

that a workman works better without learning than with it.

If an ignorant man works better than a well-informed man, then the most ignorant man will be the best workman; which every body knows is not the case. Knowledge is what makes one man a better workman than another, whatever his work may be. Without knowledge, man would not work better than a horse works; but, with knowledge, he makes the horse work for him. Almost every kind of knowledge is useful to every man, and there is no fear of any man acquiring too much. If learned men are not always wise, it is because they want knowledge, not because they have too much.

If you look around you, and see fine houses, beautiful carriages and horses, shops filled with valuable goods,—all these things have been procured by money; but the money itself was procured by labour, directed by knowledge. Whoever knows best what to do, and how to do it, will, in most cases, get the most wealth.

There are things better than riches, or rank, or power. One of these things is Independence. It is independence which sets one man above another, and makes him rich, although his possessions may be small; it is independence that often guards a man against temptations; and whoever is careless about independence is in danger of coming to poverty.

Every reasonable man, whatever his station in life or his work may be, wishes to have sufficient and wholesome food, to be comfortably clothed, and to have a decent bed to lie upon. If he marries, he wishes the same comforts for his wife and for his children. He knows that sickness may come, and he wishes to provide against it: he knows that old age will come, and he desires to lay up something for it. And all this, if he is an honest as well as a reasonable man, he wishes to do without taking from others that which does not belong to him.

The great difference between honest men and knaves is not in the things they desire, but in the means they take to obtain them. There is the same difference between wise men and fools; and many a man is dishonest because he is foolish, or, rather, no man who is wicked can be called wise.

Now, education has for its chief object the teaching of men how to attain prosperity, or at least independence, by honest means; and those who object to education are commonly found to object to men's independence, and to doubt the honesty of every man who is free to act as he chooses.

Very different is the opinion of those whose time has been given to preparing this work, which we hope will be the Cottager's Companion. For although this little book is not meant to make the labourer a philosopher, it is meant to show him how much more profitably he may pass his unoccupied hours than in idleness; and to convince him that we may all learn much if we choose, and that the more we learn, the happier, and the better, and the more independent we become, provided what we learn be good.

In this volume you will find much information that we trust will be truly valuable to all. It is hoped that something useful may be found in every page, and that you will be convinced that even amusement may be made beneficial. There is no reason why good men should not be cheerful; and you will find nothing gloomy in this

book, and at the same time nothing which may not be read without danger by your wife and by your children. Obscure as your station may be and hard your labour, and humble your prospects, you will find there are persons who having had more advantages, feel a deep and sincere desire for your own welfare and for that of your family; and these friends, in providing for you a cheap, and useful, and entertaining book, wish, at the same time, that you should be cheered and encouraged, as well as directed, to what is prudent and good.

THE TALKATIVES.

"Words learned by rote, a parrot may rehearse.
But talking is not always, to converse.
A story in which native humour reigns,
Is often useful, always entertains;
But sedentary weavers of long tales,
Give me the fidgets, and my patience fails."
COWPER.

There are two characters whom I meet with in almost every direction, and whom I hereby denounce as pests in society. These are the Talkatives, and the Taciturns: the tongue of the one is perpetually running, while that of the other is nearly motionless. I compare the first to a cherry-clapper, which is continually rattling; and the other to a large stone, which it is difficult to move. The words of the Talkative flow as freely, and to as little purpose too, as the money of a spendthrift; while it is as difficult to get a word from the Taciturn, as a guinea from a miser.

The Talkatives are a pretty numerous race, and are divided into several classes. One sect of them I will denominate the Superficials, of which Papillus is a specimen. Whatever may be the subject of conversation, Papillus is ready to take you up; his ideas are always at command, they float upon the surface, he deals only in generals; and when you have heard him for hours, you are reminded of the words of the poet,

"Collect at evening when the day brought forth,
Compress the sun into its solid worth;
And if it weigh the importance of a fly,
The scales are false, and algebra a lie."
COWPER.

Another sect I denominate the Particulars. Tedio is a principal in this class. His discourse is chiefly confined to one set of subjects; but when the favorite topics are introduced, his speeches are interminable; and lest you should not fully understand him, he gives you a lengthy story in confirmation, accompanied by fifty dry particulars. Positivo is considered the oracle of his village; he therefore thinks himself entitled to engross the conversation to himself and is well pleased with his guests as long as they will receive his dicta in silence. But Positivo must be told that out of his own circle he is justly compared to a bubble, which yields nothing but empty air.

A third class of Talkers I call Borrowers. These persons have no ideas of their own, but deal out, at second hand, the opinions of others. Fluvio is one of this stamp; among strangers Fluvio is considered a well-informed man, but his friends know, that whatever he advances may be found in the Westminster or the Quarterly Review. Fluvio, therefore, deserves only to be ranked with the bird in borrowed plumes, or a man who hires a court dress in Bloomsbury-street.

A fourth class of Talkers I designate the

Professionals. You cannot hear them speak five minutes before you discover their several callings. Niveo, a young lad, was lately visiting a friend in a parish near London. He was once in company with Vergor, who dexterated largely on parochial matters, and the law of settlements in particular. Niveo, at the time, mistook him for the churchwarden, or the vestry clerk; but on going to church the next sabbath, he was surprised on perceiving his "learned friend" in the costume of the parish beadle.

Another set of Talkers I name the Universals. Their conversation is more variable than the wind, they flit from subject to subject like birds among trees; or like butterflies in a garden, they rove from flower to flower, and get nothing at last. Plumero belongs to this class, but having lately read Dr Watts' excellent Treatise on the Mind, Plumero is greatly improved, and I hope, ere long, he will learn to converse rationally.

Another tribe of Talkers, nearly allied to the Particulars is, the Redundants. Trophimus, an old general, has seen service more than fifty years. His account of a battle would fill an octavo volume, containing the exact disposition of every regiment, before, during, and after the engagement; the number of cannon, &c. taken; and the names of officers killed, wounded, and missing; with a separate dissertation on the merits of each. I can readily pardon this garrulity in a veteran like Trophimus; but I hereby inform his grandsons that a shorter statement would be far more acceptable to the company. Somnillus relates a tale, dull and uninteresting in itself, but rendered more so by his perpetual repetitions of its several parts. He lately mentioned a circumstance, in my hearing, which in the original narration occupied only a few minutes; but in his second recital I noted down no less than twenty-five repetitions, of which exactly sixteen were confined to two facts which he had at first stated. I am frequently pestered in this way, and fear Somnillus is incorrigible, but I hope the readers of the Youth's Magazine will benefit the next generation by avoiding such conduct.

The last sect of Talkers I shall mention is the Superlatives. These persons deal wholly in extremes; with them the description, even of the most insignificant object, is elevated to the highest point, and to a by-stander it would appear as if the universe were composed only of height and depth, to the exclusion of length and breadth. The account which Excessivo gives of his travels, reminds one of Gulliver and Munchausen; "the people are giants, the churches are pyramids, and the animals monsters." If Excessivo meets with a trifling disappointment, he is quite inconsolable; if he feels a little pain, you imagine he is describing a fit of the stone. Yesterday he dined with a friend, and he has just told me that "never were provisions so good, or so well cooked." He is exceedingly fond of the words "immense" and "infinite;" but I apprehend, does not study their real meaning. Excessivo having long since reached the zenith of description, his powers of language are exhausted; and whatever improvements may take place in the world, the accounts of Excessivo will necessarily be given in the same terms, from year to year. Excessivo should forthwith purchase a grammar, and study the degrees of comparison; and should also remain silent till he can talk like other people.