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ROAD TO HAPPINESS

GODLINESS

TO

HAPPINESS

ECONOMY

TEMPERANCE

HONOR

HUMILITY

INDUSTRY

OBEDIENCE

DISHONESTY

INDOLENCE

SELF WILL

PRIDE

DISSIPATION

DESPAIR

DEGRADATION

DEATH

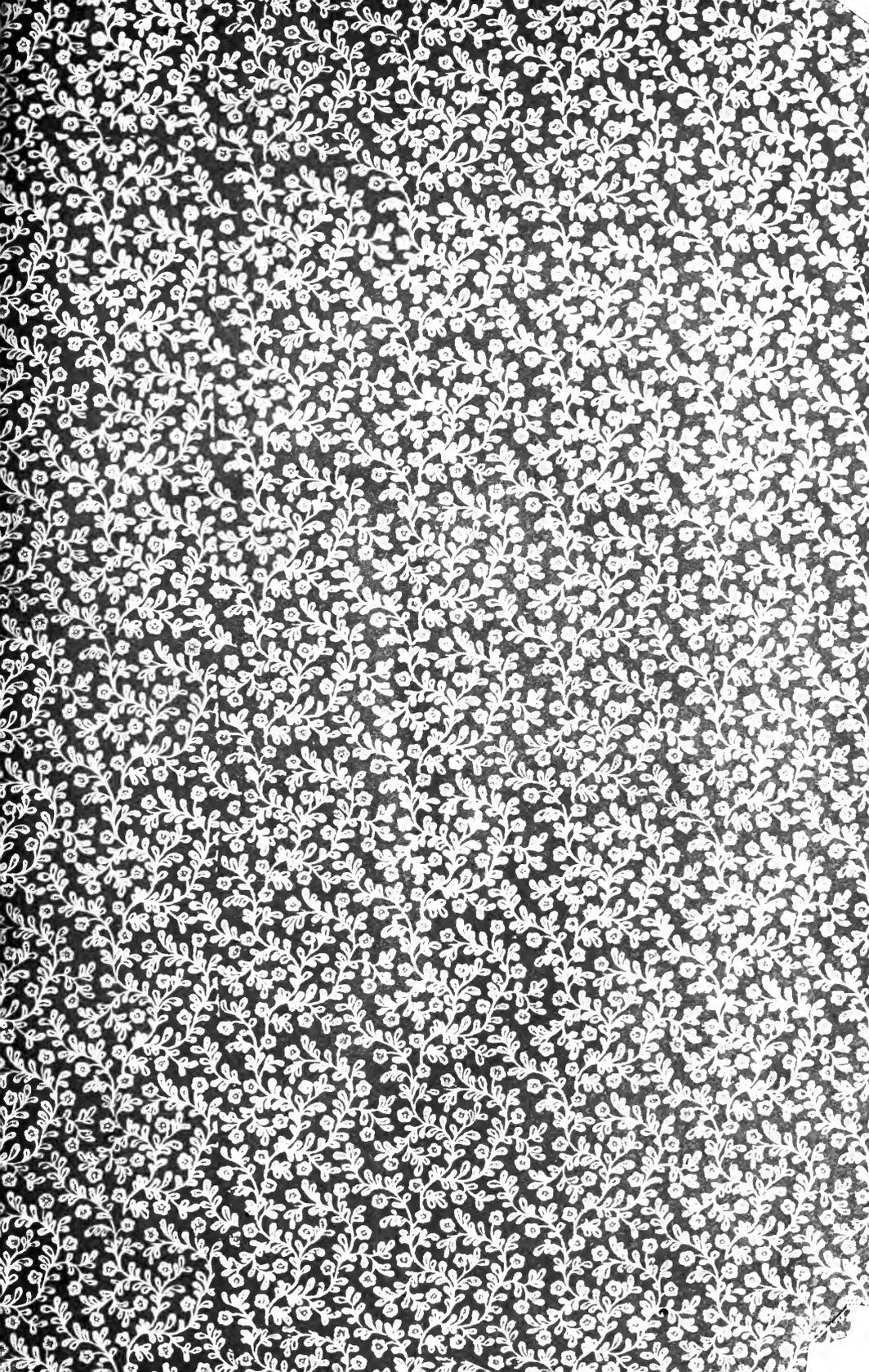


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ROYAL
ROAD TO HAPPINESS
OR
THE PICTURE PREACHER.

A BOOK OF
PICTURES, FABLES, ALLEGORIES AND
ANECDOTES,

BEARING DIRECTLY UPON THOSE PRINCIPLES OF ACTION WHICH SHOULD GUIDE
EVERY PERSON WHO WOULD SECURE AND ENJOY REAL HAPPINESS IN
THIS LIFE AND IN THE LIFE TO COME. THE PICTURES EN-
GRAVED AND THE FABLES, ANECDOTES, AND LESSONS
ARRANGED BY THE VENERABLE ARTIST AND
EMINENT PHILANTHROPIST,

JOHN WARNER BARBER,

Author of "THE BIBLE LOOKING GLASS," "HISTORICAL COLLECTIONS OF CONNECTICUT," &c.



UNIQUELY ILLUSTRATED.

"Ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee—speak to the earth, and it shall teach thee.—JOB xii, 7, 8.

PHILADELPHIA:
HUBBARD BROS., PUBLISHERS.
1883.

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1882,
By JOHN W. BARBER.

73236



PUBLISHERS' PREFACE.

THE ROYAL ROAD TO HAPPINESS, OR THE PICTURE PREACHER, is so called because it is designed, by the use of pictures, to instruct in the wise conduct of human life, so that its readers may journey in the Royal Road to Happiness, both here and hereafter.

The engravings have original peculiarities. Upon each is a printed sentence, presenting some moral truth or valuable lesson, while below each are Bible quotations. Thus the various articles and fables of the book, inclusive of the fables of Æsop, are all given extraordinary power by being fortified with the weighty, pungent words of Divine inspiration.

The object of Mr. Barber in these engravings is not to make pretty pictures, but to enforce moral truth. Everything is made, with studied simplicity, to bend to

this purpose. Hence they have a peculiar power. They attract by their originality, and often create a smile by their quaintness. But they are so bold, so strong, as to tell their story at a single glance. Thus they impress a lesson where elegance and delicacy alone would fail.

Merely beautiful pictures would be weak to impress, and could not so well answer the purpose of instruction as do these bold, simple, diagram-like cuts, many of which, with the moral they so vividly enforce, will remain in the memory from youth to old age, as living truth to guide the life.

This work was begun nearly twenty years before its publication. With scarcely an exception the engravings were all made expressly for it. Thus, although *new* and never before used, they are in the *old* style, and necessarily so, as they were mostly designed and engraved by the hand of one who learned his art in the early part of this century, when the population of our country was mainly confined to a mere fringe on the Atlantic coast.

It will surprise many to learn that instead of box-wood, that Turkish product which is the ordinary material of wood engravers, about one-third of these illustrations were engraved directly on type metal, a

material upon which few, if any, other engravers could so work. The pictures, "The Lion and the Mouse," "The Hare and the Tortoise," "The Monkey and the Cat," and "The Young Man and the Swallow," are illustrations of this style.

This book will probably remain the last work of moment by Mr. Barber. Owing to his advanced years he cannot be expected to dwell amid these scenes much longer. But he will leave, in the books he has made, a legacy of enduring value to the people and their children, to attest that he has not lived in vain. All this is in accordance with a prophetic utterance made in regard to him when he was in the cradle—in those days of simple beliefs and strong faiths—that he would grow up to be an author whose works would be a benefit to mankind.

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SKETCH OF JOHN WARNER BARBER.

By HENRY HOWE.



“OUR venerable friend and townsman, Mr. John W. Barber”—recently writes Rev. Dr. Leonard Bacon, of New Haven—“has been doing good for more than half a century by his books and wood-cut illustrations. The children of more than two generations and their parents with them have been instructed and amused by his labors as an author and engraver.”

So for the satisfaction of the multitudes who have been benefited by his books, as well as those who are to receive a benefit from this volume, we here copy, with some additions, the sketch of “An Extraordinary Man,” given by us to the New Haven Courier, in April, 1879.

Since writing that sketch, and at the beginning of this year 1880, Mr. Barber, who has had an engraving office in this city continuously since 1823, has given it up and retired to his dwelling, where, however, he still labors—always busy. We then wrote:—

Some few among us who knew Mr. J. W. Barber in his former years think he is no longer living, his secluded habits and absorbing occupations keeping him largely away from the public currents. Some of these, if perchance they should meet him, might fail to recognize him in the stooping figure of an old gentleman

buried under a huge cloak and shuffling along under the burden of accumulated years.

But he is still with us, ready to hand out at any required time a card on which is neatly engraved "John W. Barber, born in Windsor, Conn., Feb. 2d, 1798: bred a historical engraver, resident of New Haven, Conn., since 1823, Member of the Connecticut Historical Society, Author of the Connecticut, Massachusetts, and European Historical Collections, etc." Inquire after his health and he will sometimes reply: "Pretty well, thank you, for an old man who has lived longer than David or Solomon, who takes more comfort than when he was a boy, and expects, by the grace of God, to live forever."

