevailed on Queen Isabella, from a motive of religion, to favour his enterprise. 15. As her *finances* were then in a very low state, after the reduction of Granada,* she even offered to pledge her jewels in order to raise money to defray the expences of the expedition. 16. But Santangel, overjoyed at her consent, engaged to advance the sum that was requisite. 17. Three vessels were equipped, of no great size, having on board only ninety men, mostly sailors, besides a few adventurers. 18. The whole expence did not exceed four thousand pounds sterling. 19. The largest vessel was commanded by Columbus himself, and the two smallest by two brothers, of the name of Pinzon.

20. Columbus set sail from Palos, a small sea-port town of Andalusia,† 3d August 1492, and after surmounting many difficulties, on the thirty-third day he discovered one of the Bahama Islands; and after

* Granada is a Province of Spain, bordering on the Mediterranean.

† Andalusia is the most rich and fertile Province of Spain, joining Granada.

that Cuba and Hispaniola or St. Domingo*. 21. At the end of about nine months, he returned to Spain, with a quantity of gold, and some of the natives, to the confusion of his enemies, and the astonishment of all. 22. Ferdinand and Isabella loaded him with the highest honours, and appointed him Admiral of the West Indies. 23. He set out on a second voyage, September 1493; and after various delays, on a third, 1498, in which he discovered the Continent of South America, at the mouth of the Oronooko.† 24. On his arrival at St. Domingo, his prudence and temper were put to the severest trial, by the mutinous behaviour of the colony which he had settled there. 25. His enemies, at court, misrepresented his conduct. Their artifice and malice prevailed. 26. A governor was sent to succeed him, who was not ashamed to put him in irons, and sent him, like a *criminal*, to Spain. 27. The injustice of this act was universally condemned. He was honourably acquitted; but would never part with his chains; and when he died, he ordered them to be buried with him. 28. He undertook a fourth voyage, 1502, in which he discovered the Isthmus of Darien. 29. Being forced on Jamaica‡ by a storm, and in want of provisions, he procured supplies from the savages, by the terror

* Cuba and St. Domingo are two islands in the Gulf of Mexico. Hispaniola was the ancient name of St. Domingo.

† A large river in the north of South America, disemboing itself into the Atlantic Ocean.

‡ Jamaica now belongs to the English, which is said to be a very pleasant and delightful island, having an abundance of fine rivers, and gentle meandering streams intersecting each other, which refresh the vallies as they glide along, and furnish the inhabitants with sweet and cool water.

The greater part of this island is covered with woods which never loose their verdure, but look green at all times of the year, for here is an eternal spring.

of an eclipse of the moon,* which he knew was to happen at that time. 30. When Columbus returned to Spain, his protectress Isabella was dead. Ferdinand gave him fair words, but nothing else. 31. This truly great man died in 1506, weighed down by grief and infirmities. 32. After his death, the Indians were no longer treated with gentleness, but were almost entirely exterminated from St. Domingo and Cuba by the most horrid barbarity.

33. The fame of Columbus roused the *emulation* of many adventurers. 34. The coast of South America was discovered 1499, by Americ Vespucci,† a Florentine,‡ in the service of Portugal, who, having published an account of his voyage, had the good fortune, very unjustly, to give his name to near one half of the globe. 35. About the same time the coast of North America was discovered by Sebastian Cabot, a native of Bristol.

36. The inhabitants of America, when first discovered by the Europeans, were all in the most savage state, except those of Mexico and Peru, who had made some small progress in the arts of civilization, but in many respects were also quite uncultivated. 37. They knew nothing of letters, were wholly unacquainted with the use of iron, and had no horses, sheep, or oxen, nor any of the domestic animals of Europe.

* An eclipse of the moon is a privation of the sun's light by the interposition of the earth between them. When the moon intervenes between the sun and earth, it is vulgarly called an eclipse of the sun, when in reality it is the earth that is eclipsed and not the sun.

† It is from this man, that America receives its name; which is most extraordinary, that so vast a continent as the Western World should not be called after the name of the ingenious and enterprising man who first discovered it: if such an honour be due to any one, it certainly ought to have been given to "*Columbus*."

‡ From Florence, a celebrated and beautiful city of Italy, the capital of the province of Tuscany.

CHAPTER X.

An introduction to the Description of the Chief Empires which have existed in the world.

7. Ark, *s.* the vessel built by Noah to preserve himself, family, and the whole race of terrestrial and aerial animals, from the flood.
 Ter-res'-tri-al, *a.* earthly, belonging to the earth.
 A-e'-ri-al, *a.* inhabiting in the air. Consisting of air.
 Co'-ve-nant, *s.* agreement.
19. Mo'-nar-chy, *s.* (pro. mon'-ar-ky), a kingdom governed by a single person.
 Mo'-narch, *s.* (pro. mo'-nark), king, sovereign.

1. Before we treat or speak of the empires, it will be well to give an account of the history of Noah and his family, being the only people who survived the flood, and it was through Noah's posterity that the world was re-peopled.

2. Therefore, you know, Noah and his family were inhabitants of the world before and after the flood, and that for his righteousness he and his family had been preserved.

3. It came to pass before the flood, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose.

4. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

5. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, for it repenteth me that I have made them.

6. But Noah found grace in the eyes of the Lord. And God said unto Noah, the end of all flesh is come before me, and I will destroy them with the earth.

7. But make thee an *Ark*, and with thee will I establish my *covenant*, and thou shalt come into the ark, thou, and thy sons, and thy wife and thy sons' wives with thee: and two of every living thing, male and female.

8. And Noah did according unto all that the Lord had commanded him.

9. And Noah and his family went into the ark, and took male and female of every living thing on the earth. 10. And it came to pass after seven days, that the waters of the flood were upon the earth, and every one drowned except those in the Ark.

11. After a certain time, the waters abated and God spake unto Noah, saying, go forth out of the Ark, and Noah went forth, and his sons, and his wife, and his sons' wives with him.

12. Every beast, and every creeping thing, and every fowl, and whatsoever creepeth upon the face of the earth, after their kinds, went forth out of the Ark.

13. And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth.

14. And the sons of Noah, that went forth out of the Ark, were, *SHEM*, *HAM*, and *JAPHETH*. These are the three sons of Noah: and of them was the whole earth overspread.

15. And Noah lived after the flood three hundred and fifty years: And all the days of Noah were nine hundred and fifty years; and he died.

16. Now those are the generations of Noah, Shem, Ham, and Japheth: and unto whom were sons born after the flood.

17. For a great many years after the flood, mankind continued to live all together, near Mount Ararat,* where the Ark rested; the other part of the world having then no human inhabitants.

18. Now the whole human race was of one language and one speech.

19. Soon after was the beginning of the Assyrian or Babylonian *Monarchy*, and in the following manner.

20. Ham had a son named Cush, and Cush, had a son named Nimrod; the last is called, in scripture, a mighty hunter, because he was famous for killing wild beasts, which had multiplied to such a degree, that mankind were obliged to hunt and kill them for their own safety.

21. Nimrod being so expert, and much superior to any other in killing the wild beasts, their enemies, he was made king, and a number of people joined with him in a scheme for building a city and a Tower, the top of which should reach to heaven; and they departed from the place where Noah and his family settled when they came out of the Ark, and travelled to the plain of Shinar,† and there they began to build their Tower, which was the same that is called, in scripture, the “TOWER OF BABEL.”‡

* This mountain is situated near the spring of the Tigris, in the eastern part of Asiatic Turkey.

† Shinar was the country round about where stands the present Bagdat, in the eastern part of Asiatic Turkey.

‡ As to the design of this *Fabrick*, you are not to think, that the undertakers designed to *get up to heaven*, because Moses uses this expression; “*Let us build a city and tower, whose top may reach unto heaven.*” For it is evident, from other places of scripture, that by the aforesaid expression, Moses intended no more than to denote a tower of a very great height.

For thus we read, Deut. chap. i, verse 28. and chap. ix, verse 1. of *cities* great, and *walled or fenced up to heaven*: and the like expression was familiar to the *Greeks*, whence the words, *reaching to*

22. And they said one to another, go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar; and began to build the Tower, which is thought to have been an idol temple. 23. And here the Lord confounded their language, that they should not understand one another's speech, hence is the diversity of tongues. . 24. As soon as their language was confounded they left off building the Tower; and therefore the name of it was called Babel (which word, in the Hebrew language, denotes confusion), because the Lord did there confound the language of all the then inhabitants of the earth.

25. As Nimrod was the first man after the flood who governed a number of people, he is called the first monarch, and the kingdom he ruled, the first monarchy, and as this kingdom was in Assyria, hence it is sometimes called the Assyrian, and at other times the Babylonian Monarchy.

or as high as heaven, and reaching to the sun, was absurd in itself; the true meaning was to denote things of more than ordinary height.

Therefore, the true design of this Tower is plainly enough told us by *Moses*, where he tells us, that they thus said one to another; "Let us build a city and Tower whose top may reach unto heaven; and let us make us a name;" Gen. chap. xi, verse 4. Now to make one's self a name, is a scripture expression *for to make one's self famous*, as Sam. II. chap. viii. verse 13. &c.

Whence it follows, that the design of these undertakers, by erecting a Tower of so great a height, was more out of *pomp or show*, rather than use, in order to render themselves famous to posterity.

CHAPTER XI.

Of the Chief Empires which have existed.

Em-pire', *s.* the territory or extent of land under the command of an Emperor.

1. Nin'-e-veh, *s.* (in geo.), the capital of Assyria, situated on the river Tigris.
3. Con'-quests, *s. pl.* any thing gained by force of arms; here it alludes to countries.

1. THE first great empire in the world was the Babylonian or Assyrian, supposed to have been founded by Nimrod,* who built Babylon, not long after the deluge, B. C. 2217; afterwards greatly enlarged by Ninus, who built *Nineveh*, B. C. 2259, and by his Queen, Semiramis.

This empire was situated in and round about that country which is now called Asiatic Turkey. It was overturned by Cyrus† a prince of Persia.

2. The SECOND EMPIRE was that of the Medes‡ and Persians,§ a people who lived east of the As-

* Nimrod was the son of Chus,* grandson of Cham,† and great grandson of Noah.

† Cyrus was entrusted the command of his uncle's‡ and father's forces, in order to reduce Babylon; which he did.

‡ Media was situated south of the Caspian Sea, being the north part of the present Persia.

§ Persia. The then Persia was the southern part of the present.

* Pro. Kus.

† Pro. Kam.

‡ Uncles forces were the Medes---and himself was their king.

syrians, in and about that country which is now called Persia. After Cyrus had conquered the Assyrians, the two nations became as one.

This empire was overturned by Alexander the Great, King of Macedonia, a country still called by the same name, in the southern part of European Turkey.

3. The THIRD EMPIRE. After Alexander the Great had conquered the Medes and Persians, he established that of the Greeks and Macedonians, generally called the Grecian Empire. After his death, his conquests were shared among his generals. The chief of them were, Ptolemy* in Egypt, Seleucus† in Asia, and the descendant of Antigonus in Macedonia.

4. The FOURTH EMPIRE. The above kingdoms belonging to Alexander's generals, afterwards fell under the Romans, a people in Italy, whence is the name of the Roman Empire, which comprehended the greatest part of the then known world.

5. The ROMAN EMPIRE was overturned in the west by the Goths and Vandals,‡ and other barbarous nations from the north, whose descendants now possess several of the most fertile countries of Europe: They were afterwards farther reduced by a people

* Ptolemy on the death of Alexander the Great obtained Egypt, Lybia, and part of Arabia. This is not the celebrated mathematician, who placed the earth as the centre in his system of the world. The Christian name of the former mentioned, was LAGUS, and that of the latter, CLAUDIUS.

† Seleucus (Nicanor) was king of Syria, a great part of it still bears the same name, being a part of Asiatic Turkey.

‡ The Goths and Vandals originally came from the northern parts of Europe and Asia, viz. Sweden, Russia, &c. who being then in a very savage and uncivilized state: but at the time of their overrunning the Roman Empire they were come from the north into Germany &c. but still a very brutal and savage people, bearing down every thing before them.

from the east, being the followers of Mahomet, under the name of Saracens;* and lastly and finally by the Turks;† who still keep possession of their conquest.

6. You are to understand, that the Goths and Vandals, Saracens and Turks, did not unite their armies; moreover, when the Goths conquered the greater part of the Romans, there were no such people as the Saracens; and the Turks were not known for several hundred years after, being, as it were, another name given to the descendants of the Saracens.

