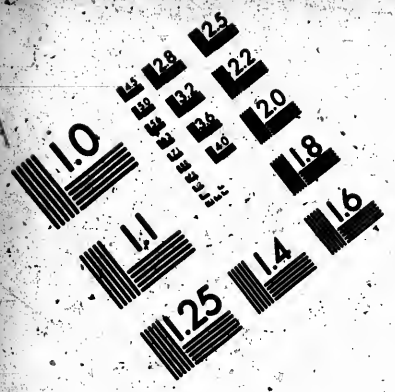

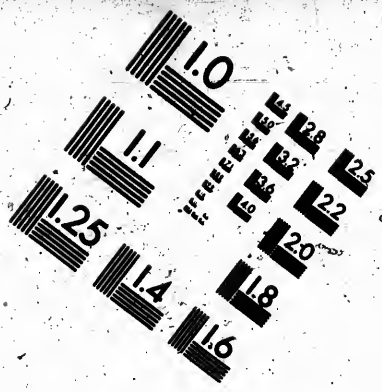

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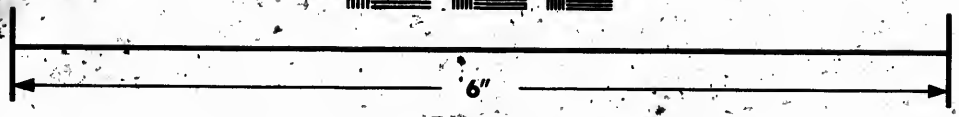

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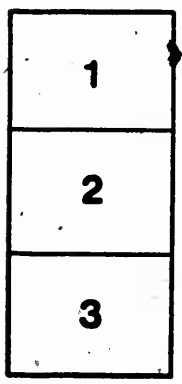

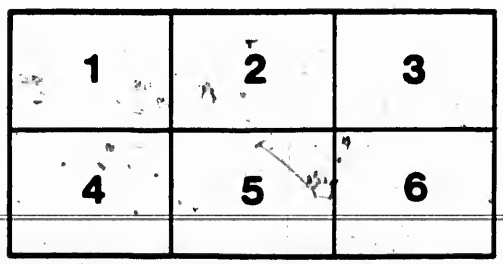

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LOVELL'S SERIES OF SCHOOL BOOKS.

THIRD BOOK

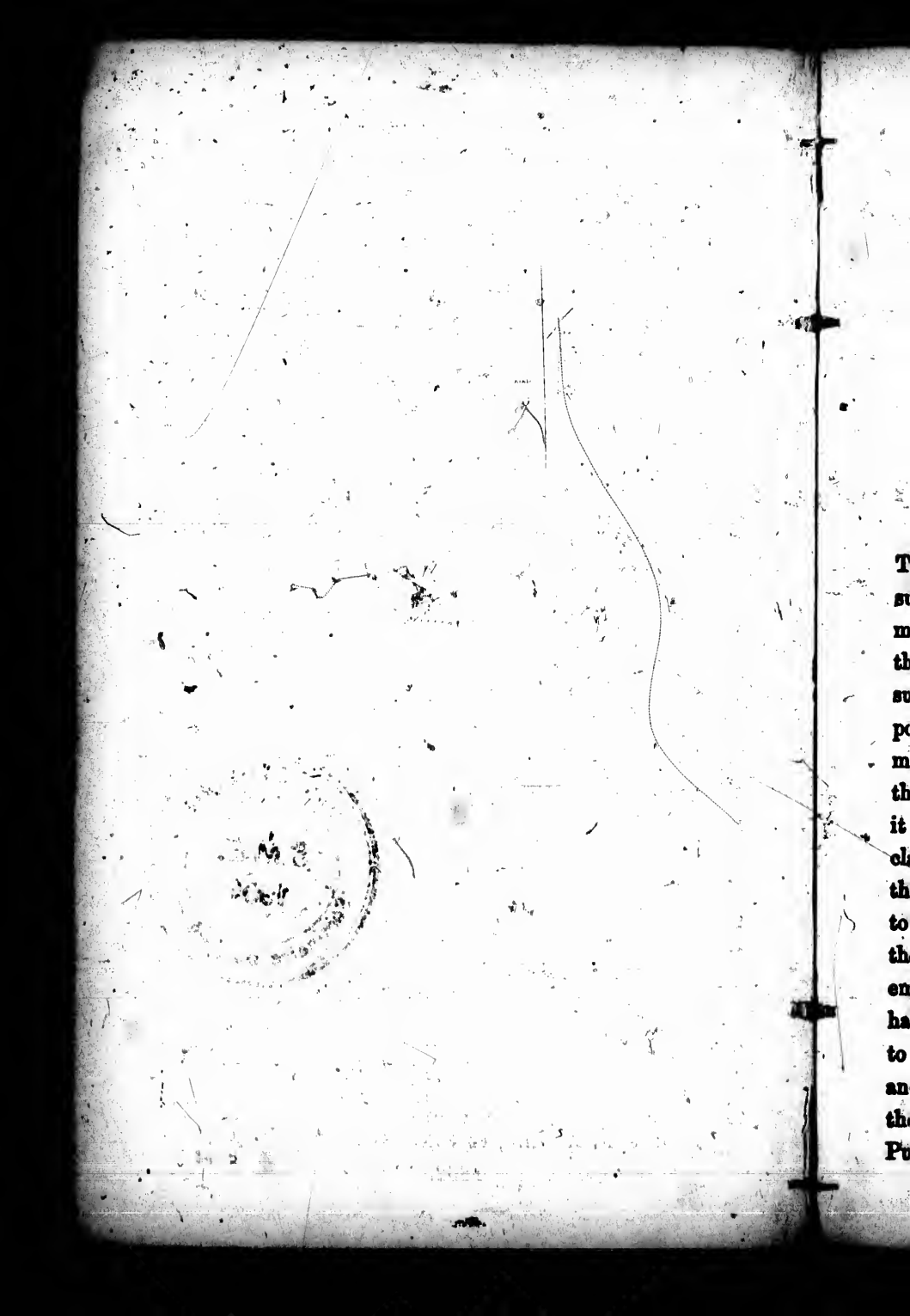
OF

LESSONS,

FOR THE USE OF SCHOOLS.

Authorized by the Council of Public[illegible] for Upper Canada.

Montreal:
PRINTED AND PUBLISHED BY JOHN LOVELL,
AND SOLD BY R. & A. MILLER.
Toronto:
R. & A. MILLER, 62 KING STREET, EAST.
1862.



PREFACE.

It will be observed, that the first few Sections of the Third Book consist of a series of Lessons on animal subjects; but should Teachers consider the arrangement not sufficiently varied to keep up the interest of the Pupils, they can cause the Lessons to be read in such order as they may deem best fitted for that purpose. To assist them in doing so, a different arrangement has been adopted in the Table of Contents, from that in the book itself; and where variety is the object, it may be easily attained by taking a lesson from each class of subjects in rotation. It is recommended, that the Pupils be made to commit the best pieces of poetry to memory; and that they be taught to read and repeat them with due attention to pronunciation, accent, and emphasis. Columns of words, divided into syllables, have been continued, as in the Second Book of Lessons, to assist children in learning to pronounce the words, and as exercises in spelling. A Lesson containing all the parts of Speech has also been given, to prepare the Pupils for the use of a Grammar, and in some degree

to make up for the want of it to those who may have no opportunity of being taught from one. There has also been added a Lesson containing the principal English Prefixes and Affixes employed in the formation of words; which Teachers are recommended to use according to the subjoined example. The first four Lessons in Geography are designed to be taught according to the directions prefixed to the Second Book. If Teachers think that it will be of advantage to exercise their Pupils, according to the method prescribed in the Lessons on the Parts of Speech, and on the Prefixes and Affixes, at an earlier stage of their progress than these Lessons are here given, they can cause them to be learned, either when the Book is commenced, or at any other period which they may deem most convenient and proper. Attention is particularly requested to the Lesson on Glass, in the first Section; which has been taken, with a few alterations, from Lessons on Objects, according to the system of Pestalozzi, and is intended to show how the Master ought to make his Pupils familiar with the general and distinguishing properties of all material substances. To teach this system with effect, they are recommended to provide themselves with specimens of all the inanimate objects mentioned in the Lessons, and with drawings of all the animals. They will also find, that the same system of teaching may be very advantageously applied, to impress on the minds of children the contents of descriptive Lessons on any subject, by causing them to repeat in order each particular of the information conveyed in

such Lessons. Lest it should be thought that the Lessons in the Third Book increase in difficulty too rapidly, it may be necessary to explain, that it is expected that the Pupils, while they are learning this Book, will also be made to read the Scripture Lessons recommended by the Commissioners.

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CONTENTS.

I.—FABLES.

IN PROSE.

IN VERSE.

II.—NATURAL HISTORY.

III.—RELIGIOUS AND MORAL LESSONS.

IN PROSE.

IN VERSE.

IV.—GEOGRAPHY.

V.—MISCELLANEOUS LESSONS.

IN PROSE.

IN VERSE.

THIRD BOOK.

SECTION I.

LESSON I.

GLASS.

com-bin-ed	fur-nish-ed	cal-cin-ed
u-nite	reg-u-lar-ly	suffi-cient
ex-po-sure	man-u-fac-tur-ed	op-er-a-tion
in-tense	Si-don	tube
dis-cov-er-ed	cel-e-brat-ed	ad-heres
Syr-i-a	fur-na-ces	in-tend-ed
ka-li	pre-pare	grad-u-al-ly
vit-ri-fied	an-neal	im-me-di-ate-ly

Glass is made of sand or flint and the ashes of certain plants, which are made to melt and unite by exposure to intense heat. It is said to have been discovered by some merchants, who were driven by stress of weather on the coast of Syria. They had lighted a fire on the shore with a plant called kali; and the sand, mixing with the ashes, was vitrified by the heat. This furnished the merchants with the hint for the making of glass, which was first regularly manufactured at Sidon, in Syria. England is now much celebrated for its glass.

There are three sorts of furnaces used in making glass; one to prepare the *frit*, a second to work

the glass, and a third to *anneal* it. After the ashes and sand are properly mixed, they are put into the first furnace, where they are burned or calcined for a sufficient time, and become what is called *frit*. This being afterwards boiled in pots or crucibles of pipe-clay in the second furnace, is fit for the operation of *blowing*, which is done with a hollow tube of iron about three feet and a half long, to which the melted matter adheres, and by means of which it is blown and whirled into the intended shape. The *annealing* furnace is used for cooling the glass very gradually; for if it be exposed to the cold air immediately after being blown, it will fall into a thousand pieces, as if struck by a hammer.

TEACHER. Now, in this piece of glass, which I hold in my hand, what qualities do you observe? What can you say that it is?

PUPIL. It is bright.

T. Feel it, and tell me what it is?

P. It is cold.

T. Feel it again, and compare it with the piece of sponge that is tied to your slate, and then tell me what you perceive in the glass?

P. It is smooth; it is hard.

T. What other glass is there in the room?

P. The windows.

T. Look out at the window, and tell me what you see?

P. I see the garden.

T. When I close the shutter, what do you observe?

P. I cannot see any thing.

T. Why cannot you see any thing?

P. I cannot see through the shutters.

T. What difference do you observe between the shutters and the glass?

P. I cannot see through the shutters, but I can see through the glass.

T. Can you tell me any word that will express the quality which you observe in the glass?

P. No.

T. I will tell you, then; pay attention that you may recollect it. It is transparent. What do you now understand when I tell you that a substance is transparent?

P. That you can see through it.

T. You are right. Try and recollect something that is transparent.

P. Water.

T. If I were to let this glass fall, or you were to throw a ball at the window, what would be the consequence?

P. The glass would be broken. It is brittle.

T. If I used the shutter in the same way, what would be the consequence?

P. It would not break.

T. If I gave it a heavy blow with a very hard substance, what would happen?

P. It would then break.

T. Would you therefore call the wood brittle?

P. No.

T. What substances then do you call brittle?

P. Those that are easily broken.

LESSON II.

THE FOX.

qua-dru-ped	strat-a-gems	vine-yard
mus-zle	char-ac-ter	Phil-is-tines
e-rect	prov-erb	Her-od
re-si-dence	fre-quent-ly	te-trarch
crev-ice	pre-ci-pice	Gal-i-lee
de-struct-ivē	for-tu-nate	craf-ti-ness
nox-i-ous	dis-cov-er	al-lu-sion
con-sti-tute	Rey-nard	des-ti-tute
con-ti-nent	Scrip-ture	gra-ti-tude

The fox is a quadruped of the dog kind. This animal is found in almost every quarter of the world. His colour is brown; he has a sharp muzzle; his ears are erect and pointed; and his tail is straight and bushy, and tipped with white. His usual residence is a den or large burrow, formed under the surface of the ground, or in some deep crevice of a rock. This he seldom leaves till the evening; and then he prowls about the woods and fields for food, till the morning. He feeds on hares, rabbits, poultry, feathered game, moles, rats, and mice; and he is known to be very fond of fruit. He runs down hares and rabbits, by pursuing them like a slow-hound. His voice is a sort of yelping bark.

Although the fox is very destructive to poultry and game, and sometimes takes the liberty of carrying off or devouring a lamb, he is of service to mankind, by destroying many kinds of noxious

animals. His skin constitutes a soft and warm fur, which, in many parts of Europe, is used for muffs and tippets, for the lining of winter garments, and for robes of state. In some parts of the continent, his flesh is eaten as food.

In many countries, and in a special manner in England, hunting the fox is a favourite field-sport. Gentlemen on horseback hunt him with hounds; and he has been known to run fifty miles, and after all to save his life, by wearing out the dogs as well as the horses and huntsmen.

His various stratagems for obtaining prey and avoiding his enemies, have justly procured for him the character of cunning; so that "as cunning or crafty as a fox" has grown into a proverb. Many instances of his having this quality in great perfection are related. A fox had been frequently chased, and always escaped by appearing to go over a precipice; and it commonly happened, that several of the dogs, in the eagerness of pursuit, went over and were killed. At last, on exploring the place, the huntsmen were so fortunate as to discover, that the fox had his den just under the brow of the precipice, and that by laying hold, with his teeth, of a strong twig that grew beside it, he had the art of swinging himself into the hole, out of which, however, he was able to scramble at any time without danger. But human skill baffled the cunning of the fox. The huntsmen cut off the twig, and next time Reynard was pursued he ran to catch it as formerly, trusting that it was still there; but, of course, he missed his aim, and,

tumbling down among the rocks, was mangled almost as much as if he had been torn to pieces by the dogs.

The fox is mentioned in Scripture. Samson employed five hundred foxes to burn the vineyards and corn-fields of the Philistines. Herod, the tetrarch of Galilee, who beheaded John the Baptist, was called a fox by Christ, on account of his craftiness. And our Saviour makes an affecting allusion to this animal, when he says, "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head."

THOMSON'S LESSONS.

LESSON III.

THE FOX AND THE GOAT.

sul-try	mu-tu-al-ly	pos-ture
de-scri-ed	pro-pos-ed	as-sist-ance
de-scend-ed	re-ject-ed	ha-zard
suf-fi-cient-ly	con-fi-dent	ad-vice
al-lay-ed	ex-tri-cate	ven-ture
ex-pe-di-ents	dif-fi-cul-ty	con-si-der-ed

A fox and a goat, travelling together on a very sultry day, found themselves exceedingly thirsty, when, looking round the country, in order to discover a place where they might meet with water, they at length descried a clear spring at the bottom of a pit. They both eagerly descended; and having

sufficiently allayed their thirst, it was high time to consider how they should get out. Many expedients for this purpose were mutually proposed and rejected. At last the crafty fox cried out with great joy, A thought has just entered my mind, which I am confident will extricate us out of our difficulty. Do you, said he to the goat, only rear yourself upon your hind legs, and rest your fore-feet against the side of the pit: in this posture I will climb up to your head, whence I shall be able with a spring to reach the top; and when I am once there, you are sensible it will be very easy for me to pull you out by the horns. The simple goat liked the proposal well, and immediately placed himself as directed; by means of which the fox, without much difficulty, gained the top. And now, said the goat, give me the assistance you proposed. Thou old fool, replied the fox, hadst thou but half as much wit as beard, thou wouldst never have believed that I would hazard my own life to save thine. However, I will leave thee with a piece of advice, which may be of service to thee hereafter, if thou shouldst have the good fortune to make thy escape. *Never venture into a pit again, before thou hast well considered how to get out of it.*

LESSON IV.

THE LION.

ad-van-ces	re-sem-bles	hab-i-ta-tions
tawn-y	thun-der	ti-mid-i-ty
ma-jes-tic	com-pell-ed	di-min-ish-es
ir-ri-ta-tion	ex-treme	ac-quaint-ed
pe-cu-liar	de-ters	for-ti-tude
lus-tre	re-course	neigh-bour-hood
for-mi-da-ble	ar-ti-fice	dis-po-si-tion
ap-pear-ance	pro-di-gi-ous	ed-u-ca-tion
as-pect	am-bush	chas-tise
ter-ri-fic	op-por-tu-ni-ty	dan-ge-rous
gran-deur	cour-age	pro-voke
des-cribe	ap-proach-es	se-cu-ri-ty

The length of the largest lion is between eight and nine feet; his tail is about four, and his height is about four feet and a half. He has a long and thick mane, which grows longer and thicker as he advances in years. The hair of the rest of his body is short and smooth, of a tawny colour, but whitish on the belly. The female is about one-fourth part less than the male, and without the mane. The form of the lion is strikingly bold and majestic. His large and shaggy mane, which he can erect at pleasure; his huge eye-brows; his round and fiery eye-balls, which, upon the least irritation, seem to glow with peculiar lustre; together with the formidable appearance of his teeth; give him an aspect of terrific grandeur, which it is difficult, if not impossible, to describe. His roaring is loud and dreadful; when

heard in the night, it resembles distant thunder. His cry of anger is much louder and shriller.

The lion seldom attacks any animal openly, except when compelled by extreme hunger, in which case no danger deters him. But, as most animals endeavour to avoid him, he is obliged to have recourse to artifice, and take his prey by surprise. For this purpose he crouches on his belly, in some thicket, where he watches till his prey comes forward; and then, with one prodigious spring, he leaps upon it from a distance of fifteen or twenty feet, and generally seizes it at the first bound. Should he happen to miss his object, he gives up the pursuit, and returns to the place of his ambush, with a measured step, and there lies in wait for another opportunity. His lurking place is generally near a spring or a river, that he may lay hold of the animals which come thither to quench their thirst.

It is observed of the lion, that his courage diminishes, and his caution and timidity are greater, as he approaches the habitations of men. Being acquainted with the power of their arms, he loses his natural fortitude to such a degree, as to be terrified at the sound of the human voice. He has been known to fly before women, and even children, and suffer himself to be driven away by them from his lurking place in the neighbourhood of villages. His disposition is such as to admit of a certain degree of education; and it is a well-known fact that the keepers of wild beasts frequently play with him, pull out his tongue,

hold him by the teeth, and even chastise him without cause. It is dangerous, however, to provoke him too far, or to depend upon his temper with too much security. The lion is found in Asia, and in the hottest parts of Africa.

In Scripture this animal is sometimes spoken of as an emblem of strength. Jacob compared his son Judah to a lion, to denote the future courage and power of his tribe. The devil is said to go about like "a roaring lion seeking whom he may devour." And Jesus Christ is styled the "Lion of the tribe of Judah," because he subdues the enemies of his church and people.

LESSON V.

THE LION AND THE MOUSE.

ac-ci-dent	at-tri-bute	ben-e-fac-tor
in-no-cent	en-treat-ed	re-pair-ing
fright-en-ed	il-lus-tri-ous	de-liv-er-ing
i-ma-gin-ing	in-sig-ni-fi-cant	pre-serv-er
clem-en-cy	gen-e-rous-ly	con-vin-ced

A lion, by accident, laid his paw upon a poor innocent mouse. The frightened little creature, imagining she was just going to be devoured, begged hard for her life, urged that clemency was the fairest attribute of power, and earnestly entreated his majesty not to stain his illustrious claws with the blood of so insignificant an animal; upon which the lion very generously set her at liberty. It happened a few days afterwards that

the lion, ranging for his prey, fell into the toils of the hunter. The mouse heard his roarings, knew the voice of her benefactor, and immediately repairing to his assistance, gnawed in pieces the meshes of the net; and, by delivering her preserver, convinced him, that *there is no creature so much below another, but may have it in his power to return a good office.*

LESSON VI.

beau-ti-ful	com-pl[illegible]	[illegible]
ra-pa-ci-ous	re-sem-[illegible]	[illegible]
de-struct-ive	min-i-a-tu[illegible]	[illegible]
in-sa-ti-a-ble	dif-fer-ence	[illegible]
sa-tis-fi-ed	mot-tled	buf-fa-lo
sa-ti-at-ed	pan-ther	el-e-phant
slaugh-ter	leop-ard	rhi-no-ce-ros
hap-pi-ly	or-na-ment-ed	fu-ri-ous
spe-ci-es	dread-ing	oc-ca-sion-al-ly
cli-mates	op-po-si-tion	al-te-ra-tion
e-spe-ci-al-ly	vic-tim	dis-po-si-tion

The tiger is one of the most beautiful, but at the same time, one of the most rapacious and destructive of the whole animal race. It has an insatiable thirst after blood, and, even when satisfied with food, is not satiated with slaughter. Happily for the rest of the animal race, as well as for mankind, this destructive quadruped is not very common, nor the species very widely diffused, being confined to the warm climates of the east, espe-

cially India and Siam. It generally grows to a larger size than the largest mastiff dog, and its form so completely resembles that of a cat, as almost to induce us to consider the latter as a tiger in miniature. The most striking difference which is observed between the tiger and the other animals of the cat kind, consists in the different marks on the skin. The panther, the leopard, &c., are spotted, but the tiger is ornamented with long streaks quite across the body, instead of spots. The ground colour, on those of the most beautiful kind, is yellow, very deep on the back, but growing lighter towards the belly, where it softens to white, as also on the throat and the inside of the legs. The bars which cross the body from the back to the belly, are of the most beautiful black, and the skin altogether is so extremely fine and glossy, that it is much esteemed, and sold at a high price in all the eastern countries, especially China. The tiger is said by some to prefer human flesh to that of any other animal; and it is certain, that it does not, like many other beasts of prey, shun the presence of [illegible] and, far from dreading his opposition, frequently seizes him as his victim. These ferocious animals seldom pursue their prey, but lie in ambush, and [illegible] upon it with a surprising elasticity, and [illegible] a distance almost incredible. The strength, as well as the agility of this animal, is wonderful: it carries off a deer with the greatest ease, and will even carry off a buffalo. It attacks all kinds of animals, except the elephant

and rhinoceros. Furious combats sometimes happen between the tiger and the lion, in which both occasionally perish. The ferocity of the tiger can never be wholly subdued; for neither kindness nor restraint makes any alteration in its disposition.

BIGLAND.

LESSON VII.

AGAINST QUARRELLING AND FIGHTING.

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each others' eyes.

Let love through all your actions run,
And all your words be mild;
Live like the blessed Virgin's Son,
That sweet and lovely child.

His soul was gentle as a lamb,
And as his stature grew,
He grew in favour both with man,
And God, his Father, too.

Now, Lord of all, he reigns above,
And from his heavenly throne,
He sees what children dwell in love,
And marks them for his own.

LESSON VIII.

THE BEAR.

prom-i-nent
Cey-lon
Nor-way
ve-ge-ta-ble
wea-sel
ex-cel-lent
awk-ward
for-mi-da-ble
ad-ver-sa-ry
so-li-ta-ry
un-fre-quent-ed
moun-tain-ous
pre-ci-pi-ces
tor-pid-i-ty

ac-com-plish-ment
in-flic-tion
dis-cour-aged
em-ploy-ment
in-hab-i-tants
sa-vour-y
de-li-ca-cy
Rus-si-a
im-pe-ri-al
ex-port-ed
cov-er-tures
ward-robe
Pe-ters-burgh
Mos-cow

rheu-ma-tism
Kam-tschat-ka
in-tes-tines
Sol-o-mon
in-so-lent-ly
pro-fane-ly
E-li-sha
per-mit-ted
en-coun-ter
Go-li-ath
il-lus-trate
peace-a-ble
I-sa-iah
pre-dict-ed

The common bear is a heavy looking quadruped, of a large size, and covered with shaggy hair. It has a prominent snout, a short tail, and treads on the whole sole of the foot. It is a native of nearly all the northern parts of Asia and Europe, and is said to be found in Ceylon and other Indian islands, and also in some parts of Africa and America. In northern climates it is of a brown colour; in other parts it is black; in Norway it is found grey and even white. The black bear confines itself almost entirely to vegetable food; but the brown frequently attacks lambs, kids, and even cattle, and sucks their blood, like the weasel. Bears are fond of honey, and often seek for it in trees, of which they are

excellent climbers, in spite of their awkward appearance. The bear is not naturally a fierce animal; but it becomes a very formidable adversary when attacked, or when deprived of its young.

In its habits this animal is savage and solitary. It either resides in the hollow of a tree, or some unfrequented wood, or takes up its abode in those mountainous precipices that are so difficult of access to the human foot. In these lonely retreats, it passes several months in winter in a state of torpidity, without motion or sense, and never quits them till it is compelled by hunger to search for a fresh supply of food.

Although the bear is of a surly disposition, yet, when taken young, it submits in a certain degree to be tamed; and by being taught to erect itself on its hind legs, moves about to the sound of music, in a clumsy awkward kind of dance. But nc humane person could have any pleasure in looking at dancing bears, if they considered, that, in making them learn this accomplishment, the greatest cruelty is practised, such as setting the poor creatures on plates of hot iron. All such inflictions of suffering for the sake of mere amusement should be discouraged.

In some parts of the world, hunting bears is the chief employment of the inhabitants; and in every country in which they are found, it is a matter of importance on account of their value.—The flesh of the bear is reckoned a savoury and excellent kind of food, somewhat resembling pork.

The paws are considered a delicacy in Russia, even at the imperial table. The hams are salted, dried, and exported to other parts of Europe.—The flesh of young bears is as much esteemed in some places of Russia, as that of lambs is with us. Bears' skins are made into beds, covertures, caps, and gloves. Of all coarse furs, these furnish the most valuable; and when good, a light and black bear's skin is one of the most comfortable, and also one of the most costly articles in the winter wardrobe of great men at Petersburgh and Moscow.—In Britain bears' skins are used for hammer-cloths for carriages, pistol-holsters, and other purposes of that nature. For those articles, such as harness for carriages, which require strong leather, that made from bear-skins is much in request. The fat of bears is used for rheumatism and similar complaints. The Russians use it with their food, and it is thought as good as the best olive oil. An oil prepared from it has been employed as a means of making hair grow. In Kamtschatka, the intestines of the bear, when properly scraped and cleaned, are worn by the females as masks to protect the fairness of their complexions from the blackening influence of the sun when it is reflected from the snow. They are also used instead of glass for windows. And the shoulder-blade bones of the animals are converted into sickles for the cutting of grass.

The bear is often mentioned in Scripture.—Solomon speaks of a "fool in his folly" as more to be dreaded than "a bear robbed of her whelps."

It was two she-bears out of the wood, that tore forty-two of the little children, who insolently and profanely mocked Elisha, one of God's prophets. David pleaded for being permitted to encounter Goliath the giant, because he had slain "a lion and a bear," that had "taken a lamb out of his flock." And to illustrate the peaceable nature of Christ's kingdom, the prophet Isaiah has predicted that the time is coming, when "the cow and the bear shall feed; their young ones shall lie down together."

THOMSON'S *Lessons.*

LESSON IX.

THE BEARS AND BEES.

As two young bears, in wanton mood,
Forth issuing from a neighb'ring wood,
Came where th' industrious bees had stored
In artful cells their luscious hoard;
O'erjoy'd they seized, with eager haste,
Luxurious on the rich repast.
Alarm'd at this, the little crew
About their ears vindictive flew;
The beasts, unable to sustain
The unequal combat, quit the plain.
Half blind with rage, and mad with pain,
Their native shelter they regain;
There sit, and now discreeter grown,
Too late their rashness they bemoan;

And this by dear experience gain—
That *pleasure's ever bought with pain.*
So when the gilded baits of vice
Are placed before our longing eyes,
With greedy haste we snatch our fill,
And swallow down the latent ill;
But when experience opes our eyes,
Away the fancied pleasure flies;
It flies, but oh! too late we find
It leaves a real sting behind.

MERRICK.

LESSON X.

THE WOLF.

ex-ter-nal
in-ter-nal
struc-ture
pro-pen-si-ties
de-test-ed
u-ni-ver-sal-ly
de-vas-ta-tion
re-sist-ance
o-ver-pow-er-ed
in-ces-sant
ra-pac-i-ty
pop-u-la-tion
ex-ten-sion
a-gri-cul-ture
nuis-ance
ex-tir-pa-ted
fe-ro-ci-ty
in-tro-duc-tion
o-be-di-ent
in-ca-pa-ble
at-tach-ment
Swit-zer-land
de-ject-ed
re-peat-ed
al-lud-ed
vi-o-lent
fe-ro-ci-ous
Ben-ja-min
san-gui-na-ry
trans-form-ed
trac-ta-ble
as-so-ci-ate
per-se-cute

The Wolf, in its external form and internal structure, exactly resembles the dog tribe, but possesses none of its agreeable dispositions or useful propensities. It has, accordingly, in all ages, been much detested, and universally consi-

dered as one of the most savage enemies of mankind that exists in the animal creation. In countries where wolves are numerous, whole droves come down from the mountains, or out of the woods, and join in general devastation. They attack the sheep-fold, and enter villages, and carry off sheep, lambs, hogs, calves, and even dogs. The horse and the ox, the only tame animals that make any resistance to these destroyers, are frequently overpowered by their numbers and their incessant attacks. Even man himself, on these occasions, falls a victim to their rapacity. Their ravages are always most terrible in winter, when the cold is most severe, the snow in the greatest quantity on the ground, and food most difficult to be procured. Wolves are found, with some variety, in most countries of the Old and New Continents; but their numbers are very much diminished in Europe, in consequence of the increase of population, and the extension of agriculture. At one time they were an exceedingly great nuisance in Britain, and, at a still later period, in Ireland; but in both countries are now completely extirpated.

Notwithstanding the ferocity of their nature, wolves have been tamed. The natives of North America, before the introduction of dogs, employed them in hunting, and made them quite obedient to command. And in the East, they are trained to dance, and play a variety of tricks; but they are almost always found to be wholly incapable of attachment, and, as they advance in life,

commonly contrive to escape to their native woods. There have been some instances, indeed, of wolves having been tamed to an uncommon degree by kindness and humanity. A lady in Switzerland had a tame wolf, which seemed to have as much attachment to its mistress as a spaniel. She had occasion to leave home for a few weeks; the wolf evinced the greatest distress after her departure, and at first refused to take food. During the whole time she was absent, he remained much dejected; and on her return, as soon as he heard her footsteps, he bounded into the room in an ecstasy of delight. Springing up, he placed a paw on each of her shoulders, but the next moment fell backwards and instantly expired.

The wolf is repeatedly alluded to in Scripture. Persons of crafty, violent, and ferocious tempers are compared to it; as when it is said in Gen. xlix. 27, that "Benjamin shall ravin as a wolf," it means that the tribe of Benjamin shall be fierce and warlike. When our Saviour says, "I send you forth as sheep in the midst of wolves," he intimates that his disciples, peaceable and gentle, would be surrounded by wicked men, who would thirst for their blood, and endeavour to destroy them. He also likens false prophets or teachers to ravenous wolves in sheep's clothing; denoting, that though they appeared and professed to be harmless, yet they had no other view than to make a prey of those whom they pretended to instruct. And the prophet Isaiah, when predicting the peaceful times of the Gospel, mentions that the

wolf shall dwell with the lamb: that is, men of fierce and sanguinary dispositions will be so transformed and changed by the religion of Christ, as to become gentle and tractable, and associate quietly with those, whom, otherwise, they would have been inclined to persecute.

LESSON XI.

THE WOLF AND THE LAMB.

ac-ci-den-tal-ly	dis-turb	im-pos-si-ble
quench-ing	be-seech	re-la-tions
ri-vu-let	cur-rent	in-no-cent
mis-chiev-ous	dis-con-cert-ed	de-ter-min-ed
quar-rel	ac-cu-sa-tion	ex-cuse
fierce-ly	slan-der-er	pal-li-ate

A wolf and a lamb were accidentally quenching their thirst together at the same rivulet. The wolf stood towards the head of the stream, and the lamb at some distance below. The mischievous beast, resolved on a quarrel, fiercely demands, How dare you disturb the water which I am drinking? The poor lamb all trembling replies, How, I beseech you, can that possibly be the case, since the current sets from you to me? Disconcerted by the force of truth, he changes the accusation. Six months ago, says he, you vilely slandered me. Impossible, returned the lamb, for I was not then born. No matter; it was your father then, or

some of your relations; and, immediately seizing the innocent lamb, he tore him to pieces. *He, who is determined to commit a bad action, will seldom be at a loss for a pretence.*

LESSON XII.

THE PET LAMB.

The dew was falling fast, the stars began to blink;
I heard a voice; it said, "Drink, pretty creature, drink!"
And looking o'er the hedge, before me, I espied
A snow-white mountain lamb, with a maiden at its side.

No other sheep was near, the lamb was all alone,
And by a slender cord was tether'd to a stone:
With one knee on the grass did the little maiden kneel,
While to the mountain lamb she gave its evening meal.

The lovely little maiden was a child of beauty rare;
I watch'd them with delight; they were a guileless pair,
And now, with empty can, the maiden turn'd away,
But ere ten yards were gone, her footsteps did she stay.

"What ails thee, young one?" said she: "Why
pull so at thy cord?
Is it not well with thee? well both for bed and
board?
Thy plot of grass is soft, and green as grass can
be:
Rest, little young one, rest, what is 't that aileth
thee?

What is it thou wouldst seek? Hast thou forgot
the day,
When my father found thee first in places far
away?
Many flocks were on the hills, but thou wert own'd
by none,
And thy mother from thy side for evermore was
gone.

He took thee in his arms, and in pity brought thee
home;
A blessed day for thee! then whither wouldst thou
roam?
A faithful nurse thou hast: the dam that did thee
yean,
Upon the mountain tops, no kinder could have
been.

Alas! the mountain tops which look so green and
fair;—
I've heard of fearful winds and darkness that come
there:

The little brooks that seem all pastime and all play,
When they are angry, roar like lions for their prey.

Here thou need'st not dread the raven in the sky;
He will not come to thee, our cottage is hard by.
Night and day thou art safe as living thing can be,
Be happy, then, and rest; what is 't that aileth thee?"

WORDSWORTH.

LESSON XIII.

THE PARK.

en-clo-sure	dif-fi-cul-ty	sa-ga-ci-ous
sur-round-ed	at-tend-ed	re-tra-cing
prin-ci-pal	hic-cup	ti-mid
roe-buck	ex-treme-ly	jus-ti-fi-ed
grace-ful	a-cute	per-se-cute
air-y	sin-gu-lar	baf-fle
am-ple	ro-bust	en-dow-ed
el-e-gant	a-muse-ment	fleet-ness
del-i-cate	lux-u-ry	prom-i-nent
sat-is-fi-ed	fa-vour-ite	frol-ick-some
ru-mi-na-tion	re-treat	As-a-hel

A park is a large enclosure, surrounded with a high wall, and stocked with various kinds of game, especially beasts of chase. The principal

of these are deer and hares. There are three species of deer, which run wild, or are kept in parks, in the British islands: the stag, hart or red deer; the fallow deer; and the roebuck. The stag or hart is a peaceful and harmless animal. His graceful form, his airy motion, and the ample branches that adorn rather than defend his head, added to his size, strength, and swiftness, render him one of the most elegant, if not one of the most useful quadrupeds. He is very delicate in the choice of his food, which consists partly of grass, and partly of the young branches and shoots of trees. When satisfied with eating, he retires to some covert or thicket to chew the cud: but his rumination is performed with greater difficulty than that of the cow or sheep, and is attended with a sort of hiccup during the whole time it continues. His senses of smell and hearing are extremely acute. It is singular that the stag is himself one of the numerous enemies of the fawn, and that the female is obliged to exert all her art to protect her young from him.