Mr. Barber's office is in the southeast corner of the Insurance building, with a grand outlook over our beautiful New Haven harbor and Long Island Sound. He is generally alone and working at the engraver's desk, engraving, writing books and drawing. A large table occupies the center of the room, book cases the walls, and the spot is littered with old-fashioned things, books, pictures, etc., the accumulations of years. But amid apparent confusion everything is in its place, even to the oil-stone, on which for more than sixty years he has sharpened his graver. On the wall is a drawing of his in India ink, illustrating "The Last of Earth," a most strikingly impressive design, worthy of Doré himself. Mr. Barber occasionally has visitors. These are generally intellectual people of odd fancies and out-of-the-way tastes. Sometimes strangers, men of mark from abroad, search him out, such as the antiquarian bibliographer, the late George Brinley, and Alcott the Concord transcendental philosopher, the latter of whom

impressed Mr. Barber as a personage of grandly intellectual presence, who ascribed his serene old age to having kept the ten commandments.

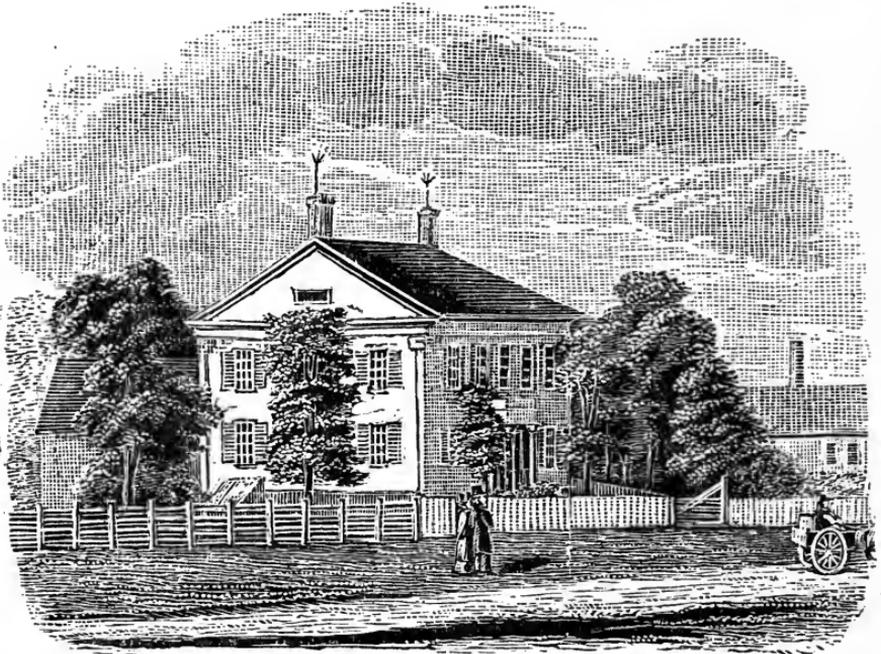
Mr. Barber has much changed in his personal appearance within the last fifteen years. His hair was dark, his eyes full, black and sparkling, and his countenance of such strongly marked individuality, that once seen remained in the memory. Now his form is bent, his hearing dulled, his locks white and scraggling, and from incessant use in working upon minute objects, he habitually keeps his eyes partially closed. But he is so cheerful, so sunny, that in looking upon him one cannot but think no crowned monarch hath such peace.

Mr. Barber was born in 1798, in Windsor, Conn., three miles north of Hartford, on a farm given to his ancestors for military services in the colonial wars with the French and Indians. He is a descendant of the Pilgrims. Out of the loins of anything else but of that strong, sturdy old New England stock could have come such a peculiar man.

The Barber family were at this period in humble circumstances, the father a small farmer, who by turns made brick, and in shad time went a fishing in the Connecticut. His father died when he was about thirteen years of age, and thereafter the support of the family largely devolved upon him. Their indigent circumstances he regards as having been an advantage in having developed in him habits of plodding industry.

He worked on the farm, learned to hoe, dig potatoes, cut wood, milk a cow, drive a double yoke of cattle and a horse for one plow, to turn up brick in a brick yard, and to pound clothes for the women on washing days. This was honest labor, the basis of all

that is sweet and beneficent. He was a studious, thoughtful boy, and was fed upon a few strong books, and they toughened his mental and moral life. These were the Bible, Pilgrim's Progress, Mrs. Barbauld's Hymns, and the New England Primer. He was from



BIRTH-PLACE OF J. W. BARBER, WINDSOR, CONN.*

early childhood fascinated with pictures, and from admiring began to make them. In the year 1805, when he was but seven years of age, the news came of Nelson's famous victory, the battle of the Nile, whereupon he made a pen and ink sketch of the event.

* This dwelling is still standing about three miles north of the Old State House in Hartford, on the main road running north and south, on the west side of Connecticut River.

Windsor was the first regular settlement made by white men in the State. The Congregational Church in Windsor is believed to be the oldest of that order in the United States. Their house of worship is about four miles above the house seen in the engraving. Many of the first settlers in the south part of the town were

This, with other sketches made at the time by him in pen and ink, is now before us in a little book about three inches square. Another of the sketches is a representation of the conflict between David and Goliath. The paper of this book is yellow with age, and well it might be, for with his careful, methodical habits he has preserved it for seventy-five years!

In South Windsor, on the opposite bank of the Connecticut from the Barber homestead, was an engraving establishment carried on by Mr. Abner Reed, then the best letter engraver in the United States, whom banks in New York, Boston, and even as far away as Canada, employed to engrave their bank bills. In 1812, when in his fifteenth year, he was apprenticed to Mr. Reed to learn the art of engraving, and remained with him some seven years. Like Benson Lossing, the historian, he was destined to be an engraver before becoming a

of the name of Barber; and the first woman of the early settlers who stepped ashore upon the soil, tradition says, was named Barber.

Mr. Barber in his account says, "The Barber family appear to have adopted scriptural names for their children. My grandfather was named Elijah, his two brothers Moses and Aaron, and his sister, Abigail. Elijah and his son Elijah (my father) built the house in which I was born, just previous to the commencement of the present century. It was customary at this period when one erected a habitation for himself, to call his neighbors together, and have a *house warming*, being a festive occasion of eating, drinking, etc. Instead of these performances, the family invited the Rev. Dr. Strong of Hartford (the nearest clergyman in the vicinity), to hold a religious meeting or meetings in the house. The house still remains in its original size; strongly and firmly built. It was originally painted red, but now in white. Some little changes have been made. The large chimney in the center has been changed into two smaller, one at each end of the building, and the door on the south side is replaced by a window."

ANNOUNCEMENT.

The "CONNECTICUT HISTORICAL COLLECTIONS," by J. W. Barber—a work first published in 1836 and several editions later—has been out of print for some years. All the original typographical and pictorial plates have been preserved in good order, and it is expected a new edition will be published during the coming season. This work contains all the counties, with a separate history of every town in Connecticut, illustrated by nearly 200 engravings, being views of cities, villages, and places of interest in all parts of the State. The day upon which each view was drawn or taken will be given in this forthcoming edition.

historian. The latter, a younger man, states that it was the seeing of Mr. Barber's works that induced him to become a historical writer.

In 1823 Mr. Barber removed to New Haven, and opened an engraving office. The business of his life has since been engraving for publishers, and compiling books for the plain people. His first attempt as an author was in 1819, and was of the pictorial kind. It was a series of wood cuts, printed on a half sheet of printing paper. It was entitled "Bunyan's Pilgrim's Progress, exhibited in a Metamorphosis or a Transformation of Pictures." The next publication was an emblematic engraving, issued in Hartford in 1822, and was entitled, "A Miniature of the World in the Nineteenth Century." It was engraved on copper, steel then not having come into use for engraving. It was in size about 18x24 inches, and filled with hundreds of figures. This engraving, in the hands of the American missionaries, was said to have been the principal means of converting the Queen of the Sandwich Islands to Christianity.

His historical books published have been: History and Antiquities of New Haven, History of New England, Elements of General History, European Historical Collections, the Historical Collections of Connecticut, the Historical Collections of Massachusetts, the Historical Collections of New York, and also the Historical Collections of New Jersey (the two last in connection with the writer of this article), and the Past and Present of the United States.

The book on Connecticut was the model upon which those of many other States were issued, as that upon Virginia in 1845, and that upon Ohio, in 1847, by

Henry Howe, the writer of this article. The Connecticut book was issued in 1837. For this object Mr. Barber traveled in a little one-horse wagon, collecting materials, visiting in succession every part of the State. It was illustrated by over two hundred wood cuts, from drawings made by his own hand while on this tour. These showed every village and object of historic interest in Connecticut.

The book was immensely popular, and centuries hence copies of it will be in existence to show to future generations how all the Connecticut towns and villages appeared in 1837—to give all of Connecticut history up to that date, and to preserve the memory of our townsman as the author. On its publication Connecticut people felt proud of their little State.

In this book multitudes had preserved pictures of the dwellings in which they were born, the school houses in which they learned to read, and the churches in which they first heard “the everlasting Gospel.”

We never shall forget our first sight of this book, on its publication. We were then a young man, and although the son of a bookseller, and thus bred among books, it created a novel and strong impression beyond that of any other book we had ever seen. It had for us, as it had for many others, an indescribable charm. The London Times spoke of its engravings as possessing very great merit.

The largest of Mr. Barber's historical works is “The Past and Present of the United States.” It was a work upon the whole Union upon the plan of that upon Connecticut. It was five years in preparation, from 1856 to 1861, during which Mr. Barber traveled in every State in the Union, excepting in those on the

Pacific coast, and took 400 original drawings for it. It was issued in two large octavo volumes with unitedly 600 engravings and 1,500 pages. The issue was most untimely, July, 1861, the month of the disastrous battle of Bull Run. This book was an enterprise solely of our own. It was an unfortunate venture, few then wanting such a work upon the United States.