7. The Vandals were a people about the time of the Goths, and subdued a part of the Roman empire soon after.

* Those people inhabited Persia, Asiatic Turkey, Arabia, and Egypt, who raised armies and subdued the Goth-Romans.*

† The Turks first came from the mountains of Persia, being a tribe of fierce barbarians, who overpowered the Saracens;---and since their time, occupied Persia, Arabia, the Turkies, and Egypt; but now only the Turkies.

* A compound word, signifying a mixed people of Goths and Romans.

PART VIII.

MISCELLANEOUS PIECES.

CHAPTER I

Observations on the right method of Reading in order to obtain general and useful knowledge.

1. Im-pos'-ed, *pret.* laid on as a burden or penalty.
2. Ra'-ti-on-al, *a.* wise, judicious; having the use of reason.
3. So'-ci-al, *a.* fit for company or conversation, as relating to a christian-like disposition.
- Ex-ert', *v.* to apply strength, force, or vigour.
4. Per-pe'-tu-al, *a.* never ceasing, continual, everlasting.
6. Ac-cu'-mu-late, *v.* to add, or to gather together.
- Per-pe'-tu-a-ted, *pret.* made perpetual.

1. THERE is no obligation *imposed* on any one to acquire a knowledge of every thing: the short extent of human life, and the limitation of our natural abilities, render such an attempt vain, because impossible. 2. Yet, nevertheless, every *rational* being is under some obligation to improve his understanding; which will otherwise remain a barren desert, or become over-run with weeds and brambles.

3. The common duties of society, which we owe as *social* beings, oblige all persons whatever to *exert* their reasoning powers on a multitude of occasions: 4. Every hour of life calls for some regular exercise

of our judgement, concerning persons and actions, times and things; as without a prudent determination in the affairs we are engaged in, we shall be plunged into *perpetual* sorrow.

5. There is no person in life, from the lowest order to those placed in the most exalted rank, but what has much leisure and many opportunities to cultivate his reason, and to enrich his mind with a variety of knowledge; in order to acquire this, he has nothing more to do than to learn the ART OF READING. 6. For it is by reading, that we *accumulate* our personal stock of knowledge, the knowledge of other men, whose attainments have been *perpetuated* and dispersed in writings.

7. And all that you have to do, to gain PROFIT, and ADVANTAGE from reading, is to read with great attention and deliberation, understand as you go along, and endeavour to improve the truths you read, by remembrance. 8. Without attention in reading, it is impossible to remember; and without remembering, it is time and labour lost, to read or learn.

9. Bishop Sanderson,* having acquired a large fund of useful knowledge, was once asked how he attained it:--the enquirer supposing he must have read a great number of books. 10. The Bishop answered, that he had read but very few; but that those authors he had read were well chosen, that he had made them his study, and had never let a single sentence pass without thoroughly making himself master of the author's meaning. 11. "There are some persons," says Dr. Watts, "who never arrive at any deep, solid, or valuable knowledge, in any science or business of life, because they are perpetu-

* Was born at Rotherham, in Yorkshire, in 1587, and died in 1663.

ally fluttering over the surface of things, in endless search of variety; ever enquiring after something that is new, without taking any pains to lay up and preserve the ideas they have gained." 12. Their minds may be compared to a looking-glass, which receives a variety of impressions without retaining any.

CHAPTER II.

On Humility.

Su-per-ci'-li-ous, *a.* haughty, overbearing, arbitrary.

Ar'-ro-gant, *a.* self-conceited, presumptuous. (Haughty, proud).

Hu-mi'-li-ty, *s.* a disposition of mind, wherein a person has a low opinion of himself and his advantages, is submissive to authority, and attentive to instruction.

2. Fel'-led, *pret.* cut down, (brought to the ground).

Cop'-pice, *s.* low woods cut at stated times, small wood, &c.

Sap, *s.* the juice which ascends in, and nourishes plants.

3. Con-cus'-si-on, *s.* the act of putting a thing into violent motion, shaking, or agitation.

4. Py'-ra-mid, *s.* a solid pillar standing on a square basis and terminating at the top in a point.

Em'-i-nent, *a.* high, lofty, applied to situation. Figuratively, exalted, preferred, or conspicuous on account of place, rank, or merit.

5. Ce'-les'-ti-als, *s. pl.* the inhabitants of heaven---angels; relating to heavenly regions.

10. Ush'-er, *v.* to introduce as a forerunner or harbinger, to precede.

13. Bas'-est, *a.* (in the superlative degree), counterfeit or adulterated. (Applied to actions, a mean, narrow, and sordid disposition).

Duc'-tile, *a.* easy to be bent; easy to be drawn out at length. Applied to the mind, tractable, complying, or yielding.

"The *supercilious* and the vain, the *arrogant* and the proud, should be taught to understand that *humility* is the foundation-stone of felicity."

1. HE that would build to last, should lay his foundation low: even the conversation of a man is

tottering, if it be not founded on humility. 2. The proud man, like the early shoots of a *new-felled cop-pice*, thrusts out full of *sap*, green in leaves, and fresh in colour: but, bruised and broken with every wind, and being top-heavy, is wholly unfit for use: 3. Whereas the humble man retains it in the root, can abide the winter's chilling blasts, the ruffling *concussions* of the wind, and can endure far more than that which appears so flourishing; 4. Like the *pyramid* he hath a large foundation, whereby his height may be more *eminent*; and still the higher he is the less doth he draw at the top, as if the nearer heaven, the smaller he must appear: 5. And indeed the nigher man approacheth to *celestials*, the more he doth consider God, and sees the more to make himself vile in his own esteem. 6. Humility ever dwells with men of noble minds; it is a flower that prospers not in lean and barren soils; but in a ground that is rich, it flourishes and is beautiful.

7. We are sent to the ant for industry, to the lion for valor, to the dove for innocence, but for humility, unto God himself. 8. What is that man the worse who lets his inferior go before him? 9. The folly is in him, who takes what is not his due; but the prudence rests with him, who in the serenity of his worth, does not value it. 10. The sun chides not the morning star, though it presumes to *usher* in the day before him.

11. Humility prevents disturbance, it rocks debate asleep, and keeps men in continued peace. 12. I had rather be accounted too humble, than a little proud. 13. Even in gold, the stiffest is the *basest*; but the purest is the most *ductile*.

CHAPTER III.

Moral Precepts.

Mo'-ral, *a.* good, relating to the actions and conduct of life.

Pre'-cepts, *s. pl.* instructions, rules.

8. Sin-ce'-ri-ty, *s.* honesty, integrity, pureness.

9. Ma-te'-ri-al, *a.* important, momentous, essential.

10. Stu'-dy, *s.* an intense or close application of the mind to books or learning.

Cul-ti-va'ti-on, *s.* the act of improving soils by tilling and manuring. (Figuratively, the improvement of the mind by education and study).

11. Bane, *s.* ruin, destruction; poison.

12. Ac-qui-si'ti-on, *s.* an obtaining; the thing obtained.

14. Ta'-lent, *s.* a faculty, power, or gift of nature.* (A certain weight of money).

1. IDLENESS is the fountain of all wickedness; for it consumes and wastes the riches and virtues we have already, and disenables us to get those we have not.

2. No men are so often in the wrong as those who pretend to be always in the right.

3. It is wiser to prevent a quarrel, than to revenge it.

* TALENT and GENIUS are both born with us, and are happy dispositions of nature, by which we are qualified for some peculiar employment; but genius seems to be more *internal*, and possessed of the powers of invention; talent more *external*, and capable of execution. Thus we have a genius for poetry and painting, but a talent for speaking and writing. Talents considered as synonymous with Qualities, differ from them in this; that qualities form the character of persons, and talents are their ornaments. The former may be used either in a good or bad sense; but we cannot apply the latter in any other than a good one. Our qualities render us either beloved or despised. Our talents make our company coveted.

4. Wish not so much to live long, as to live well.
5. Since thou art not sure of an hour, lose not a minute.
6. Be not concerned with that, which does not concern thee.
7. It is much better to reprove, than to be angry secretly.
8. *Sincerity* and truth are the foundation of all virtues.
9. Diligence, industry, and a proper improvement of time, are *material* duties of the young.
10. Industry is the parent of every excellence. The finest talents would be lost in obscurity, if they were not called forth by *study* and *cultivation*.
11. Idleness is the *bane* of every thing: it is like the barren soil on which all labour and cultivation are thrown away.
12. The *acquisition* of knowledge is one of the most honorable occupations of youth.
13. Lay things by, that they may come to use.
14. Envy no man's *talent*; but improve thy own.
15. Take time while time is; for time slides fast away.
16. Never put off that till to-morrow, what thou canst do to-day.
17. Do all things well, that thou mayst not do them twice.
18. Virtuous youth gradually brings forward accomplished and flourishing manhood.
19. By taking revenge of an injury, a man is only even with his enemy: by passing it over, he is superior.
20. A wise man will desire no more than he may get justly, use soberly, distribute cheerfully, and live upon contentedly.
21. A contented mind, and a good conscience, will make a man happy in all conditions.

CHAPTER IV.

Moral Precepts continued.

4. Ad-ver'-si-ty, *s.* a state which is opposite to our wishes, and is the cause of sorrow.
 Pros-pe'-ri-ty, *s.* a state wherein things succeed according to our wishes, and are productive of affluence and wealth.
 8. Coun'-sels, *s. pl.* directions, advice.
 Coun'-cil, *s.* an assembly met together to consider, examine, or deliberate.
 Pro'-vi-dence, *s.* the care of God.
 12. Se-rene', *a.* tranquil, even state of mind.
 13. Coun'-sel, *s.* prudence, deliberation.
 16. Per-se-ve'-rance, *s.* steadiness or continuance in any purpose.
 20. Ci-vi'-li-ty, *s.* politeness, a polite address attended with humane and benevolent actions.
 Courte'-sy, *s.* kindness, favor; elegance of manners.
 24. Pe-remp'-to-ry, *a.* positive, so as to admit of no delay.

1. Rely not on another, when thou canst as well do it thyself.

2. In many things, AUDI, VIDE, TACE; that is, hear, see, and hold thy tongue.

3. Yield to reason wherever it appears; reason is a sacred thing.

4. If thou wish to reap comfort in *adversity*, sow it in *prosperity*.

5. Make God thy friend, and then its no matter who is thy enemy.

6. Learn such things when thou art young, as will be of the greatest use to thee, when thou art old.

7. If thou hast not sense enough to speak, have wit enough to hold thy tongue.

8. Propose good things, follow good *counsels*, and leave the rest to *providence*.

9. If you intend to borrow any thing a second time, use it well the first, and speedily return it.

10. Reward a good servant well; and rather discharge a bad one, than disquiet thyself about him.

11. Truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas, a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

12. The temperate man's pleasures are durable, because they are regular; and all his life is calm and *serene*, because it is innocent.

13. Let reason go before every enterprise, and *counsel* before every action.

14. We should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day, because we may happen to be so to-morrow.

15. He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

16. Almost all difficulties are overcome by industry and *perseverance*.

17. In giving, consider what to give, to whom, how, where, when, and wherefore thou dost give.

18. I would not have thee be idle and loitering, and deferring of time; like St. George, who is ever on horse back, but never rideth on.

19. Refuse not what thou canst not avoid; desire not what thou canst not obtain; repent not of what thou canst not amend.

20. Be not rude by over much *civility*, nor troublesome by excess of *courtesy*; it shews want of breeding, and brings contempt.

21. When thou seest a man rise into a passion, oppose him not; thou canst not set him right; and by meddling mayst grow as angry as he.

22. Never talk that of others, which thou wouldst not be willing they should hear of again; unless there be some great reason for it.

23. Never despise any man. Look upon thy superiors as thy fathers, upon thy equals as brothers, and inferiors as thy children.

24. If one desire to borrow or beg any thing of thee, be not tedious in giving him an answer, but do it directly. A man is but half disappointed, when he has a quick and *peremptory* denial.

CHAPTER V.

Of Generosity.

2. Mag-nan-im'-i-ty, *s.* greatness of soul.*
 Self-in'-ter-est, *s.* a regard to one's self.
 Self'-ish-ness, *s.* the quality of being selfish. Self-love.
3. A'-nec-dote, *s.* an article relating to a secret transaction of a person's life;---a piece of secret history.
4. Be-sieg'-ed, *pret.* beset with armed forces.
5. Fa'mine, *s.* scarcity of food.
6. Ex-as'-pe-ra-ted, *pret.* provoked, enraged, aggravated.
 Cle'-men-cy, *s.* tenderness, mercy, humanity.
8. Plead-ed, *pret.* spoken for, alleged in favor.
9. Dis-in'-ter-est-ed, *v.* not influenced by any views of private advantage; superior to any selfish motives.