The fallow deer is smaller and less robust than the stag, and has broad instead of round branching horns, which, like all male quadrupeds of the same tribe, it renews every year. Fallow-deer are seldom found wild, being generally bred in parks, and kept for the amusement and luxury of the great. They have a great dislike to the red deer, with which they will neither breed, nor herd in the same place. They also frequently quarrel among themselves for some favourite spot of pasture ground, and divided into two parties,

headed by the oldest and strongest deer of the flock, attack each other in the most perfect order, and even renew the combat for several days, till the weaker party is forced to retreat.

The roebuck is the smallest of the British deer, and is now almost extinct in these islands; the few that are left being chiefly confined to the Scottish highlands. It is exceedingly fleet, and scarcely less sagacious. Its mode of eluding pursuit, proves it to be far more cunning than the stag; for, instead of continuing its flight straight forward, it confounds the scent by retracing its own track, and then making a great bound to one side; after which it lies flat and motionless till the dogs and men pass by. The roebucks do not herd in flocks, like the rest of the deer kind, but live in families, each male with his favourite female and her young.

The hare is a very timid animal; and its fears are almost justified by the number of its enemies. Dogs, cats, weasels, birds of prey, and, last and worst, mankind, persecute it without pity. But, in some degree to baffle its foes, nature has endowed it with great fleetness, and a good share of sagacity. Its muscles are strong, without fat, and formed for swiftness; it has large prominent eyes, placed backwards on its head, so that it can almost see behind it as it runs; and its ears are capable of being directed towards every quarter, and are so formed that they readily catch the slightest sound. Instinct teaches it to choose its form (as its lodging place is called) in places where the surrounding objects are nearly of the colour of

its own body. The hare may be tamed, and is then a frolicksome and amusing animal.

All these animals are mentioned in Scripture. The hare was unclean by the Jewish law. Asahel, Joab's brother, was as "light of foot as a wild roe." Part of the daily provision for king Solomon's table consisted of "harts, roebucks, and fallow deer." And David thus beautifully expresses his eager desire for the service of the Lord: "As the hart panteth for the water brooks, so panteth my soul after thee, O God."

LESSON XIV.

THE STAG DRINKING.

quench-ing	spin-dle-shanks	en-tang-led
re-flect-ed	an-swer-a-ble	ex-claim-ed
ob-serv-ing	so-li-lo-quy	ad-van-ta-ges
ex-treme	im-me-di-ate-ly	de-spis-ed
slen-der-ness	bound-ed	ant-lers
des-pi-ca-ble	pur-su-ers	be-tray-ed

A Stag, quenching his thirst in a clear lake, was struck with the beauty of his horns, which he saw reflected in the water. At the same time, observing the extreme slenderness of his legs, What a pity it is, said he, that so fine a creature should be furnished with so despicable a set of spindle-shanks! What a truly noble animal I should be, were my legs in any degree answerable to my horns!—In the midst of this soliloquy, he was alarmed with the cry of a pack of hounds,

He immediately bounded over the forest, and left his pursuers so far behind, that he might have escaped; but taking into a thick wood, his horns were entangled in the branches, where he was held till the hounds came up, and tore him in pieces. In his last moments he thus exclaimed, How ill do we judge of our own true advantages! The legs which I despised, would have borne me away in safety had not my favourite antlers betrayed me to ruin.

LESSON XV.

THE HARE AND MANY FRIENDS.

A hare, who in a civil way
Complied with every thing, like GAY,
Was known by all the bestial train
Who haunt the wood, or graze the plain.
Her care was, never to offend,
And every creature was her friend.

As forth she went at early dawn,
To taste the dew-besprinkled lawn,
Behind she hears the hunter's cries,
And from the deep-mouth'd thunder flies.
She starts, she stops, she pants for breath,
She hears the near approach of death;
She doubles to mislead the hound,
And measures back her mazy round,
Till fainting in the public way,
Half dead with fear she gasping lay.

What transport in her bosom grew,
When first the horse appeared in view!
Let me, says she, your back ascend,
And owe my safety to a friend;
You know my feet betray my flight:
To friendship every burthen's light.
The horse replied, Poor honest puss!
It grieves my heart to see you thus:
Be comforted, relief is near;
For all your friends are in the rear.
She next the stately bull implored,
And thus replied the mighty lord;
Since every beast alive can tell
That I sincerely wish you well,
I may, without offence, pretend
To take the freedom of a friend.
Love calls me hence! in such a case,
You know all other things give place.
To leave you thus might seem unkind,
But see, the goat is just behind.
The goat remarked her pulse was high,
Her languid head, her heavy eye:
My back, says she, may do you harm;
The sheep's at hand, and wool is warm.
The sheep was feeble, and complained
His sides a load of wool sustained;
Said he was slow, confessed his fears;
For hounds eat sheep as well as hares.
She now the trotting calf addressed,
To save from death a friend distressed.
Shall I, says he, of tender age,
In this important care engage?

Older and abler passed you by;
How strong are these—how weak am I!
Should I presume to bear you hence,
These friends of mine may take offence,
Excuse me, then. You know my heart,
But dearest friends, alas! must part.
How shall we all lament! Adieu!
For see, the hounds are just in view.

GAY.

LESSON XVI.

THE REIN DEER.

con-sti-tutes	con-vey	de-pos-its
Lap-land-ers	con-struc-tion	e-nor-mous
sub-ser-vi-ent	at-tempt-ed	col-an-der
ten-dons	un-ac-cus-tom-ed	lich-en
sa-vour-y	o-ver-set	sub-sist-ence
con-vert-ed	pe-ri-od	nat-u-ral-ize

This useful animal, the general height of which is about four feet and a half, is to be found in most of the northern regions of the old and new world. It has long, slender, branched horns: those of the male are much the largest. In colour, it is brown above and white beneath: but it often becomes of a greyish white, as it advances in age. It constitutes the whole wealth of the Laplanders, and supplies to them the place of the horse, the cow, the sheep, and the goat. Alive or

dead, the rein deer is equally subservient to their wants. When it ceases to live, spoons are made of its bones, glue of its horns, bowstrings and thread of its tendons, clothing of its skin, and its flesh becomes savoury food. During its life, its milk is converted into cheese, and it is employed to convey its owner over the snowy wastes of his native country. Such is the swiftness of this race, that two of them, yoked in a sledge, will travel a hundred and twelve English miles in a day. The sledge is of a curious construction, formed somewhat in the shape of a boat, in which the traveller is tied like a child, and which, if attempted to be guided by any person unaccustomed to it, would instantly be overset. A Laplander, who is rich, has often more than a thousand rein deer.

The pace of the rein deer, which it can keep up for a whole day, is rather a trot than a bounding. Its hoofs are cloven and moveable, so that it spreads them abroad as it goes, to prevent its sinking in the snow; and as the animal moves along they are heard to crack with a pretty loud noise.

In summer, these animals feed on various kinds of plants, and seek the highest hills, for the purpose of avoiding the gadfly, which at that period deposits its eggs in their skin, and that to such an enormous extent, that their skins are frequently found as full of holes as a colander. Many die from this cause. In winter, their food consists of the lichen, which they dig from beneath the snow

with their antlers and feet. When the snow is too deep for them to obtain this plant, they resort to another species of it which hangs on pine trees; and, in severe seasons, the boors often cut down some thousands of these trees to furnish subsistence to their herds. Attempts have been made, but hitherto without success, to naturalize the rein deer in England.

TRIMMER.

LESSON XVII.

THE LAPLANDER.

With blue cold nose, and wrinkled brow,
Traveller, whence comest thou?
From Lapland's woods, and hills of frost,
By the rapid rein deer crost;
Where tapering grows the gloomy fir,
And the stunted juniper;
Where the wild hare and the crow
Whiten in surrounding snow;
Where the shivering huntsmen tear
Their fur coats from the grim white bear;
Where the wolf and northern fox
Prowl among the lonely rocks;
And tardy suns to deserts drear,
Give days and nights of half a year;
From icy oceans, where the whales
Toss in foams their lashing tails;

Where the snorting sea-horse shows
His ivory teeth in grinning rows,
Where, tumbling in their seal-skin coat,
Fearless, the hungry fishers float,
And, from teeming seas, supply
The food their niggard plains deny.

LESSON XVIII.

THE DOG.

re-claim-ed
sub-ser-vi-ent
do-cile
af-fec-tion-ate
as-sid-u-ous
in-dif-fer-ent
friend-ly
re-sent-ment
sub-mis-sion
can-ine
pro-trud-ed
re-tract-ed
pro-por-tion
New-found-land
sa-ga-ci-ty
vi-o-lence
in-trud-ers
re-sist-ed

re-liev-ed
su-pe-ri-or
fierce-ness
an-ti-pa-thy
in-vet-e-rate
en-count-er
un-shrink-ing
for-ti-tude
ex-pert
en-dur-ance
am-phib-i-ous
u-ni-ver-sal
an-ces-tors
ex-tra-or-di-na-ry
crim-i-nals
ac-com-pa-nied
chas-seurs
e-long-at-ed

ex-trac-tion
pen-dent
prop-a-ga-ted
ex-hib-it-ed
vag-a-bond
a-rith-met-ic-al
dex-ter-ous
a-chieve-ments
Kamt-schat-ka
pri-va-tions
Can-a-da
con-vents
se-ques-ter-ed
ap-pa-ra-tus
hos-pi-ta-bly
con-tempt
en-act-ment
es-ti-ma-ble

Of all the animals which man has completely reclaimed from a state of wildness, and made

subservient to his own purposes, the dog is the wisest, the most docile, and the most affectionate.

There are few things, not requiring the use of reason, to which it may not be trained. Assiduous in serving his master, and only a friend to his friends, it is indifferent to every one else. Constant in its affections, and much more mindful of benefits than injuries, it is not made an enemy by unkindness, but even licks the hand that has just been lifted to strike it, and, in the end, disarms resentment by submission.

Dogs have six cutting teeth in each jaw; four canine teeth, one on each side, above and below; and six or seven grinders. Their claws have no sheath as those of cats have, but continue at the point of each toe, without the power of being protruded or retracted. The nose also is longer than in the cat kind; and the body is, in proportion, more strongly made, and covered with hair instead of fur. They are blind till nine days old, and live about thirteen years. The variety of these animals, through mixed breeds, is very great.

The mastiff is peculiar to the British islands. It is nearly of the size of the Newfoundland dog, strong and active, possessing great sagacity, and is commonly employed as a watch dog. The mastiff is said seldom to use violence against intruders, unless resisted; and even then he will sometimes only throw down the person, and hold him for

hours, without doing him further injury, until he is relieved.

The bull-dog is much less in size than the mastiff, but is nearly equal to him in strength, and surpasses him in fierceness. Those of the brindle kind are accounted the best. No natural antipathy can exceed that of this animal to the bull. Without barking, he will at once seize the fiercest bull, running directly at his head, and sometimes catching hold of his nose, he will pin the bull to the ground; nor can he, without great difficulty, be made to quit his hold. Two of these dogs, it is said, let loose at once, are a match for a bull, three for a bear, and four for a lion.

The terrier is a small thick-set hound, of which there are two varieties; the one with short legs, long back, and commonly of a black or yellowish colour mingled with white; the other more sprightly in appearance, with a shorter body, and the colour reddish brown or black. It has a most acute sense of smelling, and is an inveterate enemy to all kinds of vermin. Nor is it excelled by any dog in the quality of courage. It will encounter even the badger with the utmost bravery, though it often receives severe wounds in the contest, which, however, it bears with unshrinking fortitude. As it is very expert in forcing foxes and other game out of their covers, and is particularly hostile to the fox, it is generally an attendant on every pack of hounds; in which case, the choice of the huntsman is not directed by the

size of the animal, but by its strength and power of endurance.

The Newfoundland dog, which came originally from the island whence it derives its name, has a remarkably pleasing countenance, is exceedingly docile, and of great size and sagacity. In their native country these dogs are extremely useful to the settlers on the coast, who employ them to bring wood from the interior. Three or four of them, yoked to a sledge, will draw three hundred weight of wood for several miles. In the performance of this task they are so expert as not to need a driver. After having delivered their load, they will return to the woods with their empty sledge, and are then rewarded by being fed with dried fish. The feet of this animal are so made as to enable it to swim very fast, to dive easily, and to bring up any thing from the bottom of the water. It is indeed, almost as fond of the water as if it were an amphibious animal. So sagacious is it, and so prompt in lending assistance, that it has saved the lives of numberless persons, who were on the point of drowning; and this circumstance, together with its uniform good temper, has rendered it a universal favourite.

The blood-hound is a beautifully formed animal, usually of a reddish or brown colour, which was in high esteem among our ancestors. His employ was to recover any game that had escaped wounded from the hunter, or had been stolen out of the forest; but he was still more useful in hunting thieves and robbers by their footsteps. For

the latter purpose blood-hounds are now entirely disused in this country; but they are still sometimes employed in the royal forests to track deer stealers, and on such occasions they display an extraordinary sagacity and acuteness of scent. In the Spanish West India islands, however, they are constantly used in the pursuit of criminals, and are accompanied by officers called chasseurs.

The grey-hound has a long body, a neat and elongated head, full eye, long mouth, sharp and very white teeth, little ears, with thin gristles in them, a straight neck, and full breast; its legs are long and straight; its ribs round, strong, and full of sinews, and tapering about the belly. It is the swiftest of all the dog kind, and can be trained for the chase when twelve months old. It courses by sight, and not by scent as other hounds do; and is supposed to outlive all the dog tribe.

The spaniel is of Spanish extraction, whence it derives its name, and the silky softness of its coat. It is elegant in form, with long pendant ears, and hair gracefully curled or waved. Its scent is keen, and it possesses in the fullest perfection, the good qualities of sagacity, docility, and attachment. So strong is the latter, that instances have been known of the animal dying of grief for the loss of its master. The spaniel may be taught a variety of tricks, such as fetching, carrying, and diving. It is chiefly employed in setting for feathered game; and its steadiness and patience in the perform-

ance of this task, are worthy of the greatest admiration.

Besides these, there are many other species of dogs equally sagacious and useful, such as the sheep dog, the harrier, the Spanish pointer, the English setter, and the beagle. There are also dogs which serve for ornament and amusement: for instance, the leopard or Danish dog, which has been propagated to attend gentlemen in their carriages; the lap-dog, which ladies keep as a domestic pet, or as a companion in their walks; the dancer, which is trained to that exercise, and exhibited by vagabond showmen for the diversion of children; and dogs of knowledge, which have been taught to solve arithmetical questions, to tell the hour of the day, and to perform a great many other wonderful and dexterous achievements.

In Greenland and Kamtschatka, dogs are made to draw sledges with travellers in them, and they have such strength and speed, and patience under privations, though not above the middle size, as to carry their burden two hundred and seventy miles in three days and a half. From three to thirty are yoked to one sledge, according to the weight it contains, the difficulties of the road, and other circumstances of that kind. In Holland and Canada, dogs are used for the same sort of labour; and even in this country we sometimes meet with the practice.

In several convents situated in those sequestered parts of the Alps, which divide France from Italy,

dogs are trained to go in search of travellers, who may have lost their way. They are sent out with an apparatus fastened to their collars, containing refreshments for the use of the wanderers, and directions to them to follow the footsteps of the animal, which will guide them safely to the convent to which it belongs, where they will be hospitably entertained.

It is a remarkable circumstance, that the dog is seldom or never spoken of in Scripture without expressions of contempt. The most offensive language which the Jews could use towards any person, was to compare him to a "dead dog." Thus the dog seems to be used as a name for Satan, Psalm xxii. 20;—dogs are put for persecutors, Psalm xxii. 16;—for false teachers, Isaiah lvi. 11;—for unholy men, Matt. vii. 6;—and for the Gentiles, Philip. iii. 2. The reason of this seems to have been, that, by the law of Moses, the dog was pronounced to be an unclean animal, and therefore, like the sow, was much despised among the Jews. They would be prevented by that legal enactment from discovering its great value, and from paying that attention to it, which was necessary for rendering it what it now is, the favourite of young and old, on account of its various useful and estimable properties.

LESSON XIX.

THE HARPER.

On the green banks of Shannon, when Sheelah was nigh,
No blithe Irish lad was so happy as I;
No harp like my own could so cheerily play,
And wherever I went was my poor dog Tray.

When at last I was forced from my Sheelah to part,
She said, while the sorrow was big at her heart,
Oh, remember your Sheelah, when far, far away,
And be kind, my dear Pat, to your poor dog Tray.

Poor dog; he was faithful and kind to be sure,
And he constantly loved me, although I was poor;
When the sour-looking folks sent me heartless away,
I had always a friend in my poor dog Tray.

When the road was so dark, and the night was so cold,
And Pat and his dog were grown weary and old,
How snugly we slept in my old coat of grey,
And he lick'd me for kindness—my poor dog Tray.

Though my wallet was scant, I remembered his case,
Nor refused my last crust to his pitiful face;

But he died at my feet, on a cold winter's day,
And I played a lament for my poor dog Tray.

Where now shall I go? poor, forsaken and blind,
Can I find one to guide me, so faithful and kind?
To my sweet native village, so far, far away,
I can never return with my poor dog Tray.

CAMPBELL.

LESSON XX.

THE NIGHTINGALE.

night-in-gale	ex-qui-site	con-structs
re-mark-a-ble	mel-o-dy	ma-tu-ri-ty
va-ri-e-ty	im-pres-sive	in-cu-ba-tion
ex-ceed-ing-ly	im-par-tial	ad-ja-cent
har-mo-ni-ous	dis-tribu-tion	in-ter-rup-tions
ex-ert-ed	splen-did	ap-proach-ing

The nightingale is not remarkable for the variety or richness of its tints; the upper part of the body being of a rusty brown, tinged with olive; and the under part of an ash colour, inclining to white about the throat and belly. Its music, however, is exceedingly soft and harmonious, and is still more pleasing as being heard in the night, when all the other warblers are silent.

The exquisite melody of this and other British birds, compared with the plainness of their ap-

pearance, is an impressive proof of the goodness of the Creator, in the impartial distribution of his benefits to the feathered tribes. The birds of other climates, may, indeed, delight the eye by the splendid richness of their colours, and the glowing variety of their tints; yet it is the warblers of Europe alone, that are endowed with that pleasing song, which gives so peculiar a charm to our groves and woods.

The nightingale visits England in the beginning of April, and generally retires in August. It is only found in some of the southern parts of England, chiefly in Devon and Cornwall, and is totally unknown in Ireland, Scotland, and Wales; and as it generally keeps in the middle of its favourite bush or tree, it is but rarely seen. The female constructs her nest of the leaves of trees, straw and moss, and usually lays four or five eggs; but it seldom happens, in our climate, that all these come to maturity. While she performs the duty of incubation, the male sits on some adjacent branch, to cheer the tedious hours by his harmonious voice, or, by the short interruptions of his song, to give her timely notice of approaching danger.

In a wild state, the nightingale does not, in general, sing above ten weeks in the year; but those confined in a cage may, with care and attention, be induced to continue their melody for nine or ten months.

GOLDSMITH.

LESSON XXI.

THE NIGHTINGALE AND THE GLOW-WORM.

A nightingale, that all day long,
Had cheered the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well he might,
The keen demands of appetite;
When, looking eagerly around,
He spied far off, upon the ground,
A something shining in the dark,
And knew the glow-worm by his spark.

So, stooping down from hawthorn top,
He thought to put him in his crop.
The worm, aware of his intent,
Harangued him thus right eloquent:

"Did you admire my lamp," quoth he,
"As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song;
For 'twas the self-same Pow'r divine,
Taught you to sing, and me to shine;
That you with music, I with light,
Might beautify and cheer the night."

The songster heard this short oration,
And warbling out his approbation,
Released him, as my story tells,
And found a supper somewhere else.

Hence jarring sectaries may learn,
Their real interest to discern:
That brother should not war with brother
And worry and devour each other;
But sing and shine by sweet consent,
Till life's poor transient night is spent;
Respecting, in each other's case,
The gifts of nature and of grace.
Those Christians best deserve the name,
Who studiously make peace their aim:—
Peace, both the duty and the prize
Of him that creeps and him that flies.

COWPER.

LESSON XXII.

THE PIGEON OR DOVE.

do-mes-ti-ca-tion	at-tach-ment	con-nu-bi-al
sug-gest	ex-pe-di-ti-ous	ap-pel-la-tion
in-flate	com-mu-ni-ca-tion	in-ef-fec-tu-al
sur-round-ed	in-ter-cept-ed	de-scrip-tion
dis-tin-guish-ed	crim-son	mi-gra-to-ry
im-me-di-ate-ly	en-com-pass-es	as-cer-tain
ex-cres-cen-ces	sin-gu-lar-ly	mer-chan-dise
in-ter-mix-ed	plaint-ive	in-dig-na-tion
som-er-set	ad-dress-ing	ca-lam-i-ties
plu-mage	at-ti-tudes	cul-ti-vate

All the numerous and beautiful varieties of the pigeon tribe, which, like the dog, the horse, and other domestic animals, have branched into an

almost endless variety of kinds, forms, and colours, derive their origin from the wood-pigeon or stock-dove; which is of a deep bluish ash-colour; the breast dashed with a fine changeable green and purple; the wings marked with two black bars; the back white; and the tail barred near the end with black. Such are the colours of the pigeon in its natural state; and from these simple tints the effects of domestication have produced a variety that words cannot describe, nor even fancy suggest.

The principal varieties of this numerous family are, the fan-tail, the pouter, the nun, the dragon, the tumbler, the carrier, the turtle-dove, and the ring-dove.

The fan-tail receives its name from the singular property it possesses of erecting its long tail-feathers at pleasure, and extending them in the form of a fan. The pouter, or pouting horseman, is so called from the curious appearance of its craw, which it can inflate at will, and extend to a considerable size. The nun has its head bordered or surrounded with small feathers, which it possesses the power of erecting, and which then assume the appearance of a hood. The dragon is distinguished by that part of its head immediately above the bill being covered with a curious warty kind of excrescences; the feathers of its breast also are of a green colour, beautifully intermixed with blue. The tumbler flies lowest of the pigeon family, and is peculiar for the many somerset kind of turns it takes in the course of its flight.

The carrier is distinguished from all others by

a broad circle of naked white skin which surrounds the eyes; and by the colour of the plumage, which is of a dark blue, inclining to black. From their attachment to their native place, or to their young, these birds are employed in several countries, as the most expeditious carriers of letters; and formerly they were commonly used in carrying letters from place to place in time of war, and in case of sieges, when all other means of communication were intercepted or cut off by the enemy. These birds have been known to fly seventy-two miles in two hours and a half.

The turtle-dove is smaller than the common pigeon, and is distinguished by the yellow circle of the eye, and by a beautiful crimson circle that encompasses the eye-lids. The note of this bird is singularly tender and plaintive. In addressing his mate, the male makes use of a variety of winning attitudes, cooing at the same time in the most gentle and soothing accents. On this account, the turtle-dove has been represented, in all ages, as the most perfect emblem of connubial attachment and constancy.

The ring-dove derives its appellation from a beautiful white circle round the neck. This bird builds its nest with a few dry sticks, in the boughs of trees; and is so strongly attached to its native freedom, that all attempts to domesticate it have hitherto proved ineffectual.

There are many other varieties of this extensive family; but they are not so strongly or so peculiarly marked, as to need any separate description. Wild

pigeons are migratory, and are found in most parts of the world.

The dove is very much spoken of in the Bible. It was a dove which Noah sent out of the ark to ascertain whether the waters of the flood had abated. This bird was accounted clean by the law of Moses, and was appointed in certain circumstances to be offered up in sacrifice. It formed one of the articles of merchandise, which the priests permitted to be sold in the temple to those who came from a distance, and the traffic in which, within the courts of God's house, provoked the holy indignation of our Saviour. The Psalmist says of those who are restored by God's mercy, that "they shall be as the wings of a dove, covered with silver, and her feathers with yellow gold." The Jews, when lamenting the calamities they were suffering for their sins, are represented by Isaiah, as "mourning more like doves," alluding to the plaintive noise of the turtle-dove when deprived of its mate. We are told in Matt. iii. 15, that "the Spirit of God descended like a dove, and lighted upon Jesus." And when Christ was giving his disciples advice, with respect to the manner in which they should conduct themselves in the midst of their enemies, he said, "Be ye therefore wise as serpents, and harmless as doves,"—that is, act with the prudence and skill of serpents; but, at the same time, cultivate the innocence and simplicity of the dove.

LESSON XXIII.

THE SWALLOW.

ex-cep-tion	se-cu-ri-ty	pre-ju-di-ci-al
spe-ci-es	an-nu-al	Sep-tem-ber
twit-ter-ing	tor-pid-i-ty	es-cu-lent
ra-pid-i-ty	mi-gra-tions	ep-i-cures
func-tions	in-creas-es	ex-qui-site
an-noun-ces	ac-tiv-i-ty	com-merce
sum-mons	cher-ish-ed	tran-si-ent
ex-pel	in-fi-nite	com-plain-ing
per-pen-di-cu-lar	myr-i-ads	re-proach-ing

The swallow tribe have bills which are short, broad at the bent, small at the point, and slightly curved. Their tongue is short, broad, and cloven; the nostrils are open, and the mouth is wide. Except in one species, the wings are long, and the tail is forked. They have short slender legs, and the toes are placed three before and one behind, with the exception of four species, in which the toes are all placed forward. They have a peculiar twittering voice, fly with extreme rapidity, scarcely ever walk, and perform all their functions while they are on the wing or sitting. Their plumage is glossed with a rich purple.

To the martins, and other small birds, the swallow announces the approach of birds of prey. By a shrill alarming note, he summons around him all his own species, and the martins, as soon as an owl or a hawk appears. The whole band

then pursue and strike their enemy till they expel him from the place, darting down on his back, and rising in a perpendicular line with perfect security. The swallow will also strike at cats while they are climbing the roofs of houses.

The following is an amusing instance of the manner in which these birds will sometimes unite to punish their enemies. A cock sparrow had got into a martin's nest, while the owner was abroad; and when he returned, the saucy intruder put his head out of the hole, and pecked at the martin as he attempted to enter his own house. The poor martin was greatly provoked at this injustice; but was unable by his own strength, to drive the enemy out, and to punish him. So he flew away and gathered a large flock of martins, who all came with a bit of clay in their bills, and plastered up the hole of the nest, so that the sparrow could not escape, and died for want of food and air in the prison to which he was thus confined.

Early in spring, when the solar beams begin to rouse the insect tribes from their annual state of torpidity, the swallow is seen returning from its long migrations beyond the ocean; and in proportion as the weather grows warmer, and its insect supply increases, it gathers strength and activity. The breed of the swallow ought to be cherished, as the bird is of infinite service to mankind by destroying myriads of vermin, which would prove very prejudicial to the labours of the husbandman. The female builds her nest

with great industry on the tops of chimneys, in the eaves of houses, or in the corners of the windows; she sometimes breeds twice a year. The greater part of these birds quit our island at the latter end of September; but some are said to retire to holes and caverns, where they pass the winter in a state of torpidity. It is affirmed, that, in their torpid state, they can exist even under water.

There is a species of this bird in the East, called the esculent swallow. Its nest, which it takes two months in building, is not only edible, but highly esteemed by epicures as giving an exquisite flavour to broths and other meats. People are not agreed as to the matter of which these nests are composed. They are thought to consist of sea-worms or plants, or the eggs of other birds. They form an article of commerce in China, which is the principal market for them.

The swallow and the sparrow are mentioned by the Psalmist as building their nests and laying their young in the sacred places of God's house; and he longed to dwell there as they did, not merely to get a transient view of the buildings of the temple, as they did when flying over them, but to inhabit them, and enjoy the blessings which they afforded to the pious. It is also alluded to by Solomon, in his book of Proverbs, when he says, "As the swallow by flying, so the curse causeless shall not come;" that is, a curse which we do not deserve, though pronounced by our bitterest

foe, will do us no more harm than is done to us by the swallow flying over our heads. In Isaiah xxxviii. 14, the king of Judah says, "Like a crane or a swallow, so did I chatter;" meaning, that the noise of his complaining was sometimes like the noise of a swallow, quick and frequent, and sometimes like that of a crane, loud and frightful. In the writings of another prophet, the swallow is referred to, where God is spoken of as reproaching his people for being unmindful of his doings, while the fowls of the air attend to the proper season for migrating. His words are, "Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord."

LESSON XXIV.

THE SWALLOW AND OTHER BIRDS.

ma-te-ri-al	hab-i-ta-tion	fore-sight
u-nan-i-mous-ly	res-i-dence	ad-mo-ni-tions
con-se-quen-ces	im-pris-on-ed	mis-chiefs
dis-be-liev-ing	wretch-es	ob-sti-na-cy
ne-glect-ing	pun-ish-ment	neg-li-gence

A swallow observing a farmer employed in sowing hemp, called the little birds together, informing them what he was about, and told them that hemp was the material from which

the nets so fatal to the feathered race were composed; advising them to join unanimously in picking it up, in order to prevent the consequences. The birds, either not believing his information, or neglecting his advice, gave themselves no trouble about the matter. In a little time the hemp appeared above ground. The friendly swallow, again addressing himself to them, told them that it was not yet too late, provided they would immediately set about the work, before the seeds had taken too deep root. But they still neglecting his advice, he forsook their society, repaired for safety to towns and cities, and there built his habitation and kept his residence. One day, as he was skimming along the street, he happened to see a number of those very birds, imprisoned in a cage on the shoulders of a bird-catcher. Unhappy wretches, said he, you now suffer the punishment of your former neglect; *but those, who, having no foresight of their own, despise the wholesome admonitions of their friends, deserve the mischiefs which their own obstinacy or negligence brings upon their heads.*

LESSON XXV.

TO THE CUCKOO.

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

What time the daisy decks the green,
Thy certain voice we hear;
Hast thou a star to guide thy path,
Or mark the rolling year?

Delightful visitant! with thee
I hail the time of flowers,
And hear the sound of music sweet
From birds among the bowers.

The school-boy, wandering through the wood
To pluck the primrose gay,
Starts, thy curious voice to hear,
And imitates thy day.

What time the pea puts on the bloom,
Thou fliest the vocal vale,
An annual guest, in other lands
Another spring to hail.

Sweet bird! thy bower is ever green,
Thy sky is ever clear;
Thou hast no sorrow in thy song,
No winter in thy year.

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.

LESSON XXVI.

THE SALMON.

Med-i-ter-ra-ne-an	ob-struct-ed	sur-mount
de-po-sit-ing	a-ston-ish-ing	spawn-ing
per-e-gri-na-tions	ob-sta-cle	re-cep-ta-cle
cat-a-racts	in-ter-vene	e-ma-ci-a-ted
ex-tra-or-di-na-ry	in-ha-bi-tants	gra-du-al-ly
po-si-tion	tor-rent	in-creas-ing
un-ex-pect-ed-ly	fre-quent-ly	an-glers

The salmon seems confined, in a great measure, to the northern seas, being unknown in the Mediterranean, and in the waters of other warm climates. It lives in fresh, as well as in salt waters, forcing itself in autumn up the rivers, sometimes for hundreds of miles, for the purpose of depositing its spawn. In these peregrinations salmon are caught in great numbers which supply our markets and tables. Intent only on the object of their journey, they spring up cataracts, and over other obstacles of a very great height. This extraordinary power seems to be owing to a sudden jerk, which the fish gives to its body, from a bent, into a straight position. When they are unexpectedly obstructed in their progress, it is said they swim a few paces back, survey the object for some minutes motionless, retreat, and return again to the charge: then, collecting all their force, with one astonishing spring, overleap every obstacle. When the water is low, or sand-banks intervene, they throw

themselves on one side, and in that position soon work themselves over into the deep water beyond. On the river Liffy, a few miles above Dublin, there is a cataract about nineteen feet high; and here, in the salmon season, many of the inhabitants amuse themselves in observing the fish leap up the torrent. They fall back many times before they surmount it. Large baskets, made of twigs, are placed near the edge of the stream, to catch them in their fall.

When the salmon have arrived at a proper place for spawning in, the male and female unite in forming, in the sand or gravel, a proper receptacle for their eggs, about eighteen inches deep, which they are also supposed afterwards to cover up. In this hole, the eggs lie until the ensuing spring, if not displaced by the floods, before they are hatched. The parents, however, after their spawning, become extremely emaciated, and hasten to the salt water. Towards the end of March, the young fry begin to appear; and gradually increasing in size, become in the beginning of May, five or six inches in length, when they are called salmon smelts. They now swarm in myriads, in the rivers; but the first flood sweeps them down into the sea, scarcely leaving any behind. About the middle of June, the largest of these begin to return into the rivers; they are now become of the length of twelve or sixteen inches. Towards the end of July they weigh from six to nine pounds each. The food of the salmon consists of the smaller

fishes, insects, and worms; for all these are used with success as baits by the anglers of salmon.

History of Wonderful Fishes.

LESSON XXVII.

THE COD.

va-ri-e-ga-ted	grate-ful	pre-vi-ous
lat-e-ral	vi-cin-i-ty	dis-cov-e-ry
ab-do-men	se-cu-ri-ty	cen-tu-ries
or-i-fice	re-pair	im-ple-ments
ren-dez-vous	sub-sist-ence	pro-li-fic
New-found-land	Ice-land	Jan-u-a-ry
No-va Sco-tia	Gib-ral-tar	dis-solv-ing

The head of the cod fish is smooth; the colour on the back and sides is of a dusky olive, variegated with yellow spots; its belly is white; the lateral line runs from the gills to the tail, which at the abdomen is curved, but elsewhere is straight; its scales are very small, and adhere firmly to the skin; its roes are large; at the angle of the lower jaws there hangs a single beard, which is short, seldom exceeding a finger's length; its tongue is broad; it has several rows of teeth, like the pike; and in the palate, near the orifice of the stomach, and near the gills, it has small clusters of teeth. It has three back fins, two at the gills, and two at the breast, and two near the tail.

These fish are found only in the seas of the

northern parts of the world; and the principal places of rendezvous are the sand banks of Newfoundland, Nova Scotia, and New England. These shallows are their favourite situations, as they abound with worms, a kind of food that is peculiarly grateful to them. Another cause of their attachment to these places is their vicinity to the Polar seas, where they return to spawn. There they deposit their roes in full security, and afterwards repair, as soon as the more southern seas are open, to the banks for subsistence; consequently the cod may justly be placed at the head of the migrating or wandering tribes of fish. Few are taken north of Iceland, and the shoals never reach so far south as the straits of Gibraltar.

Previous to the discovery of Newfoundland, the principal fisheries for cod were in the seas off Iceland, and off the western islands of Scotland. To the former of these the English resorted for nearly four centuries, and had no fewer than one hundred and fifty vessels employed in the Iceland fishery in the reign of James I. The hook and line are the only implements which are used in taking this fish, and they are caught in from sixteen to sixty fathoms water. Fifteen thousand British seamen are employed in this fishery. An expert hand will sometimes catch four hundred in a day.

The cod is one of the most prolific of the fish tribe. In the roe of only a middling sized cod there have been counted more than nine millions

of eggs. They begin to spawn in January in the European seas. Their principal food consists of the smaller species of fish, worms, shell-fish, and crabs; and their stomachs are capable of dissolving the greatest part of the shells that they swallow. They grow to a great size. The largest cod that was ever taken weighed seventy-eight pounds, and was five feet eight inches in length.

TRIMMER.

LESSON XXVIII.

THE SEA.