For his various works Mr. Barber has made an immense number of drawings from nature, of towns and villages, etc., and copied vast numbers of monumental inscriptions, probably more than any man living or any man that ever did live.

It is by his religious works that Mr. Barber will also be largely known in the future. He has ever had a faith that it was his mission to preach the Gospel by means of pictures.

Four of his emblematic books have been combined in one large octavo volume entitled, "The Bible Looking Glass," of which more than 120,000 copies have been sold from the Kennebec to the Rio Grande, and been the means of reforming the lives of many. These books are the Christian Pilgrim, The Christian Similitudes, Religious Allegories, and Religious Emblems. Among the world of books it is perhaps the only one that enforces the principles of Christianity and of human nature by object teaching. Over 130 topics are introduced and enlarged upon by illustrative pictures, accompanied by letter-press discourses—such topics as Repentance, Faith, Love, Hope, The Selfish Man, Spiritual Pride, The end of Human Greatness, etc.

The Bible Looking Glass has some of the characteristics of Bunyan's Pilgrim's Progress. When the last

was originally issued it was sneered at by the literary world from the eccentricity and coarseness of its illustrations, the homeliness of its diction and the uncouthness of its poetry.

Bunyan's allegory lived down its detractors and became famous; and now, after the lapse of two centuries, has been translated into more languages than any book in the entire world of literature, the Bible excepted, and is regarded by the highest minds as a work of extraordinary power and originality.

The peculiarity of the Bible Looking Glass is, that every picture enforces a principle. It is a big picture book on religion. People who never would look into the Bible itself are attracted to it, for no book extant so *instantly* enforces the grand truths of religion and morals. Mr. Barber makes his designs solely to illustrate a principle or to show an object. Not pretty pictures, but facts, truths are his aim. The singularity of his designs, often grotesque, at once attract attention, often create a smile, but this feeling soon vanishes. They are full of thought, of suggestion, and enforce the great truths with extraordinary power. Even the vile are attracted by them. While numerous eminent scholars have attested their admiration of this work, it will especially interest some in this community to learn that President Porter has recently thus expressed his judgment:

“I have,” writes he, “read with great interest the Bible Looking Glass. The homeliness of the cuts, the plainness of the speech, and the solemnity of the appeals give to the author the right to be considered a genius in his capacity to adapt himself to the plain people. I think it not extravagant to say that there are some millions of our fellow-citizens to whom it is better adapted than almost any other book on religion or morals.”

Rev. Dr. McCosh, of Princeton, also testifies: "This work is extremely interesting in consequence of its lively manner and contents and is fitted to impart high instruction."

Mr. Barber has been all through life a solitary man, rarely mingling with his fellows, but filling his hours with beneficent labor, living in the world of his own ideas. All intense idealists and workers of the highest order are alike solitary, taken possession of by devotion to their projects—"blessed with a master passion and a monopolizing work." Such men live in such a different current of thoughts and pursuits from others, that they are generally regarded as oddities.

He feels thankful that he was born poor and bred among the common people, to which class he has felt himself as belonging and for whose benefit he has always labored. With all his industry he has but slender external possessions; but is inwardly rich in the graces of a contented, peaceful spirit. And now, near the termination of a long journey we have no question but that when the final end is reached, he will find ready for his use one of the strong texts, so many of which he so pungently enforces in his works—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

A PERSONAL DIARY OF SIXTY-SEVEN YEARS.

Mr. Barber, as we have stated, was apprenticed in his fifteenth year, the fall of 1812, to Mr. Abner Reed to learn the art of engraving. Two months later he began a diary. From that period to this, excepting for two months when he was sick nigh unto death, he has entered the business of the day, notable events, and where he was. The first date entered is January 22, 1813, and the last yesterday, Monday, February 16, 1880, a period of over sixty-seven years.

The entries are brief, in a minute, round, upright hand, plain as print. Often but a single word is entered, as "engraving," "writing." A page is devoted to each month, 67 years and 26 days, that is a diary of 804 months and pages and 24,476 days. We doubt if there is another such a lengthy, continuous personal diary extant. The diary is a curiosity as a record of industry. Almost every day of the 67 years shows some work done; and useful work. We make a few extracts with comments, some of which are of historic value, beginning with the first entry.

1813, Jan. 22. Went to mill and bound copies.

He went to mill on horseback, riding on bags of rye. Connecticut farmers then lived mainly on rye bread. Wheat was only used by the more wealthy people of the cities. In the eastern part of the State the people used rye and Indian corn, and made them into Journey cakes or Johnny cakes, as some called them.

The expression "bound copies" requires explanation. Previous to this period the schoolmasters throughout the country "set copies" of their own writing, often ugly and uncouth, before the children whereby they were to learn penmanship. To remedy this, Mr. Reed invented a system of penmanship, and published a writing book with engraved copies upon each page; and "bound copies" refers to the stitching of those.

1813, Feb. 2. Engraved (bird plate). Evening trimmed copies.

On this day he was 15 years old. It was his first day at engraving, which he has followed to this hour. Thousands of times the date and the single word "engraving" occurs in his diary, showing how the day was passed.

March 2. Drawing birds. Evening bound copies.

March 5. Scouring and burnishing plate.

March 7. Sunday. My turn [to stay]. Sam went home.

May 11. Engraved. Mr. Kensett and his wife came [on their bridal tour.]

July 25. Reaping.

The expression above, "scouring and burnishing plate," refers to preparing a copper plate for engraving. Engraving on steel was then unknown. Copper is so soft that after five or six thousand impressions were taken it was considered as worn out; hence it is now discarded and steel used, because from it many thousands can be printed without perceptible injury. From wood a million good impressions can be taken. Wood engraving was then so despised that none of the apprentices of Mr. Reed but young Barber would deign to learn to engrave upon it. At this period,

however, and for many years after, he mainly engraved on copper. The Mr. Kensett to whom he refers was the father of John Kensett, the celebrated American landscape painter who lost his life through his philanthropy. "Reaping" was done with a sickle. Three clips were given and then "a lay down."

1814, May 14. Election. Went to Hartford.

Election was a three-days' holiday, beginning on Thursday, when the Governór was inaugurated, and lasting through the week. The country people for miles around flocked to Hartford. There were always gathered more or less negroes and Indians with their squaws, melancholy remnants of a dying race.

During election gambling and drunkenness held a high carnival. Gambling tables with dice and liquor stands were in and around the State House Square, dancing and fiddling going on hard by, "double shuffle and break down." Men and boys moved amid the throng with glasses and bottles of cherry rum; tackled everybody to sell them a drink, making dives, half a dozen at a time, upon the countrymen coming in on horseback and thirsty from the dust of the roads. By noon the liquor had got well circulated, when more or less fights took place with pushing crowds and seizures by the constables and conveyances to the jail, followed by yelling, hooting, drunken bands. Similar scenes we remember as happening in our extreme youth on the New Haven Green on the occasion of regimental trainings.

The foregoing picture may astonish some of the young. Such scenes could not be enacted now. The morals of the New England people were never so low as in the few decades after the French and Revolutionary wars. Infidel ideas had been brought to America by the French soldiery. Religion was at a very low ebb. For a time the profession of religion was regarded by some as the indication of a weak mind. Drinking was well nigh universal. A large share of the soldiers of the Revolution, from the serving of liquor rations, became drunkards. Even as late as our boyhood, 1825, the term "old soldier" was applied to the beggarly tramps that went from house to house, blear-eyed and ragged. The tramp of our time is a gentleman in his attire compared to those "old soldiers."

At that period, all through the country, a large proportion of the population were made wretched by intemperance. In every

New England village were seen ruinous, dilapidated houses with old hats and old rags stuffed in the windows to replace broken glass, which indicated where the miserable lived; and these mainly descendants of the Puritans, for the foreign born were then few and far between. The Temperance Reform changed all this, brought joy and gladness into many a household and beautified the whole aspect of the country. Never did any people ever before experience such a grand moral uprising against a habit, interwoven as it was with every business and social custom from the cradle to the grave. It was owing to the tremendous strength of their religious ideas.

1816, Oct. 11. Friday. Engraved Tree of Science. Lecture [before church communion]. Filed block.

Wood blocks were then squared, leveled to the height of type and made smooth for the graver by filing—a tedious operation.

Oct. 13. Sunday. Communion A. M. The Canaanitish woman. P. M., Hebrews xi. 16: "But now they desire a better country."

All through Mr. Barber's diary the Sabbath texts are given, and often the name of the preacher.

Rev. Thomas Robbins, a Congregationalist, was his pastor. He had probably the largest private library in the State, which was free to the young engraver. He graduated at Yale in 1796, and for a long term of years, perhaps 30, regularly came down to New Haven to Commencement. He came in a one-horse chaise with a calashe top, which kept a continual bobbing up and down like a shaking Mandarin. Doubtless the school children on seeing him approach, according to the beautiful custom of that time—that we should be delighted to see revived in this—left their play and arranged themselves on each side of the road and "made their manners," the girls in a courtesy, the boys in a bow, and occasionally had the compliment returned by the tossing out of pennies to them. We remember Mr. Robbins in our youthful days, a small, bland old gentleman, attired in the old Revolutionary costume, and with white top boots. He was that *rara avis* for a Protestant divine, a bachelor.

In some parts of the diary the month is headed by a verse of poetry, indicating a moral or a religious sentiment. Here are specimens:

JUNE, 1816.