1. Generosity is a nobleness of mind, that makes a person incapable of any unworthy action. 2. It is

a *magnanimity* of soul, that raises him above all *self-interest* and *selfishness*. 3. The following *anecdote* fully describes what is generosity and in what it does consist.

4. In the reign of Edward the third, Calais was *besieged* by the English. 5. The inhabitants defended themselves with great bravery; and *famine* alone obliged them, at last, to yeild. 6. Edward, *exasperated* by their long resistance, seemed awhile forgetful of his usual *clemency*; when six of the principal citizens appeared before him. 7. They earnestly solicited for death; entreated him to accept of them as victims; and to be merciful to their fellow citizens. 8. Edward, moved by the generous conduct of these great men, granted life to them, and spared the citizens they so nobly *pleaded* for. 9. Here you will observe, that those men not only possessed generous minds, but minds *disinterested*; and Edward would have greatly departed from his usual character, if he had not spared them.

10. The siege of Calais happened in the year 1346.

CHAPTER VI.

On Truth.

1. At'-tri-bute, *s.* (in divinity), one of the several qualities of the divine nature. Infinite goodness, mercy, power, justice, &c. &c. are called *attributes* of God.
Di-vi'-ni-ty, *s.* God, the Supreme Being, the creator and preserver of all things.
3. Al'-le-go-ry, *s.* a fabulous or figurative way of speaking or writing, made use of by those who say one thing and mean another, wherein the literal meaning is not to be regarded, but the design, &c.
5. Realm, *s.* a kingdom.
Bound'-ed, *pret.* limited.
In-di-vi'-du-al-ly, *ad.* singly. Without any distinction or difference.
9. Ma-jes'-tic, *a.* noble.
14. Pen'-sive, *a.* thoughtful.
20. Ma'-jes-ty, *s.* the title given to kings and queens. Greatness, dignity.
22. Roy'-al-ty, *s.* sovereign power, kingship.
25. Di'-a-dem, *s.* a crown, wreath, or some mark of royalty.
Re'-gal, *a.* royal, kingly.
34. In-sig-ni'-fi-cant, *a.* void of meaning; trifling.
35. In-es'-ti-ma-ble, *a.* of great value, above all price.

1. Truth is a most noble quality. It is one of the *attributes* of the *divinity*. It renders a person equitable, just, and sincere. 2. On earth, it forms the strongest bond of union in society; and we are certain that it is beloved, and acceptable in heaven.

3. The following *Allegory* is a very good illustration of truth and falsehood.

AN ALLEGORY.

4. Cosmander reigned over a very small territory in Asia Minor.* 5. His *realm* being much *bounded*, his subjects were almost *individually* within his knowledge. 6. The city where the king kept his court, was, like most other great cities, the seat of pleasure and of luxury. 7. The principal families followed the example of the court; and passed their days in amusement and in gaiety.

8. Cosmander, as he took the air, one summer's morning, having prolonged his ride further than usual from the town, met a female, whose singular appearance attracted his attention. 9. She was of a *majestic* figure; her countenance was fair and composed; her dress the most simple and modest imaginable, and entirely white. 10. Cosmander viewed her with admiration; and curious to enquire her name, entered a cottage. 11. The poor cottager told him, that who she was, or where she came from he know not; but that she now resided constantly in that neighbourhood; and was beloved by every one. 12. He added, that all who came from the town stopped to look at her; and many not knowing her name, called her the reverse of falsehood, who was a female that lived in the town. 13. But said the countryman, though these people pretend to admire her, they just gaze for a moment, then pass on, forgetful of the object that attracted their notice.

14. Cosmander returned to his palace. 15. For many days he continued *pensive*; his mind wholly occupied with the sweet fair one he had seen. 16. He compared her with falsehood; who had before so greatly charmed him;--and how far superior did he find her. 17. He meditated some excuse to converse with his new acquaintance. 18. At length,

* This country is now called *Natolia*, the western part of Asiatic Turkey.

one morning, he said to his courtiers that he could not be easy, while he remained ignorant of any one of his subjects; and he commanded that this nameless female should be brought to court. 19. His orders were quickly obeyed. 20. She was brought before the king. 21. Though so modest, she appeared before *majesty* undaunted, undismayed. 22. Neither did *royalty* awe nor grandeur abash her. 23. Cosmander enquired her birth-place; and why her name was not enrolled amongst those of his subjects. 24. She mildly replied, that though a visitant here, in heaven was her origin; that she loved mankind, and wished to dwell in the world; but that falsehood constantly strove to overpower her, and drive her away; that this made her fly from populous cities, and seek the shade of retirement. 25. The king, more charmed with her discourse than he had been even with her form, entreated that she would no more fly from him, but make her residence in his court; that she would receive from him a royal *diadem*, and share his *regal* honors. 26. But pomp and splendour had no charms for her. 27. She declined these offers. 28. In a court, she said, she could not live without difficulty; peaceful scenes alone were her delight. 29. The king alternately threatened, entreated; but it was all in vain. 30. At last, too much enraptured to part from her, he offered to forsake his crown, to live with her in retirement. 31. This proposal she accepted;--and Cosmander found himself most amply rewarded for what he relinquished.

32. It was Truth, he wedded. 33. His happiness was now confirmed and unbounded. 34. All human grandeur faded, and became *insignificant* in his eyes. 35. He had gained a treasure of *inestimable* value; a treasure that conducted him in the paths of goodness, on earth; and at death, was his guide to heaven.

CHAPTER VII.

Of Philanthropy.

1. Mi'-ti-gate, *v.* to soften, lessen, or make less.
4. Plague, *s.* a disease which communicates from one person to another.
 Il-lus-tra'-ti-on, *s.* an explanation; the act of rendering a difficult word, or passage, easy to be understood.
5. May'-or, *s.* the chief magistrate of a city, or town. In London and York, the title of *Lord* is added.
 Ma'-gis-trate, *s.* a person publicly invested with the authority and government of others.
7. So-li'-cit-ed, *pret.* implored, entreated, obtained.

1. PHILANTHROPY is the love of mankind in general. 2. It strives to *mitigate* and remove the sufferings of all. 3. It drives away the passion of self-love, and makes a person think no exertion too great, to do good to our fellow-creatures. 4. The following tale of the celebrated Sir JOHN LAWRENCE, written in the journal of the great *plague* in London, in the year 1665, is an *illustration* of "Philanthropy."

5. In the time of the plague above mentioned, Sir JOHN LAWRENCE, was the then Lord *Mayor* of London, who continued the whole time in the city; heard complaints, and redressed them; enforced the wisest regulations then known, and saw them executed. 6. The day after the disease was known, with certainty, to be the plague, above forty thousand servants were dismissed, and turned into the streets to perish; for no one would receive them into their houses; and the villages near London, drove them away with pitch-forks and fire-arms.

7. Sir JOHN LAWRENCE supported them all; as also many others who were sick; at first by expending his own fortune, till subscriptions could be *solicited*, and received from all parts of the nation.

CHAPTER VIII.

Of the difference between SENSE and GOOD SENSE.

1. Il-lit'-er-ate, *a.* unlearned; without receiving any improvement or instruction.
3. In'-tel-lects, *s. pl.* the power of understanding; thoughts.
Re-fin'-ed, *pret.* made elegant, cleared from impurities.
Taste, *s.* (applied to the mind), discernment, relish. (The act of trying by the mouth, the sense by which the relish of any thing is received on the palate).
Wit, *s.* judgement, genius, sense.
I-ma-gi-na'-ti-on, *s.* fancy, notion, an idea of any thing in the mind.
4. Con-sis'-ten-cy, *s.* acting with propriety.
7. En-dow'-ed, *pret.* enriched with a portion, enriched with some excellence.
Fa'-cul-ties, *s. pl.* the power of the mind, whether imagination, memory, or reason.
11. Ma-ter'-nal, *s.* motherly; becoming or belonging to a mother.
13. Sub'-lime, *a.* high in excellence or nature.
Me'-ni-al, *a.* domestic, low employ, belonging to servants.
14. Vi-va'-ci-ty, *s.* sprightliness, liveliness, briskness.
15. Pro-claim'-ing, *part.* the act of telling or declaring openly.
19. A-la'-cri-ty, *a.* cheerful activeness.

1. It is frequently thought, by many, that a person possessing great learning, has always good sense; and that an *illiterate* person is without it. 2. In this, they are quite mistaken, for we often meet with a learned fool.

3. A person of SENSE is, he who possesses quickness of *intellects*, and is of a *refined taste*, which make him delight in works of *wit* and *imagination*;

who naturally, at times, gives pleasure in conversation, and likewise keenly feels it himself.

4. A person of "GOOD SENSE" is, he that has a just perception of right, and acts with reason and *consistency* in every action of his life: 5. Who confines his desires and wishes to the situation in which he is placed, and performs the most humble duties without repining. 6. The following example fully illustrates what is SENSE and what is GOOD SENSE.

7. Supposing a woman, who in her youth has received a refined education, and who by nature is *endowed* with superior *faculties*. 8. She sees with full force every beauty in works of taste and genius. 9. From her extensive reading, her information is great; and who is also distinguished by her excellence in MUSIC. 10. This young woman is married to a man of moderate fortune. 11. She has a young family that calls for *maternal* care; and has servants to regulate and instruct. 12. Still she cannot give up her books, her harp, her piano forte, &c. &c. 13. That, she says, would be sacrificing *sublime* joys to *menial* employments. 14. In every company she gives delight, by her *vivacity*, pleasant manners, and sprightly conversation. — 15. In short, the world* join in *proclaiming* her a woman of "SENSE." 16. But can you, who see the private scenes of her house; her husband's fortune diminished, by her want of care; her children running wild, ill clothed, and uninstructed; disorder and waste reigning in her neglected nursery and kitchen; while she is shut up with her books, or singing to her harp; can you say, this is a woman of "GOOD SENSE?" 17. No. But it must be granted, that this woman possessed a great deal of SENSE, but not "GOOD SENSE." 18. But it is more properly the want of

* People.

“GOOD SENSE,” to direct learning and every acquirement to its right use, and to place it in proper order. 19. Had the woman I have been describing, regulated her house properly; had she been the nurse, and the instructor, as well as the mother of the children; and had she then given up company, to procure herself leisure hours, for the gratification of her taste for reading and music; her learning would only have been a relaxation which would have enabled her to return with *alacrity* to the performance of her duties.

CHAPTER IX.

On Unanimity.

1. Con-for'-mi-ty, *s.* likeness, resemblance.
Har-mo'-ni-ous-ly, *ad.* very agreeable.
2. Har'-mo-ny, *s.* agreement. (A just proportion of sounds).
5. Cul'-ti-vate, *v.* to improve. (To till, to refine).
As-sem'-blage, *s.* a collection or joining of virtues.
6. Al-ter'-nate-ly, *ad.* mutually, by turns.
Foi'-bles, *s. pl.* natural infirmities or failings.
7. Thwart'-ing, *part.* crossing, opposing.
Pre-do'-mi-nates, *v.* (third person singular), prevails.
Con'-cord, *s.* agreement, union, harmony.
8. Im-press', *v.* to fix deep, applied to the mind.
9. Cor'-di-al-ly, *ad.* sincerely, truly.
10. Fe-li'-ci-ty, *s.* happiness.

1. UNANIMITY is a *conformity* or union of sentiments, or the art of living agreeably and *harmoniously*. 2. *Harmony* in families is a most desirable thing. 3. A good and united family seems to be a representation we can make to ourselves of the blessed above. 4. And to live in such a family, must be, in some sort, a preparation for the society of angels. 5. To preserve this harmony, each in-

dividual must *cultivate* an *assemblage* of virtues; most especially truth, generosity, and a good temper. 6. *Alternately* must each one bear with the failings and *foibles* of the other. 7. A cross word or a *thwarting* reply, which will keenly wound the breast where self-love *predominates*, must be passed by unnoticed; indeed, to preserve *concord* unbroken, it must instantly be forgiven, and as soon forgot. 8. Let me stongly *impress* upon you, that to preserve unanimity, no sacrifice can be too great! 9. Cherish it then, most *cordially*. 10. The *felicity* it produces, will largely reward your pains. 11. Let nothing weaken that tie which binds you all. 12. But let each day give strength to the bands of love with which you are now united.

CHAPTER X.

Of Resolution.

- 8. Re-tires', *v.* (third person singular), withdraws.
- 10. Slum'-ber, *s.* light and imperfect sleep.
Slum'-ber, *v.* to sleep imperfectly. Figuratively, to be in a state of negligence.
- 12. Sum'-mons, *s. pl.* a call, a call of authority.
- 13. Yawn'-ing, *part.* gaping.
- 14. Re-strain', *v.* to confine, to limit; to hinder, to repress.
- 16. Deem'-ing, *part.* judging, thinking.
Gra'-ti-fy, *v.* to indulge, to please, to do a thing in order to please or delight.
Ap'-pe-tite, *s.* desire, inclination, wish; a violent longing after.
- 19. De-vi'-ses, *v.* (third person singular, from devise), to invent, to contrive, implying a great deal of art.