The Sea it is deep, the Sea it is wide,
And it girdeth the earth on every side;
On every side it girds it round,
With an undecaying, mighty bound.
When the Spirit of God came down at first,
Ere the day from primal night had burst;
Before the mountains sprung to birth,
The dark, deep waters veiled the earth;
Like a youthful giant roused from sleep,
At Creation's call uprose the Deep,
And his crested waves tossed up their spray,
As the bonds of his ancient rest gave way;
And a voice went up in that stillness vast,
As if life through a mighty heart had passed.
Oh ancient, wide, unfathomed Sea,
Ere the mountains were, God fashioned thee,

And he gave in thine awful depths to dwell,
Things like thyself, untameable—
The Dragons old, and the Harpy brood,
Were the lords of thine early solitude.
But night came down on that ancient day,
And that mighty race was swept away;
And death thy fathomless depths passed through,
And thy waters were meted out anew;
And then, on thy calmer breast were seen
The verdant crests of islands green
And mountains, in their strength, came forth,
And trees and flowers arrayed the earth;
Then the Dolphin first his gambols played,
In his rainbow-tinted scales arrayed;
And down below, all fretted and frore,
Was wrought the coral and madrepore;
And among the sea-weeds green and red,
Like flocks of the valley the Turtles fed;
And the sea-flowers budded and opened wide,
In the lustre of waters deepened and dyed;
And the little Nautilus set afloat
On thy bounding tide his pearly boat;
And the Whale sprang forth in his vigorous play,
And shoals of the Flying-fish leaped into day;
And the Pearl-fish under thy world of waves
Laid up his store in the old sea-caves.
Then Man came down, and with silent awe,
The majesty of waters saw;
And he felt like an humbled thing of fear,
As he stood in that Presence august, severe,
Till he saw how the innocent creatures played
In the billowy depths, and were not afraid;

Till he saw how the Nautilus spread his sail,
And caught as it blew the favouring gale;
And great and small through the watery realm
Were steered as it were by a veering-helm;
Then his heart grew bold, and his will grew strong,
And he pondered in vigilance though not long,
Ere he fashioned a boat of a hollow tree,
And thus became lord of the mighty Sea!

MRS. HOWITT.

LESSON XXIX.

THE BUTTERFLY.

lar-va	cors-let	bril-li-ant
cat-er-pil-lars	con-ceal-ed	di-a-mond
chry-sa-lis	dis-cov-er-ed	cor-res-pond
e-mer-ges	ap-pear-ance	trans-pa-rent
but-ter-fly	mul-ti-ply-ing-glass	o-pa-ci-ty

The butterfly, like most other insects, is first produced as an egg; from this egg proceeds the larva, grub, or caterpillar; which, as soon as it is perfected, takes a new form, that of the pupa or chrysalis; and lastly, from the chrysalis emerges the perfect animal. The butterfly may be said to consist of three parts; the head, the corslet, and the body. The body is the hinder part, and is composed of rings, which are generally concealed under long hairs, with which part of the animal is clothed. The corslet is more solid than the rest of the body, and in it the four legs

and the wings are fixed. Butterflies have six legs, but only make use of four; the two fore-feet are covered by the long hairs of the body, and are sometimes so much concealed, that it is difficult to discover them. The eyes of butterflies have not all the same form; in some they are the larger portion of a sphere; in others they are but a small part of it, just appearing from the head; in some also they are small, and in others large; but in all of them the outer coat has a lustre, in which may be discovered all the various colours of the rainbow. It has likewise the appearance of a multiplying-glass, having a great number of sides, in the manner of a brilliant cut diamond. In this particular, the eyes of the butterfly and of most other insects correspond.

The wings of butterflies are different from those of any other fly: they are four in number, and though two of them be cut off, the animal has the power of flying. They are, in their own substance, transparent, but owe their opacity to the beautiful dust with which they are covered.

TRIMMER.

LESSON XXX.

THE BUTTERFLY AND THE SNAIL.

All upstarts, insolent in place,
Remind us of their vulgar race.
As, in the sunshine of the morn,
A butterfly but newly born,
Sat proudly perking on a rose,
With pert conceit his bosom glows;
His wings, all glorious to behold,
Bedropt with azure, jet, and gold,
Wide he displays; the spangled dew,
Reflects his eyes and various hue.
His now-forgotten friend, a snail,
Beneath his house, with slimy trail,
Crawls o'er the grass; whom when he spies,
In wrath he to the gard'ner cries:
"What means yon peasant's daily toil,
From choking weeds to rid the soil?
Why wake you to the morning's care?
Why with new arts correct the year?
Why glows the peach with crimson hue,
And why the plum's inviting blue?
Were they to feast his taste design'd,
That vermin of voracious kind?
Crush then the sl[illegible] the pilf'ring race;
So purge the garden from disgrace."
"What arrogance!" the snail replied;
"How insolent is upstart pride!

Hadst thou not thus, with insult vain,
Provoked my patience to complain,
I had conceal'd thy meaner birth,
Nor traced thee to the scum of earth,
For scarce nine suns have waked the hours,
To swell the fruit and paint the flow'rs,
Since I thy humbler life survey'd,
In base and sordid guise array'd:
A hideous insect, vile, unclean,
You dragg'd a slow and noisome train;
And from your spider-bowels drew
Foul film, and spun the dirty clue.
I own my humble life, good friend;
Snail was I born, and snail shall end.
And what's a butterfly? At best
He's but a caterpillar drest;
And all thy race (a num'rous seed)
Shall prove of caterpillar breed."

GAY.

SECTION II.

LESSON I.

BIRTH OF ISAAC AND EXPULSION OF ISHMAEL.

e-laps-ed	af-fec-tion-ate	rid-i-cule
pros-pect	dis-tinct-ly	in-sist-ed
de-scend-ed	ex-plain-ed	ur-gent
per-suad-ed	fruit-ful	re-luc-tance
pre-vails	mul-ti-ply	en-cour-aged
Ha-gar	cov-e-nant	in-ti-ma-tion
E-gyp-tian	e-stab-lish	Beer-she-ba
in-her-it	o-be-di-ence	o-ver-pow-er-ed
wil-der-ness	cir-cum-cis-ed	i-ma-gin-ing
sub-mit	re-joic-ings	Pa-ran
Ish-ma-el	oc-ca-sion	Ar-abs

When God commanded Abraham to leave his native country, and to go into a strange land, he gave him a promise, which was often afterwards renewed, that he should be the father of a great nation. Many years having elapsed without any prospect of this promise being fulfilled, Sarah appears to have doubted whether the nation was to be descended from her; and she gave to Abraham her handmaid Hagar to wife, that the children born of her might inherit his name and riches. When Hagar saw that she was about to be the mother of a family, she despised her mistress, for which she was so hardly dealt with,

that she fled into the wilderness. As she was standing by a fountain, the angel of the Lord directed her to return and submit to her mistress, telling her that, in the course of time, she should bear a son whom she was to call Ishmael, and who was to be a wild man, his hand being against every man, and every man's hand against him. Hagar did as she was commanded, and soon after gave birth to Ishmael, when his father Abraham was four score and six years old.

But though Ishmael was thus the son of Abraham's old age, he was not the child of promise; for, many years afterwards, when Abraham offered up this affectionate prayer for his first-begotten son—"O that Ishmael might live before thee," God distinctly explained to him, that he would indeed make Ishmael fruitful, and multiply him exceedingly, and make him a great nation, but that he would establish his covenant with Isaac, whom Sarah should bear the following year.

Accordingly, at the appointed time, Isaac was born, and, in obedience to the divine command, was circumcised on the eighth day. And Abraham was a hundred years old when his son Isaac was born to him. And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned. The rejoicings on this occasion having been turned into ridicule by Ishmael, Sarah insisted that he and his mother should be cast out. Abraham yielded to this urgent demand of his wife with great reluc-

tance, till God [illegible] him, that though his seed should be in Isaac, yet of the son of the bond-woman also he would make a great nation. Encouraged by this intimation, Abraham rose early next morning, and, furnishing Hagar with a supply of bread and water, sent her and the lad away. Wandering into the wilderness of Beersheba, the water was soon spent in the bottle, and Ishmael was nearly overpowered with fatigue and thirst. Hagar, imagining that he was going to die, laid him under a bush, and sat down over against him a good way off, as it were a bow-shot, for she said, Let me not see the death of my child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And his mother took him a wife out of the land of Egypt; and to him were born twelve sons, who became the heads of twelve tribes, from whom some of the families of the wandering Arabs to this day claim to be descended.

LESSON II.

TRIAL OF ABRAHAM'S FAITH.

faith-ful	de-spair	hes-i-tate
jus-ti-fies	ful-fil-ment	re-ri-ance
Mo-ri-ah	fu-ture	ac-com-plish
burnt-of-fer-ing	mys-te-ri-ous	wit-ness
ap-pall-ing	an-nounc-ed	sol-emn
cir-cum-stan-ces	sac-ri-fice	sus-pect-ing
He-brew	neigh-bour-ing	vic-tim
pa-tri-arch	in-con-sist-ent	Je-ho-vah-Ji-reh

Abraham is frequently styled the father of the faithful, and his unhesitating obedience of the extraordinary command, which he now received from God, amply justifies this title. To try his faith, God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." This was perhaps the most appalling command which could have been given to any parent; and there were several circumstances, which must have made it peculiarly painful to the Hebrew patriarch. Isaac had been born to him at an age when most men would have begun to despair of the fulfilment of the divine promise that he should have a posterity. Through this child, he was to be the father of that mighty nation, which, in future time, was to possess the

land in which he was then a stranger; and from him was to descend that mysterious person, (first announced as the seed of the woman, that should bruise the head of the serpent,) in whom all families of the earth were to be blessed. Besides, though the custom of offering human sacrifices may already have begun to prevail among the neighbouring tribes, such a command was altogether inconsistent with the character, in which God had hitherto revealed himself to Abraham. Yet Abraham did not hesitate to obey. His faith was strong enough to believe that God would not require any thing which was really at variance with his justice and mercy, and that he could raise Isaac from the dead, if it were necessary to accomplish what he had promised. He therefore rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and set out for the place of which God had told him.

On the third day, they beheld the mountain at a distance; and Abraham, unwilling perhaps that any one should witness the solemn and painful service which he was about to perform, told the young men to remain where they were, while he and his son went forward to worship. They therefore went on together, Isaac carrying the wood, and Abraham himself taking the fire and a knife. And now the faith of Abraham, if any thing could have shaken it, must have yielded to the voice of nature. Isaac, little suspecting

that he himself was to be the victim, said to Abraham, "My father, behold the fire and the wood; but where is the lamb for a burnt-offering?" "My son," was Abraham's only reply, "God will provide himself a lamb for a burnt-offering."

Having come to the place which God had pointed out, Abraham built an altar, upon which he laid the wood in order. He then bound Isaac, and laid him on the altar, and took the knife, and stretched forth his hand to slay his son. But his faith had been sufficiently tried; and the angel of the Lord called unto him out of heaven, and said, "Abraham! Abraham! Lay not thine hand upon the lad, neither do thou any thing to him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And Abraham lifted up his eyes and looked, and saw a ram caught in a thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt-offering instead of his son. And Abraham called the name of that place, Jehovah-Jireh, that is, the Lord will provide.

LESSON III.

DEATH OF SARAH; MARRIAGE OF ISAAC; AND DEATH OF ABRAHAM.

de-cease	re-la-tion-ship	Re-bec-ca
pa-tri-arch	mar-ri-age	hos-pi-tal-i-ty
Hit-tites	Ca-naan-ites	prov-i-dence
se-pul-chres	en-camp-ment	sin-gu-lar
friend-ly	Na-hor	Ke-tu-rah
E-phron	per-mis-sion	de-scen-dants
in-sist-ed	brace-lets	Is-rael-ites
pur-chas-ing	Beth-u-el	a-li-ens
Mach-pe-lah	Mil-cah	am-i-ty
trans-ac-tion	prov-en-der	res-pect-ive

Some years after the trial of Abraham's faith, Sarah died, in the hundred and twenty-seventh year of her age. Her decease brought the patriarch into treaty with the chiefs of the Hittites regarding a burial place for his family. He had as yet no possession of his own in the land of promise; and he was unwilling that the earthly remains of the Hebrews should mingle with those of the Canaanites. He therefore declined to use the sepulchres of the children of Heth. He would not even accept the friendly offer of Ephron to make him a present of a piece of ground to bury his dead; but insisted on purchasing the field and cave of Machpelah for as much money as it was worth. The sum agreed upon was four hundred shekels of

silver; and, as there appears to have been as yet no coined money in use among these tribes, it was weighed out at the gate of the city, in presence of the children of Heth.

In the next transaction in which Abraham was engaged, we find him equally desirous, as in this treaty, of avoiding every kind of relationship with the inhabitants of the land. Being now advanced in years, he wished to see his son Isaac settled in marriage. He therefore said to his eldest servant, "Put now thy hand under my thigh, and swear by the Lord, the God of heaven and the God of earth, that thou wilt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell, but that thou wilt go unto my own country, and to my own kindred, and take a wife unto my son Isaac." The servant having sworn, and having been furnished with the usual presents, sets out for the city or encampment of Nahor, Abraham's brother. At a well in the neighbourhood, he prays that God would show kindness to his master by pointing out to him, in a particular manner, the maiden whom he had appointed to be the wife of Isaac. He has scarcely finished his prayer, when a beautiful damsel comes out, according to the custom of the country, to draw water. He asks permission to drink from the pitcher. She replies by not only giving drink to himself, but by drawing water to his camels. In return for her kindness, he presents her with a golden ring and two bracelets, and asks whose daughter she is. "I am the daughter of Bethuel,"

she replies, "the son of Milcah, whom she bare to Nahor." The servant bows his head, and worships the God of his master Abraham for having thus answered his prayer. Hearing the name Abraham, the damsel runs and tells her relations, who send out Laban, Rebecca's brother, to invite him to their tents, with all the hospitality which distinguished the people of that age and country. The servant accepts their hospitality, and informs them who he is, and on what errand he had been sent by his master. The singular providence of God in answering the servant's prayer, together with the accounts of Abraham's wealth, confirmed by the rich presents of gold and jewels which he produces, makes both Rebecca and her friends give a willing consent. She sets out with the servant, and reaches in safety the encampment of Abraham. Isaac having gone forth to walk at the even-tide, sees the camels coming. Rebecca, informed by the servant who he is, alights from her camel, and covers herself with a veil. The servant then gives an account of his mission; and Isaac makes Rebecca his wife by leading her to the tent of his mother Sarah, of which he puts her in possession as the chief wife of the tribe.

After these events, Abraham took another wife, named Keturah, by whom he had many children. But Isaac still continued his sole heir, the rest having been sent away into the east country. Their descendants are often mentioned in the history of the Israelites, but always as aliens from the stock of Abraham. At length the patriarch

died, and was buried in Machpelah by Ishmael and Isaac, who met in perfect amity to perform the last duty to the head and father of their respective tribes.

LESSON IV.

JACOB AND ESAU.

in-ci-dents
dis-po-si-tions
pur-suits
vi-o-lent
de-vot-ed
oc-cu-pied
op-por-tu-ni-ty
fa-tigues
len-tiles
priv-i-lege
mys-te-ri-ous
ven-i-son
pro-phet-ic-al

pro-nounce
coun-ter-feit
ap-pa-rent
de-cla-ra-tion
strat-a-gem
in-ter-view
im-plores
pre-vi-ous
ex-cit-ed
threat-en-ed
ven-geance
Pa-dan-a-ram
pos-ter-i-ty

ac-costs
Ra-chel
in-tro-du-ces
stip-u-lat-ed
re-com-pense
con-cu-bines
me-mo-ri-al
Gil-e-ad
Jab-bok
ap-pease
pre-cau-tions
af-fec-tion-ate
an-i-mos-i-ties

There were few incidents of much interest in the life of Isaac, till his two sons, Jacob and Esau, grew up to man's estate. The appearance, dispositions, and pursuits of these young persons were very different. Esau was a rough man, rash and violent in his temper, and devoted to the sports of the field: Jacob was of a smooth complexion, gentle in his disposition, and, like his

father and grandfather, occupied with the care of cattle. The wild huntsman was his father's favourite; the domestic shepherd was the favourite of his mother. Esau, busied with other pursuits, appears to have thought little about the lofty promises made to his family; while Jacob, who had set his heart upon them, lost no opportunity of endeavouring to attain them. Accordingly, one day, on Esau's return from the field, faint and worn out with the fatigues of the chase, he found his brother making pottage of lentiles. "Feed me, I pray thee, with that same red pottage," said Esau, "for I am faint." "Sell me this day thy birth-right," answered Jacob. Then Esau said, "Behold I am at the point of death; and what profit shall this birth-right do to me?" The birth-right was therefore sold for a mess of pottage; and Jacob, in this manner, became possessed of the right to succeed his father as patriarch, or prince and priest of the tribe, with all the privileges attached to that high station, and all the mysterious promises made to the principal branch of the family.

On another occasion, when Isaac was grown old and blind, he requested his elder son, in the hearing of his mother, to go to the field, and fetch venison, that his soul might bless him before he died. Doubtful, perhaps, whether Jacob would really succeed to the headship of the tribe by the former transaction between the brothers, unless they were confirmed by the father's blessing, and probably knowing the prophetical character of the

blessing which her husband would pronounce, Rebecca immediately sent her favourite son to the flocks for two kids. These she dressed in the form of venison; and then clothing Jacob in a suit of Esau's raiment, and covering his hands and neck with the skins of the kids, she sent him to his father to counterfeit his elder brother, and secure the blessing to himself. The aged patriarch had at first doubts, whether this was his very son Esau or not, arising both from the sound of Jacob's voice, and from the shortness of the time within which he brought the venison; but these doubts were removed, when he came to feel the apparent roughness of his son's skin, and to hear the express but false declaration, that he was indeed Esau. He then kissed Jacob, and pronounced upon him the blessing intended for his first-born, saying, "Be lord over thy brethren, and let thy mother's sons bow down before thee." Scarcely had Jacob gone out from the presence of his father, when his elder brother appeared with the savoury meat which he also had prepared. A most affecting interview took place between the father and his favourite son. "Let my father arise," said Esau, "and eat of his son's venison, that thy soul may bless me." "Who art thou?" exclaimed the astonished parent. "I am thy son, thy first-born Esau," was the reply. "Who?" cries Isaac, trembling and greatly moved; "Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest,

and have blessed him? yea, and he shall be blessed." With a piercing cry, Esau, who had never sufficiently valued the privileges of his birth till now, when they were taken from him, earnestly implores, "Bless me, even me also, O my father!" The father having explained the whole previous circumstances, his first-born again and again urges him, with tears, to bless him, saying, "Hast thou but one blessing, my father? Bless me, even me also, O my father." Yielding to these entreaties, the patriarch, while he could not recall the blessing which he had pronounced on Jacob, gave to Esau such a blessing as he had still in reserve, saying, that his dwelling should be in the fatness of the earth, that he should live by his sword, and that he should at length break his brother's yoke from off his neck.

As might have been expected from a person of his violent temper, Esau's hatred was now so greatly excited against his brother, that he resolved to slay him as soon as his father was dead. To place him beyond the reach of this threatened danger, as well as to prevent him following the example of his elder brother, who had taken two wives of the daughters of Heth, Isaac and Rebecca sent Jacob to Padanaram to sojourn with his uncle Laban. And thus Rebecca was punished for the fraud she had contrived for the advantage of her favourite, by the banishment of that son, whom she never saw more. Jacob, on his way being overtaken by the night, lies down

to sleep on the ground, with a stone for his pillow, when God appears to him in a vision, announcing himself as the God of Abraham and Isaac, and promising to give the land on which he lay to him and his posterity. He also renews the mysterious promise formerly made to Abraham, that in his seed all families of the earth should be blessed. In the morning Jacob resumes his journey, and at length arrives in Padanaram. He accosts some shepherds, who are standing with their flocks by the side of the well, and who tell him that they are of Haran. He asks if they know any thing of Laban, and is informed that they know him well, that he is in good health, and that it is his daughter Rachel, who is now approaching the well with her father's sheep. He straightway removes the stone, (with which, in these countries, the wells are covered up, to prevent them from being choked with the sand,) and waters the flock for Rachel. Having done this, he introduces himself, and, when he has made known to her their connection, they tenderly salute each other with tears. She runs home to tell the news, and brings out her father, who, after kindly embracing his nephew, receives him as a kinsman into his dwelling. After abiding there for a month, his uncle tells him that it is unreasonable, that he should enjoy his services for nothing, and bids him name his wages. He immediately agrees to serve seven years, on condition that, at the end of that period, he should

receive Rachel to wife: to this Laban agrees. The term of service is at length completed; Jacob demands the stipulated recompense; his uncle apparently consents, and a great marriage feast, to which all the people in the neighbourhood are invited, is prepared. In place of fulfilling his agreement, however, Laban gives Jacob, not Rachel, as he had promised, but her elder and less beautiful sister Leah. Jacob loudly complains of this breach of promise. His uncle pretends to justify it, by alleging that in no case, by the custom of their country, was a younger sister married before the elder; but promises that if his nephew will serve him seven years more, he shall have the younger also to wife. With this condition Jacob complies, and at the end of the week, during which the marriage feast lasted, receives Rachel. By these two wives, and by their handmaids, whom he takes as concubines, he becomes the father of twelve sons and one daughter. By another agreement which he makes with Laban, namely, that he should have all the speckled goats and brown sheep for taking care of the flocks, he becomes very rich in herds. His wealth at last excites the envy of Laban and his sons: and, by the advice of the Lord, he therefore flees from that country to return home, taking with him his family and property. No sooner is his flight discovered than Laban sets forth in pursuit of him; but by the way the Lord appears unto him, and warns him not to touch

Jacob. Laban at length overtakes his nephew at Mount Gilead, where he had pitched his tent, but dreading the vengeance of the God of Jacob, who had appeared to him by the way, offers him no violence. He only chides him for going away without giving him intimation, that he might have shown him due respect at his departure; and then enters into a covenant with him for the protection of his daughters, of which a pillar, which they there set up, was to be a memorial. On the following morning, Laban returns in peace to his own land.

But Jacob has no sooner parted with Laban, than he begins to dread another enemy in his brother Esau, who was now the chief of the country through which he must pass on his way to Canaan. His alarm becomes still greater, when he is informed that Esau has set out to meet him with four hundred armed men. Encouraged, however, by a host of angels, whom he meets near mount Gilead, and afterwards by the angel of the Lord, with whom he wrestles at the ford Jabbok, and who changes his name from Jacob to Israel, he determines to proceed. To appease his brother he sends forward a valuable present of cattle, and then so divides his family and flocks, that if the foremost were attacked, the rest might have time to escape. But all these precautions are unnecessary. The meeting which soon after takes place, is friendly and affectionate. All their former animosities are forgotten; and it is not till Jacob promises to visit

him at Seir, that Esau takes his leave. After his departure, Jacob crosses the Jordan, and once more becomes a sojourner in the promised land.

LESSON V.

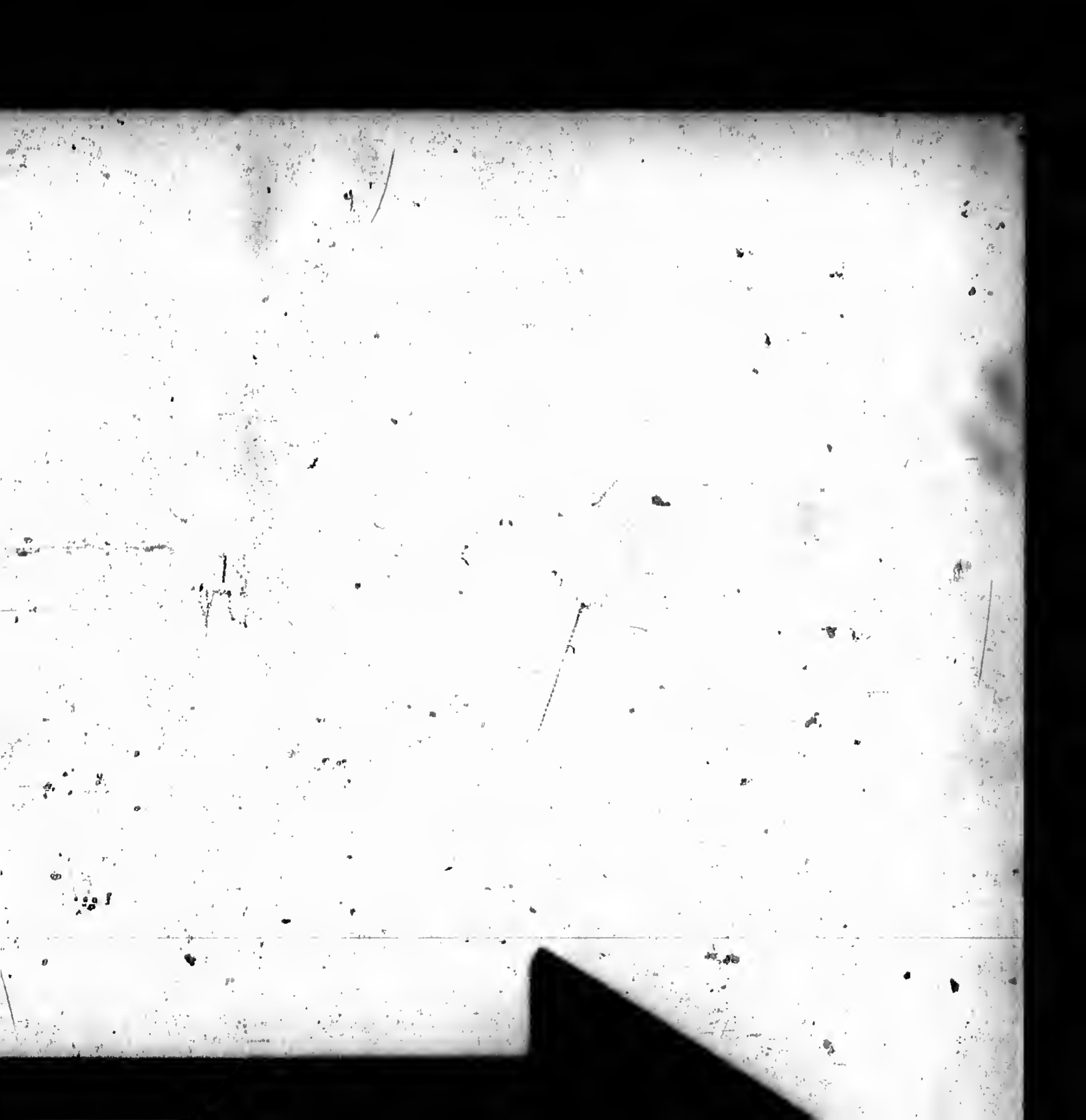
HISTORY OF JOSEPH.

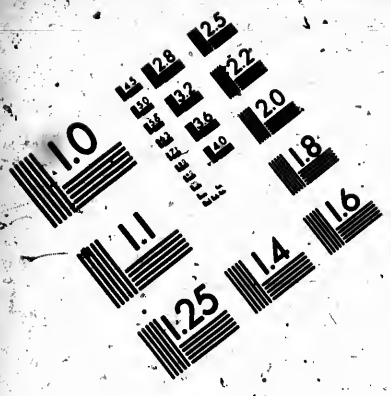
cir-cum-stance	ig-no-rance	ve-ri-fied
suf-fi-cient	ex-claim-ed	res-to-ra-tion
re-ports	sack-cloth	pre-dict-ed
mis-con-duct	at-tempt-ed	Pha-ra-oh
in-di-cates	con-so-la-tion	re-mem-bers
wel-fare	Pot-i-phar	sig-ni-fy
de-ter-min-ed	con-fi-dence	a-bun-dance
dis-suad-ed	ac-cus-ed	re-com-ments
Reu-ben	per-plex-ed	ap-pro-ba-tion
de-ceive	in-ter-pre-ta-tion	

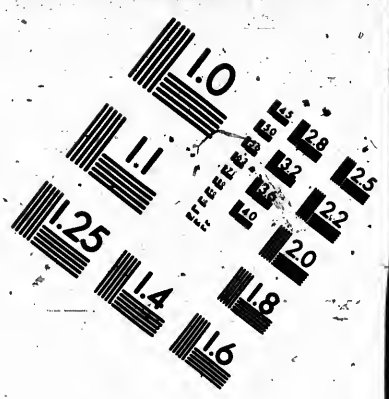
The particular favourite of Jacob, among his twelve sons, was Joseph, the eldest child of his beloved Rachel. This circumstance was perhaps sufficient to excite the envy and hatred of his brethren; but these feelings were increased by the reports of their misconduct which he carried to his father, and by two dreams which he had, indicating his future greatness. So strong did their dislike to him grow, that having gone to

feed their flocks in a distant part of the country, and Joseph having been sent to [illegible] after their welfare, they determined [illegible] death when they saw him approac[illegible] bloody purpose they were dissuaded [illegible] but, immediately after, they sold him [illegible]mpany of merchants, who were travelling with spices from Gilead to Egypt. To deceive their father, and to keep him ignorant of what had been done with his favourite child, they dipped Joseph's coat of many colours in the blood of a kid, and, when they returned home, showed it to him, saying, "This have we found; see whether it be thy son's coat or not?" Jacob knew the coat, and exclaimed with great anguish, "It is my son's coat; an evil beast hath devoured him: Joseph is surely torn in pieces." Then rending his clothes, and putting sackcloth upon his loins, he mourned for Joseph many days. The rest of his family attempted to comfort him; but he refused their consolation, saying, "I will go down to the grave unto my son mourning."

In the mean time, Joseph is carried down into Egypt, and sold as a slave to Potiphar, the captain of the king's guard. But Divine Providence watches over him, even in the land of the stranger. He soon gains the confidence of his master, who entrusts him with the charge of his whole household. After some time, however, being falsely accused by his master's wife, he is thrown into prison, where he obtains the favour of the keeper, who commits all the other pri-







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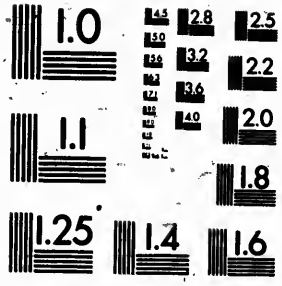

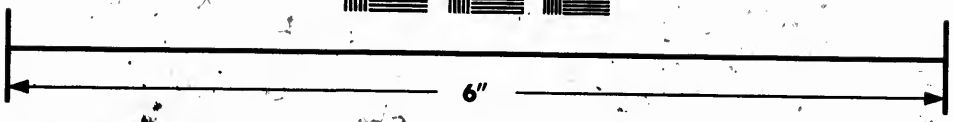

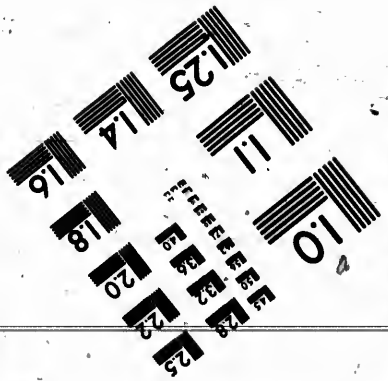

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soners to his care. Among these are the chief butler and the chief baker of the king. Each of these men has a dream in one night, by which he is greatly perplexed. Joseph interprets the dreams; and his interpretation is verified by the event. Notwithstanding, from the forgetfulness of the chief butler, whose restoration to favour Joseph had predicted, he continues in prison for two full years. About the end of that time, Pharaoh the king has two dreams in the same night, which his wise men are unable to interpret. The chief butler then remembers Joseph, who is instantly brought from prison into the royal presence. He explains to Pharaoh that the seven fat kine, and the seven full ears of corn, which he saw in his dreams, signify seven years of great abundance; and that the seven lean kine, and the seven thin ears of corn, are seven years of famine, which are to follow. He also recommends to the king to seek out a wise and discreet man, whom he may set over the land, with the power of appointing officers to lay up corn during the plenteous years, as a provision against the years of famine. The proposal meets with the approbation of the king, who appoints Joseph himself governor over all the land, arrays him in fine apparel, puts a ring upon his hand, and a gold chain about his neck, causes him to ride in his own second chariot, and bids all his subjects bow before him. Thus, he whom his brethren sold as a slave, and whom his father still continued to mourn as dead, is raised, in the

course of a few years, by one of those rapid changes by no means uncommon in Eastern countries, to the highest office under the king, in the land of Egypt.

LESSON VI.

CONTINUATION OF THE HISTORY OF JOSEPH.

pre-dic-tion	con-fine-ment	ap-peal
Ben-ja-min	de-tain-ing	re-frain
re-pair	ca-ra-van-sa-ry	e-mo-tions
re-cog-nis-es	a-ston-ish-ment	con-foun-ded
re-col-lects	re-proach-es	de-cla-ra-tion
per-ceiv-ing	ac-com-pa-nied	in-vi-ta-tion
pre-tend-ing	al-lay	con-vey-ance
as-sert	en-ter-tains	grate-ful
dis-be-lieve	o-ver-pow-er-ed	trans-port

The years of plenty came according to Joseph's prediction, and, by his directions, abundance of corn is laid up in store-houses. The years of famine next arrive. All countries flock to Egypt for bread. Among others, Joseph's own brothers, with the exception of Benjamin, who is kept at home by his father, repair thither. Joseph instantly recognises them, and recollects his youthful dreams; but perceiving that they do not know him, he speaks roughly to them, pre-

tending to mistake them for spies. In vain they assert that they are true men, and no spies; in vain they inform him that they belong to a family in Canaan, in which there had once been twelve sons, of whom the youngest was then with his father, and one was not. He still affects to disbelieve them, having indeed no reason to trust them as to what they said of Benjamin; and insists that, in proof of the truth of their story, one of them shall go home and bring his brother, while the rest remain in Egypt. After keeping them in confinement for three days, however, he contents himself with detaining one of them a prisoner, and permits the others to depart to bring down Benjamin. On the way home, they stop at an inn or caravansary, and [illegible] filled with astonishment and alarm, when one of them, on opening his sack, to give food to his ass, finds the price of the corn in the mouth of the sack. At length they arrive at their father's home, and tell him their singular story. Jacob is filled with grief at the thought of parting with Benjamin; reproaches them for having mentioned that they had a brother; and refuses to let him go. "My son shall not go down with you," says he; "for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave."

But when the corn was nearly consumed, and the famine still continued, the patriarch was forced to yield. He sends them away a second time,

accompanied by Benjamin, with a present to the governor, and double money in their sacks. They again arrive in Egypt, and are brought into Joseph's own house. Alarmed at this, they explain to the steward about the money returned in their sacks. He endeavours to allay their fears, brings out their brother who had been detained a prisoner, gives them water to wash their feet, and furnishes provender to their asses. Soon after, Joseph himself appears. They produce their present, and bow before him to the earth. He asks kindly of their welfare, and inquires if the old man their father is still alive and well. Then, casting his eyes on Benjamin, he says, "Is this your younger brother of whom you told me?" and adds, "God be gracious unto thee, my son." But the sight of his brother, the only other child of his own mother Rachel, is more than he can bear. He makes haste to leave the apartment, seeking where to weep; and he enters into his chamber, and weeps there. As soon as he recovers himself, he entertains them hospitably and shows particular attention to Benjamin. Next morning, at day-break, they set out on their journey homewards. But scarce have they gone out of the city where Joseph dwelt, when they are overtaken by the steward, who charges them with having stolen his lord's cup. They deny the charge; ask if it is a likely circumstance that they, who had brought again from Canaan the money which they had found in the

mouths of their sacks, would steal from his lord's house either gold or silver; and boldly declare, that if the cup be found in the possession of any of them, not only he shall die for his crime, but all the rest will yield themselves as bondsmen. "Well now," answers the steward, "let it be according to your words; he with whom the cup is found shall be my servant, and ye shall be blameless." They then take down their sacks, and the steward proceeds to search, beginning at the eldest, and ending at the youngest. At the very time they begin to hope that the danger is past, the cup is found in Benjamin's sack; in which, indeed, it had been previously placed by the steward himself, by the direction of his master. Filled with surprise and terror, they replaced their sacks on their asses' backs, and return with the steward to the city. "What deed is this that ye have done?" cries Joseph, when they are brought into his presence. Judah owns that they cannot clear themselves from the crime with which they are charged, and adds, "Behold, we are my lord's servants, both we, and he also with whom the cup is found." "Be it far from me, that I should do so," replies Joseph; "the man in whose hand the cup was found, let him be my servant; and as for you, go ye in peace to your father." Then Judah comes near to him, and says, "Oh, my lord, let thy servant, I pray thee, speak a word in the ears of my lord, and let not thine anger burn

against thy servant, for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst to thy servants, Bring him down, that I may set my eyes upon him. And we said unto my lord, The youth cannot leave his father, for if he should leave his father, his father would die. And thou saidst to thy servants, Except your youngest brother come down with you ye shall see my face no more. Now when we came up to thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare unto me two sons, and the one went out from me, and I said, surely he is torn in pieces; and I saw him not since; and if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. Now therefore, when I come to thy servant my father, and the youth be not with us, it will be, that when he seeth that the youth is not with us, he will die; and thy servants shall bring down the gray hairs of thy servant our father

with sorrow to the grave. For thy servant became surety for the youth to my father, saying, If I bring him not unto thee, then shall I bear the blame to my father forever. Now, therefore, I pray thee, let thy servant abide instead of the youth a bondman to my lord; and let the youth go up with his brethren. For how shall I go up to my father and the youth be not with me? lest peradventure I see the evil that shall come on my father."