"What makes man wretched? Happiness denied?
Lorenzo! no! 'Tis happiness disdained.
She comes too meanly dressed to win our smiles
And calls herself 'Content,' a homely name."

SEPTEMBER, 1816.

"Should bounteous nature kindly pour
Her richest gifts on me,
Still, O, my God, I should be poor
If void of love to thee."

We now make a long skip in the diary; one of forty years.

1856, Dec. 28. Took lobelia.

This was at Macon, Georgia. He was then at the beginning of a historical tour, collecting materials and taking sketches for "The Past and Present of the United States," which we published in July, 1861. He had been exposed to the poisonous malaria of the marshes of Florida, and fell sick nigh unto death. In the house where he was, lived a botanic physician who gave him lobelia. It was the only time in his life in which he employed a medical man; and then occurred the only gap in his diary of 67 years. A blank page is headed January. It looks white and ghastly. His life was trembling on a balance. He prayed to the Almighty to preserve him to finish a religious book upon which he had been engaged—"The Similitudes." February is also mostly blank. The next entry is near the bottom of the page.

1857, Feb. 27. Evening set out for Augusta.

We make another and last skip in his diary, this time 23 years only,—years crowded with events—which brings us to the week and the day on which this page is written.

1880, Feb. 16. Engraving view of my birth-place for "The Royal Road to Happiness; or The Picture Preacher."



INTRODUCTION.



THIS work consists of Fables, articles on the wise Conduct of Life, moral narratives and anecdotes, all tending to the same end, to blend amusement with instruction. It was at first designed to have the fables occupy the first part of the work, and the other matter the last part, but this plan was changed and the two different features are now intermingled, which we think will prove more pleasant to the reader. We open this introduction with the subject of Fables, including a sketch of Æsop.

“Fables,” says Mr. Addison—a celebrated writer at the beginning of the last century—“were the first pieces of wit that made their appearance in the world, and have been highly valued, not only in the times of the greatest simplicity, but among the most polite ages of mankind. Jotham’s Fable of the Trees, is the oldest extant, and as beautiful as any which have been since that time. Nathan’s Fable of the Poor Man and his Lamb, is more ancient than any that is extant, besides the above mentioned, and had so good an effect as to convey instruction to the ear of a king, without

offending him, and to bring the 'man after God's own heart' to a right sense of his guilt and his duty."

Parables and Fables are common and popular methods of instruction. The Parable is intended to convey a hidden and secret meaning other than that contained in the words or narration, and which may, or may not, bear a special reference to the hearer or reader. The true Fable, if it rise to its high requirements, ever aims at one great end and purpose—the representation of human motive, and the improvement of human conduct, and yet it so conceals its design under the disguise of fictitious personages or characters, by endowing with speech the animals of the field, the beasts of the forests, the birds of the air, etc., so the reader shall receive advice without perceiving the presence of the adviser.

By the above method of instruction the superiority of those who teach or instruct, is kept out of view which often renders counsel unpalatable; so the lesson comes with the greater acceptance when the reader is led, unconsciously to himself, to have his sympathies enlisted in behalf of what is pure, honorable and praiseworthy, and to have his indignation excited against what is low, ignoble and unworthy. The true fabulist, therefore, discharges a most important function. He is a great teacher, a corrector of morals, a censor of vice and a commender of virtue. The fabulist may create a laugh, but yet, under a merry guise, he is able to convey instruction.

"'T is the simple manner," says Dodsley, "in which the morals of Æsop are interwoven with his fables that distinguishes him and gives him the preference over all other mythologists." An equal amount of

praise is due for the consistency with which the characters of the animals, fictitiously introduced, are marked. While they are made to depict the motives and passions of men, they retain in an eminent degree their own special features of craft and counsel, or of cowardice or courage, of generosity or rapacity.

These terms of praise cannot, with propriety, be bestowed upon a great portion of the numerous collections which now go under his name. The great bulk of them are not the immediate work of Æsop. Many are obtained from ancient authors prior to the time in which he lived; many of them again are of later origin, and are to be traced to the monks of the middle ages; and yet this collection, though made up of fables both earlier and later than the era of Æsop, rightfully bear his name because he composed so large a number all framed in the same mould, and conformed in all essential particulars to the same pattern which he adopted: it is right and proper that he should be considered as the father of Greek fables, and the founder of this class of writing, which has ever since borne his name and secured for him in succeeding ages a position among the first of moralists.

The fables were, in the first instance, only narrated by Æsop, and were for a long time handed down by the uncertain channel of oral tradition. Socrates is mentioned by Plato while in prison awaiting his death as turning some of these fables into verse. Phalerus, a philosopher at Athens, about 300 B. C., is said to have made the first collection of these fables. Phœdrus imitated many in Latin iambic verse about the commencement of the Christian era. Aphthonius, a rhetorician of Antioch, A. C. 315, wrote a treatise on

and converted into Latin prose, some of these fables. The rhetoricians and philosophers were accustomed to give the Fables of Æsop as an exercise to their scholars, not only to discuss the moral of the tale, but also to practice and to perfect themselves thereby in style and rules of grammar by making for themselves new and various versions of the fables.

After a lapse of several centuries in which is included what is called the "dark ages," we find on the revival of learning in Italy a revival of interest in the Fables of Æsop. These fables were among the first writings of an earlier antiquity that attracted attention. They took their place beside the Holy Scriptures and the ancient classic authors, in the minds of the great students of the day. As early as 1475—1480 these fables were brought into extensive circulation by the printing press. In 1485, Caxton translated them into English and printed them at Westminster Abbey, in London.

The knowledge of these fables spread rapidly from Italy to Germany. Martin Luther, the Reformer, translated twenty of them and was urged by Melancthon to complete the whole; while Gottfried Arnold, the Lutheran theologian and librarian to Frederick I. king of Prussia, mentions that the great Reformer valued the Fables of Æsop next after the Holy Scriptures.

In 1610, a learned Swiss writer, Nevelet, sent forth a third printed edition of these fables, entitled "Mythologia Æsopica," which contained a large number of new additions copied from the MSS. found in the Vatican Library at Rome, and is considered as the most perfect edition of the Æsopian fables yet published. In a recent translation from the Greek, by the Rev. G.

F. Townsend, it is stated that since the publication of Nevelet's volume, in 1610, "no book, with the exception of the Holy Scriptures, has had a wider circulation than Æsop's Fables. They have been translated into the greater number of languages both of Europe and of the East, and have been read, and will be read for generations, alike by Jew, Heathen, Mahomedan, and Christian. They are at the present time, not only engrafted into the literature of the civilized world, but are familiar as household words in the common intercourse and daily conversation of the inhabitants of all countries.

Since the translation of the Æsopian Fables into the English tongue in 1485, many editions have appeared in a variety of forms. In more modern times, the version of this work by Samuel Croxhall, D.D., Arch deacon of Hereford, England, appears to have been the most popular. Dr. Croxhall died at a great age in 1759. The great circulation to which his version of the "Fables of Æsop" has been owing, it is believed, to the "*Application*" which he has subjoined to each fable.

The author, or rather the compiler of this work, has in *addition* to Dr. Croxhall's *Application* of the moral, *prefixed* Scriptural, or "Bible References" to each Fable. He has also given on each fable a printed sentence illustrating at a glance the truth to be enforced. Both of these features are original with him; were never before given and are covered by the copyright, as are also many of the pictorial designs which are original with him.

In the great number of Fables which have been published under Æsop's name are some found so coarse

and indelicate in expression that they hardly would be tolerated in our modern times; others which may be considered rather of an irreligious tendency, while some appear not to convey any valuable instruction. All these have been omitted. The object in these pages is to convey moral and religious instruction to the mind in a forcible manner, in accordance with the great principles of Christianity. In order to effect this, he has not hesitated to omit some things in the fables which he mainly copied, and make additions of his own wherever he thought proper, in the Reflections.

THE LIFE OF ÆSOP.

The life and history of Æsop is involved, like that of the most famous of Greek poets, in much obscurity. Sardis, the capital of Lydia; Samos, a Greek island; Mesembria, an ancient colony in Thrace; and Coticeum, the chief city of a province of Phrygia, contend for the distinction of being the birth-place of Æsop. He is, by an almost universal consent, allowed to have been born about 620 B. C., and to have been by birth a slave. He was owned by two masters in succession, both inhabitants of Samos, Xanthua and Jadmon, the latter of whom gave him his liberty, as a reward for his learning and wit.

One of the privileges of a freedman in the ancient republics of Greece, was the permission to take an active part in public affairs. Æsop, in his desire alike to instruct and be instructed, traveled through many countries, and among others came to Sardis, the capital of the famous King of Lydia, the great patron of learning and of learned men. He met at the court of

Cræsus with Solon, Thales, and other sages, and is related to have so pleased his royal master by the part he took in the conversations held with these philosophers, that he applied to him an expression which has since passed into a proverb, "The Phrygian has spoken better than all."

On the invitation of Cræsus, he fixed his residence at Sardis, and was employed by that monarch in various difficult and delicate affairs of State. In the discharge of these he visited the different petty republics of Greece. One of these ambassadorial visits, undertaken at the command of Cræsus, appears to have been the occasion of his death. Having been sent to Delphi with a large sum of gold for distribution among the citizens, he was so provoked at their covetousness that he refused to divide the money, and sent it back to his master. The Delphians, enraged at this treatment, accused him of impiety, and, in spite of his sacred character as an ambassador, executed him as a public criminal.