1. RESOLUTION is a grand requisite for the performance of all our duties. 2. It is a virtue we

should all possess, even those who command and those who obey. 3. You will observe there is a great difference in the manner of obeying, and of performing every duty. 4. A boy who has resolution will rise, whether he be sleepy or not, the moment he hears the bell. 5. He will apply diligently to his lessons, during the hours of study, and not indulge a wish to go to play. 6. Whether hot or cold, thirsty or hungry, he will bear these inconveniences firmly, and not waste his breath in useful complaints. 7. Should he be required to yield his seat to a younger scholar, because his place may be most convenient, he does it without a murmur, although he would have preferred to have staid where he was. 8. When the hour for bed arrives, he is, perhaps, not inclined to sleep; but he *retires* to rest cheerfully, because that is the hour appointed by his master. 9. Thus, with RESOLUTION, does a boy perform the duties of youth; and as, each day, this disposition strengthens by exertion, he will, in a similar manner, be enabled to fulfil the more enlarged duties of manhood.

10. But, on the contrary, without Resolution, a boy hears the morning bell; he is sleepy, he turns, therefore, round, and indulges another *slumber*. 11. A second bell rings. 12. At last, a third *summons* forces him to rise. 13. He goes down *yawning*; he receives a reproof from his master, which does not correct him---he scarcely hears it. 14. Seated at his lessons, for awhile, he is asleep; when he is roused, his thoughts turn to play; unaccustomed to *restrain* them, he cannot check their wandering. 15. Thus unimproved do his hours for study pass. 16. *Deeming* it impossible to endure hunger or thirst, his pockets are always stored with cakes and apples, to *gratify* his *appetite*. 17. So, eating employs a large part of his time. 18. Night being come, he

thinks it very hard to go to bed, without being sleepy. 19. Murmuring, he retires to his chamber; then *devises* some method of keeping awake for an hour or two, by contriving some play with the boys in the same room. 20. His days, thus unheeded, fly, and leave no remembrance of one hour well improved. 21. This disposition is confined by habits, therefore, in the same lifeless and useless manner, will he probably pass his life.

CHAPTER XI.

Of Greatness.

1. Weal'-thy, *a.* very rich, opulent.
Dig'-ni-ties, *s. pl.* honors. (Grandeur, rank).
10. Re-luc'-tance, *s.* unwillingness, repugnance.
12. Bub'-ble, *s.* cheat, a mere nothing. (A small bladder of water).
13. Word'-ly, *a.* abounding in words, or making use of more words than what are necessary; loquacious.
15. Cour'-ti-er, *s.* one who frequents the courts of princes.) One who solicits and endeavours to engage the affections or esteem of another.
16. E-ner'-va-ted, *pret.* weakened, rendered effeminate or more like a woman.
E-le-va'-ti-on, *s.* the act of raising the thoughts. The act of raising on high.
Sen'-ti-ment, *s.* thought, or opinion.

1. FOR an illustration of GREATNESS we will imagine a *wealthy* nobleman surrounded with grandeur; who is high in favor with his prince; loaded with *dignities*; and wherever he turns, he commands obeisance. 2. This man is certainly called a great man, a man of consequence, and so he thinks himself.

3. So wrapped up is he in his own conceit, that the cry of misery or poverty never touches his ear. 4. He feels no want---but---the greatest of all wants, that of a virtuous mind, and the peace which virtue brings. 5. Now, we will imagine another man, who once held a similar exalted station. 6. Circumstances the most cruel, have reduced him to poverty. 7. He has no resource but to quit the world,* and to retire, with his family, to a remote part of the country. 8. An humble hut his residence; and not one servant has he now to bring him even common necessities; he who once had numberless attendants, ready to fly each time he turned his head. 9. To procure his children even bread, to sustain life, he must labour with his hands. 10. Without *reluctance*, without one murmur, he receives his lot; he becomes a gardener. 11. His daily pay proves sufficient to support his family, and his mind is now at ease. 12. Grandeur he regrets not. He sees it is a *bubble*, a nothing; which a breath, lighter even than wind, can disperse. 13. But worldly losses have no power to shake his great and good mind. 14. Man in every station, may contemplate the beauties of nature, may admire a God, in all his works: and look up with hope to heaven, as to his eternal and blissful home. 15. Such were the reflections of this fallen *courtier*; and he found himself happy. 16. And this was the GREAT MAN; for, he was master of himself, of his own mind, and of his own passions; and those who are *enervated* by pleasure and luxury have not this power or dominion, consequently cannot be great; for TRUE GREATNESS does not consist in grandeur, but in *elevation of sentiment*, and nobleness of mind.

* Society or company.

CHAPTER XII.

Chance.

2. I-ma'-gine, *v.* to think, to fancy.
3. Paint'-er, *s.* one who represents things in colours.
Foam, *s.* the white spittle which appears in the mouth of a high-mettled horse.
Sponge, *s.* a soft porous substance, remarkable for sucking up water.
Po'-rous, *a.* having small holes or pores.
De-spair', *s.* deep sorrow, sadness.
De-sign', *s.* intention, aim.
4. Ob'-vi-ous, *a.* plain, evident, clear.
A-ware', *a.* cautious, apprized.
5. Vague, *a.* indefinite, not to be defined.
In-de-ter'-mi-nate, *a.* unfixed; not restrained to any particular time, circumstance, or meaning.

1. CHANCE, a term we apply to events to denote that they happen without any necessary or foreknown cause. 2. When we say a thing happens by chance, we mean no more than that its cause is unknown to us, and not, as some vainly *imagine*, that chance itself can be the cause of any thing. 3. "The case of the *painter*," says Chambers, "who, unable to express the *foam* at the mouth of the horse he had painted, threw his *sponge*, in *despair* at the piece, and by chance did that which he could not do before by *design*, is an eminent instance of what is called chance. 4. Yet it is *obvious* all we here mean by chance, is, that the painter was not *aware* of the effect, or that he did not throw the sponge with such a view: not but that he actually did every thing necessary to produce the effect; insomuch that, considering the direction wherein he threw the sponge,

together with its form and specific gravity,* the colours wherewith it was smeared, and the distance of the hand from the piece, it was impossible, on the present system of things, that the effect should not follow." 5. The word, as it is often used by the unthinking, is *vague* and *indeterminate*---a mere name for nothing.

CHAPTER XIII.

The Nightingale.

2. A'-ni-mate, *v.* to enliven. To give life to; to encourage, or excite.
3. Brill'-li-ant, *a.* (pro. bril-yant), fine, shining, sparkling.
In-im'-i-ta-ble, *a.* not to be imitated.
Me-lo'-di-ous, *a.* harmonious, musical.
4. Ex-te'-ri-or, *a.* outward, external.
5. Com-pen'-sa-ted, *pret.* paid, requited.
Ir-re-sist'-i-bly, *ad.* in a manner not to be opposed.
9. Ra-pid'-i-ty, *s.* swiftness.
Tor'-rent, *s.* a sudden or very rapid stream. (A crowd).
10. Es'-ti-ma-ble, *a.* valuable, worthy of esteem.
13. Sage, *s.* a person of gravity and wisdom. (A plant).
Saint, *s.* a person eminent for piety and virtue.
22. O'-ri-fice, *s.* any opening or hole.
Pi'-ous, *a.* religious.
23. Di-vine', *a.* heavenly, god-like.

1. THE nightingale is the musician of the first rank among the inhabitants of the air. 2. When all the birds, who during day entertained us with their

* Specific gravity, is that by which one body is heavier than another of the same dimensions, and is always as the quantity of matter under that dimension.

notes, cease to be heard, it is then that the voice of the nightingale is raised to *animate* the woods and groves. 3. When we listen to the *brilliant* sounds of that voice, we are apt to conclude, that the bird must be large, the throat must have great strength; and the *inimitable* charm of her *melodious* notes makes us presume she surpasses all others in the beauty of her form. 4. But it would be to no purpose to seek these advantages in the nightingale: it is a bird of poor appearance, whose colour, form, and the whole *exterior*, is void of any thing attractive or majestic, and has nothing in the least distinguishing. 5. Nature has, however, *compensated* for its plainness, by giving it a voice *irresistibly* charming. 6. Listen to its fine long quivering notes. 7. What variety, sweetness, and brilliancy in them! 8. When she begins her song, she seems to study and compose beforehand the melodious notes she wishes to be heard. 9. She begins softly: then the notes swell gradually till they run with the *rapidity* of a *torrent*: she goes from serious to gay: from simple notes to the wildest warblings: from the lightest turns and shakes to languishing sighs: and has, throughout the whole, the art to please the ear.

10. The bird may give rise to many useful and edifying reflections; for example, we learn this truth from it, that homeliness of body, is sometimes united with very *estimable* qualities, and does not exclude beauty from the soul. 11. How unjust then are those who only attaching themselves to the features of the face, and to exterior qualities, praise or blame nothing but what strikes their senses, and despise those who have bodily defects. 12. Let us learn to judge with more equity. 13. Any man, though deprived of the advantage of figure and fortune, who proves himself by his conduct to have the soul of a *sage* or a *saint*, is by much the more worthy

of our esteem. 14. It is the perfection of the soul only that gives true merit to the man, or is worthy our admiration: the rest can only seduce those who do not know the value of wisdom and virtue. 15. Have we not often known persons, neither distinguished by rank, nor exterior qualities, who have done the greatest services to church and states? 16. Crooked and deformed people have often shown more greatness of soul, than others possessed of the most beautiful person and finest form. 17. It is a lesson not to trust to appearances. 18. Those we despise may often be superior to ourselves.

19. When we hear the skilful harmony of the nightingale, does it not naturally lead us to the Creator, from whom she has this talent? 20. What wisdom must there be in the formation of this bird, to make it capable of such sounds! 21. Lungs so delicate as those of the nightingale, the motions of which are so violent, must be easily wounded, if they had not the singular advantage of being fastened to the back-bone by a number of little sinews. 22. The *orifice* of the windpipe is very large, and that is certainly what most contributes to the variety of those sounds which, in charming the ear, fill the soul with sweet and *pious* joy. 23. Is it possible not to trace a *Divine* Wisdom and Providence in this? and will not even the song of the nightingale lead us to glorify the Author of all nature?

CHAPTER XIV.

Foreign Plants.

1. Ve'-ge-ta-bles, *s. pl.* all kinds of plants.
4. Cul'-ti-vate, *v.* to improve; to till.
6. In-di'-ge-nous, *a.* (pro. in-did-je-nus), native to a country.
Cul'-ture, *s.* the art of improving.
8. Cen'-tu-ry, *s.* a period of 100 years.
9. Buck'-wheat, *s.* (in botany), this wheat is cultivated in many parts of England, and is a great improvement to dry lands. It is sometimes called *French-wheat*, from our receiving it from France. It is excellent food for poultry, &c.
10. O'-ri-gin, *s.* beginning or first existence.
11. Cres'-ses, *s. pl.* a herb used in sallads.
16. Len'-til, *s.* a plant, sometimes called vetches.
21. Con-sti-tu'-ti-on, *s.* law; the frame of body or mind.
Trans-mi-gra'-ti-on, *s.* is the removal or translation of a whole people from one country to another, by the power of a conqueror.

1. ALL our corn, and a great number of our *vegetables*, come from foreign countries, and generally from warmer climates than ours; most of them from Italy. 2. Italy got them from Greece, and Greece had them from the east. 3. When America was discovered, a great number of plants and flowers were found there, which were till then unknown, and which have since been transplanted into Europe with much success. 4. The English still take a great deal of trouble, at this time, to *cultivate* the North American plants in their country. 5. Most of the different sorts of corn, of which men

and animals make their best food, are grass plants; but though our fields are now covered with them, they are foreign to us. 6. Rye and wheat are *indigenous* in Little Tartary* and Siberia,† where they still grow without *culture*. 7. As for barley and oats, we are ignorant, indeed, from whence they come, but it is certain they are not indigenous in our climate, or it would not be necessary to cultivate them. 8. Rice is the produce of Ethiopia. Since the beginning of the last *century* it has been cultivated also in America; and they now send us from thence, every year, vessels entirely laden with those useful seeds. 9. The *buck-wheat* comes originally from Asia: the Crusades‡ made it known in Italy, from whence it came into Germany. 10. Most of our herbage and vegetables also have a foreign *origin*. 11. Borage comes from Syria, *cresses* from Crete,§ cauliflower from Cyprus,|| and asparagus from Asia. 12. We are indebted to Italy for the chervil.¶ 13. Aneth** comes from Portugal and

* Is the country situated on the north-west part of the Black Sea.