Overpowered by this affecting appeal, and satisfied now that all they had told him, of his father being still alive, was true, Joseph can no longer refrain himself. He orders all others out of his presence, and remains alone with his brothers. He then, giving full vent to his emotions, weeps aloud, saying as soon as he can find utterance, "I am Joseph: doth my father yet live?" Confounded at this declaration, they can make no answer. He bids them draw near to him, and then, in a tone of the kindest affection, tells them that he is indeed Joseph, whom they sold into Egypt, but by no means to be grieved nor angry with themselves for what they had done: "For," he adds, "it was not you who sent me hither, but God, who hath made me a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near

unto me; thou and thy children and thy flocks, and thy herds, and all that thou hast; and there will I nourish thee." Then he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept over them; and after that his brethren talked with him.

The news soon reached the ears of the king; who joins in the invitation for Joseph's family to come down and settle in Egypt, and furnishes them with waggons for their conveyance, telling them, at the same time, that they need not care what they bring along with them, "for," adds he, "the good of all the land of Egypt is yours." Joseph's brethren accordingly soon after depart, laden with presents, and return to their father. The old man, on hearing their extraordinary tidings, has at first great difficulty in believing them; but, on finding them confirmed by the waggons and presents which they brought along with them, he, with grateful transport, exclaims, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

LESSON VII.

CONCLUSION OF THE HISTORY OF JOSEPH.

ex-trem-i-ty	des-ti-ny	mel-an-cho-ly
in-ti-mate	Ma-nas-seh	fore-bod-ings
ven-e-ra-ble	E-phraim	ex-pe-ri-enced
con-for-mi-ty	re-mains	ap-pre-hen-sion
a-bom-i-na-tion	la-men-ta-tions	ven-geance
ad-min-is-ter	e-scort-ed	ex-act-ed
pro-phe-cy	an-ces-tors	em-balm-ed

In consequence of the message which Israel had received from Joseph, he set out with all his family on his journey to Egypt. Having arrived at Beersheba, the southern extremity of Canaan, he there offered sacrifices to the God of his father, who spoke to him in a night vision, bidding him not fear to go down into Egypt, for there he would be with him, would make of him a great nation, and would bring him up again. Israel and his family then entered Egypt, in number three score and six souls. The whole number, accordingly, of Abraham's descendants now in that country, including Benjamin, and Joseph and his two sons, Manasseh and Ephraim, were three score and ten. Judah is sent before to intimate their approach to Joseph; who immediately sets out in his chariot, and receives his venerable father in the land of Goshen, with all the marks of the most

tender filial affection. He then goes to announce the arrival of his father and family to Pharaoh, to whom he first introduces five of his brothers, and afterwards the aged patriarch himself. The king inquires of them their occupation, to which they reply, in conformity with the instructions which they had previously received from Joseph, that they, like their fathers before them, followed the employment of shepherds. The occupation and the very name of shepherds were at that time held in abomination among the Egyptians. Pharaoh, on hearing their employment, was induced to set apart for them the land of Goshen, as one which was well fitted for pasture, and where they might live in a great measure separate from his other subjects. There, accordingly, they took up their abode, and flourished greatly; while Joseph continued to administer the affairs of the kingdom with the greatest ability and wisdom.

After they had lived seventeen years in Goshen, the patriarch, feeling his end to be approaching, takes an oath of Joseph to have him interred in the family sepulchre at Machpelah. He next calls all his family around him, and to each, in the lofty spirit of prophecy, and in the glowing language of poetry, announces the future destiny of his respective tribe. His address to Judah on that occasion demands particular attention, as distinctly pointing out the tribe, from which the future Deliverer was to spring. "Judah, thou art he whom thy brethren shall praise; thy father's children shall bow down before thee. The

sceptre shall not depart from Judah, nor a lawgiver from between his feet, until he come to whom it belong; and unto him shall the gathering of the people be." Joseph's sons, too, Manasseh and Ephraim, were marked by their grandfather with peculiar favour, and by him appointed the heads of two distinct tribes, of which the tribe of Ephraim, though he was the younger son, was to be the greater. Having closed his predictions and having again charged his sons to bear his remains to the sepulchre of his fathers, the patriarch breathed his last in the bosom of his family. Thus died the father of the twelve tribes; and was, with great lamentations, escorted to the burial place of his ancestors, (a distance of about 200 miles,) not by his own descendants merely, but by all the great men of Egypt, with chariots and horsemen, even a very great company.

Having thus performed their last duties to their father, the sons of Israel returned with their numerous attendants into Egypt. Among the other melancholy forebodings which took possession of their minds, in their present altered condition, there is one well worthy of observation, as strongly marking the disturbed state of a guilty soul, even long after that guilt is past, and has been freely forgiven by the injured party. Notwithstanding the unbounded kindness which they had hitherto experienced from their brother Joseph, their minds were now filled with the painful, though totally groundless apprehension, that

their father being now dead, he would at length take vengeance upon them for the cruelty with which they had treated him. They therefore represent unto him their fears, and earnestly implore his forgiveness, bringing at the same time to his recollection their common father and their father's God. And Joseph wept when they spoke to him; and his brethren also wept and fell down before his face, and said, "We be thy servants." And Joseph said to them, "Fear not; for am I in the place of God? But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive. Now, therefore, fear ye not; I will nourish you and your little ones." And he comforted them, and spake kindly to them.

This pious, upright and amiable man lived to see his children and his grandchildren. Before his death, relying with a steady faith upon the promise which had been made to his great ancestor, that his tribe should at length return to their own land, he exacted of the children of Israel a promise, that when they departed from Egypt, they should take up his bones along with them to Canaan. His mortal remains were in the mean time embalmed after the manner of the Egyptians.

LESSON VIII.

HISTORY OF MOSES.

Is-ra-el-ites	pro-cure	Mid-i-an
op-press-ed	per-mis-sion	Je-thro
im-pos-ed	ed-u-cat-ed	Zip-po-rah
con-ceal	a-dopt-ed	ex-am-ine
bu[illegible]sh-es	a-pos-tle	re-fer-ring
pe[illegible]v-ing	es-teem-ing	de-liv-er-ance
Mir[illegible]am	quar-rel-ling	mir-a-cles

After the death of Joseph, the Israelites still continued to flourish. But in course of time, a king who knew not Joseph ascended the throne of Egypt. This prince oppressed the children of Israel, and, alarmed at their growing power, tried to prevent them from increasing in numbers. For this purpose he reduced them to a state of bondage, imposed heavy taxes upon them, and made a cruel law, that all the male children should be thrown into the river Nile, as soon as they were born. It was at this time that Moses was born; and, as he was a goodly child, his mother hid him three months. When she could conceal him no longer, she made an ark of bulrushes, and daubed it over with slime and pitch; and having placed the child in it, she laid it down on the banks of the river. Soon after, the king's daughter came down to bathe,

and perceiving the ark, desired one of her maids to fetch it. On opening it, she was struck with compassion to see the child in tears. At this moment Miriam, the sister of Moses, who had been set to watch what should become of this child, came up and offered to procure a nurse; and on receiving permission to do so, went and brought her own mother. Thus the mother of Moses had the pleasure of nursing her own child, and as he grew up, of seeing him educated, as the adopted son of Pharaoh's daughter, in all the learning of the Egyptians. But his parents also took care to instruct him in the knowledge and worship of the true God, and in the promises which had been made to the fathers; for we are told by an apostle, that "when he was come to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt." When he was about forty years of age, he one day saw an Egyptian smiting a Hebrew, when he took the part of his countryman, and helped him to kill his oppressor. Next day he saw two Hebrews quarrelling, and when he tried to make peace between them, was asked, "Who made thee a prince and a judge over us? wilt thou kill me, as thou didst the Egyptian yesterday?" Learning from this that the deed which he had done was well known, and having been told that Pharaoh sought to kill him for it,

he fled into the country of Midian, on the opposite side of the Red Sea. Having been introduced into the family of Jethro, the priest of the country, by helping his daughters to water their flocks, he marries the eldest, whose name was Zipporah. One day, about forty years after his arrival in Midian, while tending his father-in law's flock in Horeb, he beholds the extraordinary sight of a bush burning but not consumed. He goes near to examine what it could be, when a voice from the midst of the bush calls to him, "Moses, Moses, draw not nigh hither; put off thy shoes from off thy feet; for the place where thou standest is holy ground. I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The voice then, after referring to the distressed condition of the children of Israel in Egypt, commands the Hebrew shepherd of Midian to go forth to their deliverance. After many objections on the part of Moses, which are all obviated by the Angel of the Lord, and after having been invested with the power of working miracles, he quits the sheepfold, bids farewell to his father-in-law, and returns to Egypt on his important mission.

LESSON IX.

DELIVERANCE OF THE ISRAELITES.

de-vout	re-li-gi-ous	in-sti-tu-tion
de-mand-ed	per-ma-nent	pass-o-ver
op-press-ed	ob-sti-nate	la-men-ta-tion
griev-ous-ly	ven-geance	sub-jects
mi-rac-u-lous	un-leav-en-ed	sub-sid-ed
en-trust-ed	suc-ceed-ing	o-ver-whelm-ed
im-i-tat-ed	ge-ne-ra-tions	ce-le-brat-ed
ma-gi-cians	com-mem-o-rate	tri-umph
in-flict-ed	sym-bol	ac-com-pa-ny-ing

When Moses returned to Egypt, in company with his brother Aaron, who, by the direction of God, had met him in the wilderness, he related to the elders and people of Israel what he had seen, and the errand on which he had been sent. They heard him with devout attention, and worshipped God for having been pleased to visit them in their affliction. Moses and Aaron then went to the king, and demanded, in the name of the God of the Hebrews, that he should let the people go. But Pharaoh, instead of complying with their demand, reproved them for making the people idle, and oppressed them more grievously than before. Now was the time, therefore, for exercising that miraculous power with which Moses had been entrusted. Besides changing his rod into a serpent, which was imitated by the

magicians of Egypt, he, at different periods, inflicted upon the Egyptians ten successive plagues, affecting their personal comfort, their cattle, and the produce of their land. But the first nine of these produced no permanent impression on the obstinate heart of Pharaoh; as a still more signal mark of his displeasure and vengeance, therefore, God determined to destroy all the first-born both of men and of cattle. But before he proceeded to do this, he told Moses to direct the children of Israel, who had been saved from all the other plagues, by what means they might escape this one also. He ordered every family to take a lamb or kid for itself, unless where the household was extremely small, in which case two families might unite and have one lamb betwixt them. The lamb was to be without blemish, a male of the first year. It was to be killed in the evening; its blood was to be sprinkled upon the side-posts, and on the upper door-post of the houses, wherein it should be eaten; it was to be roasted with fire, not sodden at all with water; no stranger was to eat thereof; it was to be eaten with bitter herbs and unleavened bread, and in the night, in haste, with their shoes on their feet, and their staves in their hands, ready for departure; not a bone of it was to be broken; it was to be all eaten in one house; and, if any of it remained until the morning, it was not to be eaten thereafter, but consumed with fire. All this was to be carefully observed by the children of Israel, not only on the present occasion, but in

all succeeding generations, for two purposes: To commemorate the mighty deliverance of God's people from the bondage of Egypt; and as a type or symbol of the future, and still more glorious deliverance of the human race from a spiritual and far more grievous and fatal bondage. This institution was, moreover, to be called the Lord's PASSOVER, because the Lord was that night to *pass over* the houses of the children of Israel, and deliver them, when he smote the Egyptians. Accordingly, at midnight the destroying angel went forth, and cut off the first-born in every dwelling in Egypt which was not sprinkled with the blood of the sacred lamb; and a loud and grievous lamentation was heard throughout all the land. The proud heart of Pharaoh was now humbled. Instead of preventing the children of Israel from leaving the country, he implored Moses and Aaron to depart, taking with them the people, and their flocks and their herds. His terrified subjects joined in this entreaty; and the Israelites were hurried out of the land, carrying with them the gold, silver, and raiment which they had asked from the Egyptians. Thus did the Lord, with a mighty hand, bring his chosen people out of the land of their oppressors, in which they had sojourned for many years, as he had promised to Abraham in the very hour when he forewarned him of their foreign yoke. In remembrance of the mercy which had been shown to the families of Israel, at the time when the Lord smote the first-born of Egypt, they were

commanded to set apart their own first-born, as peculiarly dedicated to God.

But the heart of Pharaoh was humbled only for a very short time; for no sooner had the first alarm subsided than he repented that he had let the children of Israel go, and resolved to follow after them and bring them back. Accordingly, with a great army, he pursued and overtook the Israelites just as they had encamped on the shore of the Red Sea. Seeing themselves thus completely hemmed in, without, as they thought, the possibility of escape, the people were loud in their murmurs against their leader. "Fear ye not," was the reply of Moses; "Stand still, and see the salvation of the Lord, which we will show to you to-day, for the Egyptians whom you have seen to-day, ye shall see them again no more for ever." As he spoke these words, the pillar which had hitherto gone before them, now shifted its place, and, moving behind them, continued to be to them a light and guide, while to their pursuers it proved a cloud and darkness. Then Moses stretches his rod over the sea; a passage is opened up to the Israelites, the waters being like a wall on their right hand and on their left; they enter, and are hotly pursued by the Egyptians. But as soon as the Israelites have reached the opposite shore in safety, Moses again stretches his rod over the sea; the waters rush back to their former level; the Egyptians are overwhelmed, and not one of all Pharaoh's mighty host escapes. This wonderful deliverance was

celebrated by the Israelites with great rejoicings, Moses himself composing one of the noblest songs of triumph which has ever been written, and Miriam, followed by other women, accompanying the music with timbrels and dances.

LESSON X.

THE LAW.

con-clud-ed
A-ra-bi-a
in-ter-rupt-ed
ob-sta-cles
hordes
man-na
Am-a-lek-ites
pre-vail-ing
vic-to-ry
sanc-ti-fy
pu-ri-fy
as-sem-ble

ush-er-ed
en-clo-sures
sol-emn
pro-claim
re-hearse
ad-di-tion-al
cov-e-nant
au-di-ence
cer-e-mo-ni-al
reg-u-late
po-lit-i-cal
com-mu-ni-ty

in-de-pend-ent
pre-fig-ur-ing
sig-nif-i-cance
u-ni-vers-al
ob-li-ga-tion
in-di-cat-ed
com-mu-ni-cat-ed
brev-i-ty
sim-pli-ci-ty
com-pre-hen-sive
Re-deem-er
pen-al-ty

Having concluded their rejoicings for their wonderful deliverance from the bondage and pursuit of Pharaoh, the Israelites were led by Moses into the deserts of Arabia. Their progress was there interrupted by three obstacles, to which travellers in these barren wastes have, in all ages, been exposed; namely, thirst, hunger, and the wandering hordes of the wilderness.

From the thirst they were delivered, in the first instance, by the miraculous sweetening of a pool of bitter water to which they came, and afterwards by a stream which flowed from the rock Horeb, after it was struck by the rod of Moses. Their hunger was satisfied by manna which fell every morning, except on the Sabbath, in sufficient abundance for the whole camp. The Amalekites were also defeated in a miraculous manner,—Israel prevailing when Moses stretched forth his hands in prayer, and Amalek prevailing when he suffered them to fall down. To ensure the victory to the Israelites, Aaron and Hur placed a stone under Moses, and supported his hands till the going down of the sun; by which time the Amalekites were totally routed.

At length, on the first day of the third month, after the institution of the passover, the Israelites encamp at the foot of Mount Sinai. Moses is commanded to make the people sanctify and purify themselves for two days, and on the third day to bring them forth from their camp, to witness the glorious descent of Jehovah upon the sacred mount. The mount was in the mean time to be fenced round, at the place where the people were to assemble, that they might not draw near or touch it. "There shall not a hand touch it," was the solemn warning, "but he shall surely be stoned or shot through; whether it be beast or man, it shall not live." The third day at length arrives, and is ushered in by thunders and lightnings, and the sound of the trumpet exceed-

ing loud. Sinai quakes, and is covered with thick smoke. The Lord descends upon it in fire, and calls upon Moses to come up. On his return, Moses repeats the charge to the people, on no account to break through the enclosures. A solemn voice is then heard to proclaim, "I am the Lord thy God, who have brought thee out of the land of Egypt, and out of the house of bondage;" and to rehearse the ten commandments of the moral law. When the voice ceased, the people entreat Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." They accordingly remain afar off, while their leader again ascends into the thick darkness to receive God's farther commandments. He returns with an additional portion of the law, to which the people give their assent, declaring with one voice, "All the words which the Lord hath said, will we do." Next morning Moses erects an altar at the foot of the hill, on which he offers burnt-offerings and peace-offerings unto the Lord. With half of the blood of the sacrifices he sprinkles the altar, and with the other half he sprinkles the people, exclaiming at the same time, "Behold the blood of the covenant." The words of the covenant are also read aloud in the audience of the people, who again solemnly promise obedience; and twelve pillars, corresponding in number to the twelve tribes of Israel, are erected as a memorial of this solemn profession.

After this, Moses again ascends to the top of the mountain, where he remains forty days, receiving the details of that code of laws, which is commonly divided into three parts, the Moral Law, the Ceremonial Law, and the Civil Law. The Moral Law was given to teach, not only the Israelites, but all mankind, the duties which they owe to God and to one another. The Ceremonial Law was instituted for the double purpose of regulating the form of religious worship among the children of Israel, and of prefiguring the Lamb of God, who was to take away the sin of the world by the sacrifice of himself. And the Civil Law was given to regulate the affairs of the Israelites, as a political community. Having been established for a particular object, the Ceremonial Law lost its significance when that object was accomplished by the death of Christ. The Civil Law also ceased to be binding, when the Jews ceased to be a separate and independent nation. But the Moral Law continues to be of universal and everlasting obligation, because the duties which the creatures of God owe to him and to one another, can never have an end. This seems to have been indicated by their being written by the finger of God himself on the two tables of stone, whereas the civil and ceremonial laws were only communicated to Moses, to be delivered by him to the children of Israel. Besides, the brevity, simplicity, and comprehensiveness, of the commands of the Moral Law,

fit them, in a peculiar manner, for being a code which all men are bound to obey. On account of their shortness, they are easily remembered; on account of their simplicity, even a child can understand them; and they are so comprehensive as to include every duty which every human being owes, in every condition and relation of life. The grounds on which men are called upon to obey them, are not less simple and intelligible. "I am the Lord thy God," said the solemn voice heard by the Israelites, thereby enforcing the duty of obedience to God as our Creator; "who brought thee out of the land of Egypt, and out of the house of bondage," thereby enforcing the same duty of obedience to Him as our Redeemer. Equally explicit, and equally applicable to every intelligent creature, is the sanction which he added to the Moral Law. "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

LESSON XI.

A PRAYER.

O God of Bethel! by whose hand
Thy people still are fed;
Who through this weary pilgrimage,
Hast all our fathers led.

Our vows, our pray'rs, we now present
Before thy throne of grace:
God of our fathers! be the God
Of their succeeding race.

Through each perplexing path of life
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread thy cov'ring wings around,
Till all our wand'rings cease,
And at our Father's loved abode
Our souls arrive in peace.

Such blessings from thy gracious hand
Our humble pray'rs implore;
And thou shalt be our chosen God,
And portion evermore.

LESSON XII.

THE FINDING OF MOSES.

Slow glides the Nile; amid the margin flags,
Closed in a bulrush ark, the babe is left,—
Left by a mother's hand. His sister waits
Far off; and pale, 'tween hope and fear, beholds
The royal maid, surrounded by her train,
Approach the river bank,—approach the spot
Where sleeps the innocent: she sees them stoop

With meeting plumes; the rushy lid is oped,
And wakes the infant smiling in his tears,
As when along a little mountain lake,
The summer south wind breathes, with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave.

LESSON XIII.

THE FIRST-BORN OF EGYPT.

When life is forgot, and night hath power,
And mortals feel no dread,
When silence and slumber rule the hour,
And dreams are round the head;
God shall smite the first-born of Egypt's race,
The destroyer shall enter each dwelling-place—
Shall enter and choose his dead.

"To your homes," said the leader of Israel's host,
"And slaughter a sacrifice:
"Let the red blood be sprinkled on each door-post,
"Nor stir till the morning arise:
"And the angel of vengeance shall pass you by,
"He shall see the red stain, and shall not come nigh,
"Where the hope of your household lies."

The people hear, and they bow them low—
Each to his house hath flown:
The lamb is slain, and with blood they go,
And sprinkle the lintel-stone;
And the doors they close when the sun hath set;
But few in oblivious sleep forget
The judgment to be done.

'Tis midnight—yet they hear no sound
Along the lone still street;
No blast of pestilence sweeps the ground,
No tramp of unearthly feet;
Nor rush as of harpy wing goes by,
But the calm moon floats on the cloudless sky,
'Mid her wan light clear and sweet.

Once only, shot like an arrowy ray,
A pale blue flash was seen,
It pass'd so swift, the eye scarce could say
That such a thing had been;
Yet the beat of every heart was still,
And the flesh crawl'd fearfully and chill,
And back flow'd every vein.

The courage of Israel's bravest quail'd
At the view of that awful light,
Though knowing the blood of their off'ring avail'd
To shield them from its might:
They felt 'twas the Spirit of Death had past,
That the brightness they saw his cold glance had cast
On Egypt's land that night.

That his fearful eye had unwarn'd struck down,
In the darkness of the grave,
The hope of that empire, the pride of its crown,
The first-born of lord and slave;
The lovely, the tender, the ardent, the gay;
Where are they?—all wither'd in ashes away,
At the terrible death-glare it gave.

From the couches of slumber ten thousand cries
Burst forth 'mid the silence of dread—
The youth by his living brother lies,
Sightless, and dumb, and dead!
The infant lies cold at his mother's breast,
She had kiss'd him alive as she sank to rest,
She awakens—his life hath fled.

And shrieks from the palace-chambers break—
Their inmates are steep'd in wo,
And Pharaoh had found his arm too weak
To arrest the mighty blow:
Wail, king of the Pyramids! Egypt's throne
Cannot lighten thy heart of a single groan,
For thy kingdom's heir laid low.

Wail, king of the Pyramids! Death hath cast
His shafts through thine empire wide,
But o'er Israel in bondage his rage hath past,
No first-born of hers hath died.—
Go, Satrap! command that the captive be free,
Lest their God in fierce anger should smite even thee,
On the crown of thy purple pride.

LESSON XIV.

A HEBREW MELODY.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumph'd—his people are free!
Sing—for the pride of the tyrant is broken,
His chariots and horsemen, all splendid and brave,
How vain was their boasting!—The Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea;
Jehovah has triumph'd—his people are free!

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword;
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Egypt's dark sea:
Jehovah has triumph'd—his people are free!

LESSON XV.

HYMN OF THE HEBREW MAID.

When Israel of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame.
By day along the astonish'd lands
The cloudy pillar glided slow;
By night Arabia's crimson'd sands
Return'd the fiery pillar's glow.

There rose the choral hymn of praise,
And trump and timbrel answer'd keen;
And Zion's daughters pour'd their lays,
With priest's and warrior's voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know Thy ways,
And thou hast left them to their own.

But present still, though now unseen,
When brightly shines the prosperous day,
Be thoughts of thee a cloudy screen
To temper the deceitful ray.
And oh! when stoops on Judah's path
In shade and storm the frequent night,
Be thou, long suff'ring, slow to wrath,
A burning and a shining light.

Our harps we left by Babel's streams,
The tyrants' jest, the Gentiles' scorn,
No censer round our altar beams,
And mute are timbrel, trump, and horn:
But thou hast said,—"The blood of goats,
The flesh of rams, I will not prize;
A contrite heart, an humble thought,
Are mine accepted sacrifice."

LESSON XVI.

PROTECTION AND GUIDANCE SUPPLICATED.

Thus far on life's perplexing path,
Thus far the Lord our steps hath led;
Safe from the world's pursuing wrath,
Unharm'd though floods hung o'er our head:
Here then we pause, look back, adore,
Like ransom'd Israel from the shore.

Strangers and pilgrims here below,
As all our fathers in their day,
We to the land of promise go,
Lord, by thine own appointed way;
Still guide, illumine, cheer our flight,
In cloud by day, in fire by night.

Protect us through this wilderness,
From serpent, plague, and hostile rage;
With bread from heaven our table bless,
With living streams our thirst assuage;
Nor let our rebel hearts repine,
Or follow any voice but Thine.

Thy righteous law to us proclaim,
But not from Sinai's top alone;
Hid on the rock-cleft be thy name,
Thy power, and all thy goodness shown,
And may we never bow the knee
To any other god but Thee.

Thy presence with us, move or rest;
And as the eagle, o'er her brood,
Flutters her pinions, stirs the nest,
Covers, defends, provides them food,
Bears on her wings, instructs to fly,
Thus, thus prepare us for the sky.

When we have number'd all our years,
And stand at length on Jordan's brink,
Though the flesh fail with human fears,
Oh! let not then the spirit shrink;
But strong in faith, and hope, and love,
Plunge through the stream, to rise above.

SECTION III.

LESSON I.

METALS.

Tutor—George—Henry.

bril-lian-cy	mal-le-a-bil-ity	ex-pe-ri-ence
crys-tals	duc-ti-li-ty	min-e-ral-o-gy
o-paque	fu-si-bil-i-ty	cha-rac-ter-is-tic
trans-pa-rent	fos-sils	pro-ducts
ef-fec-tu-al-ly	min-e-rals	rev-e-nue

T. Now, my young friends, if you have a mind, I will tell you something about metals.

G. Pray do, Sir.

H. Yes; I should like it of all things.

T. Well then. First let us consider what a metal is. Do you think you should know one from a stone?

G. A stone! Yes; I could not mistake a piece of lead or iron for a stone.

T. How would you distinguish it?

G. A metal is bright and shining.

T. True, brilliancy is one of the qualities of metals. But glass and crystals are also very bright.

H. But we can see through glass, and not through a piece of metal.

T. Right. Opacity, or a want of transperancy, is generally esteemed one of the distinguishing characteristics of metals. Gold, however, when beaten very thin, transmits a green light.

G. Metals are very heavy too.

T. All metals were thought to be so till very lately, but some very light metals have been discovered within these few years, so that weight is not now considered as one of their characteristics. Well, what else?

G. Why, they will bear beating with a hammer, which a stone will not, without flying in pieces.

T. Yes; that property of extending or spreading under the hammer is called *malleability*; and another, like it, is that of bearing to be drawn out into wire, which is called *ductility*. Metals have both these, and much of their use depends upon them.

G. Metals will melt too.

H. What! will iron melt?

T. Yes; all metals will melt, though some require greater heat than others. The property of melting is called *fusibility*. Do you know any thing more about them?

G. No; except that they are brought out of the ground, I believe.

T. That is properly added, for it is that circumstance which makes them rank among *fossils* or minerals. To sum up their character, then,

metals are brilliant, opaque, malleable, ductile, and fusible minerals.

G. I am afraid I can hardly remember all that.

T. The *names* may slip from your memory, but you cannot see metals used at all, without being sensible of the *things*.

G. But what are ores? I remember seeing a heap of iron ore which men were breaking with hammers, and it looked very like a heap of stones.

T. The *ore* of a metal is the state in which it is generally met with in the earth, when it is so mixed with stony and other matters, as not to show its proper qualities as a metal.

H. How do people know it then?

T. By experience. It was probably accident, which, in the early ages, discovered that certain fossils, by the force of fire, might be made to yield a metal. The experiment was repeated on other fossils; so that, in course of time, all the different metals, and all the different forms in which they lie concealed in the ground, were found out. This branch of knowledge is called *Mineralogy*, and a very important science it is.

G. Yes, I suppose so; for metals are very valuable things. I have heard that a great deal of money is made every year from the mines in Wales.

T. The mineral wealth of some countries is much superior to that of the products above ground, and the revenue of many kings is in a great measure derived from their mines. But I

suppose I have told you as much as you can remember; in our next lesson we shall resume the subject, when I shall give you an account of some of the principal metals.

LESSON II.

GOLD.

va-lu-a-ble	em-broid-er-y	a-gri-cul-ture
tol-e-ra-ble	te-na-ci-ty	man-u-fac-tures
a-bun-dance	co-he-sion	sub-sist-ence
in-trin-sic	u-ten-sil	il-lus-trate
coun-ter-feit	al-loy	La-o-di-ce-a
gen-u-ine	ex-ag-ger-at-ed	in-teg-ri-ty
a-dul-ter-at-ed	gip-sies	re-pre-sent
ca-pa-ci-ty	com-mu-ni-ty	pros-per-i-ty

TUTOR. Well, have you been thinking of what I told you, in the last lesson, about metals?—Can you repeat their distinguishing properties?

GEORGE. I can: they are brilliant, opaque, malleable, ductile, and fusible.

HENRY. And I have been thinking several times of what you told us about the mines in some countries yielding the principal part of the king's revenue. I suppose they must be gold and silver mines.

T. These to be sure are the most valuable, if

the metals are found in tolerable abundance. But do you know why they are so?

H. Because money is made of gold and silver.

T. That is one reason, no doubt. But these metals have intrinsic properties that make them highly valuable, else probably they would not have been chosen in so many countries to make money of. In the first place, gold and silver are both *perfect metals*, that is, they cannot be destroyed by fire. Other metals, if kept a considerable time in the fire, change by degrees into a powdery or scaly matter called *calx*. You have seen melted lead, I dare say?

G. Yes, often.

T. Have you not, then, perceived a drossy film collect upon its surface after it had been kept melting a while?

G. Yes.

T. That is *calx*; and in time the whole lead would change to such a substance. You may likewise see, that when you have heated the poker red hot, some scales separate from it, which are brittle and drossy.

H. Yes; the kitchen poker is almost burnt away by putting it into the fire.

T. Well, all metals undergo these changes, except gold and silver; but these, if kept ever so long in the hottest fire, sustain no loss or change. They are therefore *perfect metals*. Gold has several other remarkable properties. It is the heaviest of all metals except platina.

H. What! is it heavier than lead?

T. Yes: it is between nineteen and twenty times as heavy as an equal bulk of water. This weight is a ready means of discovering counterfeit gold coin from genuine; for as gold must be adulterated with something much lighter than itself, a false coin, if of the same weight with the true, will be sensibly bigger. Gold is also the most ductile of all metals. You have seen leaf-gold?

G. I once bought a book of it.

T. Leaf-gold is made by beating a plate of gold, placed between pieces of skin, with heavy hammers, till it is spread out to the utmost degree of thinness. And so great is its capability of being extended, that a single grain of the metal, which would scarcely be bigger than a large pin's head, may be beaten out to a surface of fifty square inches.

G. That is wonderful indeed! but I know leaf-gold must be very thin, for it will almost float upon the air.

T. By drawing gold out to wire, it may be still farther extended. Gold wire, as it is called, is made with silver, over-laid with a small proportion of gold, which is drawn out along with it. In the wire commonly used for laces and embroidery, and the like, a grain of gold is made to cover a length of three hundred and fifty-two feet; and when it is stretched still further by flatting, it will reach four hundred and one feet.

H. Prodigious! What a vast way a guinea might be drawn out.

T. The gold of a guinea at that rate would reach above nine miles and a half. The property in gold of being capable of extension to so extraordinary a degree, is owing to its great tenacity or cohesion of particles, which is such, that you can scarcely break a piece of gold wire by twisting it; and a wire of gold will sustain a greater weight than one equally thick of any other metal.

H. Then it would make very good wire for hanging bells.

T. It would; but such bell-hanging would be rather too dear. Another good quality of gold is its fine colour. You know that scarcely any thing makes a more splendid appearance than gilding. And a particular advantage of it is, that gold is not liable to rust or tarnish, as other metals are. It will keep its colour in a pure and clear air for a great many years.

H. I remember the vane of the church steeple was now gilt two years ago, and it looks as well as at first.

T. This property of not rusting would render gold very useful for a variety of purposes, if it were more common. It would make excellent cooking utensils, water-pipes, &c.

G But is not gold soft? I have seen pieces of gold bent double.

T. It is next in softness to lead, and therefore, when it is made into coin, or used for any common purposes, it is mixed with a small portion of some other metal in order to harden it. This is

called its *alloy*. Our gold coin has one-twelfth part of alloy, which is a mixture of silver and copper.

G. How beautiful new gold coin is!

T. Yes; scarcely any metal takes a stamp or impression better, and it is capable of a very fine polish.

G. What countries yield the most gold?

T. South America, the East Indies, and the coast of Africa. Europe affords but little; yet a moderate quantity is got every year from Hungary. Gold has also been found in the county of Wicklow, and some time ago one piece was found nearly pure, which weighed no less than twenty-two ounces.

G. I have read of rivers rolling over sands of gold. Is there any truth in that?

T. The poets, as usual, have greatly exaggerated the matter; however, there are various streams in different parts of the world, the sands of which contain particles of gold, and some of them in such quantity as to be worth the search.

H. How does the gold come there?

T. It is washed down along with the soil from mountains by the torrents, which are the sources of rivers. Some persons say that all sands contain gold; but I would not advise you to take the pains to search for it in our common sand; for, in more senses than one, gold may be bought too dear.

H. But what a fine thing it would be to find a gold mine on one's estate.

T. Perhaps not so fine as you imagine; for many a mine does not pay the cost of working. A coal-pit would probably be a better thing. Who do you think are the greatest gold-finders in Europe?

H. I don't know.

T. The gipsies in Hungary. A number of half-starved, half-naked wretches of that community employ themselves in washing and picking the sands of some mountain-streams which contain gold, from which they obtain just profit enough to keep them alive; whereas, were they to employ themselves in agriculture or manufactures, they might perhaps earn a comfortable subsistence.

G. In what part of the world was gold first discovered?

T. Probably in some of the countries of Western Asia; for we may infer from Genesis ii. 11, 12, that it was either found in the sands of one of the rivers which watered the garden of Eden, or dug from mines in the surrounding country.

G. Gold is very often spoken of in the Bible.

T. It is; and I think I cannot conclude this lesson better than by explaining some of the passages in which it is mentioned. We read in the books of Moses that great quantities of it were used in making the sacred vessels. David, as we learn from 1 Chron. xxii. 14, had prepared for building the temple no less than a hundred thou-

sand talents of gold, which was perhaps equal in value to five hundred millions of our money. A great part of Solomon's wealth consisted in the quantity of gold which he possessed. We are told in 1 Kings x. 14, that "the weight of gold which came to him in one year was six hundred and sixty-six talents (nearly two and a half millions,) besides what he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country." Gold is employed by the inspired writers as a figure of speech to illustrate the value of spiritual gifts. "Wisdom cannot be gotten for gold," says Job. The Psalmist affirms that God's commandments are "more to be desired than gold, yea, than much fine gold." Peter tells us, that "the trial of our faith is much more precious than gold, though it be tried with fire." And in the book of Revelation, we are informed that St. John was instructed to say to the church of Laodicea; "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Gold stands for all earthly riches; as when Job, protesting his integrity, says, "If I made gold my hope, or said unto the fine gold, Thou art my confidence, &c., this were an iniquity to be punished by the judge." And it is taken, when united with the idea of a crown, to represent prosperity, honour, and happiness; as when the Psalmist says, in offering thanksgiving for a victory, (Psa. xxi.) "Thou settest a crown of pure gold on his head." And the elders that are spoken of in the book of

Revelation, are said to have "had on their heads crowns of gold."

LESSON III.

SILVER.

Pe-ru	sauce-pan	De-me-tri-us
Po-to-si	cor-rod-ed	E-phe-sians
u-ten-sils	dis-solv-ed	Je-ru-sa-lem
tar-nish	pa-tri-arch	mor-al
rar-i-ty	se-pul-chre	de-gen-er-a-cy
va-ri-e-ty	shek-els	com-par-i-son
or-na-ment-al	hea-then	sig-ni-fy.

GEORGE. I think, from what you told us in the last lesson, that I would rather have a silver mine after all.

HENRY. Are there any silver mines in the British Islands?

TUTOR. We have no silver mines, properly so called; but silver is procured in some of our lead mines. There are pretty rich silver mines, however, in various parts of Europe; but the richest of all are in Peru, in South America.