As before observed a large part of this volume is composed of articles other than fables. Many of these are essays illustrating "The Ways of Man" in the circumstances in which he may be placed. Most of these originally appeared in the Connecticut Courant, one of the oldest and most influential weekly journals in the State from which its name is derived. They were therein commenced in April, 1815, and were ended in September, 1818. They were written by Ezra Sampson, a retired clergyman, who for a short time resided in Hartford, Conn. These essays were first published in a book form for the author, when at Hudson, N. Y.,

in 1818. Mr. S. died in New York in 1823, aged seventy-four years.*

Mr. Sampson, in his prefatory remarks, says that it occurred to him in the early part of his life that essays not *scholastic*, but *practical*, written in a manner to gain attention, replenished with the philosophy of plain common sense, in plain English, in *homely household truths*, which should come home to the business and bosom of community at large, could hardly fail of being acceptable, and of producing salutary effects.

A small leak may sink a big ship; a trifling wound may, when neglected, irritate and bring down to the grave a hale and healthy body. And so also in regard to morals; petty trespasses open the way to dark and atrocious crimes. Both good and bad habits are formed, not unfrequently, by circumstances seemingly trifling in themselves. The impressions and the bent, received in infancy and childhood, go far toward forming the character of manhood. The natural temper of the young mind is turned, at least in many instances, to humane or ferocious acts, accordingly as it happens to fall into skillful and kindly, or unskilled and barbarous hands.

In conclusion, the compiler of this volume has thought proper to revise some expressions, etc., and add some items in several instances to the original essays; and has introduced articles of his own on the plan adopted by Mr. Sampson, as well as a variety of other matters calculated to enforce important moral truth.

J. W. B.

THE TWO ROADS.

BY JEAN PAUL RICHTER.

It was New Year's night. An aged man was standing at a window. He mournfully raised his eyes towards the deep blue sky, where the stars were floating like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where a few more helpless beings than himself were moving towards their inevitable goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but errors and remorse. His health was destroyed, his mind unfurnished, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moment when his father had placed him at the entrance of two roads, one leading into a peaceful, sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled.

He looked towards the sky, and cried out in his anguish: "O youth, return! O my father, place me once more at the crossway of life, that I may choose the better road!" But the days of his youth had passed away, and his parents were with the departed. He saw wandering lights float over dark marshes, and then

disappear. "Such," he said, "were the days of my wasted life!" He saw a star shoot from heaven, and vanish in darkness athwart the church-yard. "Behold an emblem of myself?" he exclaimed; and the sharp arrows of unavailing remorse struck him to the heart.

Then he remembered his early companions, who had entered life with him, but who having trod the paths of virtue and industry, were now happy and honored on this New Year's night. The clock in the high church-tower struck, and the sound, falling on his ear, recalled the many tokens of the love of his parents for him, their erring son; the lessons they had taught him; the prayers they had offered up in his behalf. Overwhelmed with shame and grief, he dared no longer look towards that heaven where they dwelt. His darkened eyes dropped tears, and with one despairing effort, he cried aloud, "Come back, my early days! Come back!"

And his youth *did* return; for all this had been but a dream, visiting his slumbers on New Year's night. He was still young, his errors only were no dream. He thanked God fervently that time was still his own; that he had not yet entered the deep, dark cavern, but that he was free to tread the road leading to the peaceful land where sunny harvests wave.

Ye who still linger on the threshold of life, doubting which path to choose, remember that when years shall be passed, and your feet shall stumble on the dark mountain, you will cry bitterly, but cry in vain, "O youth return! Oh give me back my early days!"

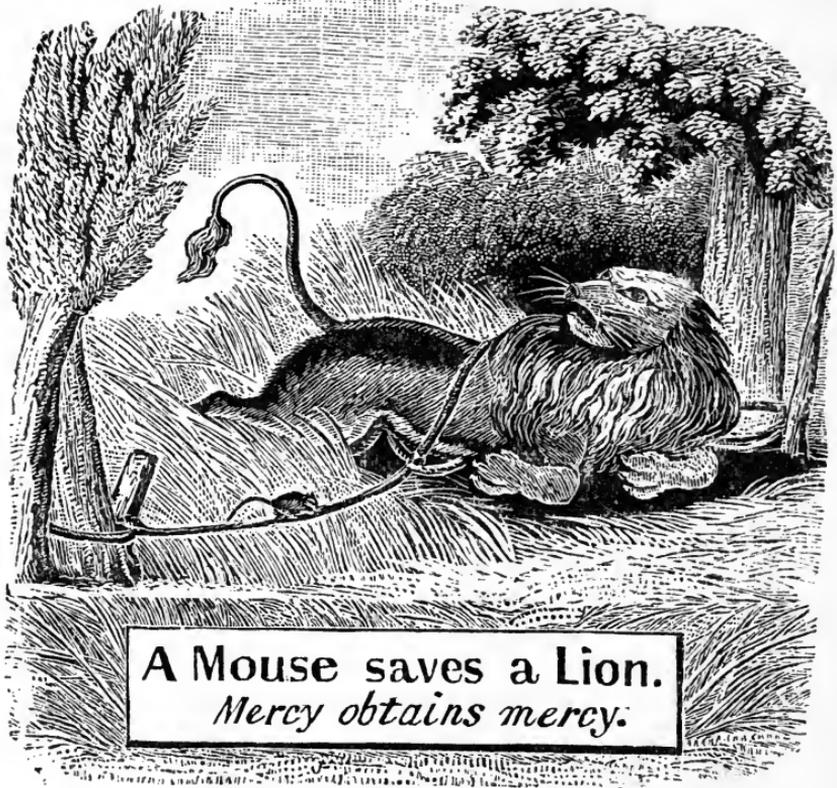
THE ROYAL ROAD TO HAPPINESS.



THE LION AND THE MOUSE.

A lion was awakened from sleep by a mouse running over his face. Rising up in anger, he caught the mouse, and was about to kill him, when he piteously entreated the lion, saying, "If you would only spare my life, I would be sure to repay your kindness." The lion laughed and let him go. It happened shortly after this that the lion was caught by some hunters, who bound him by strong ropes to the ground. The mouse, recognizing his roar, came up, and gnawed the rope with his teeth, and setting him free, exclaimed, "You ridiculed the idea of my ever being able to help you, not expecting from me any re-payment of your favor; but now you know it is possible for even a mouse to confer benefits on a lion."

APPLICATION.—This fable gives us to understand, that there is no person in the world so little, but even the greatest may at some time or other stand in need of his assistance; and consequently that it is good to use clemency, where there is any room for it, towards those who fall within our power. A generosity of this kind is a handsome virtue, and looks very graceful whenever it is exerted, if there were nothing else in it: but as the lowest people in life may, upon occasion, have it in their power either to save or hurt us, that



THE LION AND THE MOUSE.

Blessed are the merciful, for they shall obtain mercy. Matt. v. 7.—The merciful man doeth good to his own soul. Prov. xi. 17.—Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. Psa. xli. 1.

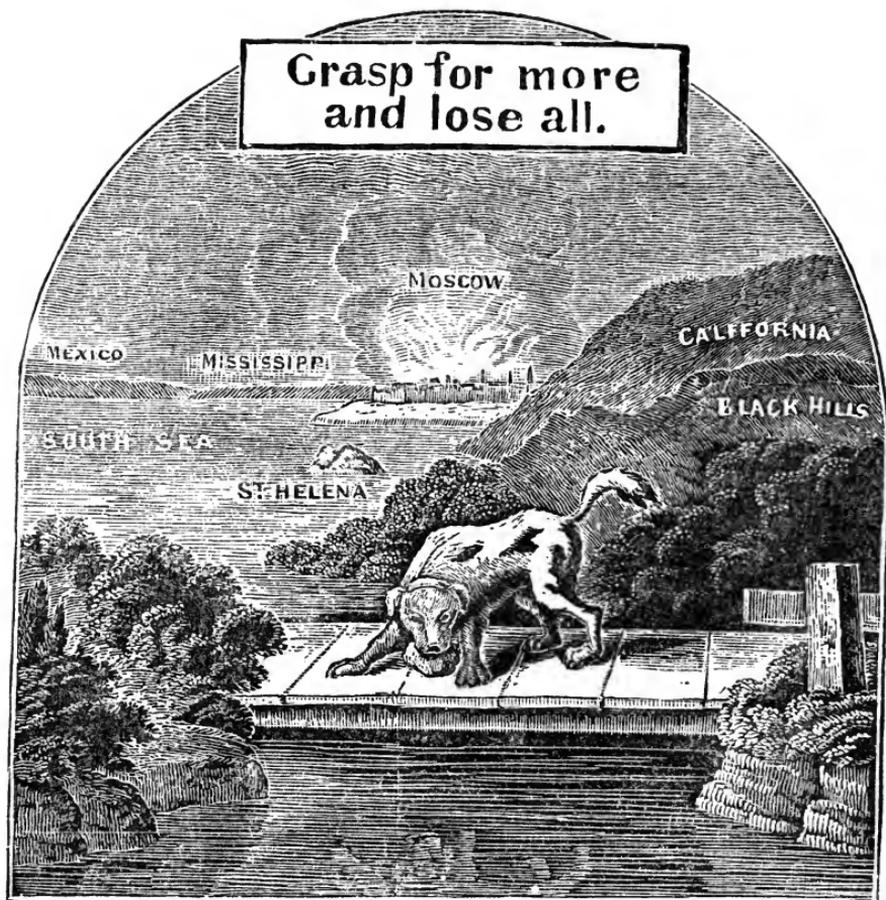
makes it our duty, in point of common interest, to behave ourselves with good nature and lenity towards all with whom we have to do. Then the gratitude of the mouse, and his readiness, not only to repay, but even to exceed the obligation due to his benefactor, notwithstanding his little body, gives us the specimen of a great soul, which is never so much delighted as with an opportunity of showing how sensible it is of favor received.