† Is a very large country, comprehending the most northern parts of the Russia Empire.

‡ A name given to the expeditions of the Christians against the Infidels* for the conquest of Palestine or Holy Land; so called, because those who engaged in the undertaking wore a cross on their cloaths, and one on their standard:---and those engaged were called Crusaders. But Crusade may be applied to any war undertaken on pretence of defending the cause of religion, signifying a Holy War; but has been chiefly used for the expeditions of the Christians against the Infidels, &c. as before mentioned.

§ Now called Candia, a famous island in the Mediterranean.

|| A large island in the eastern part of the Mediterranean.

¶ Is a very common weed in many places of England. There are many species of it.

** Sometimes written *anet*, at other times, *anethum*.

* Those who reject or will not assent to the truth of revelation, or the great principles of the Christian religion. This appellation is also given to the Turks.

Spain, fennel from the Canary Islands,* anise† and parsley from Egypt. 14. Garlic is the produce of the east. 15. Shallots come from Siberia, and horse-radish from China. 16. We owe the kidney-beans to the East Indies, the gourds‡ to Astracan,§ The *lentils* to France, the potatoes to Brazil. 17. The Spaniards found tobacco at Tobacco, a province of Jucatan,|| in America. 18. The ornaments of our gardens, the most beautiful flowers, are also foreign productions. 19. Jasmine comes from the East Indies, the elder-tree from Persia, the tulip from Cappadocia, the daffodil from Italy, the lily from Syria, the tuberose from Java,¶ and Ceylon; the carnation and pink, from Italy, the aster from China, &c.

20. With what goodness does God thus provide for our happiness and enjoyment, by making even the most remote countries contribute towards it! 21. But let us, at the same time, learn the *constitution* of the globe we inhabit. 22. There is a universal *transmigration* over all the earth: men, animals, and vegetables, transplant themselves, and go from one region to another, and this transmigration will only end with our globe.

STURM..

* A cluster of islands in the Atlantic Ocean, near the continent of Africa, belonging to Spain. It is from hence the Canary birds originally came.

† A very small seed, but of a very hot nature; it is good to expel wind out of the bowels and stomach, and is used by confectioners in sugar-plumbs, &c.

‡ A plant which creeps along the earth like the cucumber, and produces a yellow fruit of the size and colour of an orange. They are cultivated in England more for curiosity than use.

§ A province of Asiatic Russia, situated on the north of the Caspian Sea.

|| A large peninsula of Mexico, nearly opposite to the west end of the island of Cuba.

¶ An island in the Indian ocean.

CHAPTER XV.

The Egyptian Astronomer.

1. E-gyp'-ti-an, *s.* a native of Egypt, in Africa.
A-stro'-no-mer, *s.* one that studies the motions of the heavenly bodies, (the stars).
2. Man'-dates, *s. pl.* commands, orders.
Tro-pic', *s.* (in astronomy), a lesser circle of the earth, distant twenty-three and a half degrees from the equator: there are two tropics, one called the *tropic of Cancer*, and the other the *tropic of Capricorn*.
3. In-un-da'-ti-on, *s.* an overflow of water, a flood.
Nile, *s.* a great river in Egypt, which generally overflows the country once a year; (in geography).
4. Mi-ti'-ga-ted, *pret.* lessened, cooled.
Dog'-star, *s.* Sirius, a star that gives name to the dog-days.
E-qui-noc'-ti-al, *a.* pertaining to the equinox, when days and nights are equal all over the world.
5. I-de'-al, *a.* mental, formed in the mind, imaginary.
Ad-min'-is-ter, *v.* to give, supply.
6. Dis-cor'-dant, *a.* inconsistent, contrary.
Re'-gi-on, *s.* any track of space either of the heavens or earth.
Cli'-mate, *s.* much the same as region but confined to the earth.
7. Pes-tif'-er-ous, *a.* destructive.
9. Ax'-is, *s.* (in astronomy), an imaginary line that passes through the earth from pole to pole.
E-clip'-tic, *s.* (in astronomy), a great circle, it is called the sun's *orbit* or *path*.
10. So-li'-cit-ed, *v.* entreated, asked.
11. Om-ni'-po-tent, *a.* all-powerful, having unlimited power.

1. An *Egyptian Astronomer*, who had spent forty years in unwearied attention to the motions and appearances of heavenly bodies, conceived that he was endowed with the power of regulating weather, and varying the different seasons according to his pleasure. 2. The sun, he thought, obeyed his *man-*

dates, and passed from *tropic* to *tropic*, in his annual course, by his direction. 3. The clouds burst at his call on the southern mountains: and *inundations* of the *Nile*, which fertilized the fields of the husbandman, were governed by his will. 4. He *mitigated* the scorching rage of the *dog-star*; restrained the fury of the *equinoctial* tempests; and dispensed rain, snow, and sunshine, to the numerous nations of the earth. 5. Such power, though *ideal*, was too extensive for the feebleness of mortal man, and the astronomer sunk under the burdens of an office, which he laboured to *administer* with impartial justice and universal benevolence. 6. The *discordant* claims of different *regions* and *climates*, and the opposite wants of the various fruits of the earth in the same district, harrassed his mind with incessant care, suspense, and perplexity. 7. If he suffered the clouds to pour down their treasures on the thirsty deserts of Arabia,* impetuous torrents overwhelmed the fertile plains of Bassora;† and when he sent forth a storm, to sweep away the *pestiferous* Samiel,‡ which carried death and destruction in its progress, a fleet, laden with the richest merchandise, was shipwrecked in the Gulf of Ormus.§ 8. The fervid beams of the sun, while the matured luscious grape of Smyrna,|| destroyed the harvest of corn, and burnt up the herbage of the fields. 9. The philosopher thought, that

* A large country of Asia, joined to Egypt by the Isthmus of Suez. The Arabian horses are much esteemed.

† A city and sea-port of Turkey in Asia, situated in the north of Arabia.

‡ The Samiel is a sudden vapour, to which travellers are exposed in the desarts of Arabia in the months of June, July, and August, which occasion instant death to every man and beast in its way. This pestiferous gust quickly passes, and does not extend itself far, but runs, as it were, in streams of no great breadth.

§ A strait (or gulf) in which stands the island Ormus, at the entrance of the gulf of Persia.

|| A city and sea-port of Turkey, in Asia, very large and rich.

he could, perhaps, remedy these evils by turning aside the *axis* of the earth, and varying the *ecliptic* of the sun: but he found it impossible to make a change of position, by which the world could be benefited; and he dreaded the injury he might occasion to distant and unknown parts of the solar system.*

10. Oppressed with anxiety, he earnestly *solicited* the great Governor of the universe to divest him of the painful office with which he was honoured.

11. "Father of Light," exclaimed he, "thy *omnipotent* hand and all-seeing eye are alone equal to the mighty empire of this globe. 12. The ways of nature exceed my finite thought; and I now feel with reverence and humility, that, to dispense good and evil, nothing less can be required than unerring wisdom, spotless rectitude, and sovereign power."

13. The Deity listened with indulgence to a prayer which flowed from a sincere and pious heart. 14. In the folly of the astronomer he saw and pitied the weakness of human nature; and by strengthening the present conviction of his mind, he graciously removed the insanity under which he laboured.

PERCIVAL.

* The order or disposition of the several celestial bodies, which move round the sun as the centre of their motion.

CHAPTER XVI.

On the works of the Creation.

Cre-a'-ti-on, *s.* the act of forming or giving existence. In its strict sense, it implies the giving to a thing which had no pre-existing matter. The things created or the universe.

1. A-dor'-ed, *pret.* honored with divine worship; revered.

2. So'-li-ta-ry, *a.* loney. Gloomy, dismal.

Glade, *s.* a lawn or opening of a wood; a passage through a wood made by lopping off the branches of trees.

4. Choir, *s.* a band or company of singers.

5. Re-veals', *v.* (third person singular), shows, discloses.

7. Pa-vil'-ion, *s.* (pro. pa-vil-yon), tent, a temporary house.

8. Fir'-ma-ment, *s.* the sky.*

Glare, *s.* an overpowering or dazzling lustre. A brightness. (*A* fierce, piercing look).

11. Ter-res'-tri-al, *a.* earthly.

1. BEAUTY complete, and majesty divine,
In all thy works, *adored* Creator, shine,
Where'er I cast my wond'ring eyes around,
The God I seek in ev'ry part is found,
2. Pursuing thee, the flow'ry fields I trace,
And read thy name on ev'ry spire of grass.
I follow thee thro' many a lonely shade,
And find thee in the *solitary glade*.
3. I meet thee in the kind refreshing gale,
That gently passes thro' the dewy vale.
The pink, the jasmine, and the purple rose,
Perfum'd by thee, their fragrant leaves disclose.

* The Sky is nothing more than the boundary of sight.

4. The feather'd *choir*, that welcome in the spring,
By thee were taught their various notes to sing.
By thee the morning in her crimson vest,
And ornaments of golden clouds, is drest.
5. The sun in all its splendour, wears thy beams,
And drinks in light from thy exhaustless streams,
The moon *reveals* thee by her glimm'ring ray;
Unnumber'd stars thy glorious paths display.
6. Amid the solemn darkness of the night,
The thoughts of God my musing soul delight.
7. Thick shades and night thy dread *pavilion* form;
In state thou rid'st upon the flying storm;
While thy strong hand its fiercest rage restrains,
And holds the wild unmanag'd winds in reins.
8. What sparklings of the majesty appear,
When thro' the *firmament* swift light'nings glare,
When peals of thunder fill the skies around,
I hear thy voice in the tremendous sound.
9. But, oh! how small a part is known of thee;
From all thy works immense variety!
Whatever mortal men perfection name,
Thou in an infinite degree dost claim.
10. And while I here thy faintest shadows trace,
I pine to see the glories of thy face;
Where beauty in its never-changing height,
And uncreated excellence shines bright.
11. When shall the heav'nly scene, without controul,
Open in dazzling triumph on my soul?
My pow'rs, with all their ardour, shall adore,
And languish for *terrestrial* charms no more.

ROWE.

CHAPTER XVII.

On the death of Mr. R. Levet, a practiser in physic.

1. Hope, *s.* the pleasure which arises in the mind on the thought of some future good.
 De-lu'-sive, *a.* tending to deceive; capable of deceiving or imposing upon.
 Mine, *s.* (figuratively), hope is called a *mine* as being of a *delusive* nature. A cavern in the earth containing metals, stone, or coal.
 Toil, *v.* to labour.
 Toil, *s.* labour; any net or snare woven or meshed.
 So'-ci-al, *a.* pleasant; familiar in conversation.
2. De-scend', *v.* to come or go down.
 Of-fi'-ci-ous, *a.* (in a good sense), doing good offices or acts of kindness. (In a bad sense), assisting or intermeddling with the affairs of another, without being invited or welcome.
 In'-no-cent, *a.* harmless, pure.
 Sin-cere', *a.* honest, true, uncorrupt.
3. Af-fec'-ti-on, *s.* love, fondness, regard, or good-will.
 Ar'-ro-gance, *s.* the assuming or claiming to one's-self more honor or merit than is our due.
6. Pet'-ty, *a.* small, inconsiderable; inferior.
8. Glid'-ed, *pret.* passed by without any tumult.
9. Throb'-bing, *part.* heaving, beating, palpitating.
 Vi'-tal, *a.* containing life; essential.

1. CONDEMN'D to *hope's delusive mine*,
 As on we *toil* from day to day,
 By sudden blasts, or slow decline,
 Our *social* comforts drop away.

2. Well try'd through many a varying year,
 See Levet to the grave *descend*,
Officious, innocent, sincere,
 Of ev'ry friendless name the friend.

3. Yet still he fills *affection's* eye,
Obscurely wise, and coarsely kind;
Nor letter'd *arrogance* deny
Thy praise to merit unrefin'd.
4. When fainting nature call'd for aid,
And hovering death prepar'd the blow;
His vigorous remedy display'd
The power of art without the show.
5. In misery's darkest cavern known,
His useful care was ever nigh.
Where hopeless anguish pour'd his groan,
And lonely want retir'd to die.
6. No summons mock'd by chill delay,
No *petty* gain disdain'd by pride;
The modest wants of every day
The toil of every day supply'd.
7. His virtues walk'd their narrow round,
Nor made a pause nor left a void;
And sure th' Eternal master found
The single talent well employ'd.
8. The busy day---the peaceful night,
Unfelt, uncounted, *glided* by;
His frame was firm---his pow'rs were bright,
Tho' now his eightieth year was nigh.
9. Then with no fiery, *throbbing* pain,
No cold gradations of decay,
Death broke at once the *vital* chain,
And forc'd his soul the nearest way.