G. Are not the famous mines of Potosi there?

T. They are. Shall I now tell you some of the properties of silver?

G. By all means.

T. It is the other perfect metal. It is also as

little liable to rust as gold, though indeed it is easily tarnished.

H. I believe silver plate must generally be cleaned before it can be used.

T. Plate, however, is not made of pure silver, any more than silver coin and silver utensils of all kinds. An alloy is mixed with it, as with gold, to harden it; and that makes it more liable to tarnish.

G. Bright silver, I think, is almost as beautiful as gold.

T. It is the most beautiful of the white metals, and is capable of a very fine polish; and this, together with its rarity, makes it to be used for a great variety of ornamental purposes. Then it is nearly as ductile and malleable as gold.

G. I have had silver-leaf, and it seemed as thin as gold-leaf.

T. It is nearly so; and it is used for silvering as gold-leaf is for gilding. It is also common to cover metals with a thin coating of silver, which is called plating.

H. I have seen a saucepan silvered over in the inside; what was that for?

T. To prevent the victuals from getting any taint from the metal of the saucepan; for silver is not capable of being corroded or dissolved by any of the liquids used for food, as iron and copper are.

H. And that is the reason, I suppose, why fruit-knives are made of silver.

T. It is; but the softness of the metal makes them bear a very poor edge.

G. Does silver melt easily?

T. Silver and gold both melt with greater difficulty than lead; not, indeed, till they are above a common red heat. As to the weight of silver, it is nearly one-half less than that of gold, being only eleven times heavier than water.

G. Was silver discovered as early as gold?

T. No; it does not appear that silver was in use before the deluge; for Moses says nothing of it previous to that event, though he speaks of brass and iron. In Abraham's time it had become common, and traffic was carried on by means of it. That patriarch is said to have been rich in silver and gold, and to have given four hundred shekels for a sepulchre for Sarah. The shekel was not a coin, at least at that time, but a weight of two hundred and nineteen grains, worth nearly two shillings and five pence of our money.

G. I think I have read that the heathen sometimes made their idols of silver.

T. Yes; we are told in Acts xix. 24, that Demetrius the silversmith made silver shrines for Diana, who was the imaginary goddess of the Ephesians.

H. Was not silver also employed in the building of Solomon's temple?

T. It was. In the same passage, in which we are told, that David laid up a hundred thousand talents of gold for that purpose, it is also men-

tioned, that he had prepared "a thousand thousand talents of silver;" probably about eighteen millions of pounds sterling. Solomon was also very rich in silver; so much so, that he is said to have "made silver to be in Jerusalem as stones for abundance." And it appears to have been in great request among the neighbouring nations. Tarshish traded with silver in the fairs of Tyre, (Ezek. xxvii. 12;) and "Tyre heaped up silver as dust," (Zech. ix. 3.) Like gold, silver is often used as a figure in the Scriptures. Thus moral degeneracy is described by silver becoming dross, (Isa. i. 22.) It stands for all worldly possessions, (Eccles. v. 10.) And it is a comparison, by which, on account of its excellence, the sacred writers illustrate wisdom, (Job xxviii. 15;) the word of God, (Psalm xii. 6;) and the tongue of the just, (Prov. x. 20,) which are all compared to silver.

LESSON IV.

QUICKSILVER.

quick-sil-ver	Bir-ming-ham	ver-mil-ion
flu-id	mer-cu-ry	cin-na-bar
a-mal-gam	med-i-cine	coch-meree
vol-a-tile	sal-i-va-tion	in-fu-si-or

HENRY. Is quicksilver a kind of silver?

TUTOR. It takes its name from silver, being very like it in colour; but in reality it is a very

different thing, and one of the most singular of the metal kind.

GEORGE. It is not malleable, I am sure.

T. No, when it is quick or fluid, as it always is in our climate. But a very great degree of cold makes it solid, and then it is malleable like other metals.

G. I have heard of killing quicksilver; what does that mean?

T. It means destroying its property of running about, by mixing it with some other substance. Thus, if quicksilver be well rubbed with fat, or oil, or gum, it unites with them, losing all its metallic appearance of fluidity. It also unites readily with gold and silver, and several other metals, into the form of a kind of shining paste, which is called an amalgam. This is one of the methods of gilding or silvering things buttons, for instance, are gilt by means of an amalgam.

G. How is that done?

T. The shells of the buttons, which are made of copper, are shaken in a hat with a lump of amalgam of gold and quicksilver, till they are covered over with it. They are then put into a sort of frying-pan, and held over the fire. The quicksilver, being very volatile in its nature, flies off in the form of smoke or vapour when it is heated, leaving the gold behind it spread over the surface of the button. Thus many dozen buttons are gilt at once with the greatest ease.

H. What a clever way! I should like vastly to see it done.

T. You may see it at Birmingham if you should ever happen to be there, as well as a great many other curious operations on metals.

G. What a weight quicksilver is! I remember taking up a bottle-full of it, and I had like to have dropped it again, it was so much heavier than I expected.

T. Yes, it is one of the heaviest of metals, being about fifteen times heavier than water.

G. Is not mercury a name for quicksilver? I have heard them talk of the mercury rising and falling in the weather-glass.

T. It is. You have perhaps also heard of mercurial medicines, which are prepared from quicksilver.

G. What are they good for?

T. For a great number of complaints. But they have one remarkable effect, when taken in a considerable quantity, which is, to loosen the teeth, and cause a great spitting. This is called salivation.

H. I used to think quicksilver was poison.

T. When it is in its common state of running quicksilver, it generally does neither good nor harm; but it may be prepared so as to be a very violent medicine, or even a poison.

G. Is it useful for any thing else?

T. Yes, for a variety of purposes in the arts, which I cannot now very well explain to you. But you will, perhaps, be surprised to hear, that

one of the finest red paints is made from quicksilver.

G. A red paint! Which is that?

T. Vermilion, or cinnabar, which is a particular mixture of sulphur with quicksilver.

H. Is quicksilver found in this country?

T. No. The greatest quantity comes from Spain, Istria, and South America. It is a considerable object of commerce, and bears a high value, though much inferior to silver.

LESSON V.

COPPER.

bra-zier	ver-di-gris	in-gre-di-ent
ex-po-sure	nau-se-ous	ca-la-mine
cal-cined	dis-a-gree-a-ble	An-gle-sey
im-per-fect	con-ve-nient	ti-ber-na-cle
cor-rode	im-pres-sion	in-di-vid-u-als
sa-line	com-mod-i-ties	de-ra-bil-i-ty

TUTOR. Now that you know the chief properties of gold, silver, and mercury, suppose we go on to some of the other metals.

GEORGE. Pray do.

HENRY. Yes, by all means.

T. Very well. You know copper, I doubt not.

G. O yes!

T. What colour do you call it?

G. I think it is a sort of reddish brown.

T. True. Sometimes, however, it is of a bright red, like sealing-wax. It is not a very heavy metal, being not quite nine times the weight of water. It is pretty ductile, bearing to be rolled or hammered out to a very thin plate, and also to be drawn out to a fine wire.

H. I remember seeing a half-penny that had been rolled out to a long ribbon.

G. Yes, and I have seen half a dozen men at a time, with great hammers, beating out a piece of copper at the brazier's.

T. Copper requires a very considerable heat to melt it; and by long exposure to the fire, it may be burned or calcined; for, like all we are now to speak of, it is an imperfect metal.

H. And it rusts very easily, does it not?

T. It does; for all acids dissolve or corrode it: so do salts of every kind: hence, even air and common water in a short time act upon it, for they are never free from somewhat of a saline nature.

G. Is not verdigris the rust of copper?

T. It is; a rust produced by the acid of grapes. But every rust of copper is of a blue or green colour, as well as verdigris.

H. And are they all poison too?

T. They are all so in some degree, producing violent sickness and pain in the bowels; and they are all extremely nauseous to the taste. Even the metal itself, when heated, has a very disagreeable taste and smell.

G. Then why is it used so much for cooking, brewing, and the like?

T. Because it is a very convenient metal for making vessels, especially large ones, as it is easily worked, and is sufficiently strong, though hammered thin, and bears the fire well. And if vessels of it were kept quite clean, and the liquor not suffered to stand long in them when cold, there is no danger in their use. But copper vessels for cooking are generally lined in the inside with tin.

G. What else is copper used for?

T. A variety of things. Sheets of copper are sometimes used to cover buildings: and of late a great quantity is consumed in sheathing ships, that is, in covering all the part under water, the purpose of which is to protect the timber from worms.

H. Money is also made of copper.

T. It is; for it takes an impression in coining very well, and its value is a proper proportion below silver, as a price for the cheapest commodities. In some poor countries they have little other than copper coin. Another great use of copper is as an ingredient in mixed metals, such as bell-metal, cannon-metal, and particularly brass.

H. But brass is yellow.

T. True; it is converted to that colour by means of another metallic substance, named zinc or spelter, the natural colour of which is white. A kind of brown stone called calamine is an ore

of zinc. By filling a pot with layers of powdered calamine and charcoal, placed alternately with copper, and applying a pretty strong heat, the zinc is driven in vapours out of the calamine, and penetrates the copper, changing it into brass.

G. What is the use of turning copper into brass?

T. It gains a fine gold-like colour, and becomes harder, more easy to melt, and less liable to rust. Hence it is used for a variety of utensils, ornamental and useful. Brass does not bear hammering well; but is generally cast into the shape wanted, and then turned in a lathe and polished. Well, these are the principal things I have to say about copper.

H. But where does it come from?

T. Copper is found in many countries. Britain yields abundance, especially in Wales and Cornwall. In Anglesey there is a whole hill, called Paris mountain, consisting of copper ore, from which immense quantities are dug every year. There are copper mines too in various parts of Ireland.

G. And is it not mentioned in the Bible?

T. Only twice; once in the book of Ezra, which speaks of "two vessels of fine copper, precious as gold;" and once by Paul, in his second epistle to Timothy, where he complains that "Alexander the coppersmith had done him much harm." But brass is frequently spoken of. Tubal-cain, we read in Genesis, was "an instructor of every artificer in brass and iron." Brass

was largely employed in making the Jewish tabernacle. It was a brazen serpent which Moses erected in the wilderness, for curing those of the people who were bitten by the fiery serpents. Samson was bound by the Philistines with fetters of brass. We read of "shields of brass," a "helmet of brass," "greaves of brass for the legs," "pillars of brass," "cymbals of brass," "vessels of brass," and of many other things formed of that metal. And brass is employed as a figure, to point out various qualities in kingdoms and individuals, such as impudence, strength, and durability.

LESSON VI.

IRON.

e-lic-it	ex-qui-site	sed-i-ment
te-ne-ci-ous	Cro-sus	at-trac-ted
ob-ject-ed	man-u-fac-ture	mag-net
mal-le-a-bil-i-ty	ma-chin-e-ry	com-mu-ni-cate
im-ple-ments	Mar-i-ners	im-por-ta-tion
flex-i-ble	Pe-ru-vi-ans	o-ri-gi-nal
in-flam-ma-ble	per-ni-ci-ous	fig-u-ra-tive
com-pact	con-sti-tu-tion	ir-re-sis-i-ble
tex-ture	me-di-ci-nal	au-thor-i-ty
tem-per-ing	cha-lyb-e-ate	con-science

Tutor. Now for Iron.

Henry. Ay! that is the most useful of all the metals.

T. I think it is; and it is likewise the most common, for there are few countries in the world, possessing hills and rocks, where more or less of it is not to be met with. Iron is the hardest of metals, the most elastic or springy, the most tenacious or difficult to break, next to gold the least fusible, and one of the lightest, being only seven or eight times heavier than water.

G. You say it is difficult to break; but I snapped the blade of a pen-knife the other day by only bending it a little; and my mother is continually breaking her needles.

T. Properly objected! But the qualities of iron differ extremely according to the method of preparing it. There are forged iron, cast iron, and steel, which are very different from each other. Iron, when first melted from its ore, has very little malleability; and the vessels and other implements that are made of it in that state by casting into moulds, are easily broken. It acquires toughness and malleability by forging, which is done by beating it, when red hot, with heavy hammers, till it becomes ductile and flexible. Steel, again, is made by heating small bars of iron with ashes of wood, charcoal, bone and horn shavings, or other inflammable matters, by which it acquires a finer grain and more compact texture, and becomes harder and more elastic. Steel may be made either very flexible, or brittle, by different modes of tempering, which is performed by heating and then cooling it in water.

G. All cutting instruments are made of steel, are they not?

T. Yes; and the very fine-edged ones are generally tempered brittle, as razors, pen-knives, and surgeons' instruments; but sword-blades are made flexible, and the best of them will bend double without breaking, or becoming crooked. The steel of which springs are made, has the highest possible degree of elasticity given to it. A watch spring is one of the most perfect examples of this kind. Steel for ornaments is made extremely hard and close-grained, so as to bear an exquisite polish. Common hammered iron is chiefly used for works of strength, as horse-shoes, bars, bolts, and the like. It will bend, but not straighten itself again, as you may see in the kitchen poker. Cast iron is used for pots and cauldrons, cannons, cannon-balls, grates, pillars, and many other purposes, in which hardness without flexibility is wanted.

G. What a vast variety of uses this metal is put to!

T. Yes; I know not when I should have done were I to tell you of them all.

H. Then I think, it is really more valuable than gold, though it is so much cheaper.

T. That was the opinion of the wise Solon when he observed to the rich king Crœsus, who was showing him his treasures, "he who possesses more iron, will soon be master of all this gold."

H. I suppose he meant weapons and armour.

T. He did: but there are many nobler uses for these metals; and few circumstances denote the progress of the arts in a country, more than having attained the full use of iron, without which scarcely any manufacture or machinery can be brought to perfection. From the difficulty of extracting it from the ore, many nations have been longer in discovering it than some of the other metals. The Greeks in Homer's time seem to have employed copper or brass for their weapons much more than iron; and the Mexicans and Peruvians, who possessed gold and silver, were unacquainted with iron, when the Spaniards invaded them.

G. Iron is very subject to rust, however.

T. It is so, and that is one of its worst properties. Every liquor, and even a moist air, corrodes it. But the rust of iron is not pernicious; on the contrary, it is a very useful medicine.

G. I have heard of steel drops and steel filings being given for medicines.

T. Yes; iron is given in a variety of forms; and the property of them all is to strengthen the constitution. Many springs of water are made medicinal by the iron, which they dissolve in the bowels of the earth. These are all called chalybeate waters, and they may be known by their inky taste, and the rust-coloured sediment which they leave in their course.

H. May we drink such water if we meet with it?

T. Yes; it will do you no harm at least.

There is one other property of iron well worth knowing, and that is, that it is the only thing attracted by the magnet or loadstone.

G. I had a magnet once that would take up needles and keys; but it seemed a bar of iron itself.

T. True: the real loadstone, which is a particular ore of iron, can communicate its virtue to a piece of iron by rubbing it: nay, a bar of iron itself, in length of time, by being placed in a certain position, will acquire the [illegible]roperty.

G. Is all the iron used in [illegible]n produced there?

T. By no means. The extensive manufactures in England and Scotland require a great importation of iron. Much is brought from Norway, Russia, and Sweden; and the Swedish is reckoned particularly excellent.

G. Iron is very often mentioned in the Bible.

T. It is; and the nations spoken of in Scripture history seem to have been among the first in the world to use it. One of the great advantages of the land of Canaan was, that its "stones were iron," that is, consisted of iron ore, (Deut. viii. 9.) The original inhabitants of that country fought with chariots of iron, and one king had no fewer than nine hundred, (Judges iv. 3.) David "prepared iron in abundance for nails for the doors" of the temple, (1 Chron. xxii. 3.) Tarshish traded in "bright iron," that is, in manufactures of iron, in the fairs of Tyre, (Ezek. xxvii. 19.) Iron is also

used as a figurative expression for mighty power, (Dan. ii. 40;) for great strength, (Job xl. 18;) for irresistible authority, (Ps. ii. 9;) and the apostle Paul speaks of those "who depart from the faith," as "having their conscience seared with a hot iron," (2 Tim. iv. 2.)

LESSON VII.

LEAD.

slug-gish-ness	in-dis-posed	poi-son-ous
dis-po-si-tion	ig-no-rance	de-struc-tive
vi-ne-gar	sac-ri-ficed	do-mes-tic
un-whole-some	com-mu-ni-ty	ex-por-ta-tion
vi-o-lent	pre-pa-ra-tion	si-mi-le

TUTOR. I dare say you can tell me a good deal about lead.

HENRY. I know several things about it. It is very heavy, and soft, and easily melted.

T. True; these are some of its distinguishing properties. Its weight is between eleven and twelve times heavier than water. Its colour is a dull bluish white; and from its livid hue, as well as from its being totally void of spring or elasticity, it has acquired a sort of character of dulness and sluggishness. Thus we say of a stupid man, that he has a leaden disposition.

G. Lead is very malleable, I think.

T. Yes; it may be beaten into a pretty thin leaf, but it will not bear drawing into fine wire. It is not only very fusible, but very readily calcined by heat, changing into a powder or scaly matter, which may be made by fire to take all colours from yellow to deep red. You have seen red lead?

G. Yes.

T. That is calcined lead exposed for a considerable time to a strong flame. Lead is used in the manufacture of glass, which, however, it renders softer: there is a good deal of it in our finest glass.

G. What is white lead?

T. It is lead corroded by the steam of vinegar. Lead in various forms is much used by painters. Its calces dissolve in oil, and are employed for the purpose of thickening paint and making it dry. All lead paints, however, are unwholesome so long as they continue to smell; and the fumes of lead, when it is melted, are likewise pernicious. This is the cause why painters and plumbers are so subject to various diseases, especially violent colics and palsies. The white lead manufacture is so hurtful to the health, that the workmen in a very short time are apt to lose the use of their limbs, and to be otherwise severely indisposed.

G. I wonder then, that any body works in it.

T. Ignorance and high wages are sufficient to account for their doing so. But it is to be lamented, that in a great many manufactures the

health and lives of individuals are sacrificed to the convenience and profit of the community.—Lead, when dissolved, as it may be in all sour liquors, is a slow poison, and is the more dangerous that it gives no disagreeable taste. A salt of lead made with vinegar is so sweet as to be called sugar of lead. It has been too common to put this, or some other preparation of lead, into sour wines, in order to cure them; and much mischief has been done by this practice.

G. If lead is poisonous, is it not wrong to make water-pipes and cisterns of it?

T. This has been objected to: but it does not appear, that water can dissolve any of the lead. Nor does it readily rust in the air: and hence it is much used to cover buildings with, as well as to line spouts and water-courses. For these purposes the lead is cast into sheets, which are easily cut and hammered into shape.

H. Bullets and shot are also made of lead.

T. They are; and in this way it is ten times more destructive than as a poison.

G. Lead seems to be more used than any metal except iron.

T. It is; and the plenty of it in the British Islands is a great benefit to us, both for domestic use, and as an article that brings in much profit by exportation.

G. Where are the principal lead mines?

T. They are much scattered about. The south-west of England produces a great deal, in Corn-

wall, Devonshire, and Somersetshire. Wales affords a large quantity. Derbyshire has long been noted for its lead mines; and so have Northumberland and Durham. And there are considerable ones in the southern parts of Scotland, and in many parts of Ireland.

G Where is lead mentioned in Scripture?

T In Numbers xxxi. 21, we are told, that when the Israelites had overcome the Midianites, they were commanded to purify the spoils which they had taken; and the mode of purifying "the gold, and the silver, the brass, the iron, the tin, and the lead," was by making them "go through the fire." In Ezekiel xxii. 20, it is said that the house of Israel had, by reason of their sins, become as dross unto God, and he threatens, that "as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there and melt you." Job says, (xix. 23, 24,) "O that my words were written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever." And Moses, in the song of praise, which he and the Israelites sang to God, for the destruction of Pharaoh and his host in the Red Sea, has this simile, "they sank as *lead* in the mighty waters."

LESSON VIII.

TIN.

re-sem-bles	Ma-lac-ca	mar-tial
con-junc-tion	sem-i-met-als	lu-nar
in-gre-di-ent	chem-ists	mer-cu-ri-al
Phe-ni-ci-ans	chris-ten-ing	sa-tur-nine
pro-duct-ive	pro-pen-si-ty	sub-sist-ence
pen-in-su-la	phy-si-cians	ac-cu-ra-cy

TUTOR. Now do you recollect another metal to be spoken about?

GEORGE. Tin.

T. Yes. Tin resembles lead in colour, but has a more silvery whiteness. It is soft and flexible, like lead, but is distinguished by the crackling noise it makes on being bent. It melts as easily as lead, and is readily calcined by being kept in the fire. It is a light metal, being only seven times heavier than water. It may be beaten into a thin leaf, but not drawn out to wire.

G. Is tin of much use?

T. It is not often used by itself; but very frequently in conjunction with other metals. As tin is little liable to rust, or to be corroded by common liquors, it is employed for lining or coating vessels made of copper or iron. The saucepans and kettles in the kitchen, you know, are all tinned.

G. Yes. How is it done?

T. By melting the tin, and spreading it upon the surface of the copper, which is first lightly pitched over, in order to make the tin adhere.

G. But of what are the vessels made at the tinman's? Are they not all tin?

T. No. Tinned-ware (as it is properly called) is made of thin iron plates coated over with tin by dipping them into a vessel full of melted tin. These plates are afterwards cut, and bent to proper shapes, and the joinings are soldered together with a mixture of tin and other metals. Another similar use of tin is in what is called the silvering of pins.

G. What! Is not that real silvering?

T. No. The pins, which are made of brass wire, after being pointed and headed, are boiled in water in which grain tin is put along with tartar, which is a crust that collects on the inside of wine casks. The tartar dissolves some of the tin, and makes it adhere to the surface of the pins; and thus thousands are covered in an instant.

H. That is as clever as what you told us of the gilding of buttons.

T. Another purpose, for which great quantities of tin used to be employed, was the making of pewter. The best pewter consists chiefly of tin, with a small mixture of other metals to harden it; and the London pewter was brought to such perfection, as to look almost as well as silver.

G. I remember a long row of pewter plates at my grandmother's.

T. In her time, all the plates and dishes for the table were made of pewter; and a handsome range of pewter shelves was thought the chief ornament of a kitchen. At present, this trade is almost come to nothing, through the use of earthen-ware and china; and pewter is employed for little but the worms of stills, and barbers' basins, and porter-pots. But a good deal is still exported. Tin is likewise an ingredient in other mixed metals for various purposes; but, on the whole, less of it is used than of the other common metals.

G. Is not England more famous for tin than any other country? I have read of the Phenicians trading there for it in very early times.

T. They did; and tin is still a very valuable article of export from England. Much of it is sent as far as China. The tin mines in England are chiefly in Cornwall; and I believe they are the most productive of any in Europe. Very fine tin is also got in the peninsula of Malacca in the East Indies. Well! we have now gone through the seven common metals.

G. But you said something about a kind of metal called zinc.

T. That is one of another class of mineral substances, called *semi-metals*. These resemble metals in every quality but ductility, of which they are almost wholly destitute; and for want

of it they can be seldom used in the arts, except when joined with metals.

G. Are there many of them?

T. Yes, several; but we will not talk of them, nor of a very uncommon metal called Platina, till I have some opportunity of showing them to you, for probably you may never have seen any of them. Now, try to repeat the names of the metals to me in order of their weight.

H. There is first gold.

G. Then quicksilver, lead, silver.

H. Copper, iron, tin.

T. Very right. Now I must tell you of an odd fancy, that chemists have had, of calling these metals by the names of the heavenly bodies. They have called gold *Sol* or the sun.

G. That is suitable enough to its colour and brightness.

H. Then silver should be the moon; for moonlight is said to be of a silvery hue.

T. True; and they have named it so; it is *Luna*. Quicksilver is *Mercury*, so named probably from its great propensity to dance or jump about; for Mercury, you know, was very nimble.

G. Yes; he had wings to his heels.

T. Copper is *Venus*.

G. Venus! Surely it is scarcely beautiful enough for that.

T. But they had disposed of the most beautiful ones before. Iron is *Mars*.

H. That is right enough, because swords are made of iron.

T. Then tin is *Jupiter*, and lead *Saturn*; I suppose only to make out the number. Yet the dulness of lead might be thought to agree with that planet, which is the most remote, but one, from the sun. These names, childish as they may seem, are worth remembering, since chemists and physicians still apply them to many preparations of the various metals. You will probably often hear of *lunar*, *mercurial*, and *saturnine*; and you may not know what they mean.

G. I think that to learn all about metals is the most useful kind of knowledge.

T. I would not say that; for however useful they may be, there are many other things, such as animals and plants, which are not less so. However, without inquiring what parts of natural knowledge are most useful, you may be assured of this, that all are useful in some degree or other; and there are few things which give one man greater superiority over another, than the extent and accuracy of his knowledge in these particulars. One person passes his life upon the earth, a stranger to it; while another finds himself at home every where.

Altered from Evenings at Home.

LESSON IX.

MONEY.

mon-ey	brew-er	Prov-i-dence
shoe-ma-ker	trou-ble-some	Chris-ti-an
fam-i-ly	cau-tion-ed	Ju-de-a
ex-change	anx-i-ous	a-pos-tle
but-cher	right-e-ous-ness	col-lec-tion

What a useful thing is money! If there were no such thing as money, we should be much at a loss to get any thing we might want. The shoemaker, for instance, who might want bread, and meat, and beer, for his family, would have nothing to give in exchange but shoes. He must therefore go to the baker, and offer him a pair of shoes for as much bread as they were worth; and the same, if he went to the butcher and the brewer. The baker, however, might happen not to want shoes just then, but might want a hat; and so the shoemaker must find out some hatter, who wanted shoes, and get a hat from him, and then exchange the hat with the baker for bread. All this would be very troublesome: but, by the use of money, the trouble is saved. Any one who has money, may get for it just what he may chance to want. The baker, for example, is always willing to part with his bread for money, because he knows, that he may exchange it for

slices, or a [illegible] firing, or any thing else he needs. What [illegible] trouble it must have cost men to exch[illegible] thing for another, before money was in [illegible]

We are cautioned in Scripture against the love of money. It is [illegible]ish and a wicked thing for men to set their hearts on money, or on eating and drinking, or on fine clothes, or on anything in this present world: for all these are apt to draw off their thoughts from God. Our Lord Jesus Christ, therefore, tells us to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;" and commands us not to be too careful and anxious "what we shall eat or what we shall drink, or wherewithal we shall be clothed," but to "seek first the kingdom of God, and his righteousness."

But we ought, nevertheless, to be thankful for all the good things which Providence gives us, and to be careful to make a right use of them. Now, the best use of wealth, and what gives most delight to a true Christian, is to relieve good people when they are in want. For this purpose, money is of great use; for a poor man may chance to be in want of something which I may not have to spare. But if I give him money, he can get just what he wants for that, whether bread, or coals, or clothing. When there was a great famine in Judea, in the time of the apostle Paul, the Greek Christians thought fit to relieve the poor "saints," (that is Christians,) who were

in Judea. But it would have been a great trouble to send them corn to such a distance; and, besides, they themselves might not have corn to spare. They accordingly made a collection of money, which takes up but little room, and Paul carried it to Judea; and with this money the poor people could buy corn, wherever it was to be had.

LESSON X.

OF EXCHANGES.

neigh-bours	at-tempt	ca-noe
com-plete	tai-lor	till-ing
an-vil	sup-ply	sav-a-ges
la-bour	cab-in	main-tain

But why should not every man make what he wants for himself, instead of going to his neighbours to buy it? Go into the shoemaker's shop, and ask him why he does not make tables and chairs for himself, and hats and coats, and every thing else, which he wants; he will tell you, that he must have a complete set of joiner's tools to make one chair properly—the same tools, that would serve to make hundreds of chairs. Then if he were also to make the tools himself, and the nails, he would need a smith's forge, and an anvil, and hammers: and, after all, it would cost him great labour to make very clumsy tools and

chairs, because he has not been used to that kind of work. It is therefore less trouble to him to make shoes, that he can sell for as much as will buy a dozen chairs, than it would be to make one chair for himself. To the joiner, again, it would be just as great a loss to attempt to make shoes for himself; and so it is with the tailor, and the hatter, and all other trades. It is best for all, that each should work in his own way, and supply his neighbours, while they, in their turn, supply him.

But there are some rude nations, who have very little of this kind of exchange. Every man among them builds himself a cabin, and makes clothes for himself, and a canoe to go a fishing in, and a fishing rod and hooks and lines, and also darts and a bow and arrows for hunting, besides tilling a little land, perhaps. Such people are all much worse off than the poor among us. Their clothing is nothing but coarse mats or raw hides; their cabins are no better than pig-sties; their canoes are only hollow trees, or baskets made of bark; and all their tools are clumsy. When every man does every thing for himself, every thing is badly done; and a few hundreds of these savages will be half starved in a country which would maintain ten times as many thousands of us, in much greater comfort.

LESSON XI.

COMMERCE.

com-merce	Por-tu-guese	dif-fe-rent
pro-duce	sep-a-rate	jea-lous
ma-chines	wag-gon	peace-a-bly
A-mer-i-ca	ca-nals	per-verse

There is also much useful exchange among different nations, which we call commerce. All countries will not produce the same things; but, by means of exchanges, each country may enjoy all the produce of all others. Cotton would not grow here except in a hot-house: it grows in the fields in America; but the Americans cannot spin and weave it so cheaply as we can, because we have more skill and better machines; it answers best, therefore, for them to send us the cotton wool; and they take in exchange part of the cotton made into cloth; and thus both we and they are best supplied. Tea, again, comes from China, and sugar from the West Indies.—Neither of them could be raised here without a hot-house: no more can oranges, which come from Portugal. But we get all these things in exchange for knives, and scissors, and cloth, which we can make much better and cheaper than the Chinese, and West Indians, and Portu-

guese; and so both parties are better off, than if they made every thing at home.

How useful water is for commerce! The sea seems to keep different countries separate: but, for the purposes of commerce, it rather brings them together. If there were only land between this country and America, we should have no cotton; for the carriage of it would cost more than it is worth. Think how many horses would be wanted to draw such a load as comes in one ship: and then they must eat and rest, while they were travelling. But the winds are the horses which carry the ship along; and they cost us nothing but to spread a sail. Then, too, the ship moves easily, because it floats on the water, instead of dragging on the ground like a waggon. For this reason we have canals in many places, for the purpose of bringing goods by water.—One or two horses can easily draw a barge along a canal with a load, which twice as many could not move, if it were on the ground.

What folly, as well as sin, is it for different nations to be jealous of one another, instead of trading together peaceably, by which all would be richer and better off! But the best gifts of God are given in vain, to those who are perverse.

LESSON XII.

COIN.

peb-bles	sil-ver-smith	neck-lace
fan-cy	or-na-ment	pro-vi-sions
val-ue	ne-groes	con-ve-ni-ent
o-blige	cow-ries	pro-por-tion

Why should people part with their goods in exchange for little bits of silver, or gold, or copper? If you ask a man why he does so, he will tell you it is because he finds, that, when he has these little bits of stamped metal, which are called coins, every one is willing to sell him what he wants for them. The baker will let him have bread for them, or the tailor, clothes, and so on with all the rest. Then, if you ask him, why the baker and the tailor are willing to do this, he will tell you, that it is because they also can buy with the same coins what they want from the shoemaker, the butcher, or any other person.

But how could this use of coin first begin? How could men first agree all of them to be ready to part with food, and cloth, and working tools, and every thing else, in exchange for little bits of gold and silver, which no one makes any use of, except to part with them again for something else? And why should not pebbles, or bits of wood, serve as well as coins? Some-

people fancy that coins pass as money, and are valued, because they are stamped according to law with the king's head and other marks. But this is not so; for if a piece of money were made of copper, and stamped, and called a shilling, you would never get the same quantity of bread for it, as you do for a silver shilling. The law might oblige you to call a bit of copper a shilling; but the name could not make it of any greater value. You would have to pay three or four of these copper shillings for a penny loaf; so that it is not the law, or the stamp, that makes gold and silver coins so valuable.

If you were to melt down several shillings into a lump of silver, you might get from the silversmith very nearly as much for it as for the shillings themselves; and the same with gold coins: for silver and gold are valued, whether they are in coins, or in spoons, or in rings, or in any other kind of ornament. And copper also, though not so precious as these, is still of value, whether in pence, or in kettles and pans. People would never have thought of making coin, either of gold, or of any other metal, if these had been of no value before.

Among some nations, several other things are used for money, instead of coins. There are some tribes of Negroes who are very fond of a kind of pretty little shells called cowries, which their women string for necklaces; and these shells serve them as money. For about sixty of them, you may buy enough of provisions for one

day. There are other parts of Africa where pieces of cotton cloth, all of the same kind, and of the same size, are used as money; that is, these pieces of cloth are taken in exchange for all kinds of goods by persons, who do not mean to wear the cloth themselves, but to pay it away again, in exchange for something else. But none of these things are so convenient as coins of silver and other metals. These are not liable to break; and they also take up but little room in proportion to their value. This is especially the case with gold and silver; for copper money is useful for small payments, but would be very inconvenient for large ones. The price of a horse or a cow in copper would be a heavy load; but a man might easily carry in his pockets the price of twenty horses, if paid in gold. A bank note is still more convenient in this respect, but though it is often called paper money, it is not really money, but only a promise to pay money. No one would give anything for a bank note, if he did not believe, that the banker is ready to pay gold or silver for it to any one who should present it to him. But as long as men are sure of this, they receive the bank note instead of money, because they may get money for it whenever they please.

SECTION IV.

LESSON I.

EUROPE.

tra-di-tions	pen-in-su-la	phe-nom-e-na
Phe-ni-ci-an	in-ter-sect	Ba-le-ar-ic
Eu-ro-pa	Vis-tu-la	fer-til-ize
mi-gra-tions	com-pre-hends	in-tro-duce
grad-u-al-ly	Pyr-e-nees	sa-lu-bri-ous
in-volv-ed	Ap-en-nines	lux-u-ri-ant
ob-scu-ri-ty	Swit-zer-land	pro-duc-tions
in-ter-wov-en	Ma-ce-don	pop-u-la-tion
po-li-ti-cal	class-ic	Pro-vi-dence

It is uncertain, whence this quarter of the world derived its name. The traditions of the Greeks say, that it was from a Phenician princess, named Europa; and it may have been, that such a person, leading one of the first migrations from the west of Asia, gave her name to that part of the coast, on which her followers first settled, and that, as they spread to the north and west, it gradually extended to the whole continent. But the subject is involved in the greatest obscurity, and is not of so much importance, as to make it worth while to endeavour to separate it from the fables with which it is interwoven.

In the course of the frequent wars, in which the European states have been engaged, they have

often changed their political boundaries; but there are certain grand natural features, which remain always the same, and which are quite sufficient to give a general idea of the kingdoms into which this portion of the world is divided. Beginning at the north, Norway and Sweden form one great peninsula, more than a thousand miles in length, bounded on the north by the Arctic ocean, on the west by the Atlantic, and on the south and east by the Baltic sea. This peninsula is naturally divided into two kingdoms by a chain of lofty mountains, which intersects it from north to south. Russia presents the appearance of a vast plain, extending from the Northern ocean to the Black sea, and from the river Vistula to the borders of Asia. Another great plain extends from the Vistula westward to the Atlantic ocean, and is bounded by the Baltic and Atlantic on the north, and by the Carpathian mountains, the Alps, and the river Rhine on the south. This plain comprehends the states of Germany, and the kingdoms of Denmark and Holland. France and the Netherlands have a remarkably compact appearance, and present a bold frontier on all sides. They have the English Channel on the north, the Atlantic ocean on the west, the Alps on the east, and the Mediterranean sea and the Pyrenees on the south. Spain and Portugal form the second great peninsula of Europe, being surrounded on all sides by water, except where the former is joined to France by the Pyrenees. The third great peninsula is Italy, which is intersected by the

Apennines, a branch of the Alps, running in a south easterly direction from the shores of the Gulf of Genoa to the Gulf of Taranto. To the north of Italy lies Switzerland, the highest inhabited land in Europe, and peculiarly fitted for being the residence of a free, bold, and warlike people. The banks of the Danube present another of the great plains of Europe, comprehending the chief part of the Austrian empire. Southward lie the ancient countries of Thrace, Macedon, Epirus, and Thessaly, forming the European part of the Turkish dominions. The country to the south has been again established into a separate state, retaining the classic name of Greece.