THE DOG AND THE SHADOW.

A dog, crossing a stream with a piece of flesh in his mouth, saw his shadow represented in the clear mirror of the limpid stream, and believing it to be another dog, who was carrying another, and what seemed to be a larger piece of flesh, he could not forbear catching at it; but was so far from getting anything by his greedy design that he dropped the piece he had in his mouth, which immediately sank to the bottom and was irrecoverably lost.

APPLICATION.—He that catches at more than belongs to him justly deserves to lose what he has. Yet nothing is more low and at the same time pernicious, than this selfish principle. It prevails from the king to the peasant, and all orders and degrees of men are more or less infected with it. Great monarchs have been drawn in by this greedy humor to grasp at the dominion of their neighbors; not that they wanted anything more to feed their luxury, but to gratify their insatiable appetite for vain glory. If the kings of *Persia* could have been contented with their own vast territories they had not lost all *Asia* for the sake of a little petty state in *Greece*.

We have seen something of this folly in the history of modern kingdoms or states of Europe. Nations which were the governing powers a few generations



THE DOG AND THE SHADOW

Yea they are greedy dogs which can never have enough. Isa. lvi. 11.—*He coveteth all the day long.* Prov. xxi. 26.—*Not greedy of filthy lucre. . . .* I. Tim. iii. 3.—*But they that will be rich fall into temptation and a snare . . . which drown men in destruction and perdition.* I. Tim. vi. 9.—*Take heed and beware of covetousness.* Luke xii. 15.—*Let your conversation be without covetousness; and be content with such things as ye have.* Heb. xiii. 5.

since, have now become the weakest, by grasping at more than properly belonged to them.

He that thinks he sees another estate in a pack of cards, or a box and dice, or ventures his own in the pursuit of it, should not repine if he finds himself a beggar in the end.

After the discovery of America, by Columbus, the Spaniards flocked in considerable numbers to *Mexico* and other places in the new world, to obtain possession where gold was found in unusual quantities. Shocking cruelties were practiced upon the natives to make them give up their gold. Many of the soldiers who first entered Mexico so overloaded themselves with gold that, in their flight, they were easily overtaken and killed by the enemy, or were drowned in the lake that surrounds the city.

John Law, a Scotch accountant and financier, was born in 1671, and was the author of the most gigantic financial operation in modern times. In 1716, he went to Paris, and succeeded in gaining the confidence of the Regent, Orleans, who authorized him to establish a bank and take the management of it. To this was added the Mississippi company, whose object was to pay off the national debt, and enrich the subscribers. Ultimately, the Company was granted the monopoly of the trade of France to the Southern seas, and finally, Law's establishment was created the Royal Bank, in 1718.

This project of gain, called the *Mississippi*, or *South Sea scheme*, became extravagantly popular through the hope of immense gain, and every one appeared anxious to convert his gold and silver into the paper of the bank, which rose to *twenty times* its original value, and, in 1719, was calculated as worth more than eighty times the circulating coin of the whole nation; but at length the bubble burst, and many thousands of families, once wealthy, were reduced to poverty. Law became the object of general execra-

tion, and was obliged to quit France. He wandered about Germany during several years, and died in indigence in Venice, in 1729.

The folly of the dog in the fable, who grasps at the shadow, is forcibly illustrated in the career of the Emperor Napoleon. Having subdued nearly every country in Europe, in 1812, he attempted to bring the whole continent under his rule, by making war against Russia. He penetrated to Moscow, which was fired by the Russians, and three-fourths of their ancient capital was destroyed. No winter quarters and provisions could be obtained for the army, which, in retreating, were overcome by hunger and the cold of a Russian winter and mostly perished. About 30,000 horses died in a single day. He made several efforts afterwards to retrieve his fortunes, but finally perished a prisoner at St. Helena, on a rock in mid-ocean, in 1821.

THE BENEFITS OF CHILDHOOD.

None of the inferior animals come into the world so helpless as the human race and continue so for so long a time. The younglings of the lower part of the animal creation are endowed with strength and activeness, and, in many instances, with a sagacity that astonishes the beholder and sets his philosophy at defiance. Very shortly they quit the dam and become their own providers. But the infant is puling in the mother's arms for many months and dependant on parental care for as many years.

Is this remarkable circumstance in the economy of our nature meant to be a burden or a blessing? A blessing, doubtless: Because in the helpless condition of the infant, which continues so long dependant on others, is laid the ground work of the social ties. We first learn to show kindness at home. It is there that

the social principles of our nature ordinarily are first put in exercise and drawn forth into practice.

The key-stone of the fabric of society is laid in marriage, and the strong pillars of the superstructure are established in infancy. The helpless progeny—for a long time helpless—incessantly demand the kind attachments of the parents, who are the more attached to their fondlings from the very circumstance of their impotent weakness and utter dependance.

The benefits resulting to children from a due attachment to their early instruction in the rudiments of learning and virtue have frequently been the subject of able pens. Both in prose and in verse they have been described so clearly and with so much fullness that it would be difficult to add to what is already written. But it has been too little considered of what unspeakable benefit good family instruction is to parents themselves.

He that is teaching another is teaching himself; and more especially is it so in a moral point of view. Those attentions which parents employ in the moral and religious instruction of their offspring have a powerful tendency towards guarding and strengthening their own moral and religious feelings and habits. Hardly can they in serious earnest exhort their children against vice without experiencing an increase of resolution to guard against it in their own lives; or earnestly inculcate upon them the necessity of virtuous conduct, without acquiring an increase of desire and of carefulness to act virtuously themselves. They must be sensible that example has more influence on the young mind than precept, and that their good precepts will be thrown away unless they be careful to exemplify them in their daily walk and conversation. They cannot but be conscious that their own example has a most powerful and decided influence in training up their children to honor or disgrace, to happiness or misery; and consequently they have, in their children, a con-

stant stimulation to a virtuous, respectable course of behavior.

While your attention is daily employed in training your child in the way he should go, you are at the same time nurturing in yourself the things that are virtuous and lovely; you are ameliorating your own temper and disposition; and are attaining a double security against aught, of word or act, that has the appearance of vice or even of indecorum. So true is it that your daily efforts to render your example worthy the imitation of your child are daily remunerated, and richly so, by the benefits resulting from it to the frame of your moral nature, independently of the benefits accruing to the child. Nor would it be hazarding too much to say that the parents who had discharged the parental duties faithfully and discreetly never yet failed of reaping to themselves an amount of profit far exceeding all the pains, even though the welfare of their children were out of the question.

The scene of marriage was originally laid out not amongst "the thorns and thistles" of the curse, but in the blissful abodes of Paradise. The first divine benediction was pronounced upon the conjugal union of man and woman; and in no wise is it evincive of the narrowness of superstition to indulge a religious belief that virtuous marriage has generally, in some respect or other, been crowned with the blessing of God from the first time it consummated in the garden up to the present day.

THE KITE AND PIGEON.

A kite, who had kept sailing in the air for many days near a dove-house, and made a stoop at several pigeons, but all to no purpose (for they were too nimble for him), at last had recourse to stratagem, and took his opportunity one day to make a declaration to

them, in which he set forth his own just and good intentions, who had nothing more at heart than the defence and protection of the pigeons in their ancient rights and liberties; and how concerned he was at their fears and jealousies of a foreign invasion, especially their unjust and unreasonable suspicions of himself, as if he intended, by force of arms, to break in upon their constitution and erect a tyrannical government over them. To prevent all which, and thoroughly to quiet their minds, he thought proper to propose to them such terms of alliance and articles of peace as might forever cement a good understanding between them: the principal of which was, that they should accept of him for their king, and invest him with all kingly privilege and prerogative over them. The poor, simple pigeons consented: the kite took the coronation oath after a very solemn manner, on his part, and the doves the oaths of allegiance and fidelity, on theirs. But much time had not passed over their heads before the good kite pretended that it was part of his prerogative to devour a pigeon whenever he pleased. And this he was not contented to do himself only, but instructed the rest of the royal family in the same kingly art of government. The pigeons, reduced to this miserable condition, said, one to the other, Ah! we deserve no better! Why did we let him come?

APPLICATION.—What can this fable be applied to, but the exceeding blindness and stupidity of that part of mankind who wantonly and foolishly trust their native rights and liberty without good security? who often choose for guardians of their lives and fortunes persons abandoned to the most unsociable vices; and seldom have any better excuse for such an error in politics than that they were deceived in their expectation; or never thoroughly knew the manners of their king till he had got them entirely in his power? Which, however, is notoriously false; for many, with the doves in the fable, are so silly that they would

admit of a kite rather than be without a king. The truth is, we ought not to incur the possibility of being deceived in so important a matter as this; an unlimited power should not be trusted in the hands of any one who is not endued with a perfection more than human.

THE FOX AND BOAR.

The boar stood whetting his tusks against an old tree. The fox, who happened to come by at the same time, asked him why he made those martial preparations of whetting his teeth, since there was no enemy near, that he could perceive. "That may be, Master Reynard," says the boar; "but we should scour up our arms while we have leisure, you know; for, in time of danger, we shall have something else to do."