JOHNSON.

CHAPTER XVIII.

On Early Rising.

2. Ra'-di-ant, *a.* shining.
3. Lay, *s.* a song.
4. Dew'-y, *a.* moist with dew. (Dew is a light, thin, insensible mist, or rain, drawn or raised from the earth by the heat of the sun).
- Lawn, *s.* a large plain in a park, or adjoining to some grand seat.
- Grove, *s.* a walk formed by trees, whose branches spread above.
5. Nerve, *s.* (in anatomy), a round, white, long body, like a cord, composed of several threads or fibres.
- Vig'-or, *s.* strength, force.
- Brace, *v.* to tie or hold fast.

1. How foolish they who lengthen night,
And slumber in the morning light!
How sweet at early morning's rise,
To view the glories of the skies.
2. And mark with curious eye the sun
Prepare his *radiant* course to run!
Its fairest form then nature wears,
And clad in brightest green appears.
3. The sprightly lark, with artless *lay*,
Proclaims the entrance of the day.
4. How sweet to breathe the gale's perfume,
And feast the eye with nature's bloom!
Along the *dewy lawn* to rove,
And hear the music of the *grove*!

5. Nor you, ye delicate and fair,
Neglect to taste the morning air;
This will your *nerves* with *vigor brace*,
Improve and heighten ev'ry grace;
Add to your breath a rich perfume;
Add to your cheeks a fairer bloom;
6. With lustre teach your eyes to glow;
And health and cheerfulness bestow.

ARMSTRONG.

CHAPTER XIX.

The Human Wish.

1. Wil'-low-y-brook, *s.* (pro. wil-lo-e), a brook growing willows.
Wil'-lows, *s.* are of various kinds, some of which grow to the size of a large tree, while other sorts are of a more humble growth; they all delight in moist marshy places, and on the sides of brooks and rivers.
2. Pil'-grim, *s.* one who travels on a religious account.
3. Ivy-ed-porch, *s.* a porch on which is ivy. The ivy is an ever-green plant, that twines about trees, stick to walls, or creeps on the ground.
Fra'-grant, *a.* sweet-smelling.

1. MINE be a cot beside the hill;
A bee hive's hum shall sooth my ear;
A *willowy brook*, that turns a mill,
With many a fall shall linger near.
2. The swallow, oft, beneath my thatch,
Shall twitter from her clay-built nest;
Oft shall the *pilgrim* lift the latch,
And share my meal, a welcome guest.

3. Around my *ivy'd-porch* shall spring
Each *fragrant* flower that drinks the dew;
And Lucy, at her wheel, shall sing,
In russet gown and apron blue.
4. The village church, among the trees,
Where first our marriage-vows were giv'n,
With merry peals shall swell the breeze.
And point with taper spire to heav'n!

ROGERS.

CHAPTER XX.

The Bee, the Lily of the Valley, and the Tulip.

A FABLE.

1. Am'-bi-ent, *a.* compassing, surrounding.
A-bash'-ed, *part.* put out of countenance, (look).
 2. Sol, *s.* the sun.
Phi-lo'-mel, *s.* the nightingale.
Ve'-nus, *s.* (in heathen mythology), the supposed goddess of love; one of the planets.
 4. Va'-grant, *a.* wandering, roving, void of occupation.
Glade, *s.* an open passage cut through a thick wood, grove or the like.
 6. Sup'-pli-ant, *a.* begging, entreating.
Flo'-ret, *s.* an imperfect flower, a diminutive flower.
 7. Sa'-ble, *a.* dark, black.
 12. Pe'-tal, *s.* (in botany), the flower leaf of a plant.
 14. Lux-u'-ri-ant, *a.* abundant, plentiful.
Ex-ult'-ing, *part.* rejoicing greatly.
 15. Ver'-dant, green, beautiful.
1. THE soft-eyed eve, serene and fair,
Was rising from her noon-tide bow'rs,
Her breath perfum'd the *ambient* air,
Her tints *abash'd* the closing flow'rs.

2. *Sol's* latest gleam had ting'd the rocks.
Sweet *Philomel* her plaint renews;
While *Venus* from her radiant locks
Shed, softly shed, the silent dew.
3. An infant bee, who at the morn,
First left a tender parent's wing,
Afar his giddy flight had borne,
And thoughtless sipt the sweets of spring.
4. Far from its busy guardian's call,
Now had the little *vagrant* stray'd;
And when the dew began to fall,
He rested in a distant *glade*.
5. And there, as pensive and forlorn
The hapless rover sat and sigh'd,
Panting for her, he left at morn,
A lily of the vale he spied.
6. With trembling voice, with *suppliant* eye,
He begs beneath its leaves to rest;
The tender *floret* heard his cry,
And thus the wand'rer she address.
7. "Welcome beneath my humble shade;
There sleep secure till dawning day;
And when night's *sable* shades are fled,
Safe to the hive pursue your way.
8. With grateful heart the insect bends,
And thanks the hospitable flow'r,
Whose ample leaf his frame defends,
And shelters from the dew'y show'r.
9. But ah! not long this sweet repose
Had he beneath it's shade enjoy'd,
For near the spot a tulip rose,
Whose envious glance the charm destroy'd.

10. "And why," she cried, "poor simple bee,
Dost thou contented there remain?
Why slight the tints that glow in me,
For those, the meanest on the plain?"
11. Unmindful that on her you trust,
The passing traveller may tread,
Lay all her blossoms in the dust,
And crush you in the fatal bed.
12. Ah! waste no more, no more repose
Those downy limbs in vulgar arms,
But ere the night my *petals* close,
In me enjoy superior charms."
13. Deluded by its gaudy hue,
With glee the fond believing thing
To taste the boasted blessings flew,
And left the fairest child of spring.
14. Now, sweets *luxuriant* charm his taste,
When from the east began to blow
A ruder gale whose boisterous haste
Soon laid th' *exulting* beauty low.
15. 'Twas on a riv'let's *verdant* side
Queen of the banks, the tulip stood;
The stream receives its fallen pride,
While the poor insect stems the flood.
16. At once, of all his hopes bereft,
The mossy bank he strives to gain,
Mourns that the humble flow'r he left,
And beats his silken wings in vain.
17. Shuddering, he sees approaching death;
Too late his unavailing sighs:
The waters stop his vital breath;
And, lo! the helpless victim dies!

18. Ye gentle youth, who read this tale,
 Mark well the moral it imparts;
 "Forsake not virtue's peaceful vale,
 For beauty's vain insidious arts."

ANON.

CHAPTER XXI.

Solitude.

3. New'-ton (Sir Isaac, in biography), the greatest philosopher that ever was, was born at Woolstrobe, in Lincolnshire, on Christmas-day, 1642, and died March 20, 1726.---aged 84.
 Locke, (John, in biography), a celebrated philosopher, was born at Wrington, in Somersetshire, in 1632, and died in 1704, aged 72.
 Boyle, (Robert, in biography), a celebrated philosopher, was born at Lismore, in Ireland, in 1627, and died in 1691, aged 64.
 Pope, (Alexander, in biography), a celebrated poet, was born in London, in 1688, and died in 1744, aged 56.
 Mil'-ten, (John, in biography), an illustrious poet, was born in London, 1608, and died in 1674, aged 66.
 Shake'-speare, (William, in biography), father of the English Drama, was born at Stratford-upon-Avon, in 1564, and died in 1616, aged 52.
 Dry'-den, (John, in biography), a famous poet, was born at Oldwincle, in Northamptonshire, in 1631, and died 1700, aged 69.
 Watts, (Isaac, in biography), a pious and ingenious divine among the dissenters, who wrote many good, religious poems, was born at Southampton, in 1674, and died in 1741, aged 67.
 Young, (Edward, in biography), a divine and poet, was born at Upham, in Hampshire, in 1681, and died in 1765, aged 84.
1. HAIL blest retreat! my soul's supreme desire,
 Where peaceful study might employ my days,
 Where lovely nature's wondrous works conspire,
 To fill the heart with gratitude and praise.

2. Where turbid passions cease to vex the breast,
Where men the paths of vice, and folly shun;
With health, content, and books divinely blest,
I'd taste those joys to Angels only known.
3. T'h immortal works of *Newton, Locke, and Boyle,*
Pope, Milton, Shakespeare, Dryden, Watts,
and Young,
Should be my recreation and my toil,
My nightly study and my daily song.
4. Thus would I God's celestial gifts improve,
Till call'd to share my native realms above.

CHAPTER XXII.

Summer Heat.

2. Ae'-ther, *s.* pure or refined air.
 3. Gleam, *v.* to shine suddenly.
Plumes, *v.* (third person singular), adorns, adjusts.
Crest, *s.* plume of feathers, a comb.
 4. Po'-tent, *a.* powerful, strong.
Fer'-vid, *a.* hot, (zealous).
1. How scorching is the summer ray!
No cheering dew's are found;
The murm'ring streams forget to play,
And hide within the ground;
The flowery dale no more delight
To charm the ear or please the sight,
The birds themselves forsake the spray,
And silence waits the noon of day.

2. Along the wide extended plain
The breezes cease to blow;
The flowers no more their sweets retain,
But drooping blossoms show.
Like them, I faint; O guide my feet
To some secure and shady seat,
Where now the cooling gales retire,
And check the *æther's* parching fire.
3. But, lo! what darksome clouds arise
To dim the dazzling beam;
What thunders roll along the skies;
What dreadful light'nings *gleam*!
Cold trembling fear awakes the breast,
And horror *plumes* her sable *crest*;
Grant us thine arm, Almighty Pow'r;
To shield us in the awful hour.
4. Give us, henceforth, the power to tread
With diligence and love,
The narrow road to bliss, with speed,
Nor let our feet remove.
And should temptation's *potent* rays
Beset our path with *fervid* blaze:
To urge us from the painful way,
Do thou our feeble footsteps stay.
5. Lead us along those pleasing ways
Experience bids approve,
Where sweet refreshing water plays,
Descending from above.
And, when the last dread thunders roll,
And cleave this earth, from pole to pole,
Receive us to those blissful plains,
Where an unscorching summer reigns.

The Paper Kite

 CHAPTER XXIII.

The Paper Kite.

1. E-le-va'-ti-on, *s.* height, raised up.
5. Soar, *v.* to fly to a great height.
- Tide, *s.* water, (a flux and reflux of the sea).
7. Im-pa'-ti-ent, *a.* not able to endure or bear delay, pain, or any other inconvenience, without complaint.
8. In-cline', *v.* to lean, to tend towards any part. Figuratively, to be favorably disposed to.

1. ONCE on a time, a paper kite,
Was mounted to a wond'rous height,
Where, giddy with its *elevation*,
It thus express'd self-admiration.
2. " See how yon crowds of gazing people,
Admire my flight above the steeple;
How would they wonder if they knew,
All that a kite like me can do!
3. " Were I but free, I'd take a flight,
And pierce the clouds beyond their sight:
But, oh! like a poor pris'ner bound,
My string confines me near the ground.
4. " I'd brave the eagle's tow'ring wing,
Might I but fly without a string."
It tugg'd and pull'd (while thus it spoke)
To break the string--at last it broke.

5. Depriv'd at once of all its stay,
In vain it tried to *soar* away;
Unable its own weight to bear,
It flutter'd downward through the air!
Unable its own course to guide,
The winds soon plung'd it in the *tide*.
6. Ah! foolish kite, thou hast no wing;
How couldst thou fly without a string?
7. My heart replied, O Lord, I see
How much this kite resembles me;
Forgetful that by thee I stand,
Impatient of thy ruling hand;
8. How oft my foolish heart *inclines*
*T' oppose that lot which heav'n† assigns!
How oft indulg'd a vain desire
For something more, or something higher!
And, but for grace and love divine,
A fall more dreadful had been mine.

NEWTON.

* The letter *o*, in this word, is cut off by the grammatical figure *Apocope*; which cuts off a final vowel or syllable, in order to make each line contain the same number of feet.

† The letter *e* is here suppressed by the figure *Syncope*.

CHAPTER XXIV.

The Lamb and the Pig; or Nature and Education.

1. Mo'-ra-list, *s.* one who teaches the duties of life.
2. Doc'-trine, *s.* instruction, any thing taught.
Em'-blem, *s.* a representation: (an allusive picture).
3. Thi'-my, *a.* (pro. ti-my), belonging to *thyme*, a well-known plant.
6. Vir'-gin, *a.* pure---as being free from all stains.
Tes'-ti-fy, *v.* to witness; (to prove).