The islands of Europe are of at least equal importance with the countries on the continent. Great Britain and Ireland form the most powerful kingdom in the world. Iceland is full of interest, whether we regard its inhabitants, its history, or its natural phenomena. The Balearic islands were as famous in ancient, as Corsica is in modern times. The names of Sicily and Crete are closely connected with the histories of Greece and Rome.

Besides the numerous arms of the sea, which have been the highways of the world to seafaring nations in all ages, Europe boasts of many noble rivers, which not only fertilize the countries through which they flow, but serve to introduce the productions and improvements of other lands. Of these the principal are the Thames, the Rhine, the Tagus, the Ebro, the Rhone, the Danube Elbe, and the Volga.

The climate of Europe varies from the icy coldness of the Arctic region, to the genial sun and refreshing breezes of the countries on the Mediterranean. In general it is very salubrious; and, though other regions have been favoured with a richer soil, and more luxuriant productions, none of them are possessed by a population so free, active, and enlightened. In some periods both of ancient and of modern history, the nations of Europe have held in subjection almost every other part of the habitable world; and, though they have now lost much of their political power, yet the moral influence still remains with them. So far as we can read the future designs of Providence from the present aspect of affairs, it is from the nations of Europe, that all great efforts to enlighten the nations which still dwell in darkness, and in the region of the shadow of death, must proceed.

LESSON II.

SPREAD OF THE GOSPEL.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft on Ceylon's isle,
Though every prospect pleases,
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strewn,
The heathen, in his blindness,
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high:
Shall we to men benighted
The lamp of life deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till over our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

HEBER.

LESSON III.

ASIA.

mag-ni-fi-cent	Ye-ni-se-i	Eu-phra-tes
Sa-mar-cand	trop-ic-al	Cau-ca-sus
Bo-cha-ra	in-su-lat-ed	Leb-a-non
Scy-thi-an	at-mo-sphere	Da-mas-cus
Si-be-ri-a	tem-per-a-ture	e-merg-ing
ex-po-sure	mod-i-fied	ster-ile
lat-i-tude	di-men-sions	ve-ge-ta-tion
mo-rass-es	Ma-lac-ca	con-tin-u-ous
u-ni-form	lux-u-ri-ance	ver-dure
de-so-la-tion	Po-ly-ne-si-a	ex-panse

Asia is distinguished, by natural divisions, into Central, Northern, South-eastern, and South-western Asia. Central Asia is separated by ranges of mountains into the middle, eastern, and western regions. The middle region is the highest, from which lofty mountains break off in all directions, and immense rivers run to the east and to the west, or fall into the icy sea, or into the Indian ocean. This elevated region of snows and clouds maintains an almost unbroken winter, in the very neighbourhood of the tropic. Central Asia is somewhat softened in its eastern division, where the cold is thawed by the neighbourhood of the sea, and the inland regions are fertilized by the waters of the Amour, and sheltered by its magnificent forests. The western division is a still milder and more fertile region, as the ground rapidly descends, and the sky gradually brightens, till the delicious valley of

Samarcand and Bochara opens out, and displays its green meadows and blossoming gardens, the inhabitants of which, in the mildness of their climate, lose the Scythian cast of countenance, and are alike celebrated for their bravery and their beauty.

Northern Asia, or Siberia, loses by its northern exposure and latitude, what it gains by the descent of the ground towards the icy sea; and winter lingers round the year, in the recesses of its woods, and in the depths of its morasses, where the ice never melts; only some favoured situations enjoy the benefit of a brief and rapid summer. But even in its uniform desolation, there are shades of difference; and the country beyond the Yenisei is still more Siberian than that which is nearer to Russia. It is thus that Asia has no temperate climate: it is divided, by its central range of mountains, between winter and summer.

South-eastern Asia, which is its warm and tropical division, may be divided into China, India, and the Indo-Chinese countries. In China, the hills retain the coldness of Tartary, and the valleys unite the warmth of India to the mildness and moisture of the neighbourhood of the Southern sea; and China thus furnishes, with every variety of climate, every variety of production. Japan may be considered as a smaller and insulated China, surrounded by the atmosphere of the Pacific, and therefore presenting the same range of temperature, modified by its vicinity to the ocean. In India beyond the Ganges, both the

animal and vegetable worlds assume their largest dimensions; this is the native region of the teak forest and of the elephant. Nature itself is on so large a scale, that every range of mountains forms the boundary of a kingdom, and every valley constitutes an empire. This region, by the jutting out of the peninsula of Malacca, forms a connexion with the spice islands. These islands owe their luxuriance to their being placed beneath the sun of the equator, in the midst of a boundless ocean; and while in one of their group, New Holland, they attain almost to the size of a continent, their size is lessened in the isles of Polynesia, till they form but a single rock, or a bed of coral emerging from the waves.

South-western Asia, which consists of Persia, the countries watered by the Tigris and the Euphrates, Caucasus, Asia Minor, Syria, and Arabia, may be considered the most temperate region of Asia. The Tigris and the Euphrates no longer water the gardens of the king of the world. The forests of Lebanon and Carmel, with the orchards of Damascus, the hills of Judea covered with vines, and its plains with corn, once ranked among the most luxuriant and most cultivated spots of the earth. Arabia, farther to the south, forms a desolate contrast, stripped of all vegetation but the few palms which indicate the secret waters of the desert: and its sterile uniformity is only interrupted by mountains, which break the clouds, retain their waters in the wells of the rock, and form upon their terraced sides the gar-

dens of the burning wastes around them. These mountains, becoming frequent and continuous towards the south, enclose the Happy Arabia, where hills and valleys, showers and sunshine, produce a variety of verdure, the reverse of the arid expanse of the sands.

DOUGLAS.

LESSON IV.

THE BIRDS.

Tribes of the air! whose favor'd race
May wander through the realms of space,
Free guests of earth and sky;
In form, in plumage, and in song,
What gifts of nature mark your throng
With bright variety!

Nor differ less your forms, your flight,
Your dwellings hid from hostile sight,
And the wild haunts ye love;
Birds of the gentle beak![*] how dear
Your wood-note to the wanderer's ear
In shadowy vale or grove!

Far other scenes, remote, sublime,
Where swain or hunter may not climb,
The mountain-eagle seeks,

[*] The Italians call all singing birds, "birds of the gentle beak."

Alone he reigns, a monarch there,
Scarce will the chamois' footstep dare
Ascend his Alpine peaks.

Others there are, that make their home
Where the white billows roar and foam,
Around the o'erhanging rock;
Fearless they skim the angry wave,
Or sheltered in their sea-beat cave,
The tempest's fury mock.

Where Afric's burning realm expands,
The ostrich haunts the desert sands,
Parch'd by the blaze of day;
The swan, where northern rivers glide
Through the tall reeds that fringe their tide,
Floats graceful on her way.

The condor, where the Andes tower
Spreads his broad wings of pride and power,
And many a storm defies;
Bright in the orient realms of morn,
All beauty's richest hues adorn
The bird of Paradise.

Some, amidst India's groves of palm,
And spicy forests breathing balm,
Weave soft their pendant nest;
Some, deep in western wilds, display
Their fairy form and plumage gay,
In rainbow colours drest.

Others no varied song may pour,
May boast no eagle-plume to soar,
No tints of light may wear;
Yet, know, our Heavenly Father guides
The least of these, and well provides
For each, with tenderest care.

Shall he not then thy guardian be?
Will not this aid extend to thee?
Oh! safely may'st thou rest!—
Trust in his love, and e'en should pain,
Should sorrow tempt thee to complain,
Know, what he wills is best.

LESSON V.

AFRICA.

re-sem-blance
Med-i-ter-ra-ne-an
Ma-roc-co
Algiers
Tu-nis
Tri-po-li
E-gypt
Nu-bi-a
A-bys-si-ni-a
Sa-ha-ra

de-so-la-tion
a-gi-tat-ed
o-ver-whelm-ed
whirl-winds
o-a-ses
con-ve-ni-ent
ca-ra-vans
trans-port
mer-chan-dise
in-te-ri-or

in-stru-ments
pro-por-tion-a-bly
ac-quaint-ed
pro-blem
ter-mi-na-tion
prac-ti-cal
com-mer-cial
en-ter-prise
phil-an-thro-py
mis-sion-a-ry

Africa is the barren region of the earth, both as respects the nature of the soil, and the moral condition of its inhabitants. The northern part of this continent bears a strong resemblance to

Arabia, with the exception of the valley of the Nile, and the countries on the Mediterranean, in both of which all the productions of temperate climates arrive at the greatest perfection. These countries are the states of Barbary, consisting of Morocco, Fez, Algiers, Tunis, and Tripoli: the countries on the Nile are Egypt, Nubia, and Abyssinia. South from the Barbary states stretches the Sahara or great desert, which is 1500 miles long, and 800 broad. The surface of this immense tract of barrenness and desolation is sometimes agitated by winds like the waves of the sea; and travellers are overwhelmed by the mountains of sand, which are raised and driven along by storms and whirlwinds. Like the ocean, also, the desert has many islands, called oases, of great beauty and fertility, some of which are so large as to support powerful tribes of the natives. These oases form convenient resting places for the caravans which transport merchandise from the shores of the Mediterranean to Central Africa.

The interior of the South of Africa is almost entirely unknown; but it is probable that its general appearance resembles that of the north. On the coasts there are some tracts of fruitful land, such as Upper and Lower Guinea, the country round the Cape of Good Hope, and Mozambique. But the richest portion of this continent is along the banks of the Niger. Throughout the whole course of that mighty river, the land is abundantly supplied with heat and moisture, the two great instruments of vegetation, and is pro-

portionably fertile and productive. But we are still very imperfectly acquainted with this region of the globe. It was long a problem among geographers, in what direction the Niger flowed. This was at last solved by Mungo Park, who, after encountering the greatest fatigues and dangers, discovered it flowing gently eastward. It then became an object of inquiry, into what sea or lake it emptied its waters. After many unsuccessful attempts, and the sacrifice of the lives of several travellers, curiosity has also been satisfied on this point by Richard and Robert Lander, two English travellers, who followed the course of the river from central Africa to its termination in the Gulf of Guinea. The practical results of this discovery have yet to be learned; but it is probable, that it will present new scenes and objects for commercial enterprise, and it is certain that it will open an almost unbounded field for Christian philanthropy and missionary zeal.

LESSON VI.

TO A DYING INFANT.

Sleep, little baby, sleep!
Not in thy cradle bed,
Not on thy mother's breast,
Henceforth shall be thy rest,
But with the quiet dead.

Yes—with the quiet dead,
Baby, thy rest shall be;
Oh! many a weary wight,
Weary of life and light,
Would fain lie down with thee.

Flee, little tender nursling,
Flee to thy grassy nest;
There the first flowers shall blow,
The first pure flake of snow,
Shall fall upon thy breast.

Peace! peace! the little bosom,
Labours with shortening breath;
Peace! peace! that tremulous sigh,
Speaks his departure nigh;
Those are the damps of death.

I've seen thee in thy beauty,
A thing all health and glee,
But never then wert thou
So beautiful as now,
Baby, thou seem'st to me.

Thine upturn'd eyes glazed over,
Like harebells wet with dew,
Already veil'd and hid,
By the convulsed lid,
Their pupils darkly blue.

Thy little mouth half open,
Thy soft lips quivering,
As if (like summer air
Ruffling the rose leaves) there
Thy soul were fluttering.

Mount up, immortal essence!
Young spirit! haste, depart,
And is this death? Dread thing,
If such thy visiting,
How beautiful thou art!

Oh! I could gaze for ever
Upon that waxen face:
So passionless! so pure!
The little shrine was sure
An Angel's dwelling place.

Thou weepest, childless mother!
Ay weep—'twill ease thine heart,
He was thy first-born son,
Thy first, thy only one,
'Tis hard from him to part!

'Tis hard to lay thy darling
Deep in the damp cold earth,
His empty crib to see,
His silent nursery,
Once gladsome with his mirth.

To meet again in slumber
His small mouth's rosy kiss:
Then waken'd with a start
By thine own throbbing heart,
His twining arms to miss!

To feel (half conscious why)
A dull, heart-sinking weight,
Till memory on thy soul
Flashes the painful whole,
That thou art desolate.

And then to lie and weep,
And think the live-long night,
Feeding thy own distress
With accurate greediness,
Of every past delight.

Of all his winning ways,
His pretty, playful smiles,
His joy at sight of thee,
His tricks, his mimicry!
And all his little wiles!

Oh! these are recollections
Round mothers' hearts that cling,
That mingle with the tears
And smiles of after years,
With oft awakening.

But thou wilt then, fond mother,
In after years look back,
(Time brings such wondrous easing)
With sadness not unpleasing,
E'en on this gloomy track.

Thou'lt say, "My first-born blessing,
It almost broke my heart,
When thou wert forced to go:
And yet for thee I know
'Twas better to depart.

"God took thee in his mercy,
A lamb untask'd, untried,
He fought the fight for thee,
He won the victory!
And thou art sanctified!

"I look around and see
The evil ways of men,
And oh! beloved child!
I'm more than reconciled
To thy departure then.

"The little arms that clasp'd me,
The innocent lips that press'd,
Would they have been as pure
Till now, as when of yore
I lull'd thee on my breast?

cling,

"Now (like a dew drop shrined
Within a crystal stone)
Thou'rt safe in heaven, my dove,
Safe with the source of love!
The Everlasting One.

"And when the hour arrives
From flesh that sets me free:
Thy spirit may await,
The first at heaven's gate,
To meet and welcome me."

ANON.

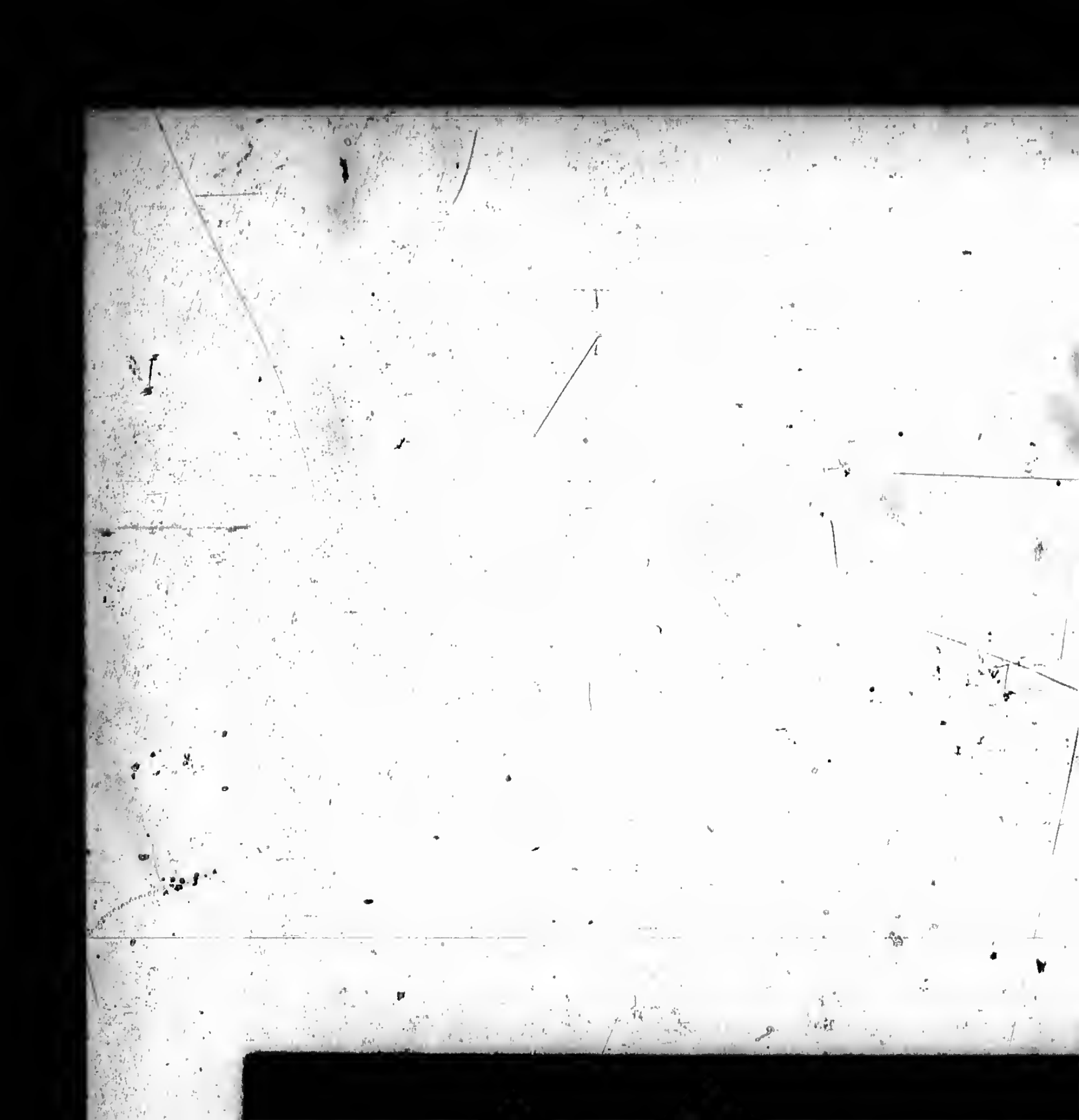
LESSON VII.

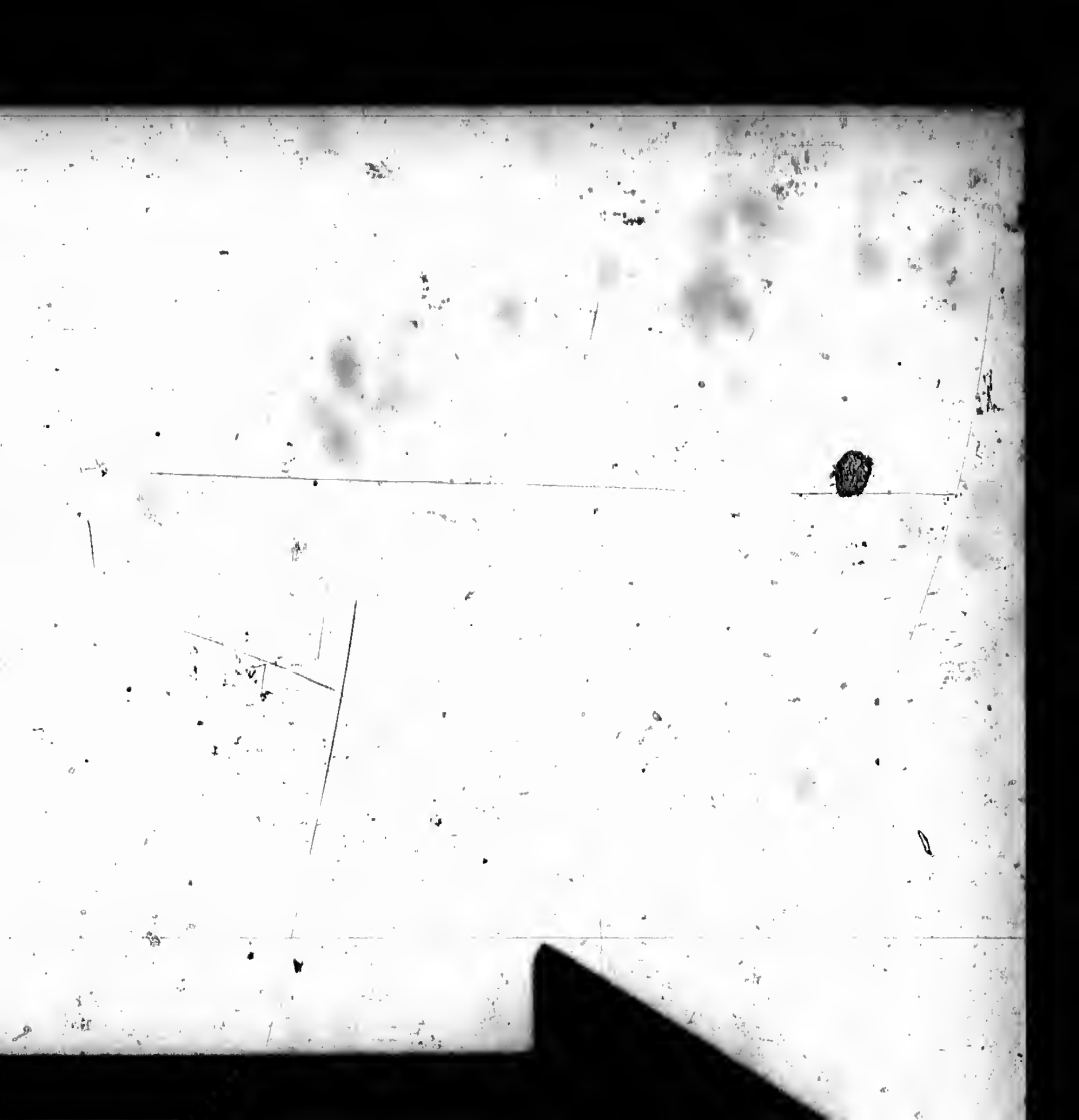
AMERICA.

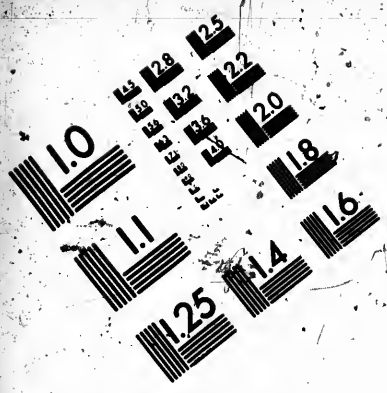
A-me-ri-ca	in-ter-course	Span-iards
sub-di-vi-sions	Bra-zil	a-e-ri-al
Ca-rib-be-an	Por-tu-guese	ad-van-tage-ous-ly
pre-vi-ous	em-po-ri-um	Chi-li
com-mu-ni-ca-tion	per-pet-u-al	Pe-ru
ad-mi-ra-bly	Flo-ri-da	Co-lom-bi-a

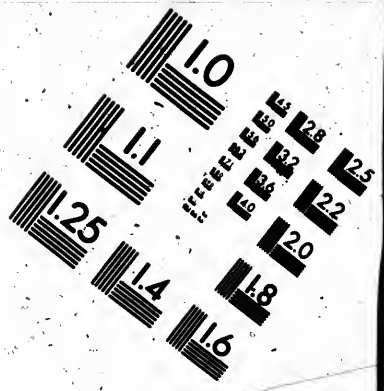
America, or the New World, is separated into two sub-divisions, by the Gulf of Mexico and the Caribbean sea. Soon after it was discovered, this vast continent was seized upon by several of the nations of Europe; and each nation appears to have obtained that portion of it which was most adapted to its previous habits. The

States, the greater part of which was by English settlers, while [illegible] possess inland communication in the [illegible]d, are y placed for intercourse with the West Islands, and with Europe. The Brazils are well situated, on the other hand, for extending the influence acquired by the Portuguese, for becoming the emporium between Europe and the East; and for receiving into their own soil, and rearing to perfection, the rich productions of the Asiatic Islands, which the Portuguese have lost for ever. The United States possess every variety of temperature and of soil, from the snows and barrenness of the Rocky Mountains, to the perpetual bloom of Florida; while the Brazils, to the north and towards the Equator, approach the climate and luxuriance of Africa, and towards the south, are able to rear the tea-plant, and the other productions of China. The Spaniards in the New as in the Old World, and in modern as in ancient times, are the great possessors of mines. They spread themselves along the back of the Andes, as other nations spread themselves along the valleys of rivers, and live, an aerial people, above the clouds, having built their cities in the purer and higher regions of the air. And, while the Americans are placed over against Europe, and the Brazilians are advantageously situated in the neighbourhood of Africa, the Spaniards, from Chili, Peru, the west of Colombia, and Mexico, overlook that vast ocean, which will soon open to them a communication with China and the









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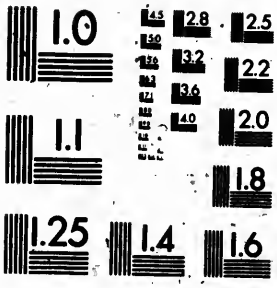

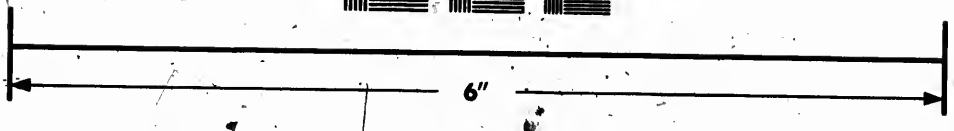

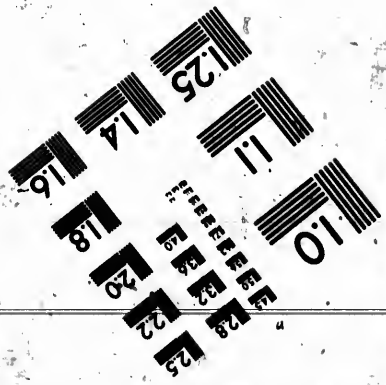

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islands of the South Sea, and connect, by a new channel, the gold and silver of the West with the rich productions of the East.

DOUGLAS.

LESSON VIII.

BIRDS OF PASSAGE.

Birds, joyous birds of the wandering wing!
Whence is it ye come with the flowers of spring?
—"We come from the shores of the green old Nile,
From the land where the roses of Sharon smile,
From the palms that wave through the Indian sky,
From the myrrh-trees of glowing Araby.

"We have swept o'er the cities in song renown'd,
Silent they lie with the deserts round!
We have cross'd proud rivers, whose tide hath roll'd
All dark with the warrior blood of old;
And each worn wing hath regain'd its home,
Under peasant's roof-tree or monarch's dome."

And what have ye found in the monarch's dome,
Since last ye traversed the blue sea's foam?
—"We have found a change, we have found a pall,
And a gloom o'ershadowing the banquet-hall,
And a mark on the floor as of life-drops spilt,
Nought looks the same, save the nest we built!"

Oh! joyous birds, it hath still been so;
Through the halls of kings doth the tempest go!
But the huts of the hamlet lie still and deep,
And the hills o'er their quiet a vigil keep,—
Say, what have ye found in the peasant's cot,
Since last ye parted from that sweet spot?

—"A change we have found there—and many a change!
Faces, and footsteps, and all things strange!
Gone are the heads of the silvery hair,
And the young that were have a brow of care,
And the place is hush'd where the children play'd
Nought looks the same, save the nest we made!"

Sad is your tale of the beautiful earth,
Birds that o'ersweep it, in power and mirth!
Yet through the wastes of the trackless air,
Ye have a Guide, and shall WE despair?
Ye over desert and deep have pass'd,
So may WE reach our bright home at last.

HEMANS.

LESSON IX.

PEAK CAVERN IN DERBYSHIRE.

sub-lime	de-press-ed	ap-pel-la-tion
ex-cite	pen-e-trat-ing	in-cess-ant
ad-mi-ra-tion	tre-men-dous	pet-ri-fi-ed
vi-cin-i-ty	de-tach-ed	in-crus-ta-tion
fis-sure	gra-du-al-ly	u-ni-form
ex-trem-i-ty	di-min-ish-ed	cav-i-ty
au-gust	a-byss	sub-ter-ra-ne-ous
re-cess	ter-mi-na-tion	ex-plo-sion
can-o-py	pro-ject-ing	in-te-ri-or

Peak cavern is one of those sublime works of nature, which constantly excite the wonder and admiration of their beholders. It lies in the vicinity of Castleton, and is approached by a path along the side of a clear rivulet, leading to the fissure, or separation of the rock, at the extremity of which the cavern is situated. It would be difficult to imagine a scene more august than that which presents itself to the visitor at its entrance. On each side, the huge grey rocks rise almost straight up to the height of nearly three hundred feet, or about seven times the height of a modern house, and, meeting each other at right or cross angles, form a deep and gloomy recess. In front, it is overhung by a vast canopy of rock, assuming the appearance of a depressed arch, and

extending in width one hundred and twenty feet; in height, forty-two; and in receding depth, about ninety. After penetrating about ninety feet into the cavern, the roof becomes lower, and a gentle descent leads, by a detached rock, to the interior entrance of this tremendous hollow. Here the light of day, having gradually diminished, wholly disappears; and the visitor is provided with a torch to light him in his further progress.

The passage now becoming extremely confined, he is obliged to proceed, in a stooping posture, about twenty yards, when he reaches a large opening, named the Bell-house, and is thence led to a small lake, called the First Water, about forty feet in length, but not more than two or three feet in depth. Over this he is conveyed in a boat to the interior of the cavern, beneath a massive vault of rock, which in some parts descends to within eighteen or twenty inches of the water. On landing, he enters a spacious apartment, 220 feet in length, 200 feet in breadth, and in some parts 120 feet in height, opening into the bosom of the rock: but, from the want of light, neither the distant sides, nor the roof of this abyss, can be seen. In a passage at the inner extremity of this cave, the stream, which flows through the whole length of the cavern, spreads into what is called the Second Water; and, near its termination, is a projecting pile of rocks, known by the appellation of Roger Rain's house, from the incessant fall of water in large drops through the crevices of the roof. Beyond this, opens

another tremendous hollow, called the Chancel, where the rocks are much broken, and the sides covered with petrified incrustations. The path now leads to a place called Half-way House, and thence, by three natural and regular arches, to a vast cavity, which, from its uniform bell-like appearance, is called Great Tom of Lincoln. From this point the vault gradually descends, the passage contracts, and at length does not leave more than sufficient room for the current of the stream, which continues to flow through a subterraneous channel of several miles in extent, as is proved by the small stones brought into it, after great rains, from the distant ruins of the Peak Forest.

The entire length of this wonderful cavern is 2250 feet, nearly half a mile; and its depth, from the surface of the Peak Mountain, about 620 feet. A curious effect is produced by the explosion of a small quantity of gunpowder, wedged into the rock in the interior of the cavern; for the sound appears to roll along the roof and sides, like a tremendous and continued peal of thunder.

CLARKE'S *Wonders.*

LESSON X.

VISIT TO A NEWCASTLE COAL-PIT.

ad-ven-ture	pu-ri-fy-ing	o-si-er
cer-e-mo-ny	suf-fo-cat-ing	re-pe-ti-tion
pro-di-gi-ous-ly	con-grat-u-lat-ed	sub-ter-ra-ne-ous
steam-en-gine	tem-per-a-ture	de-cliv-i-ty
ven-ti-la-tor	ex-am-i-na-tion	in-ge-ni-ous-ly

Our visit to one of the coal-pits in the neighbourhood of Newcastle, was rather a droll adventure. The first ceremony was to put on a kind of frock, which covered us all over, to prevent our clothes from being spoiled. We were then shown a prodigiously large steam-engine at work at the mouth of the pit, in order to drain off the water, and close to it a ventilator for purifying the air. Our guides now seated us upon a piece of board, slung in a rope like the seat of a swing, and hooked to an iron chain, which was let gently down the suffocating hole by the assistance of six horses. I must confess, I did not like this mode of travelling; my spirits, however, were rather cheered, when I reached the solid bottom, and saw my good friend Franklin, with a smiling face, at my side. He congratulated me on my arrival, and pointed to a huge fire burning in order to keep up the necessary ventilation. Gaining courage by a nearer examination, my

brother and I walked about the chambers with as much ease, as if they had been the apartments of a dwelling-house. The coal is hollowed out in spaces of four yards wide, between which are left pillars of coal to support the roof, ten yards broad and twenty deep. After exploring a dozen or two of these little apartments, our curiosity was satisfied, as there was nothing more to be seen but a repetition of the same objects to a vast extent. A number of horses live here for years together, and seem to enjoy themselves very comfortably; they are employed to draw the coal through the subterraneous passages to the bottom of the opening of the pit. The machine, which raises the coal to the surface of the earth, is worked by stout horses. The coal is brought in strong baskets made of osier; they each contain twelve hundred weight of coal, and one ascends while the other descends. A single man receives these baskets as they arrive, and places them on a dray, having hooked on an empty basket in the place of a full one, before he drives the dray to a shed at a little distance, where he empties his load. The dust passes through holes prepared to receive it, whilst the large pieces of coal roll down the declivity in heaps, where they are loaded in waggons and carried to wharfs on the river side, to be put on board the vessels, which wait to carry them to distant ports. The waggons, very heavily laden, run without horses to the water side, along a rail-road ingeniously formed in a sloping direc-

tion, with grooves that fit the waggon wheels to make them go more readily.

WAKEFIELD.

LESSON XI.

THE HOMES OF ENGLAND.

The stately homes of England,
How beautiful they stand,
Amidst their tall ancestral trees,
O'er all the pleasant land!
The deer across their greensward bound
Through shade and sunny gleam,
And the swan glides past them with the sound
Of some rejoicing stream.

The merry homes of England!
Around their hearths by night,
What gladsome looks of household love
Meet in the ruddy light!
There woman's voice flows forth in song,
Or childhood's tale is told;
Or lips move tunefully along
Some glorious page of old.

The cottage homes of England!
By thousands on her plains,
They are smiling o'er the silvery brook,
And round the hamlet-fanes.

Through glowing orchards forth they peep,
Each from its nook of leaves;
And fearless there the lowly sleep,
As the bird beneath their eaves.

The free fair homes of England!
Long, long in hut and hall,
May hearts of native proof be rear'd
To guard each hallow'd wall.
And green for ever be the groves,
And bright the flowery sod,
Where first the child's glad spirit loves
Its country and its God.

HEMANS.

LESSON XII.

FINGAL'S CAVE, ISLE OF STAFFA.

nat-u-ral	a-gi-ta-tion	Cor-ve-rant
grot-to	ob-scure	col-on-nades
stu-pen-dous	dis-play-ing	e-rup-tion
col-umns	i-ma-gine	vol-ca-no
mo-sa-ic	am-phi-the-a-tre	Boo-sha-la
so-lem-ni-ty	pro-ject-ing	ob-lique-ly
mag-ni-fi-cence	gal-le-ry	ver-dure

The grandest, most sublime, and most extraordinary object we have yet seen, is Fingal's cave, in the isle of Staffa. It is a natural grotto, of stupendous size, formed by ranges of columns of dark grey stone, and roofed by the bottoms of

others that have been broken off, with the spaces between filled with a yellow matter, which gives it the appearance of mosaic work. The sea reaches to the extremity of the cave, which is a hundred and forty feet long, fifty-six feet high, and thirty-five wide at the entrance. It is impossible to give you a just idea of the solemnity and magnificence of this vast cavern. The agitation of the waves, beating against the rocky bottom and sides, and breaking in all parts into foam; the light, gleaming from without to the farther end, becoming gradually more obscure, but displaying a wonderful variety of colours; produced altogether the most surprising effect you can imagine. On the right side of the entrance is a spacious amphitheatre, of different ranges of columns, on the top of which we walked at first with tolerable ease; but, as we advanced, this projecting gallery became so narrow and slippery, that we were obliged to go barefoot, and with great risk reached the farther end, where the cave is bounded by a row of pillars resembling an organ. Had we not seen Fingal's cave, we might have admired that of Corvorant, at the north side of the island; but it is every way inferior to the one which has so much delighted and astonished us. I believe the whole island, which is only about two miles round, is a rock composed of the same kind of pillars as this wonderful cavern; for, on approaching it in our little boat, we were struck with awe at the grand ranges of colonnades, one above another, some

fifty feet high, that support the south-west end, and curve into spacious amphitheatres, according to the form of the bays and windings of the shore. It is supposed by some, that the whole was formed many ages ago by the eruption of a volcano, as also the rocky islet of Booshala, at a small distance from the grand cavern, most likely united to Staffa beneath the water, though they appear to be separated by a narrow channel. It is entirely composed of a number of banks of these natural pillars, placed in all directions; in some parts they form arches; in others, they are piled one upon another like steps, by which we clambered to the top of the pointed hills, made, if I may so express myself, of bundles of these pillars laid obliquely, and bare of mould or verdure: the whole so entirely different from any thing I ever saw before, that I am at a loss to describe.

WAKEFIELD.

LESSON XIII.

SCOTLAND.

Dear to my spirit, Scotland, thou hast been,
Since infant years, in all thy glens of green;
Land of my love, where every sound and sight
Comes in soft melody, or melts in light;
Land of the green wood by the silver rill,
The heather and the daisy of the hill.