APPLICATION.—He that is not idle when he is at leisure, may play with his business. A discreet man should have a reserve of everything that is necessary before hand, that, when the time comes for him to make use of them, he may not be in a hurry and a confusion. A wise general has not his men to discipline, or his ammunition to provide, when the trumpet sounds *To Arms*; but sets apart his time of exercise for one, and his magazines for the other, in the calm season of peace. We hope to live to a good old age; should we not then lay up a store of conveniences against that time, when we shall be most in want of them, and least able to procure them! We must die; nay, never start; we must. Are there not some necessary things for us to transact before we depart; at least, some trifle or other for us to bequeath, which a sudden stroke may prevent us from doing? Sure there is. And if so, how inexcusable shall we be if we defer the execution of it till the alarm comes upon us! *I did not think of it!* is an expression unworthy a wise man's mouth, and was only intended for the use of fools.

THE HUNTER AND WOODMAN.

A hunter, not very bold, was searching for the tracks of a lion. He asked a man felling oaks in the forest if he had seen any marks of his footprints, or if he knew where his lair was. "I will," he said, "at once show you the lion himself." The hunter, turning very pale, and chattering with his teeth from fear, replied, "No, thank you. I did not ask that; it is his track only I am in search of, not the lion himself."

The hero is brave in deeds as well as words.

JOB AND HIS THREE FRIENDS.

"The Book of Job," says a learned commentator, "is the most singular book in the whole of the Sacred Code; though written by the same inspiration and in reference to the same end, is different in the construction of its language from that of the *Law*, the *Prophets* and the *Historical Books*." But on all hands it is accounted a work that contains the purest *morality*, the sublimest *philosophy*, the simplest *ritual* and the most majestic *Creed*. Except the first two chapters, and the ten last verses, which are merely prose, all the rest of the book is *poetic*; and is reducible everywhere to the same form in which all the other poetic books of the Bible are written.

The book opens with an account of Job's piety and prosperity, the charge of selfishness and hypocrisy which Satan, the adversary, brought against him, and the permission which was given him to reduce Job to the deepest distress as a trial of his integrity. It proceeds to relate how his former friends who, witnessing his severe sufferings, were led to condemn him as a wicked man who was being punished for his crimes. This gave rise to a warm controversy whether heavy



JOB AND HIS THREE FRIENDS.

Ye have heard of the patience of Job. James v. 11.—So went Satan forth and smote Job with sore boils . . . and he sat down among the ashes . . . Job's three friends came. . they saw his grief was very great. Job ii. 7-13.—Miserable comforters are ye all. Job xvi. 2.—Job answered the Lord . . . now my eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Job xlii. 1-6.

afflictions prove any person who is apparently pious, to be a hypocrite. In disputing this point, the principles of true religion were argued by Job, and his three friends, Eliphaz, Bildad and Zophar, who had come to comfort him. While many things were spoken that were in accordance with true religion, yet, in the controversy or discussion as a whole, there was a sad mixture of human infirmity.

When they could by no means come to an agreement upon the subject, Elihu, with great modesty and solemnity, interfered; and having first censured the other disputants for condemning Job, he proceeded to reprove him for his improper eagerness in justifying himself, by which he had reflected on the justice of God. While he was discoursing, the Lord himself spake out of the whirlwind, and by a discovery of his incomparable majesty and glory, made Job sensible of his presumption, and brought him to humble himself before him. This being effected, he justified Job from the charge of hypocrisy, and condemned the conduct and language of his friends, and decided the controversy in favor of Job.

“When a man falls into misfortune,” says a good writer, “it often happens that some of those he had most befriended while in prosperity, are the first to forsake, and even to censure and reproach him. The reason is plain: because they think him a pigeon no longer worth the plucking.”

The book in the world that best unfolds the human heart is the Bible. There we find a man of vast substance; as liberal as he was rich, and pious as liberal. A man who was eyes to the blind, and feet to the lame; “who was a father to the poor,” and whose charitable hand and consoling voice made the widow’s heart sing for joy. While the “candle of the Lord shined upon his head,” unbounded respect was paid him. The old as well as young, princes and nobles, as well as peasants, did him obeisance. He had friends with-

out number; *close* friends—fixedly determined never to forsake him in his—*prosperity*.

To answer the mysterious purposes of infinite wisdom the arrow of affliction was pointed at Job. In a single hour he fell from the height of prosperity to the lowest depths of human wretchedness. Bereft of his children at a stroke, reduced to abject poverty, covered from head to foot with a loathsome disease, he sat upon the ground, and was left to weep his woes by himself. He cries in the anguish of his soul, “My kinsfolk have failed and my familiar friends have forgotten me; they that dwelt in my house count me for a stranger . . . my breath is strange to my wife; yea, young children despised me, and spake against me.” Even his three friends who came unto him, apparently to comfort him, did but add grief to his sorrows. In addition to his outward trials, when he attempted to rest on his bed at night he was terrified by dreams and visions, so that he chose death rather than life.

The apostle James, in order to nerve up the minds of his brethren to endure the trials of life with patience, bids them look at Job, and see that the end of the Lord in these things is to show pity and mercy. Even in this life “the Lord turned the captivity” of Job, for he lived a long life after all troubles, and doubled the prosperity of his best days.

MOSES, THE LAW-GIVER.

Moses, the great Law-giver, Prophet and Leader of the children of Israel, was born in Egypt, about 1573, before the Christian era, of Hebrew parents, of the tribe of Levi. The Israelites at this time were in a state of slavery to the Egyptians. As they multiplied rapidly, Pharaoh, the Egyptian king, became jealous of their power which, in order to prevent, he



MOSES, THE LAW-GIVER.

The daughter of Pharaoh came down . . . and when she saw the child . . . she had compassion on him. Exod. ii. 5, 6.—And Moses stretched forth his hand over the sea . . . the waters returned and covered the chariots . . . and all the hosts of Pharaoh. Exod. xiv. 28, 28.—And Moses . . . with his rod smote the rock twice: and the water came out abundantly. Num. xx, 11.—And the Lord said unto Moses, come up into the mount . . . I will give thee tables of stone. Exod. xxiv. 12—Thou shalt rear up the tabernacle. Exod. xxvi. 30.—And Moses made a serpent of brass . . . upon a pole. Num. xxi. 9.—And Moses went up to the top of Pisgah . . . so Moses died. Deut. xxxiv. 1, 5.

commanded his people to destroy all the male children born, by casting them into the river. His mother hid him for three months, and when she could do it no longer she took an ark, or small basket of rushes, and coated it over with a kind of slime or pitch, and concealed her infant among the flags by the side of the river. The daughter of Pharaoh, coming down to the river to wash, discovered the ark and sent one of her maidens to bring it. When it was opened, the babe wept, and she had compassion on him. The sister of Moses, who was set to watch him, saw what was done. Pharaoh's daughter, wishing to adopt this infant as her son, wanted a Hebrew nurse. The sister of Moses informed the princess that she knew of one; she was sent for, and thus the mother was employed to nurse her own son.

When Moses arrived at the proper age he was educated, and provided for as the son of Pharaoh's daughter, and became learned in all the wisdom of the Egyptians. It is probable that he was designed to occupy some exalted position—perhaps, even the throne itself. Becoming acquainted with his Hebrew origin, and feeling an attachment to the Hebrews, he “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

Feeling for his brethren, Moses slew a tyrant who was oppressing an Israelite. Seeing two Israelites striving together he attempted their reconciliation. He was reproached for his interference, and finding that his own people would not stand by him, and that the king sought to slay him, he fled to Midian. This took place when he was forty years of age.

Moses's life appears to have been divided into three remarkable periods, each embracing the same length of time—about forty years in the Court of Pharaoh, forty years in the land of Midian, and forty years in leading, guiding and governing the Israelites through the wilderness to the land of Canaan.

Moses, having found refuge in the land of Midian, entered into the service of Jethro, a priest or prince in that country, and married Zipporah, his daughter, by whom he had two sons, Eleazer and Gershom. His occupation was that of a shepherd, keeping the flock of his father-in-law, at which he continued about forty years. Israel at this period began to cry out to God for deliverance from the hard bondage of the Egyptians. God answered their call. God appeared to Moses in the midst of a *burning bush*, near Mount Horeb, which was not consumed. He declared to Moses that the time for the deliverance of his people had come, and bade him go to Pharaoh and demand their liberty. Moses shrunk from the task. "Who am I," said he, "that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?" All his objections were answered by the assurance, "Certainly I will be with thee."

Moses went on the errand appointed, and being associated with his brother Aaron, appeared before the Egyptian king and wrought several striking miracles to prove the truth of their mission. The king refusing to let the people go, God sent *ten* grievous plagues, the last of which was the *death of all the first-born* of all the Egyptians at midnight. Pharaoh and all the Egyptians were urgent to have the Israelites leave at once, being afraid to have them stay any longer. Thus the children of Israel after a sojourn of four hundred and thirty years, left their house of bondage and commemorated the event by instituting the ordinance of the *Passover*.

In their march God directed them toward the Red Sea. Pharaoh, having recovered from the fright occasioned by the death of the first-born, determined to follow the Israelites and bring them back. He found them encamped by the Red Sea. They were commanded to go forward. Moses stretched out his rod over the sea, and it divided to let the people through

on dry land; Pharaoh and his host followed them. The Israelites all safely got over. Then Moses was again commanded to stretch forth his hand, when the waters returned to their accustomed channel and overwhelmed the Egyptians; and Israel saw their enemies dead upon the sea shore.