1. CONSULT the *moralist*, you'll find
That education forms the mind.
But education ne'er supplied
What ruling nature has denied.
2. If you'll the following page pursue,
My tale shall prove this *doctrine* true.
Since to the muse all brutes belong,
The lamb shall usher in my song;
Whose snowy fleece adorn'd her skin,
Emblem of native white within.
3. Meekness and love possess'd her soul,
And innocence had crown'd the whole.
It chanc'd upon a luckless day,
The little wanton, full of play,
Rejoic'd a *thimy* bank to gain;
But short the triumphs of her reign!

4. The treacherous slopes her fate foretell,
And soon the pretty trifier fell.
Beneath, a dirty ditch impress'd
Its mire upon her spotless vest.
5. What greater ill could lamb betide,
The butcher's barb'rous knife beside?
The shepherd wounded with her cries,
Straight to the bleating sufferer flies.
6. The lambkin in his arms he took,
And bore her to a neighb'ring brook.
The silver streams her wool refin'd;
Her fleece in *virgin* whiteness shin'd.
7. Cleans'd from pollution's every stain,
She join'd her fellows on the plain;
And saw afar the stinking shore,
But ne'er approach'd those dangers more.
8. The shepherd bless'd the kind event,
And view'd his flock with sweet content.
To market next he shap'd his way,
And bought provisions for the day:
But made for winter's rich supply,
A purchase from a farmer's sty.
9. The children round their parent crow'd;
And *testify* their mirth aloud.
They saw the stranger with surprise,
And all admired his little eyes;
Familiar grown he shar'd their joys;
Shar'd too the porridge with the boys.
10. The females o'er his dress preside;
They wash his face and scour his hide:
But daily more a swine he grew,
For all these housewives e'er could do.

COTTON

CHAPTER XXV.

The Sweets of Contentment.

Con-tent'-ment, *s.* without a wish for more; full satisfaction in in one's present state; happiness.

1. Am-bi'-ti-on, *s.* a desire of something higher than is possessed at present; *v.* thirst after greatness or fame; pride.

In-de-pen'-dent, *a.* not depending or relying upon another thing, at liberty.

3. Me-di-ta'-ti-on, *s.* deep thought.

5. In'-fi-nite, *a.* having no bounds or limits.

1. No glory I covet, no riches I want,

Ambition is nothing to me;

The one thing I beg of kind heaven to grant,

Is a mind *independent* and free.

2. With passion unruffled, untainted with pride,

By reason my life let me square:

The wants of my nature are cheaply supplied;

And the rest is but folly and care.

3. The blessings which Providence freely has lent,

I'll justly and gratefully prize,

While sweet *meditation* and cheerful content

Shall make me both healthful and wise.

4. In the pleasures the great man's possessions display,

Unenvied I'll challenge my part;

For ev'ry fair object my eyes can survey,

Contributes to gladden my heart.

5. How vainly, through *infinite* trouble and strife,
 The many their labours employ!
 Since all that is truly delightful in life
 Is what all, if they please, may enjoy.

ANON.

CHAPTER XXVI.

The Call of Gratitude.

2. Myr'-tle, *s.* (in botany), a fragrant or sweet smelling kind of shrub or tree.
 Her'-bage, *s.* (in botany), herbs, grass, pasture.
 Sod, *s.* turf, or the surface of the land.
 3. In-sen'-si-ble, *a.* senseless, void of sense.
 Gra'-ti-tude, *s.* gratefulness, thankfulness.
 4. In-ces'-sant-ly, *ad.* without intermission, always.
1. How cheerful along the gay mead,
 The daisy and cowslip appear;
 The flocks, as they carelessly feed,
 Rejoice in the spring of the year.
 2. The *myrtles* that shade the gay bowers,
 The *herbage* that springs from the *sod*,
 Trees, plants, cooling fruits, and sweet flowers,
 All rise to the praise of my God.
 3. Shall man, the great master of all,
 The only *insensible* prove?
 Forbid it, fair *gratitude's* call!
 Forbid it, devotion and love;
 4. The LORD, who such wonders could raise;
 And still can destroy with a nod;
 My lips shall *incessantly* praise;
 My heart shall rejoice in my God.

CHAPTER XXVII.

*On the Miseries of Human Life.**

1. Li-cen'-ti-ous, *a.* (pro. li-sen-shus), not restrained by law, morality, or religion; unconfined.
 Proud, *s.* this word is here used substantively, signifying people who have too high an opinion of their own qualities, and too mean a one of those which belong to others. It is generally used adjectively.
 Af'-flu-ence, *s.* abundance of wealth.
 Wan'-ton, *a.* unrestrained, dissolute, lustful, gay.
 Ri'-ot, *s.* wild and loose mirth. An uproar or serious tumult.
 Ri'-ot, *v.* to abandon one's-self to pleasure. To feast in a luxurious manner. To raise a sedition or uproar.
4. Bale'-ful, *a.* full of anguish, pain, misery; very fatal, or destructive to health.
5. Sor'-did, *a.* foul, filthy, dirty; mean.
 Po'-ver-ty, *s.* want of money or necessities. It is that situation of fortune, opposed to riches, in which we are deprived of the conveniences of life.
 Re-morse', *s.* uneasiness occasioned by a consciousness of guilt.
 Pity, tenderness.
 Tra'-gic, *a.* mournful, dreadful, sad, calamitous.
 Muse, *s.* deep thought or study.
8. Ca-reer', *s.* course. Very swift motion.
 Ap-pal'-led, *pret.* astonished. Affrighted, terrified.
 Di-late', *v.* to overspread, to extend, to spread out.
 So'-ci-al, *a.* friendly.
 Bliss, *s.* happiness, joy arising from the possession of some great and important good. But the general idea of bliss extends beyond a life temporal.
1. AH! little think the gay *licentious* proud,
 Whom pleasure, power, and *affluence* surround;

* The Editor particularly recommends young people to read the following humane and benevolent reflections with great seriousness and attention, so as to imprint on their minds the folly and absurdity of *licentiousness*.

- They, who their thoughtless hours in giddy mirth,
And *wanton*, often cruel, *riot* waste;
2. Ah! little think they, while they dance along,
How many feel, this very moment, death,
And all the sad variety of pain:*
3. How many sink in the devouring flood,†
Or more devouring flame!‡ how many bleed,
By shameful variance, betwixt man and man:
4. How many pine in want, and dungeon glooms;
Shut from the common air, and common use
Of their own limbs; how many drink the cup
Of *baleful* grief, or eat the bitter bread
Of misery: 5. Sore pierc'd by wint'ry winds,
How many shrink into the *sordid* hut
Of cheerless *poverty*; how many shake
With all the fiercer tortures of the mind,
Unbounded passion, madness, guilt, *remorse*;

* No, nor do they pretend to think about any but themselves. For, say they, what is it to us, who are in want, misery, and distress? while we are surrounded with the gifts of fortune, and the *allurements* of pleasure. Ah! how few attend to and feel the weight of that wise, benevolent, and scriptural precept: "*Love your neighbour as yourself*;" indeed, it is a great pity, so many appear utter strangers to that humane sympathy and fellow-feeling recommended and enforced by the unavoidable calamities and afflictions of others. Well may it be said, "The heart knoweth its own bitterness, and a stranger intermeddleth not therewith."

Thomson, in these lines, pathetically enumerates the various trials of mankind, with the numerous distresses they are subject to, while in this present state of probation; and justly observes, what good effects might arise from a proper attention to, and observation of them.

-----" Thought fond man

Of these----

Vice in his high career would stand *appalled*,
And heedless rambling impulse learn to think:
The conscious heart of charity would warm,
And her wide wish benevolence *dilate*."

† Sea.

‡ Battle.

- Whence tumbling headlong from the height of life,
 They furnish matter for the *tragic muse* :*
6. Even in the vale, where wisdom loves to dwell,
 With friendship, peace, and contemplation join'd,
 How many, rack'd with honest passions, drop
 In deep retir'd distress: 7. How many stand
 Around the death-bed of their dearest friends
 And point the parting anguish. 8. Thought fond
 Of these, and all the thousand nameless ills, [man
 That one incessant struggle render life,
 One scene of toil, of suffering, and of fate,
 Vice in his high *career* would stand *appall'd*,
 And heedless rambling impulse learn to think;
 The conscious heart of charity would warm,
 And her wide wish benevolence *dilate*;
 The *social* tear would rise, the social sigh,
 And into clear perfection, gradual *bliss*,
 Refining still, the social passions work.

THOMSON.

* A tragic writer or a writer of dramatic poems which represent serious actions, or dreadful events.

CHAPTER XXVIII.

Spring.

2. Un-curl'-ing, *part.* untwisting, the act of putting out of curl.
Glas'-sy, *a.* resembling glass in smoothness, lustre, or brightness.
4. Drop, *v.* to let fall ; (to fall in drops).
Ver'-dure, *s.* green colour, greenness of grass.
5. Sus-pense', *s.* delay, stop ; doubt.
Lu'-cid, *a.* clear ; bright, shining, glittering.
7. Gra'-ti-tude, *s.* a virtue consisting in a due sense and outward acknowledgment of a benefit received, together with a readiness to return the same.
8. Con-sign', *v.* to submit, or resign. To transfer one's property to another.
Pre-lu'-sive, *a.* previous to a shower ; introductory.
Ef-fu'-si-on, *s.* the act of shedding or pouring out.
9. Um-bra'-ge-ous, *a.* shady ; yielding shade.
10. Fir'-ed, *pret.* passions enflamed. (To set on fire, to kindle).
An-ti'-ci-pates, *v.* (third person singular), prevents, checks. To be beforehand with another in taking, so as to disappoint him that comes after.
Nu'-tri-ment, *s.* that which feeds or nourishes.
Dis-til', *s.* to drop or fall by drops. To extract the virtues of ingredients by means of a still.

1. -----GRADUAL sinks the breeze
Into a perfect calm ; that not a breath
Is heard to quiver through the closing woods,
Or rustling turn the many twinkling leaves
Of aspin* tall. 2. 'Th' *uncurling* floods,† diffus'd
In glassy breadth, seem through delusive lapse

* A tree whose leaves are remarkable for shaking.

† *Uncurling flood*, signify waters perfectly calm. When the sea has a gentle flow of waves, it is said to be a *curling sea*.

- Forgetful of their course. 3. 'Tis silence all,
 And pleasing expectation. 4. Herds and flocks
 Drop the dry sprig,* and mute-imploring† eye
 The falling *verdure*. 5. Hush'd in short *suspense*,
 The *plumy* people streak their wings with oil,‡
 To throw the lucid moisture trickling off;
 And wait th' approaching sign to strike, at once,
 Into the gen'ral choir. 6. Ev'n mountains, vales,
 And forests, seem impatient to demand
 The promis'd sweetness. 7. Man superior walks
 Amid the glad creation, musing praise,
 And looking lively *gratitude*. 8. At last,
 The clouds *consign* their treasures to the fields;
 And, softly shaking on the dimpled pool
Prelusive drops, let all their moisture flow,
 In large *effusion*, o'er the freshen'd world.
9. The stealing show'r is scarce to patter heard,
 By such as wander through the forest-walks,
 Beneath the *umbrageous* multitude of leaves.
10. But who can hold the shade, while Heav'n descends
 In universal bounty, shedding herbs,
 And fruits, and flow'rs, on nature's ample lap?
 Swift fancy *fir'd anticipates* their growth;
 And while the milky *nutriment distils*.
 Beholds the kindling country colour round.

THOMSON.

* As soon as the cattle have bitten off the *dry sprigs* of grass, they perceive that the virtue is gone, and therefore drop them as being nothing-worth.

† *Mute-imploring* is a compound word, made up of the *adjective* mute, (silent, dumb), and the *participle* of the *verb* to implore--- (to ask, or beg); here understood incapability of speech.

‡ *The plumy people streak their wings with oil*; signify the *feathered tribe* rub their wings with their beaks, whence is produced a kind of spittle of an oily nature, which throws off the *lucid moisture* or clear rain, and leaves the feathers dry.

CHAPTER XXIX.

Summer.

1. Gleam'-ing, *part.* shining.
Dap'-pled, *pret.* marked with various colours.
E-ther, *s.* an element more fine than air, the matter of the highest regions, which commences from the limits of our atmosphere, whose height is supposed to be about 48 miles from the earth, and possesses the whole heavenly space.
3. Glade, *s.* a lawn or opening in a wood or forest; (a passage through a wood made by lopping off the branches of trees.
4. Ver'-dure, *s.* the lively greenness seen in the morn before the sun, (green).
5. Lux-u'-ri-ous, *a.* addicted to pleasure, high living.
Fra'-grant, *a.* sweet smelling.
Me-di-ta'-ti-on, *s.* deep thought.
Sa'-cred, *a.* holy.
6. Ob-li'-vi-on, *s.* forgetfulness.