The guardian thistle to thy foeman stern,
The wild-rose, hawthorn, and the lady-fern;
Land of the lark, that like a seraph sings,
Beyond the rainbow, upon quivering wings;
Land of wild beauty and romantic shapes,
Of shelter'd valleys and of stormy capes;
Of the bright garden and the tangled brake,
Of the dark mountain and the sun-lit lake;
Land of my birth and of my fathers' grave,
The eagle's home, the eyrie of the brave;
Land of affection, and of native worth;
Land where my bones shall mingle with the earth,
The foot of slave thy heather never stain'd,
Nor rocks, that battlement thy sons, profaned;
Unrivall'd land of science and of arts;
Land of fair faces and of faithful hearts;
Land where Religion paves her heavenward road,
Land of the temple of the living God!
Yet dear to feeling, Scotland, as thou art,
Shouldst thou that glorious temple e'er desert,
I would disclaim thee, seek the distant shore
Of Christian isle, and thence return no more.

JAMES GRAY.

LESSON XIV.

THE GIANT'S CAUSEWAY.

ba-salt-ic	as-cer-tain-ed	pa-rade
cause-way	vis-i-ble	com-po-si-tion
frag-ments	de-clin-ing	pen-tag-o-nal
ir-reg-u-lar	grad-u-al	con-vex
ar-range-ment	per-pen-dic-u-lar	di-am-e-ter

This vast collection of basaltic pillars is in the county of Antrim, on the northern coast of Ireland. The principal or grand causeway consists of an irregular arrangement of many thousands of columns, formed of a black rock nearly as hard as marble. These columns are of an unequal height and breadth, several of the most elevated rising to upwards of twenty feet. How deeply they are fixed in the strand, has never yet been ascertained.

This grand arrangement extends nearly two hundred yards, as it is visible at low water; but how far beyond is uncertain. From its declining appearance, however, as far into the sea as it can be seen, it is probable that it does not reach beneath the water to a distance equal to that which is seen above. The breadth of the principal causeway, which runs out in one continued range of columns, is in general from twenty to thirty feet: in some parts it may, for a short dis-

tance, be nearly forty, and, at the highest part, it is not more than from twelve to fifteen feet. The columns of this narrow part incline a little to the westward, and form a slope on their tops by the unequal height of their sides. In this way, from the head of one column to the next above, a gradual ascent is made from the foot of the cliff to the top of the great causeway. At the distance of about eighteen feet from the cliff, the columns become perpendicular, and the causeway, lowering from its general height, then widens to between twenty and thirty feet, being for nearly a hundred yards always above the water. Throughout this length, the tops of the columns are nearly of an equal height, and form a grand and singular parade, somewhat inclining to the water's edge. But within high-water mark, the platform, being washed by the beating surges on every return of the tide, lowers considerably, and, becoming more and more uneven, cannot be walked on but with the greatest care. At the distance of a hundred and fifty yards from the cliffs, it turns a little to the east, for the space of eighty or ninety feet, and then sinks into the sea. The figure of these columns is generally pentagonal, or composed of five sides, though some have been found with three, four, six, and even eight sides. What is very extraordinary, and particularly curious, is, that there are not two columns to be found in ten thousand, which either have their sides equal among themselves, or display a like figure; yet they are so arranged and combined,

that a knife can scarcely be introduced between them, either at the sides or angles. Their composition is also worthy of attention. They are not of one solid stone in an upright position, but composed of several short lengths, nicely joined, not with flat surfaces, but like a ball and socket, the one end of the joint being a cavity, into which the convex end of the opposite is exactly fitted. The length of the stones from joint to joint is various: they are in general from eighteen inches to two feet long; and for the greater part, longer towards the bottom of the columns than nearer the top. Their diameter is likewise as different as their length and figure; but it is generally from fifteen to twenty inches.

CLARKE'S *Wonders*.

LESSON XV.

THE LAKE OF KILLARNEY.

Kil-lar-ney	en-chant-ment	sce-ner-y
cas-cade	mag-ni-fi-cence	pic-tu-resque
tim-id	ex-trem-i-ty	com-mu-ni-cates
spec-ta-tor	ech-oes	in-dent-ed
Inn-is-fall-en	Man-ger-ton	sum-mit
pro-mon-tor-y	suc-ces-sion	cir-cu-lar

The most extraordinary fresh-water lake in Ireland is Lough-Lean, otherwise called the Lake of Killarney, in the county of Kerry. It possesses singular beauties. It is divided into three parts.

The northern or lower lake, is six miles in length, and from three to four in breadth. On the side of one of the mountains is O'Sullivan's cascade, which falls into the lake with a roaring noise, that strikes the timid spectator with awe. The view of this sheet of water, appearing to descend from an arch of wood, which overhangs it, above seventy feet in height from the surface of the lake, is uncommonly fine. The islands are not so numerous in this part, as in the upper lake; but there is one of uncommon beauty, called Innisfallen, nearly opposite to O'Sullivan's cascade. It contains eighteen acres; and the coast is formed into a variety of bays and promontories, skirted and crowned with arbutus, holly, and other shrubs and trees. The promontory of Mucruss, which divides the upper from the lower lake, is a perfect land of enchantment; and a road is carried through the centre of this promontory which unfolds all the interior beauties of the place. Among the distant mountains the one named Turk presents itself as an object of magnificence; and the summit of Mangerton, more lofty, though less interesting, soars above the whole.

The passage to the upper lake is round the extremity of Mucruss, by which it is confined on one side, and by the approaching mountains on the other. Here is a celebrated rock called the Eagle's Nest, which produces wonderful echoes; the report of a single cannon is answered by a succession of peals resembling the loudest

thunder, which seem to travel along the surrounding scenery, and die away amid the distant mountains. The upper lake is four miles in length, and from two to three in breadth. It is almost surrounded by mountains, from which descend a number of beautiful cascades. The islands in this lake are numerous, and afford an amazing variety of picturesque views.

The centre lake, which communicates with the upper, is small in comparison with the other two, and cannot boast of equal variety; but its shores are, in many places, indented with beautiful bays, surrounded by dark groves of trees. The eastern boundary is formed by the base of Mangerton, down the steep side of which descends a cascade, visible for four hundred and fifty feet. This fall of water is supplied by a circular lake near the summit of the mountain, which, on account of its immense depth, and the continual overflow of water, is considered one of the greatest curiosities in Killarney. CLARKE'S *Wonders.*

LESSON XVI.

LINES SENT TO THE IRISH HARP SOCIETY, ASSEMBLED ON ST. PATRICK'S DAY.

The harp that in darkness and silence forsaken,
Had slumber'd while ages roll'd slowly along,
Once more in its own native land shall awaken,
And pour from its chords all the raptures of song.

Unhurt by the mildews that o'er it were stealing,
Its strings in full chorus shall warble sublime—
Shall rouse all the ardour of patriot feeling,
And snatch a bright wreath from the relics of time.

Sweet harp! on some tale of past sorrow while dwelling,
Still plaintive and sad breathes the murmuring sound;
The bright sparkling tear of fond sympathy swelling,
Shall freshen the Shamrock that twines thee around.

Sweet harp! o'er thy tones though with fervent devotion,
We mingle a patriot smile with a tear,
Not fainter the smiles, not less pure the emotion,
That waits on the cause which assembles us here.

Behold where the child of affliction and sorrow,
Whose eyes never gazed on the splendour of light,
Is taught from thy trembling vibration to borrow
One mild ray of joy midst the horrors of night.

No more shall he wander unknown and neglected,
From winter's loud tempests a shelter to find;
No more a sad outcast, forlorn and dejected,
Shall poverty add to the woes of the blind.

MISS BALFOUR.

SECTION V.

LESSON I.

THE PARTS OF SPEECH.

There are nine parts of speech; Noun, Article, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, and Interjection. A Noun is the name of a person, place, or thing. An Article is a word used to point out a noun (*a* or *an* pointing out any one of a class; *the* pointing out some particular one.) An Adjective expresses the kind or quality of a noun. A Pronoun is a word used instead of a noun. A Verb is a word which expresses in what state or posture the noun is, or what it does or suffers. An Adverb is used to qualify a verb or adjective. A Conjunction connects words or sentences. A Preposition points out the relation of one word to another. An Interjection expresses some emotion of the mind. Thus, in the sentence, "John is a good boy: he is the best scholar in the class; for he is attentive to his lessons, and repeats them correctly: but, alas! he is in very bad health:" *John*, *boy*, *scholar*, *class*, *lessons*, *health*, being names, are called Nouns; *A* and *the*, because they point out the nouns, *boy*, *scholar*, and *class*, are Articles; *good*, *best*, *attentive*, *bad*, be-

cause they express the kind or quality of the nouns, *boy*, *scholar*, *John*, *health*, are Adjectives. *He*, *his*, and *them*, being used instead of nouns, are Pronouns; *Is*, signifying a state of being, and *repeats*, expressing an action, are Verbs; *Correctly*, qualifying *repeats*, and *very*, qualifying *bad*, are Adverbs; *And*, joining the verbs *is* and *repeats*, and also *for* and *but*, connecting clauses of the sentence, are Conjunctions; *To* and *in*, pointing out the relation between *John* and his *lessons* and *health*, are Prepositions; and *alas!* expressing the emotion of pity for *John's bad health*, is an Interjection.

LESSON II.

PREFIXES AND AFFIXES.

A prefix is a syllable placed at the beginning of a word to change or increase its signification. An affix is a syllable placed at the end of a word for the same purpose. Some of the prefixes, used in the formation of English words, are of Saxon origin; others are borrowed from the Latin and Greek. The following is a list of the Saxon prefixes, and of most of the affixes, except such as are used in the declension of nouns and verbs, and in the comparison of adjectives.

PREFIXES.

A, *on;* as *a*shore.

Be, *about, before, make;* as *be*sprinkle, *be*speak, *be*calm.

En, *make;* as *en*rich.

Fore, *before;* as *fore*see.

Mis, *error* or *defect;* as *mis*conduct, *mis*fortune.

Out, *beyond;* as *out*live.

Over, *over* or *above;* as *over*flow.

Un, *not;* as *un*able.

With, *from* or *against;* as *with*hold, *with*stand.

AFFIXES.

1. *To Nouns.*

An, ar, ary, or, er, eer, ist, ard, ant, ent, ite, ster,	*an agent,* or *one who does;*	as	Historian, beggar, adversary, doctor, farmer, charioteer, chemist, drunkard, assistant, student, favourite, songster,

Hood, ism, ment, ness, nce, ry, ship, tude, ty, y,	*state of being*, or *quality*; as	Man*hood*, hero*ism*, amaze*ment*, dark*ness*, abunda*nce*, brave*ry*, friend*ship*, rectitude, piety, villany.

Dom, age, *action*, *state*, *property*; as Duke*dom*, vassal*age*.

Cle, let, *little*; as partic*le*, rivu*let*.

Ling, *young*; as duck*ling*.

Tion, sion, *the act of doing*, or *the thing done*; as formation, ascension.

2. *To Adjectives.*

Al, an, ar, ary, ory, ic, ile, ine, ish,	*of* or *belonging to*; as	Personal, human, familiar, primary, laudatory, domestic, juvenile, infantine, English.
Ful, ous, ose, some, y,	*full*; as	Useful, glorious, verbose, troublesome, woody.

Ant, ent, *being;* as pleas*ant*, differ*ent*.
Ble, *may* or *can be;* as visi*ble*.
En, *made of;* as wood*en*.
Ish, *little;* as black*ish*.
Less, *without;* as use*less*.
Ly, ish, like, *like;* as friend*ly*, child*ish*, god*like*.
Ward, *towards;* as back*ward*.

3. *To Verbs.*

Ate, en, fy, ish, ize, } *to make;* as { Anim*ate*, length*en*, magnify, establ*ish*, immortal*ize*.

4. *To Adverbs.*

Ly, *like;* as foolish*ly*.
Ward, *towards;* as north*ward*.

EXAMPLE.—"Man's chief good is an upright mind, which no earthly power can bestow, or take from him." What part of speech is *man's?* A noun, because it is the name of a person. The word which signifies the state of being a man? *Manhood.* An adjective from *man?* *Manly*, like a man. A noun from *manly?* *Manliness*, formed by adding *ness*, quality or state. The opposite of *manly?* *Unmanly.* A noun from *chief?* *Chieftain.* The state or office of a *chieftain?* *Chieftainship.* The Scripture

name for the head or chief of a tribe? *Patriarch.* The noun from it corresponding to *chieftainship*? *Patriarchate.* The noun signifying the quality of being *good*? *Goodness.* A similar noun from *upright*? *Uprightness.* The prefix in *upright*? *Up.* An adjective and noun from *right*? *Righteous, righteousness.* To make *right*? *Rectify.* An adjective from *mind*? *Mindful.* The opposite of it? *Unmindful.* The affix in earth*ly*? *Ly*, like. Full of *earth*? *Earthy.* Made of *earth*? *Earthen.* Add two affixes of opposite signification to *power*. *Powerful*, full of power; *powerless*, without power. Another word for *bestow*? *Give.* A person who *gives*? A *giver.* The thing *given*? A *gift.* A word derived from *take*? *Mistake*, formed by prefixing the syllable *mis*, error or defect.

LESSON III.

THE MASK OF NATURE.

beau-ti-ful
ap-proach-es
gar-land
trans-pa-rent
re-fresh-ment

crys-tal
lang-uid
riv-u-lets
grate-ful
a-cid

twi-light
un-a-wares
par-tridge
pheas-ant
i-ci-cle

Who is this beautiful virgin that approaches, clothed in a robe of light green? She has a garland of flowers on her head, and flowers spring

up wherever she sets her foot. The snow, which covered the fields, and the ice, which was on the rivers, melt away when she breathes upon them. The young lambs frisk about her, and the birds warble to welcome her coming; when they see her, they begin to choose their mates, and to build their nests. Youths and maidens, have ye seen this beautiful virgin? If ye have, tell me who she is, and what is her name?

Who is this that cometh from the south, thinly clad in a light transparent garment? Her breath is hot and sultry; she seeks the refreshment of the cool shade; she seeks the clear streams, the crystal brook, to bathe her languid limbs. The brooks and rivulets fly from her, and are dried up at her approach. She cools her parched lips with berries, and the grateful acid of fruits. The tanned haymaker welcomes her coming; and the sheep-shearer, who clips the fleeces of his flock with his sounding shears. When she cometh, let me lie under the thick shade of a spreading beech-tree; let me walk with her in the early morning, when the dew is upon the grass; let me wander with her in the soft twilight, when the shepherd shuts his fold, and the star of the evening appears. Who is she that cometh from the south? Youths and maidens, tell me, if you know, who she is, and what is her name?

Who is he that cometh with sober pace, stealing upon us unawares? His garments are red with the blood of the grape, and his temples are bound with a sheaf of ripe wheat. His hair is

thin and begins to fall, and the auburn is mixed with mournful grey. He shakes the brown nuts from the tree. He winds the horn, and calls the hunters to their sport. The gun sounds. The trembling partridge and the beautiful pheasant flutter, bleeding in the air, and fall dead at the sportsman's feet. Youths and maidens, tell me, if you know, who he is, and what is his name?

Who is he that cometh from the north, in fur and warm wool? He wraps his cloak close about him. His head is bald; his beard is made of sharp icicles. He loves the blazing fire, high piled upon the hearth, and the wine sparkling in the glass. He binds skates to his feet, and skims over the frozen lakes. His breath is piercing and cold, and no little flower dares to peep above the surface of the ground, when he is by. Whatever he touches turns to ice. Youths and maidens, do you see him? He is coming upon us, and soon will be here. Tell me, if you know, who he is, and what is his name?

BARBAULD.

LESSON IV.

DAY: A PASTORAL.

Morning.

In the barn the tenant cock,
Close to partlet perch'd on high,
Briskly crows (the shepherd's clock!)
Jocund that the morning's nigh.

Swiftly from the mountain's brow,
Shadows nursed by night, retire:
And the peeping sunbeam, now
Paints with gold the village spire.

Philomel forsakes the thorn,
Plaintive where she prates at night
And the lark, to meet the morn,
Soars beyond the shepherd's sight.

From the low-roof'd cottage ridge,
See the chatt'ring swallow spring:
Darting through the one-arch'd bridge,
Quick she dips her dappled wing.

Now the pine-tree's waving top,
Gently greets the morning gale:
Kidlings now begin to crop
Daisies, in the dewy dale.

From the balmy sweets, uncloy'd,
(Restless till her task be done,)
Now the busy bee's employed,
Sipping dew before the sun.

Sweet,—O sweet, the warbling throng,
On the wide emblossom'd spray!
Nature's universal song
Echoes to the rising day.

Noon.

Fervid on the glitt'ring flood,
Now the noontide radiance glows,
Drooping o'er its infant bud,
Not a dew-drop decks the rose.

By the brook the shepherd dines;
From the fierce meridian heat
Shelter'd by the branching pines,
Pendant o'er his grassy seat.

Now the flock forsakes the glade
Where uncheck'd the sunbeams fall,
Sure to find a pleasing shade
By the ivy'd abbey wall.

Echo, in her airy round
Over river, rock, and hill,
Cannot catch a single sound,
Save the clack of yonder mill.

Cattle court the zephyrs bland,
Where the streamlet wanders cool;
Or with languid silence stand
Midway in the marshy pool.

Not a leaf has leave to stir,
Nature's lull'd serene, and still;
Quiet e'en the shepherd's cur,
Sleeping on the heath-clad hill.

Languid is the landscape round,
Till the fresh descending shower,
Grateful to the thirsty ground,
Raises ev'ry fainting flower.

Evening.

O'er the heath the heifer strays
Free (the furrow'd task is done;)
Now the village windows blaze,
Burnish'd by the setting sun.

Now he hides behind the hill,
Sinking from a golden sky;
Can the pencil's mimic skill
Copy the refulgent dye?

Trudging as the ploughmen go,
(To the smoking hamlet bound,)
Giant-like their shadows grow,
Lengthen'd o'er the level ground.

Where the rising forest spreads
Shelter for the lordly dome,
To their high-built airy beds,
See the rocks returning home!

As the lark, with varied tune,
Carols to the ev'ning, loud,
Mark the mild resplendent moon
Breaking through a parted cloud!

Now the hermet-owlet peeps
From the barn, or twisted brake;
And the blue mist slowly creeps
Curling on the silver lake.

Tripping through the silken grass,
O'er the path-divided dale,
Mark the rose-complexion'd lass,
With her well-poised milking-pail.

Linnets with un-number'd notes,
And the cuckoo-bird with two,
Tuning sweet their mellow throats,
Bid the setting sun adieu.

CUNNINGHAM.

LESSON V.

THE DEATH OF THE JUST.

How calm is the summer sea's wave!
How softly is swelling its breast!
The bank it just reaches to lave,
Then sinks on its bosom to rest.

No dashing, no foaming, nor roar,
But mild as a zephyr its play;
It drops scarcely heard on the shore,
And passes in silence away.

So calm is the action of death,
On the halcyon mind of the just,
As gently he rifles their breast,
As gently dissolves them to dust.

Not a groan, nor a pain, nor a tear,
Nor a grief, nor a wish, nor a sigh,
Nor a cloud, nor a doubt, nor a fear,
But calm as a slumber they die.

EDMESTON.

LESSON VI.

THE WHISTLE.

hol-i-day	sac-ri-fi-cing	be-nev-o-lent
vo-lun-tar-i-ly	at-tend-ance	ac-cu-mu-lat-ing
dis-turb-ing	lev-ees	lau-da-ble
bar-gain	re-pose	sen-su-al
vex-a-tion	lib-er-ty	gra-ti-fi-ca-tion
re-flec-tions	at-tain	fur-ni-ture
cha-grin	pop-u-lar-i-ty	e-qui-page
im-pres-sion	po-li-ti-cal	con-tract-ed
un-ne-cess-a-ry	ne-glect-ing	ca-reer
am-bi-ti-ous	mi-ser	es-ti-mate

When I was a child about seven years of age, my friends, on a holiday, filled my pocket with half-pence. I went directly towards a shop where toys were sold for children, and being charmed with the sound of a *whistle*, that I met by the way, in the hands of another boy, I voluntarily offered him all my money for it. I then came home, and went whistling over the house, much pleased with my whistle, but disturbing all the family. My brothers and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of the money; and they laughed at me so much for my folly, that I cried with vexation. My reflections on the subject gave me more chagrin than the whistle gave me pleasure. This little event, however,

was afterwards of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, "*Do not give too much for the whistle,*" and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who "*gave too much for the whistle.*"

When I saw any one too ambitious of court-favour, sacrificing his time in attendance on levees; his repose, his liberty, his virtue, and perhaps his friends, to attain it, I said to myself, "*This man gives too much for his whistle.*"

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect; "*He pays, indeed,*" said I, "*too much for his whistle.*"

If I knew a miser, who gave up every kind of comfortable living, all the pleasure of doing good to others, and the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth: "*Poor man!*" said I, "*you indeed pay too much for your whistle.*"

When I met a man of pleasure, sacrificing every laudable improvement of mind, or of fortune, to mere sensual gratification; "*Mistaken man!*" said I, "*you are providing pain for yourself, instead of pleasure; you give too much for your whistle.*"

If I saw one fond of fine clothes, fine furniture,

fine equipage, all above his fortune, for which he contracted debts, and ended his career in prison; "*Alas!*" said I, "*he has paid dear, very dear, for his whistle.*"

In short, I conceived, that great part of the miseries of mankind are brought upon them by the false estimate they make of the value of things, and by their giving too much for their *whistles*.

FRANKLIN.

LESSON VII.

ON A WATCH.

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

If idly lost, no art or care
  The blessing can restore:
And Heaven exacts a strict account,
  For every mis-spent hour.

Short is our longest day of life,
  And soon its prospects end:
Yet on that day's uncertain date
  Eternal years depend.

CARTER.

LESSON VIII.

THE TWO BEES.

tem-per-ate	in-ter-vals	sus-pi-ci-ous
ex-trav-a-gant	gra-ti-fi-ca-tion	mod-er-a-tion
a-ro-mat-ic	al-lur-ing	sur-feit-ed
fra-grant	e-pi-cure	e-ner-vat-ed
de-li-ci-ous	re-mon-stran-ces	in-dul-gence
re-galed	phi-lo-soph-ic	in-ev-i-ta-ble

On a fine morning in summer, two bees set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regaled themselves with the various 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. 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. 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. 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. In the evening, however, he called upon his friend, to inquire if he would return to the hive: but he found him surfeited in sweets, which he was as unable to leave, as to enjoy. 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.

LESSON IX.

THE BOY AND THE RAINBOW.

One evening, as a simple swain
His flock attended on the plain,
The shining bow he chanced to spy,
Which warns us when a show'r is nigh.
With brightest rays it seem'd to glow:
Its distance eighty yards or so.
This bumpkin had, it seems, been told
The story of the cup of gold,
Which fame reports is to be found
Just where the rainbow meets the ground.
He therefore felt a sudden itch
To seize the goblet and be rich;
Hoping (yet hopes are oft but vain,)
No more to toil through wind and rain;

But still indulging by the fire,
Midst ease and plenty like a squire.
He mark'd the very spot of land,
On which the rainbow seem'd to stand,
And, stepping forward at his leisure,
Expected to have found the treasure;
But as he moved, the colour'd ray
Still changed its place, and slipp'd away,
As seeming his approach to shun;
From walking he began to run;
But all in vain, it still withdrew
As nimbly as he could pursue.
At last, through many a bog and lake,
Rough craggy road, and thorny brake,
It led the easy fool, till night
Approach'd, then vanish'd in his sight,
And left him to compute his gains,
With nought but labour for his pains.

WILKIE.

LESSON X.

THE FOLLY OF PRIDE.

ri-dic-u-lous	rea-son-a-ble	dis-card-ed
su-pe-ri-or	ped-i-grees	suc-cess-or
fa-cul-ties	dis-tinc-tions	co-quette
per-fec-tion	em-i-nence	par-al-lel
su-per-nu-me-ra-ry	me-ni-al	syc-o-phant
ca-lam-i-ties	gran-ar-y	in-gen-i-ous

If there be any thing that makes human nature appear ridiculous to beings of superior faculties,

it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of many and of those little supernumerary advantages of birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself above his neighbours on any of these accounts, at the same time that he is liable to all the common calamities of the species.

To set this thought in its true light, we shall fancy, if you please, that yonder mole-hill is inhabited by reasonable creatures, and that every pismire (his shape and way of life only excepted) is endowed with human passions. How should we smile to hear one give an account of the pedigrees, distinctions, and titles, that reign among them!—Observe how the whole swarm divide and make way for the pismire that passes along!

You must understand he is an emmet of quality, and has better blood in his veins than any pismire in the mole-hill. Do you not see how sensible he is of it, how slowly he marches forward, how the whole rabble of ants keep their distance? Here you may observe one placed upon a little eminence, and looking down on a long row of labourers. He is the richest insect on this side the hillock: he has a walk of half-a-yard in length, and a quarter of an inch in breadth; he keeps a hundred menial servants, and has at least fifteen barley-corns in his granary. He is now chiding and enslaving the emmet that stands before him,

one who, for all that we can discover, is as good an emmet as himself.

But here comes an insect of rank! Do not you perceive the little white straw that he carries in his mouth? That straw, you must understand, he would not part with for the longest tract about the mole-hill; you cannot conceive what he has undergone to purchase it! See how the ants of all qualities and conditions swarm about him! Should that straw drop out of his mouth, you would see all this numerous circle of attendants follow the next that took it up; and leave the discarded insect, or run over his back, to come to his successor.

If now you have a mind to see the ladies of the mole-hill, observe, first, the pismire that listens to the emmet on her left hand, at the same time that she seems to turn away her head from him. He tells this poor insect, that she is a superior being; that her eyes are brighter than the sun; that life and death are at her disposal. She believes him, and gives herself a thousand little airs upon it. Mark the vanity of the pismire on her right hand. She can scarcely crawl with age; but you must know she values herself upon her birth; and, if you mind, she spurns at every one, that comes within her reach. The little nimble coquette, that is running by the side of her, is a wit. She has broken many a pismire's heart. Do but observe what a drove of admirers are running after her.

We shall here finish this imaginary scene. But

first of all, to draw the parallel closer, we shall suppose, if you please, that death comes down upon the mole-hill, in the shape of a cock sparrow; and picks up, without distinction, the pismire of quality and his flatterers, the pismire of substance and his day-labourers, the white-straw officer and his sycophants, with all the ladies of rank, and wits, and the beauties of the mole-hill.

May we not imagine, that beings of superior nature and perfections regard all the instances of pride and vanity among our own species, in the same kind of view, when they take a survey of those who inhabit this earth; or (in the language of an ingenious French poet,) of those pismires, that people this heap of dirt which human vanity has divided into climates and regions?

GUARDIAN.

LESSON XI.

THE COMMON LOT.

Once in the flight of ages past,
  There lived a man:—and WHO WAS HE?
—Mortal! howe'er thy lot be cast,
  That Man resembled Thee:

Unknown the region of his birth,
  The land, in which he died, unknown,
His name has perish'd from the earth;
  This truth survives alone:

That joy, and grief, and hope, and fear.
Alternate triumph'd in his breast;
His bliss and woe—a smile, a tear!
—Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffer'd—but his pangs are o'er;
Enjoy'd—but his delights are fled;
Had friends—his friends are now no more;
And foes—his foes are dead.

He loved—but whom he loved, the grave
Hath lost in its unconscious womb:
O she was fair! but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encounter'd all that troubles thee;
He was—whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades of glory threw,
Have left in yonder silent sky
No vestige where they flew.

P. J. L.

The annals of the human race,
Their ruins, since the world began,
Of HIM afford no other trace
Than this—THERE LIVED A MAN.

MONTGOMERY.

LESSON XII.

THE PIOUS SONS.

e-rup-tions	so-li-ci-tude	con-sid-er-a-tion
Æt-na	pre-ser-va-tion	gen-er-ous
ad-ja-cent	re-col-lect-ed	af-fec-tion-ate
la-va	fil-i-al	ad-mi-ra-tion
con-fu-sion	tri-umph-ed	pos-ter-i-ty

In one of those terrible eruptions of Mount Ætna, which have often happened, the danger of the inhabitants of the adjacent country was uncommonly great. To avoid immediate destruction from the flames, and the melted lava which ran down the sides of the mountains, the people were obliged to retire to a considerable distance. Amidst the hurry and confusion of such a scene, (every one flying and carrying away whatever he deemed most precious,) two brothers, in the height of their solicitude for the preservation of their wealth and goods, suddenly recollected, that their father and mother, both very old, were unable to save themselves by flight. Filial tenderness triumphed over every other consideration. "Where," cried the generous youths, "shall we

find a more precious treasure, than they are who gave us being, and who have cherished and protected us through life?" Having said this, the one took up his father on his shoulders, and the other his mother, and happily made their way through the surrounding smoke and flames.

All who were witnesses of this dutiful and affectionate conduct, were struck with the highest admiration: and they and their posterity, ever after, called the path which these good young men took in their retreat, "The Field of the Pious."

LESSON XIII.

THE ORPHAN-BOY.

Stay, lady! stay for mercy's sake,
And hear a helpless orphan's tale;
Ah! sure my looks must pity wake—
'Tis want that makes my cheek so pale.
Yet I was once a mother's pride,
And my brave father's hope and joy;
But in the Nile's proud fight he died,
And I am now an orphan-boy.

Poor foolish child! how pleased was I,
When news of Nelson's victory came,
Along the crowded streets to fly,
And see the lighted windows flame.
To force me home my mother sought,
She could not bear to see my joy,

For with my father's life 'twas bought,
And made me a poor orphan-boy.

The people's shouts were long and loud,—
My mother, shuddering, closed her ears;
"Rejoice! rejoice!" still cried the crowd,
My mother answer'd with her tears.
"Oh! why do tears steal down your cheek,"
Cried I, "while others shout for joy?"—
She kiss'd me, and, in accents weak,
She call'd me her poor orphan-boy.

"What is an orphan-boy?" I said,
When suddenly she gasp'd for breath,
And her eyes closed;—I shriek'd for aid,—
But, ah! her eyes were closed in death!
My hardships since I will not tell;
But now no more a parent's joy,—
Ah, lady! I have learnt too well
What 'tis to be an orphan-boy!

O were I by your bounty fed!
Nay, gentle lady! do not chide;
Trust me, I mean to earn my bread,—
The sailor's orphan-boy has pride.
Lady, you weep:—what is't you say?
You'll give me clothing, food, employ?
Look down, dear parents! look and see
Your happy, happy orphan-boy.

OPIE.

LESSON XIV.

SELF-DENIAL.

self-de-ni-al	re-so-lu-tion	hem-i-sphere
in-cli-na-tion	sup-press	com-pla-cen-cy
op-por-tu-ni-ty	e-quip-ped	com-mu-ni-cat-ing
hes-i-ta-tion	ba-rom-e-ter	re-flec-tions
ex-er-cise	de-ter-mine	dis-ap-point-ment

The clock had just struck nine, and Harry recollected, that his mother had desired them not to sit up a moment after the clock struck. He reminded his elder brother of this order. "Never mind," said Frank, "here is a famous fire, and I shall stay and enjoy it."—"Yes," said Harry, "here is a famous fire, and I should like to stay and enjoy it; but that would not be self-denial, would it, Frank?"—"Nonsense," said Frank, "I shall not stir yet, I promise you."—"Then, good night to you," said Harry.

Six o'clock was the time at which the brothers were expected to rise. When it struck six the next morning, Harry started up; but the air felt so frosty, that he had a strong inclination to lie down again. "But no," thought he, "here is a fine opportunity for self-denial;" and up he jumped without farther hesitation. "Frank, Frank," said he to his sleeping brother, "past six o'clock, and a fine star-light morning!" "Let

me alone!" cried Frank, in a cross, drowsy voice. "Very well, then, a pleasant nap to you," said Harry, and down he ran as gay as the lark. After finishing his Latin exercise, he had time to take a pleasant walk before breakfast; so that he came in fresh and rosy, with a good appetite, and, what was still better, in a good humour. But poor Frank, who had just tumbled out of bed when the bell rang for prayer, came down, looking pale, and cross, and cold, and discontented. Harry, who had some sly drollery of his own, was just beginning to rally him on his forlorn appearance, when he recollected his resolution. "Frank does not like to be laughed at, especially when he is cross," thought he; so he suppressed his joke: and it requires some self-denial even to suppress a joke.

During breakfast his father promised, that if the weather continued fine, Harry should ride out with him before dinner on the grey pony. Harry was much delighted with this proposal; and the thought of it occurred to him very often during the business of the morning. The sun shone cheerily in at the parlour windows, and seemed to promise fair for a fine day. About noon, however, it became rather cloudy, and Harry was somewhat startled to perceive a few large drops upon the flag-stones in the court. He equipped himself, nevertheless, in his great coat at the time appointed, and stood playing with his whip in the hall, waiting to see the horses let out. His mother now passing by, said, "My dear boy,

I am afraid there can be no riding this morning; do you see, that the stones are quite wet?"—"Dear mother," said Harry, "you surely do not imagine that I am afraid of a few drops of rain; besides, it will be no more than a shower at any rate." Just then his father came in, who looked first at the clouds, then at the barometer, and then at Harry, and shook his head. "You intend to go, papa, don't you?" said Harry. "I must go, I have business to do; but I believe, Harry, it will be better for you to stay at home this morning," said the father. "But, Sir," repeated Harry, "do you think it possible, now, that this little sprinkling of rain should do me the least harm in the world, with my great coat and all?" "Yes, Harry," said his father, "I do think that even this sprinkling of rain may do you harm, as you have not been quite well: I think, too, it will be more than a sprinkling. But you shall decide on this occasion for yourself; I know you have some self-command. I shall only tell you, that your going this morning, would make your mother uneasy, and that we both think it improper; now determine." Harry again looked at the clouds, at the stones, at his boots, and last of all at his kind mother, and then he recollected himself. "This," thought he, "is the best opportunity for self-denial, that I have had to-day;" and he immediately ran to tell Roger, that he need not saddle the grey pony.

"I should like another, I think, mother," said Frank, that day at dinner, just as he had dis-

patched a large hemisphere of mince pie. "Any more for you, my dear Harry?" said his mother. "If you please; no, thank you, though," said Harry, withdrawing his plate; "for," thought he, "I have had enough, and more than enough, to satisfy my hunger; and now is the time for self-denial."

"Brother Harry," said his little sister after dinner, "when will you show me how to do that pretty puzzle you said you would show me a long time ago?" "I am busy, now, child," said Harry, "don't tease me now, there's a good girl." She said no more, but looked disappointed, and still hung upon her brother's chair.—"Come, then," said he, suddenly recollecting himself, "bring me your puzzle," and laying down his book, he very good-naturedly showed his little sister how to place it.

That night, when the two boys were going to bed, Harry called to mind, with some complacency, the several instances, in which, in the course of the day, he had exercised self-denial, and he was on the very point of communicating them to his brother Frank. "But no," thought he, "this is another opportunity still for self-denial; I will not say a word about it; besides, to boast of it would spoil all." So Harry lay down quietly, making the following sage reflections: "This has been a pleasant day to me, although I have had one great disappointment, and done several things against my will. I find that self-denial is painful for a moment, but very agreeable

in the end; and if I proceed on this plan every day, I shall stand a good chance of leading a happy life.

JANE TAYLOR.

LESSON XV.

THE SLUGGARD.

'Tis the voice of the sluggard—I heard him complain,
"You have waked me too soon, I must slumber again."
As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his heavy head.

"A little more sleep, and a little more slumber."
Thus he wastes half his days, and his hours without number;
And when he gets up, he sits folding his hands,
Or walks about saunt'ring, or trifling he stands.

I pass'd by his garden, and saw the wild brier,
The thorn, and the thistle, grow broader and higher;
The clothes, that hang on him, are turning to rags;
And his money still wastes, till he starves or he begs.

I made him a visit, still hoping to find
He had taken more care for improving his mind.

He told me his dreams, talk'd of eating and
drinking:
But he scarce reads his Bible, and never loves
thinking.

Said I then to my heart, "Here's a lesson for me,
That man's but a picture of what I might be;
But thanks to my friends for their care in my
breeding,
Who taught me betimes to love working and
reading."

LESSON XVI.