1. SHORT is the doubtful empire of the night;
And soon, observant of approaching day,
The week ey'd morn appears, mother of dews,*
At first faint *gleaming* in the *dappled* east,
Till far o'er *ether* spreads the wid'ning glow;
And from before the lustre of her face
White break the clouds away. 2. With quicken'd
step
Brown night retires: young day† pours in apace,
And opens all the lawny prospects wide.

* When the sun is about 18° below the horizon, his rays begin to appear, but in a very weak and feeble state, hence Thomson calls the opening of the morn---*meek-eyed*; and as the sun gradually rises, it condenses and precipitates the damps of the earth which ascend in the night, to the earth again, when it is called dew, hence Thomson calls the meek-eyed morn, or break of day, the mother of dews.

† As the *morning* may be stiled the youth of the ensuing day, *noon* its maturity, and *evening* its old age or decline; the epithet *Young*, here made use of, is poetically descriptive.

3. The dripping rock, the mountain's misty top;
Swell on the sight, and brighten with the dawn,
Blue, thro' the dusk, the smoking currents shine;
And from the bladed* field the fearful hare
Limps, awkward: while along the *forest-glade*
The wild deer trip, and often turning gaze
At early passenger. 4. Music awakes
The native voice of undissembled joy;
And thick around the woodland hymns arise.
Rous'd by the cock, the soon-clad shepherd leaves
His mossy cottage, where with peace he dwells;
And from the crowded fold, in order, drives
His flock to taste the *verdure* of the morn.
5. Falsely *luxurious*, will not man awake;
And, springing from the bed of sloth, enjoy
The cool, the *fragrant*, and the silent hour,
To *meditation* due and *sacred* song;†
6. For is there aught in sleep can charm the wise?
To lie in dead *oblivion*, loosing half
The fleeting moments of too short a life;
Total extinction‡ of th' enlighten'd soul!
Or else to feverish vanity alive,
Wilder'd,§ and tossing thro' distemper'd dreams?
Who would, in such a gloomy state, remain
Longer than nature craves; when ev'ry muse
And ev'ry blooming pleasure waits without,
To bless the wildly devious|| morning walk?

THOMSON.

* Overspread with grass or corn.

† *Falsely luxurious will not man awake;
And springing from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song?*

That early rising is conducive to health, and the morning the best time for men of genius to set apart for meditation, undisturbed by intruding cares, or the noise and bustle of the busy multitude, are commonly received observations, and confirmed by experience.

‡ Death or suppression.

§ Puzzled.

|| Leading different ways.

CHAPTER XXX.

Autumn.

1. Mi'-ti-gate, *v.* to soften, lessen, or make less, applied to toil or pain; abate or lessen, applied to rigour or severity.
2. Ru'-ral, *a.* belonging to, existing in, or resembling the country.
Te'-di-ous, *a.* occasioning weariness and trouble by continuance or length.
4. Glean'-ers, *s. pl.* those who gather after the reapers.
Spike, *s.* an ear of corn. (A long nail, or piece of iron, or wood, sharpened at the top, and resembling an ear of corn).
6. Dole, *s.* share or portion; the act of dividing into shares or portions. (Grief, sorry, misery).
7. Pon'-der, *v.* to reflect, to consider; to think or muse.
Re-luct'-ance, *s.* unwillingness, repugnance.

1. Soon as the morning trembles o'er the sky,
And, unperceiv'd, unfolds the spreading day;
Before the ripen'd field the reapers stand,
In fair array;* each by the lass he loves,
To bear the rougher part, and *mitigate*
By nameless gentle offices her toil.
2. At once they stoop and swell the lusty sheaves;
While thro' the cheerful band the *rural* talk,
The rural scandal, and the rural jest,
Fly harmless, to deceive the *tedious* time,
And steal unfelt the sultry hours away.
3. Behind the master walks, builds up the shocks;
And, conscious glancing oft on ev'ry side
His sated† eye, feels his heart heave with joy.

* This is a very pleasing and natural representation of reaping, and gives us such an idea of *rustic* simplicity and harmless mirth, at such a time, as cannot but be acceptable to the lovers of RURAL LIFE.

† Satisfied with the prospect of plenty.

4. The gleaners spread around, and here and there,
Spike after spike, their scanty harvest pick.
5. Be not too narrow, husbandmen! but fling
From the full sheaf, with charitable stealth,*
The liberal hand. 6. Think, oh grateful think!
How good the GOD of HARVEST is to you;†
Who pours abundance o'er your flowing fields;
While these unhappy partners of your kind
Wide-hover round you, like the fowls of heav'n,
And ask their humble *dole*. 7. The various turns
Of fortune ponder;‡ that your sons may want
What now, with hard *reluctance*, faint, ye give.

THOMSON.

* Secretly.

† In these lines the disposition of the Poet is particularly pointed out in the most striking colours; that he was naturally humane, benevolent, and charitable; and his address to the Farmer seems grounded on the words of our blessed Lord, "*As ye have freely received so freely give,*" MATT. X. v. 8.

It is a proper mark of our thankfulness for mercies received, to give cheerfully out of our plenty, to those who are in want, poverty, and distress.

‡ Riches are uncertain and precarious, he who is a man of fortune to-day, may (by unforeseen calamities and misfortunes) be a beggar before to-morrow night; the Psalmist says, "*If riches increase set not your heart upon them;*" be most solicitous to be rich in GOOD WORKS, and to have your treasure in Heaven, where "*Moth nor rust cannot corrupt, nor thieves break through and steal.*"

Riches are uncertain and
precarious he who is a man of
fortune today may (by unforeseen
calamities and misfortunes)
be a beggar before to-morrow
night the Psalmist says if
riches increase set not your
heart upon them

CHAPTER XXXI.

Winter.

1. Joy'-less, *a.* without joy, deprived of pleasure ; sad.
Ob-scure', dark, gloomy. (Abstruse or difficult, applied to writings. Not noted or famous).
- Brow, *s.* (applied to a hill), the verge or extremity of its surface.
3. Dimp'-ly, *a.* full of dimples, or little dents, or inequalities of surface.
Pool, *s.* a lake, or a large collection of standing water.
4. Low, *v.* to bellow, or make a noise, applied to that made by oxen, bulls, or cows.
Ru'-mi-nate, *v.* to chew the cud.* (To muse or meditate, to think on again).
Con-ti'-gu-ous, *a.* adjoining, meeting so as to touch.
5. Crest'-ed, *a.* adorned with a plume or tuft of feathers.
Re-count', *v.* relate.
Pro'-lic, *s.* a prank, play.
Recks, *v.* (third person singular), heeds, minds, care. The infinitive mood to heed, to mind, to care.
6. Ab-rupt', *a.* craggy, broken.
Tur'-pid, *a.* thick or muddy.
Tri'-ple, *a.* three-fold, or thrice as many.

1. -----FIRST *joyless* rains *obscure*
Drive thro' the mingling skies with vapours foul ;
Dash on the mountain's *brow*, and shake the woods,
That grumbling wave below. 2. Th' unsightly
plain
Lies a brown deluge ; as the low bent clouds
Pour flood on flood, yet unexhausted still
Combine, and deep'ning into night shut up
The day's fair face. 3. The wanderers of heav'n,
Each to his home retire ; save those that love
To take their pastime in the troubled air,
Or skimming flutter round the *dimply pool*.

* The food chewed by a cow, &c. the second time.

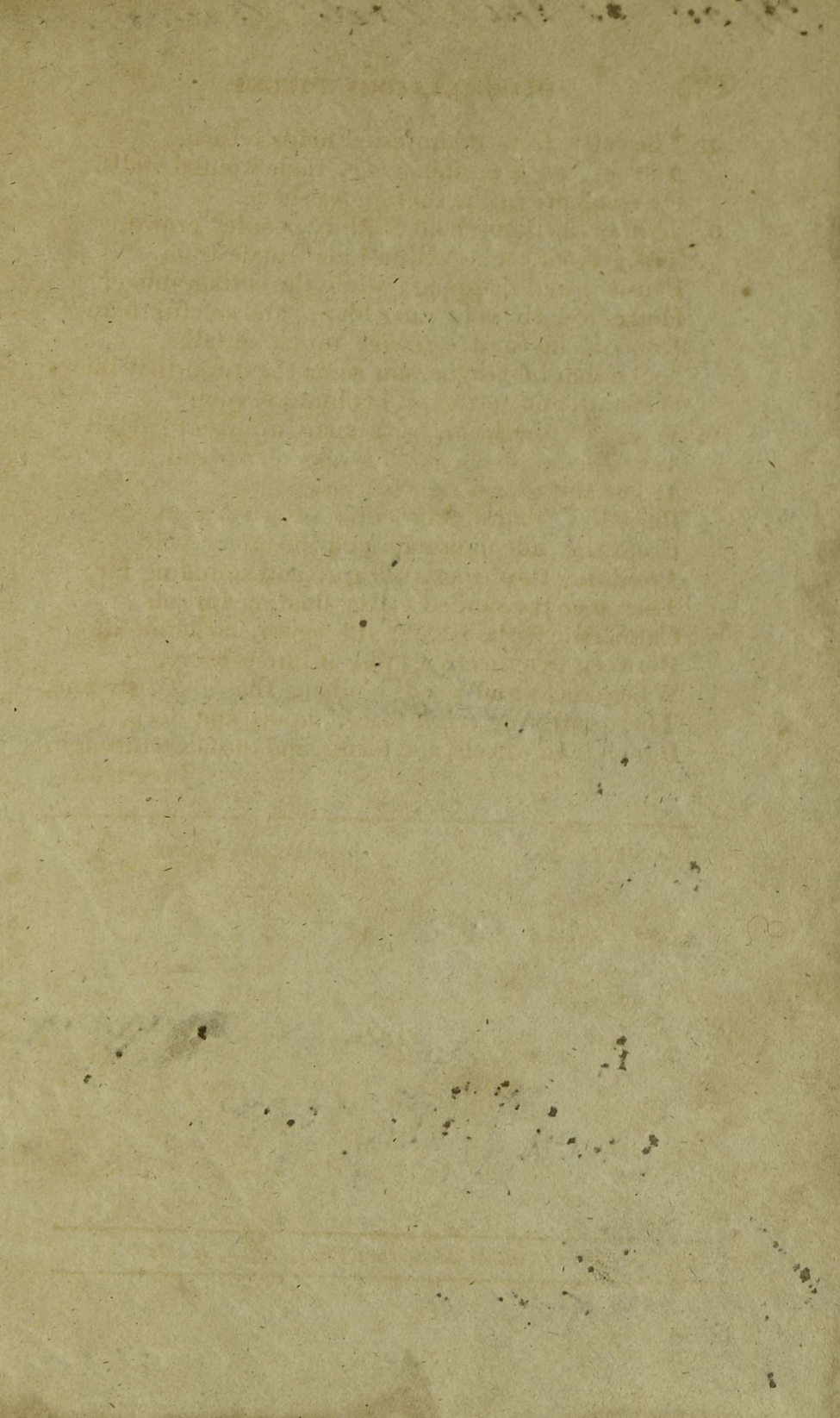
4. The cattle from th' untasted fields return,
And ask, with meaning *low*, their wonted stalls,
Or *ruminate* in the *contiguous* shade.
5. Thither the household feath'ry people* crowd,
The *crested* cock, with all his female train,
Pensive, and dripping; while the cottage-hind†
Hangs o'er th' enliv'ning blaze, and taleful there
Recounts his simple *frolic*: much he talks,
And much he laughs, nor *recks* the storm that blows
Without, and rattles on his humble roof.
6. Wide o'er the brim, with many a torrent swell'd
And the mix'd ruin of its banks o'erspread,
At last the rous'd-up river pours along:
Resistless, roaring, dreadful, down it comes,
From the rude mountain and the mossy wild,
Tumbling thro' rocks *abrupt*, and sounding far;
Then o'er the sanded valley floating spreads,
Calm, sluggish, silent; till again, constrain'd,
Between two meeting hills, it bursts away,
Where rocks and woods o'erhang the *turbid* stream;
There gath'ring *triple* force, rapid, and deep,
It boils, and wheels, and foams, and thunders through.

THOMSON.

* Fowls, &c.

† Peasant, labourer.

FINIS.



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Simon Riley
Simon Riley

Simon R. Langschin

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