THE DERVIS.

der-vis	re-pose	an-ces-tors
Tar-ta-ry	pas-ture	in-hab-i-tants
ca-ra-van-sa-ry	de-bate	per-pet-u-al
gal-ler-y	dis-tin-guish	suc-ces-sion

A dervis, travelling through Tartary, having arrived at the town of Balk, went into the king's palace, by mistake, thinking it to be a public inn, or caravansary. Having looked about him for some time, he entered a long gallery, where he laid down his wallet, and spread his carpet, in order to repose himself upon it, after the manner of Eastern nations. He had not long been in this posture, before he was observed by some of the guards, who asked him, what was his business in that place. The dervis told them he intended to

take up his night's lodging in that caravansary. The guards let him know, in a very angry manner, that the house he was in was not a caravansary, but the king's palace. It happened, that the king himself passed through the gallery during this debate; who, smiling at the mistake of the dervis, asked him, how he could possibly be so dull as not to distinguish a palace from a caravansary. Sir, said the dervis, give me leave to ask your majesty a question or two. Who were the persons that lodged in this house when it was first built? The king replied, his ancestors. And who, said the dervis, was the last person that lodged here? The king replied, his father. And who is it, said the dervis, that lodges here at present? The king told him, that it was he himself. And who, said the dervis, will be here after you? The king answered, the young prince, his son. Ah! Sir, said the dervis, a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary.

LESSON XVII.

MY FATHER'S AT THE HELM.

'Twas when the sea's tremendous roar
A little bark assail'd;
And pallid fear, with awful power,
O'er each on board prevail'd:

Save one, the captain's darling son,
Who fearless view'd the storm,
And playful, with composure smiled
At danger's threat'ning form.

"Why sporting thus," a seaman cried,
"Whilst sorrows overwhelm?"
"Why yield to grief?" the boy replied;
"My father's at the helm!"

Despairing soul! from thence be taught,
How groundless is thy fear;
Think on what wonders Christ has wrought,
And He is always near.

Safe in his hands, whom seas obey,
When swelling billows rise;
Who turns the darkest night to day,
And brightens lowering skies.

Though thy corruptions rise abhorr'd,
And outward foes increase;
'Tis but for him to speak the word,
And all is hush'd to peace.

Then upward look, howe'er distress'd,
Jesus will guide thee home,
To that blest port of endless rest,
Where storms shall never come.

AMON.

LESSON XVIII.

WHANG, THE MILLER.

a-va-ri-ci-ous	con-tem-plate	foun-da-tion
ac-quaint-ed	sat-is-fac-tion	mon-strous
in-ti-mate	ac-qui-si-tion	di-a-mond
ea-ger-ness	af-flu-ence	un-der-mine
fru-gal-i-ty	as-si-du-i-ty	rap-tures
in-ter-vals	dis-gust-ed	trans-ports

Whang, the miller, was naturally avaricious; nobody loved money better than he, or more respected those that had it. When people would talk of a rich man in company, Whang would say, I know him very well; he and I have been very long acquainted; he and I are intimate. But if ever a poor man was mentioned, he had not the least knowledge of the man: he might be very well, for aught he knew; but he was not fond of making many acquaintances, and loved to choose his company. Whang, however, with all his eagerness for riches, was poor. He had nothing but the profits of his mill to support him; but though these were small, they were certain: while it stood and went, he was sure of eating; and his frugality was such that he every day laid some money by which he would at intervals count and contemplate with much satisfaction. Yet still his acquisitions were not equal to his desires; he only found himself

above want, whereas he desired to be possessed of affluence. One day, as he was indulging these wishes, he was informed that a neighbour of his had found a pan of money under ground, having dreamed of it three nights running before. These tidings were daggers to the heart of poor Whang. "Here am I," says he, "toiling and moiling from morning to night, for a few paltry farthings, while neighbour Thanks only goes quietly to bed, and dreams himself into thousands before morning. O that I could dream like him! With what pleasure would I dig round the pan! how slily would I carry it home! not even my wife should see me: and then, O the pleasure of thrusting one's hand into a heap of gold up to the elbow!" Such reflections only served to make the miller unhappy: he discontinued his former assiduity; he was quite disgusted with small gains, and his customers began to forsake him. Every day he repeated the wish, and every night laid himself down in order to dream. Fortune, that was for a long time unkind, at last, however, seemed to smile upon his distress, and indulged him with the wished for vision. He dreamed, that under a part of the foundation of his mill, there was concealed a monstrous pan of gold and diamonds, buried deep in the ground, and covered with a large flat stone. He concealed his good luck from every person, as is usual in money-dreams, in order to have the vision repeated the two succeeding nights, by which he should be certain of its

truth. His wishes in this also were answered; he still dreamed of the same pan of money, in the very same place. Now, therefore, it was past a doubt; so getting up early the third morning, he repaired alone, with a mattock in his hand, to the mill, and began to undermine that part of the wall to which the vision directed. The first omen of success that he met with, was a broken ring; digging still deeper, he turned up a house-tile, quite new and entire. At last, after much digging, he came to a broad flat stone, but so large, that it was beyond man's strength to remove it. "There," cried he in raptures, to himself, "there it is; under this stone there is room for a very large pan of diamonds indeed. I must e'en go home to my wife, and tell her the whole affair, and get her to assist me in turning it up." Away, therefore, he goes, and acquaints his wife with every circumstance of their good fortune. Her raptures on this occasion may easily be imagined; she flew round his neck, and embraced him in an agony of joy; but these transports, however, did not allay their eagerness to know the exact sum; returning, therefore, to the place where Whang had been digging, there they found—not, indeed, the expected treasure; but the mill, their only support, undermined and fallen!

GOLDSMITH.

LESSON XIX.

HUMAN FRAILTY.

Weak and irresolute is man;
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.

The bow well bent, and smart the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again.

Some foe to his upright intent
Finds out his weaker part;
Virtue engages his assent,
But pleasure wins his heart.

'Tis here the folly of the wise,
Through all his art we view;
And while his tongue the charge denies,
His conscience owns it true.

Bound on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or all the toil is lost.

COWPER.

LESSON XX.

THE LOST CAMEL.

der-vis	con-duct	sor-ce-rer
mer-chants	jew-els	calm-ness
sud-den-ly	re-peat-ed	sus-pi-cions
hon-ey	ca-di	ob-ser-va-tion
par-tic-u-lar-ly	ev-i-dence	her-bage
prob-a-bil-i-ty	ad-duce	un-in-jur-ed

A dervis was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel," said he to the merchants. "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervis. "He was," replied the merchants. "Had he lost a front tooth?" said the dervis. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and wheat on the other?" "Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him." "My friends," said the dervis, "I have never seen your camel, nor ever heard of him, but from yourselves." "A pretty story, truly!" said the merchants; "but where are the jewels which formed a part of his cargo?" "I have neither seen your camel, nor your jewels," repeated the dervis. On this, they seized his person, and forthwith hurried him before the cadi, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be ad-

duced to convict him, either of falsehood or of theft. They were then about to proceed against him as a sorcerer, when the dervis, with great calmness, thus addressed the court:—"I have been much amused with your surprise, and own that there has been some ground for your suspicions; but I have lived long, and alone; and I can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human footsteps on the same route; I knew that the animal was blind in one eye, because it had cropped the herbage only on one side of its path; and I perceived that it was lame in one leg, from the faint impression that particular foot had produced upon the sand; I concluded that the animal had lost one tooth, because wherever it had grazed, a small tuft of herbage was left uninjured, in the centre of its bite. As to that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and the clustering flies, that it was honey on the other."

LESSON XXI.

THE SPECTACLES.

A certain artist (I forget his name)
Had got for making spectacles a fame,
Or, Helps to read—as, when they first were sold,
Was writ upon his glaring sign in gold;

And for all uses to be had from glass,
His were allow'd by readers to surpass.
There came a man into his shop one day,
"Are you the spectacle contriver, pray?"
"Yes, Sir," said he; "I can in that affair
Contrive to please you, if you want a pair."
"Can you? pray do, then." So at first he chose
To place a youngish pair upon his nose;
And book produced to see how they would fit;
Ask'd how he liked them. "Like them! not a bit."
"There, Sir, I fancy, if you please to try,
These in my hand will better suit your eye."
"No, but they don't." "Well, come, Sir, if you please,
Here is another sort—we'll ev'n try these;
Still somewhat more they magnify the letter:
Now, Sir."—"Why now I'm not a bit the better."
"No! here, take these, which magnify still more;
How do they fit?"—"Like all the rest before."—
In short, they tried a whole assortment through,
But all in vain, for none of them would do.
The operator, much surprised to find
So odd a case, thought—sure the man is blind.
"What sort of eyes can you have got?" said he.
"Why very good ones, friend, as you may see."
"Yes, I perceive the clearness of the ball;
Pray, let me ask you, can you read at all?"
"No, surely not, Sir; if I could, what need
Of paying you for any help to read?"
And so he left the maker in a heat,
Resolved to post him for an arrant cheat.

LESSON XXII.

TRAVELLERS' WONDERS.

ad-ven-tures	ab-so-lute-ly	per-ni-ci-ous
en-ter-tain-ment	nau-se-ous	de-li-ci-ous
qua-dru-ped	in-gre-di-ents	tem-per-a-ture
hab-i-ta-tions	in-tox-i-cat-ing	o-dor-i-fer-ous
ar-ti-fi-ci-al-ly	pun-gent	ar-tic-u-late-ly
un-pal-a-ta-ble	li-quid	cat-er-pil-lars
ve-ge-ta-bles	sal-u-tar-y	fan-tas-tic

One winter's evening, as Captain Compass was sitting by the fire-side with his children all around him, little Jack said to him, Papa, pray tell us some stories about what you have seen in your voyages. I have been vastly entertained, whilst you was abroad, with Gulliver's Travels, and the Adventures of Sinbad the Sailor; and, I think, as you have gone round and round the world, you must have met with things as wonderful as they did.—No, my dear, said the Captain, I never met with Liliputians or Brobdignagians, I assure you; nor never saw the black loadstone mountain, or the valley of diamonds; but to be sure, I have seen a great variety of people, and their different manners and ways of living; and if it will be any entertainment to you, I will tell you some curious particulars of what I observed.—Pray do, Papa, cried Jack, and all his brothers and sisters; so

they drew close round him, and he said as follows:—

Well, then, I was once, about this time of the year, in a country when it was very cold, and the poor inhabitants had much ado to keep themselves from starving. They were clad partly in the skins of beasts, made smooth and soft by a particular art, but chiefly in garments made from the outer covering of a middle sized quadruped, which they were so cruel as to strip off his back, while he was alive. They dwelt in habitations, part of which were sunk under ground. The materials were either stones, or earth hardened by fire; and so violent, in that country, were the storms of wind and rain, that many of them covered their roofs all over with stones. The walls of their houses had holes to let in the light; but to prevent the cold air and wet from coming in, they were covered with a sort of transparent stone, made artificially of melted sand or flints. As wood was rather scarce, I know not what they would have done for firing, had they not discovered in the bowels of the earth a very extraordinary kind of stone, which, when put among burning wood, caught fire and flamed like a torch.

Dear me, said Jack, what a wonderful stone! I suppose it was somewhat like what we call fire-stones, that shine so when we rub them together. I don't think they would burn, replied the Captain; besides, they are of a darker colour.

Well, but their diet too was remarkable. Some

of them ate fish, that had been hung up in the smoke, till it was quite dry and hard; and along with it they ate either the roots of plants, or a sort of coarse black cake made of powdered seeds. These were the poorer class: the richer had a white kind of cake, which they were fond of daubing over with a greasy matter, that was the product of a large animal among them. This grease they used, too, in almost all their dishes, and, when fresh, it really was not unpalatable. They likewise devoured the flesh of many birds and beasts, when they could get it; and ate the leaves and other parts of a variety of vegetables growing in the country, some absolutely raw, others variously prepared by the aid of fire. Another great article of food was the curd of milk, pressed into a hard mass and salted. This had so rank a smell, that persons of weak stomachs often could not bear to come near it. For drink they made great use of water, in which certain dry leaves had been steeped. These leaves, I was told, came from a great distance. They had likewise a method of preparing a grass-like plant steeped in water, with the addition of a bitter herb, and then set to work or ferment. I was prevailed upon to taste it, and thought it at first nauseous enough, but in time I liked it pretty well. When a large quantity of the ingredients is used, it becomes perfectly intoxicating. But what astonished me most was their use of a liquor so excessively hot and pungent, that it seems like liquid fire. I once got a mouthful of it by mis-

take, taking it for water, which it resembles in appearance; but I thought it would instantly have taken away my breath. Indeed, people are not unfrequently killed by it; and yet many of them will swallow it greedily whenever they can get it. This, too, is said to be prepared from the seeds above mentioned, which are innocent and salutary in their natural state, though made to yield such a pernicious juice. The strangest custom that I believe prevails in any nation, I found here; which was, that some take a mighty pleasure in filling their mouths full of abominable smoke; and others, in thrusting a nasty powder up their nostrils.

I should think it would choke them, said Jack. It almost choked me, answered his father, only to stand by while they did it; but use, it is truly said, is second nature.

I was glad enough to leave this cold climate; and about half a year after, I fell in with a people enjoying a delicious temperature of air, and a country full of beauty and verdure. The trees and shrubs are furnished with a great variety of fruits, which, with other vegetable products, constituted a large part of the food of the inhabitants. I particularly relished certain berries growing in bunches, some white, and some red, of a pleasant sourish taste, and so transparent that one might see the seed at their very centre. Here were whole fields full of extremely odoriferous flowers, which, they told me, were succeeded by pods bearing seeds, that afforded good nourishment to man

and beast. A great variety of birds enlivened the groves and woods; among which I was entertained with one, that, without any teaching, spoke almost as articulately as a parrot, though indeed it was all the repetition of a single word. The people were tolerably gentle and civilised, and possessed many of the arts of life. Their dress was very various. Many were clad only in a thin cloth made of the long fibres of the stalks of a plant cultivated for the purpose, which they prepared by soaking in water, and then beating with large mallets. Others wore cloth woven from a sort of vegetable wool growing in pods upon bushes. But the most singular material was a fine glossy stuff, used chiefly by the richer classes, which, as I was credibly informed, is manufactured out of the webs of caterpillars; a most wonderful circumstance, if we consider the immense number of caterpillars necessary to the production of so large a quantity of stuff as I saw used. These people are very fantastic in their dress, especially the women, whose apparel consists of a great number of articles impossible to be described, and strangely disguising the natural form of the body. In some instances they seem very cleanly; but in others, the Hottentots can scarce go beyond them; particularly in the management of their hair, which is all matted and stiffened with the fat of the swine and other animals, mixed up with powders of various colours and ingredients. Like most Indian nations, they use feathers in the head-dress. One thing surprised

me much, which was, that they bring up in their houses an animal of the tiger kind, with formidable teeth and claws, which, notwithstanding its natural ferocity, is played with and caressed by the most tender and delicate of their women.

I am sure I would not play with it, said Jack.

Why, you might chance to get an ugly scratch, if you did, said the Captain.

The language of this nation seems very harsh and unintelligible to a foreigner, yet they converse among one another with great ease and quickness. One of the oddest customs is that which men use on saluting each other. Let the weather be what it will, they uncover their heads, and remain uncovered for some time, if they mean to be extraordinarily respectful.

Why, that's like pulling off our hats, said Jack. Ah, ah! Papa, cried Betsy, I have found you out. You have been telling us of our own country, and what is done at home, all this while. But, said Jack, we don't burn stones, or eat grease and powdered seeds, or wear skins and caterpillars' webs, or play with tigers.—No! said the Captain; pray what are coals but stones; and is not butter, grease; and corn, seeds; and leather, skins; and silk, the web of a kind of caterpillar; and may we not as well call a cat an animal of the tiger-kind, as a tiger an animal of the cat-kind? So, if you recollect what I have been describing, you will find, with Betsy's help, that all the other wonderful things I have told you of are matters familiar among ourselves. But I meant to

show you, that a foreigner might easily represent every thing as equally strange and wonderful among us, as we could do with respect to his country; and also to make you sensible that we daily call a great many things by their names, without enquiring into their nature and properties; so that, in reality, it is only the names, and not the things themselves, with which we are acquainted. *Evenings at Home.*

LESSON XXIII.

THE CHAMELEON.

Oft has it been my lot to mark
A proud, conceited, talking spark,
With eyes that hardly served at most
To guard their master 'gainst a post;
Yet round the world the blade had been,
To see whatever could be seen,
Returning from his finish'd tour,
Grown ten times perter than before,
Whatever word you chance to drop,
The travell'd fool your mouth will stop,
"Sir, if my judgment you'll allow—
I've seen, and sure I ought to know"—
So begs you'd pay a due submission,
And acquiesce in his decision.
Two travellers of such a cast,
As o'er Arabia's wilds they pass'd,

And on their way in friendly chat,
Now talk'd of this, and then of that—
Discoursed awhile, 'mongst other matter,
Of the Chameleon's form and nature.
"A stranger animal," cries one,
"Sure never lived beneath the sun:
A lizard's body, lean and long,
A fish's head, a serpent's tongue;
Its foot with triple claw disjoin'd,
And what a length of tail behind!
How slow its pace! and then its hue—
Who ever saw so fine a blue?"
"Hold there," the other quick replies;
"'Tis green,—I saw it with these eyes,
As late with open mouth it lay,
And warm'd it in the sunny ray;
Stretch'd at its ease the beast I view'd,
And saw it eat the air for food!"
"I've seen it, Sir, as well as you,
And must again affirm 'tis blue.
At leisure I the beast survey'd,
Extended in the cooling shade."
"'Tis green, 'tis green, Sir, I assure ye."
"Green!" cries the other, in a fury—
"Why, Sir, d'ye think I've lost my eyes?"
"'Twere no great loss," the friend replies,
"For, if they always serve you thus,
You'll find them but of little use."
So high at last the contest rose,
From words they almost came to blows;
When luckily came by a third;
To him the question they referr'd,

And begg'd he'd tell them, if he knew,
Whether the thing was green or blue.
"Sirs," cried the umpire, "cease your pother:
The creature's neither one nor t'other;
I caught the animal last night,
And view'd it o'er by candle-light;
I mark'd it well—'twas black as jet—
You stare—but, Sirs, I've got it yet,
And can produce it."—"Pray, Sir, do;
I'll lay my life, the thing is blue."
"And I'll be sworn that when you've seen
The reptile, you'll pronounce him green."
"Well then, at once, to ease the doubt,"
Replies the man, "I'll turn him out;
And when before your eyes I've set him,
If you don't find him black I'll eat him."
He said; then full before their sight
Produced the beast, and lo—'twas white!
Both stared; the man look'd wondrous wise—
"My children," the Chameleon cries,
(Then first the creature found a tongue,)
"You all are right, and all are wrong:
When next you talk of what you view,
Think others see as well as you;
Nor wonder, if you find that none
Prefers your eye-sight to his own."

MERRICK.

LESSON XXIV.

TRUE HEROISM.

A-chil-les	im-puls-es	hos-pi-tals
A-lex-an-der	[illegible]man-i-ty	qua-ran-tine
sen-sa-tions	[illegible]ni-cal	pa-ci-fy
ap-pel-la-tion	[illegible]i-a-tion	la-ment-able
an-i-mat-ed	[illegible]sm	sur-geon
fe-ro-ci-ous	con-front-ed	op-e-ra-tion
grat-i-fy-ing	in-fec-tious	dis-tract-ed

You have perhaps read the stories of Achilles, Alexander, and Charles of Sweden, and admired the high courage which seemed to set them above all sensations of fear, and rendered them capable of the most extraordinary actions. The world calls these men heroes; but before we give them that noble appellation, let us consider what were the principles and motives which animated them to act and suffer as they did.

The first was a furious savage, governed by the passions of anger and revenge, in gratifying which he disregarded all impulses of duty and humanity. The second was intoxicated with the love of glory, swollen with absurd pride, and enslaved by dissolute pleasures; and, in pursuit of these objects, he reckoned the blood of millions as of no account. The third was unfeeling, obstinate and tyrannical, and preferred ruining his country, and sacrificing all his faithful followers, to the humiliation of giving up any of his mad

projects. Self, you see, was the spring of all their conduct; and a selfish man can never be a hero. But I shall now give you two examples of genuine heroism, the one in acting, and the other in suffering; and these shall be true stories, which is perhaps more than can be said of half that is recorded of Achilles and Alexander.

You have probably heard something of Mr. Howard, the reformer of prisons. His whole life almost, was heroism; for he confronted all sorts of dangers, with the sole view of relieving the miseries of his fellow-creatures. When he began to examine the state of prisons, scarcely any in England was free from a very fatal and infectious distemper called jail-fever. Wherever he heard of it, he made a point of seeing the poor sufferers, and often went down into their dungeons, when the keepers themselves would not accompany him. He travelled several times over almost the whole of Europe, and even into Asia, in order to gain knowledge of the state of prisons and hospitals, and point out means for lessening the calamities that prevailed in them. He even went into the countries where the plague was, that he might learn the best method of treating that terrible disease; and he voluntarily exposed himself to perform a strict quarantine, as one suspected of having the infection of the plague, only that he might be thoroughly acquainted with the methods used for its prevention. He at length died of a fever, (caught in attending on the sick on the borders of Crim Tartary,) honoured

and admired by all Europe, after having greatly contributed to enlighten his own and many other countries, with respect to some of the most important objects of humanity. Such was Howard the Good; as great a hero in preserving mankind, as some of the false heroes above mentioned were in destroying them.

My second hero is a much humbler, but not less genuine one.—There was a journeyman bricklayer in this town, an able workman, but a very drunken, idle fellow, who spent at the alehouse almost all he earned, and left his wife and children at home to shift for themselves. They might have starved, but for his eldest son, whom, from a child, the father had brought up to help him in his work. This youth was so industrious and attentive, that, being now at the age of thirteen or fourteen, he was able to earn pretty good wages, every farthing of which, that he could keep out of his father's hands, he brought to his mother. Often also, when his father came home drunk, cursing and swearing, and in such an ill humour that his mother and the rest of the children durst not come near him for fear of a beating, Tom (that was this good lad's name) kept beside him, to pacify him, and get him quietly to bed. His mother, therefore, justly looked upon Tom as the support of the family, and loved him dearly. But it chanced one day, that Tom, in climbing up a high ladder with a load of mortar on his head, missed his hold, and fell down to the bottom, on a heap of bricks and rubbish. The

by-standers ran up to him, and found him all bloody, with his thigh-bone broken, and bent quite under him. They raised him up, and sprinkled water in his face, to recover him from a swoon into which he had fallen. As soon as he could speak, looking round, he cried in a lamentable tone, "Oh, what will become of my poor mother!"—He was carried home. I was present while the surgeon set his thigh. His mother was hanging over him half distracted. "Don't cry, mother," said he; "I shall get well again in time." Not a word more, or a groan, escaped him while the operation lasted.—Tom has always stood on my list of heroes.

Evenings at Home.

LESSON XXV.

THE GOOD ALONE ARE GREAT.

When winds the mountain oak assail,
  And lay its glories waste,
Content may slumber in the vale,
  Unconscious of the blast.
Through scenes of tumult while we roam,
The heart, alas! is ne'er at home;
  It hopes in time to roam no more:
The mariner, not vainly brave,
Combats the storm, and rides the wave,
  To rest at last on shore.

Ye proud, ye selfish, ye severe,
How vain your mask of state!
The good alone have joy sincere,
The good alone are great:
Great, when, amid the vale of peace,
They bid the plaint of sorrow cease,
And hear the voice of artless praise,
As when along the trophied plain,
Sublime they lead the victor train,
While shouting nations gaze.

BEATTIE.

LESSON XXVI.

AFRICAN HOSPITALITY.

cel-e-brat-ed	vic-tuals	cho-rus
in-ter-est-ing	un-com-fort-a-ble	plaint-ive
hos-pi-ta-ble	de-ject-ed	li-ter-al-ly
dis-cour-a-ging	ben-e-fac-tress	trans-la-ted
mor-ti-fi-ca-tion	ap-pre-hen-sion	com-pas-sion-ate
pre-ju-di-ces	ex-tem-po-re	re-com-pense

Mungo Park, the celebrated African traveller, gives the following lively and interesting account of the hospitable treatment which he received from a negro woman: "Being arrived at Sego, the capital of the kingdom of Bambarra, situated on the banks of the Niger, I wished to pass over to that part of the town in which the king resides: but from the number of persons eager

to obtain a passage, I was under the necessity of waiting two hours. During this time, the people who had crossed the river, carried information to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me, that the king could not possibly see me until he knew what had brought me into this country: and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge, for that night, at a distant village, to which he pointed, and said that, in the morning, he would give further instructions how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village; where I found, to my great mortification, that no person would admit me into his house. From prejudices infused into their minds, I was regarded with astonishment and fear: and was obliged to sit the whole day without victuals, in the shade of a tree.

"The night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: the wild beasts, too, were so numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning from the labours of the

field, stopped to observe me; and perceiving that I was weary and dejected, inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she went out to procure me something to eat, and returned in a short time with a very fine fish, which, having caused to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of the family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton; in which they continued to employ themselves a great part of the night.

"They lightened their labour by singing, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these: 'The winds roared, and the rains fell.—The poor white man, faint and weary, came and sat under our tree.—He has no mother to bring him milk, no wife to grind his corn. *Chorus*—Let us pity the white

man; no mother has he to bring him milk, no wife to grind his corn. Trifling as these events may appear to the reader, they were to me affecting in the highest degree. I was oppressed by such unexpected kindness, and sleep fled from my eyes. In the morning, I presented to my compassionate landlady two of the four brass buttons which remained on my waistcoat; the only recompense it was in my power to make her.

PARK'S *Travels.*

LESSON XXVII.

LOVE OF COUNTRY.

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd,
From wand'ring on a foreign strand?
If such there breathe, go, mark him well,
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despise those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonour'd, and unsung.

O Caledonia! stern and wild,
Meet nurse for a poetic child,
Land of brown heath, and shaggy wood,
Land of the mountain and the flood,
Land of my sires! what mortal hand,
Can e'er untie the filial band
That knits me to thy rugged strand!
Still as I view each well-known scene,
Think what is now, and what hath been,
Seems as to me of all bereft,
Sole friends thy woods and streams were left.
And thus I love thee better still,
Even in extremity of ill.
By Yarrow's streams still let me stray:
Though none should guide my feeble way;
Still feel the breeze down Ettrick break,
Although it chill my wither'd cheek;
Still lay my head by Teviot stone,
Though there, forgotten and alone,
The bard may draw his parting groan.

SIR W. SCOTT.

LESSON XXVIII.

ADVENTURE OF MUNGO PARK.

in-te-ri-or	ex-am-ine	al-ter-na-tive
en-coun-ter-ed	mi-nute-ly	in-flu-ence
hes-i-tat-ing	in-spect-ed	re-li-gion
Man-din-goe	bun-dit-ti	Prov-i-dence
ap-pre-hen-sion	re-main-der	con-de-scend
pro-ceed	hu-man-i-ty	ir-re-sist-i-bly
ob-vi-ous	mem-o-ran-dum	con-so-la-tion
re-sist-ance	wil-der-ness	con-tem-plate

On his return from the interior of Africa, Mr. Park was encountered by a party of armed men, who said, that the king of the Foulahs had sent them to bring him, his horse, and every thing that belonged to him, to Fouladoo; and that he must therefore turn back, and go along with them. "Without hesitating," says Mr. Park, "I turned round and followed them, and we travelled together near a quarter of a mile without exchanging a word; when, coming to a dark place in the wood, one of them said, in the Mandingoe language, 'This place will do,' and immediately snatched the hat from my head. Though I was by no means free from apprehensions, yet I was resolved to show as few signs of fear as possible; and therefore told them, that unless my hat was returned to me, I would proceed no farther; but before I had time to receive an answer, another

drew his knife, and seizing on a metal button, which remained upon my waistcoat, cut it off, and put it in his pocket. Their intention was now obvious: and I thought, that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But observing, that I had one waistcoat under another, they insisted, that I should cast them off; and at last, to make sure work, they stripped me quite naked. Even my half-boots, though the soles of them were tied to my feet with a broken bridle rein, were minutely inspected. Whilst they were examining the plunder, I begged them to return my pocket compass; but, when I pointed it out to them, as it was lying on the ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore, that he would shoot me dead on the spot, if I presumed to put my hand on it. After this, some of them went away with my horse, and the remainder stood considering, whether they should leave me quite naked, or allow me something to shelter me from the heat of the sun. Humanity at last prevailed; they returned me the worst of the two shirts, and a pair of trowsers; and as they went away, one of them threw back my hat, in the crown of which I kept my memorandums; and this was probably the reason they did not wish to keep it.

"After they were gone, I sat for some time

looking around me in amazement and terror. Whichsoever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and by men still more savage; I was five hundred miles from the nearest European settlement. All these circumstances crowded at once upon my recollection; and I confess my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and die. The influence of religion, however, aided and supported me. I reflected, that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land; yet I was still under the protecting eye of that Providence, who has condescended to call himself the stranger's friend. At this moment, painful as my feelings were, the extraordinary beauty of a small moss irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than my finger, I could not contemplate the delicate structure of its parts without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not! Reflections like these would not allow me

to despair. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand, and I was not disappointed."

PARK'S *Travels.*

LESSON XXIX.

VERSES, SUPPOSED TO BE WRITTEN BY ALEXANDER SELKIRK (ROBINSON CRUSOE,) IN THE ISLAND OF JUAN FERNANDEZ.

I am monarch of all I survey,
My right there is none to dispute;
From the centre all round to the sea,
I am lord of the fowl and the brute.

O Solitude! where are the charms
Which sages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place.

I am out of humanity's reach;
I must finish my journey alone;
Never hear the sweet music of speech,
I start at the sound of my own.

The beasts, that roam over the plain,
My form with indifference see;
They are so unacquainted with man,
Their tameness is shocking to me.

Society, friendship, and love,
Divinely bestowed upon man,
Oh! had I the wings of a dove,
How soon would I taste you again.

My sorrows I then might assuage
In the ways of religion and truth;
Might learn from the wisdom of age,
And be cheer'd by the sallies of youth.

Religion!—What treasures untold
Reside in that heavenly word!
More precious than silver or gold,
Or all that this earth can afford.

But the sound of the church-going bell
These valleys and rocks never heard;
Never sigh'd at the sound of a knell,
Or smiled when a Sabbath appear'd.

Ye winds, that have made me your sport,
Convey to this desolate shore
Some cordial endearing report
Of a land I shall visit no more.

My friends, do they now and then send
A wish or a thought after me?
O tell me I yet have a friend,
Though a friend I am never to see.

How fleet is a glance of the mind!
Compared with the speed of its flight,
The tempest itself lags behind,
And the swift-winged arrows of light.

When I think of my own native land,
In a moment I seem to be there:
But alas! recollection at hand,
Soon hurries me back to despair.

But the sea fowl has gone to her nest,
The beast is laid down in his lair;
Even here is a season of rest,
And I to my cavern repair.

There is mercy in every place
And mercy (encouraging thought!)
Gives every affliction a grace,
And reconciles man to his lot.

COWPER.

LESSON XXX.

SOLON AND CRŒSUS.

Cre-sus	Cle-o-bis	su-per-fi-cial
sui-ta-ble	fra-ter-nal	per-pet-u-al-ly
re-pu-ta-tion	fes-ti-val	un-for-tu-nate
mag-ni-fi-cent	con-gra-tu-la-ted	ad-mo-ni-tion
in-dif-fe-rence	vi-cis-si-tude	ve-he-mence
phi-lo-so-pher	ac-ci-dents	lu-lu-nar-y
in-di-gence	pros-per-i-ty	com-mis-e-ra-tion
u-ni-ver-sal-ly	trans-i-ent	mon-arch

The name of Crœsus, the fifth and last king of Lydia, who reigned 557 years before Christ, has passed into a proverb to describe the posses-

sion of immense riches. When Solon, the legislator of Athens, and one of the most celebrated of the ancient sages of Greece, came to Sardis, where Crœsus held his court, he was received in a manner suitable to the reputation of so great a man. The king, attended by his courtiers, appeared in all his regal pomp and splendour, dressed in the most magnificent apparel. Solon, however, did not discover surprise or admiration. This coldness and indifference astonished and displeased the king, who next ordered that all his treasures, magnificent apartments, and costly furniture, his diamonds, statues, and paintings, should be shown to the philosopher.

When Solon had seen all, he was brought back to the king, who asked, whether he had ever beheld a happier man than he. Yes, replied Solon: one Telius, a plain but worthy citizen of Athens, who lived all his days above indigence; saw his country in a flourishing condition; had children who were universally esteemed; and, having had the satisfaction of seeing those children's children, died fighting for his country.

Such an answer, in which gold and silver were accounted as nothing, seemed to Crœsus to indicate strange ignorance and stupidity. However, as he flattered himself with being ranked in the second degree of happiness, he asked him whether, after Telius, he knew another happier man? Solon answered,—Cleobis and [illegible] of Argos, two brothers, perfect patterns of fraternal affection, and of the respect due from children to their

parents. Upon a solemn festival, their mother, a priestess of Juno, was obliged to go to the temple; and the oxen not being ready for her chariot, they put themselves in the harness, and drew it thither amidst the blessings of the people. Every mother present congratulated the priestess on the piety of her sons. She, in the transport of her joy and thankfulness, earnestly entreated the goddess to reward her children with the best thing that heaven could give to man. Her prayers were heard; when the sacrifice was over, they fell asleep in the temple, and there died in a soft and peaceful [illegible].

What, then, exclaimed Crœsus, you do not reckon me in the number of the happy. King of Lydia, replied Solon, true philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us to glory in any prosperity we enjoy ourselves, nor to admire happiness in others, which, perhaps, may prove only transient or superficial. No man can be esteemed happy, but he whom heaven blesses with success to the last. As for those who are perpetually exposed to dangers, we account their happiness as uncertain as the crown to a champion before the combat is determined.

It was not long before Crœsus experienced the truth of what Solon had told him. Being defeated by Cyrus, king of Persia, and his capital taken, he was himself taken prisoner; and, by order of the conqueror, laid bound upon a pile

to be burnt alive. The unfortunate prince now recollected the admonition of the Athenian sage, and cried aloud, O Solon, Solon, Solon!

Cyrus, who, with the chief officers of his court, was present, was curious to know why Crœsus pronounced that name with such vehemence. Being told the reason, and reflecting on the uncertainty of all sublunary things, he was touched with commiseration, ordered the monarch to be taken from the pile, and treated ever afterwards with honour and respect.

Thus had Solon the glory of saving the life of one king, and giving a [illegible] lesson of instruction to another.

LESSON [illegible].

THE BATTLE OF BLENHEIM.

It was a summer's evening,
Old Kaspar's work was done;
And he before his cottage door,
Was sitting in the sun;
And by him sported on the green
His little grandchild Wilhelmine.

She saw her brother Peterkin
Roll something large and round,
Which he beside the rivulet,
In playing there, had found:
He came to ask what he had found,
That was so large, and smooth, and round.

Old Kaspar took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And with a natural sigh,
"'Tis some poor fellow's skull," said he,
Who fell in the great victory.

"I find them in the garden,
For there's many here about;
And often when I go to plough,
The plough-share turns them out,
For many thousand men," said he,
"Were slain in that great victory!"

"Now tell us all about," [illegible]
Young Peterkin [illegible]es;
And little Wilhelmine looks up
With wonder-waiting eyes;
"Now, tell us all about the war,
And what they kill'd each other for."

"It was the English," Kaspar cried,
"Who put the French to rout;
But what they kill'd each other for,
I could not well make out.
But every body said," quoth he,
"That 'twas a famous victory!

"My father lived at Blenheim then,
Yon little stream hard by;
They burn'd his dwelling to the ground,
And he was forced to fly;
So with his wife and child he fled,
Nor had he where to rest his head.

"With fire and sword the country round
Was wasted far and wide,
And many a childing mother then,
And new-born baby, died;
But things like that, you know, must be
At every famous victory.

"They say, it was a shocking sight,
After the field was won;
For many thousand bodies here
Lay rotting in the sun;
But things like that, you know, must be
After a famous victory.

"Great praise the Duke of Marlborough won,
And our good prince Eugene."
"Why, 'twas a very wicked thing!"
Said little Wilhelmine.
"Nay—nay—my little girl," quoth he,
"It was a famous victory!

"And every body praised the duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he,
"But 'twas a famous victory."

SOUTHEY.

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