When the Israelites left Egypt under Moses they were supposed to be about *three millions* in number. This great company was formed into a regular body, and the utmost order was observed in their marches and encampments. When before Mount Sinai Moses was called up the Mount where he received the ten commandments, which are the most ancient code of laws now in existence. They are a complete summary of all the duties which mankind owe to God and each other. Moses was forty days in the Mount. He was given two tables of stone on which were recorded the ten commandments. God also gave directions concerning the order of their worship, the building of an ark, tabernacle, etc., which were to be taken with them wherever they went.

While they were on their wanderings God performed many miracles by the hand of Moses, such as drawing water from a rock, feeding the people with manna and other food. Yet notwithstanding all the mercies and deliverances the Israelites received, they continued a "stiff-necked *and rebellious people*." "Their carcasses fell in the wilderness." On one occasion they murmured directly against God; they complained that they had no bread nor water; nothing but manna which rained from heaven, which they loathed. God then sent fiery serpents, from whose bite many died. Moses prayed for them; God directed that a serpent of brass should be erected and whoever should look upon it should live. The people were then drawing near Canaan. Moses knowing that they should enter gave them his parting blessing. Then he ascended the mountain of Nebo, to the top of Pisgah, where God

showed him the promised land, but would not permit him to enter therein. And he died there. "And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

All the great men of sacred or profane history appear to have had some prominent virtue in their character: We speak of Abraham's *faith*; Joseph's *conscientiousness*; David's *contrition*; Jonathan's *generosity* and *friendship*; Elijah's *zeal*, and Job's *patience*; but what do we regard as the best quality of Moses? It is difficult to decide. It is not firmness, it is not disinterestedness, it is not in meekness or humility. "It is not," says a writer, "any *one* of these; it is *all* of them." And we may close in the words of inspiration: "And there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do. . ."

GAMBLING ACCORDING TO LAW.

The engraving is made from recollection of a lottery drawing which took place in the old State House at New Haven, Conn., May 13th, 1824. It is a good representation of the lottery drawings advertised at the time in the public prints, as well as a good internal view of the old Connecticut State House.

The numerals or figures were written or printed on a half sheet of common writing paper, and then dropped one by one in a circular wooden box, or rather wheel, which was revolved by a crank like a grindstone.

One of the managers is seen holding up to the view of the audience a half sheet of paper having the figure 6 and the word *six* written across it to distinguish it from that having 9 upon it. Each of the numbers were in turn thus held up to the gaze of the people

before being rolled up and tied by a string and dropped in the box.

This completed, the hollow wheel was turned by the crank until the numbers were thoroughly mixed. Then the boy shown thrust his hand into the wheel, under the order to draw out the first roll he happened to touch. This he did with a smiling face, forming a marked contrast to the anxious expressions seen on the countenances of the people, most of whom had invested in the lottery and were depending upon the chance grasp of a seven-year-old boy for a stroke of good or ill fortune.

A few numbers only—according to the scheme—were drawn from the wheel, and each number as taken out unrolled and the lucky figure revealed to the vision as well as vociferated to the anxious, breathless crowd by the head manager. The whole operation was over in about five minutes as advertised. This especial lottery had been thus advertised in a paper of the city—the *Columbian Register*:

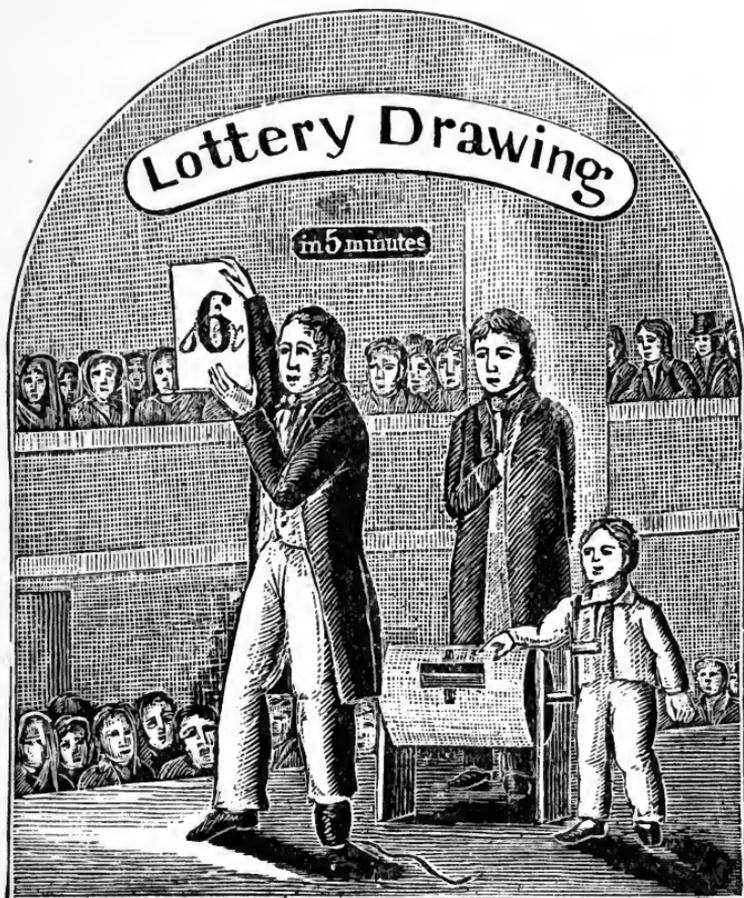
On Thursday, the 13th instant, at 12 o'clock, agreeable to previous notice, FORTUNE'S WHEEL will be put in motion on the Public Square, should the weather be fair, if not at the State House, when the numbers requisite to determine the fate of all tickets in the Connecticut State Lottery, First-class new Series, will be drawn out in five minutes.

HEZEKIAH HOWE,	JOHN BEACH,	} Managers.
GEORGE BOWEN,	ROGER S. SKINNER,	

New Haven, May 8, 1824.

The scheme of second class, New Series, of the Connecticut State Lottery will contain 4,060 tickets, 1,760 Prizes and 2,300 blanks. The total amount of the Prizes will be \$20,300. The highest prize will be \$3,000, the next \$1,000, the next \$500; following these will be nine prizes each of \$200, the next 25 tickets \$25 each, the next 25 tickets \$12 each, and finally the remaining 1,500 tickets will be entitled to \$6 each. Prizes payable forty days after drawing, subject as usual to a deduction of fifteen per cent.—A considerable quantity of the tickets each of which is warranted to draw \$30.

 Price of Tickets, Five Dollars each, but soon will rise.



GAMBLING ACCORDING TO LAW.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. I. Tim. vi. 9.—Thou that preachest a man should not steal, dost thou steal? Rom. ii. 21.—(Some affirm that we say) Let us do evil that good may come; whose damnation is just. Rom. iii. 8.—Happy is he that condemneth not himself in that thing which he alloweth. Rom. xiv. 22.—Study to be quiet, and to do your own business, and to work with your own hands. I. Thess. iv. 11.—Be content with such things as ye have. Heb. xiii. 5.

At that period "the lottery" was patronized by all classes, the first people in all communities discovering no especial harm in freely investing in tickets. Provisions were made to entice the humblest, the poorest of people to part with their hard-won earnings by selling parts of tickets as quarters, eighths and even sixteenths, which last could be bought for a trifling sum, and might bring to a fortunate possessor the same proportion of a large prize.

Lotteries were originally instituted for the raising of the revenue of a country, when the chance of drawing prizes was given to all who had contributed. The lottery was known to the ancient Romans. The term lottery is from "the Lotto," in Venice. The first lottery established in Great Britain was in 1569, and the profits devoted to the repair of certain harbors in the Kingdom. Private lotteries were afterwards instituted, but the spirit of gambling was so increased, producing so much domestic misery, that in the reign of Queen Anne they were suppressed as a public nuisance. And so successively in different countries as they, by their mischievous tendency and the domestic woe they produced, aroused public sentiment against them, they were suppressed. At that time lotteries had been suppressed in France; but were active in America.

In the very year of the Declaration of Independence, 1776, Congress established lotteries. At the beginning of this century gambling by lotteries was authorized by the legislatures of different States, granting licenses for this purpose. When any public improvement was to be made, such as deepening the harbor, erecting a public building, constructing a bridge over an important stream, etc., etc., it was regarded as the most direct and easy way of accomplishing the purpose to grant to some company the right to sell lottery tickets. On all those which drew prizes a deduction of 15 per cent. on every prize was made. This was applied to

meet the expenses of the drawing, selling tickets, etc., and after this the remainder of the 15 per cent. went to the improvement for which the lottery had been instituted. Each object usually required several successive lottery drawings before a sufficient amount could be raised; sometimes the same lottery would be continued for years.

Gambling by lottery is the most mischievous, most pernicious of all forms of gambling, as thereby whole communities can at once become demoralized with the strife after ill-gotten gains. It is about the only form of gambling that can be called *solitary* gambling; it can easily be practised in secret, no partner or companion being required. Beside individuals, multitudes of families have been reduced from affluence to penury by the passion of their heads for lottery tickets, practised, may be, often times in secret.

Even those successful in drawing large prizes have been, as a rule, more unfortunate than those who drew nothing; for they have generally been ruined by the possession of ill-gotten, unearned gains, which were soon lost because so easily obtained, and this usually in renewed ventures in lotteries, the passion for tickets growing into an infatuation, disordering the intellect and akin to insanity. Clerks and others in places of trust have, through this passion, been tempted to use their employer's money or trust funds, and thus on discovery irretrievably ruined. The felon's cell has been the fate of some such.

In communities where lotteries have been suppressed, the savings banks at once were lifted into an unprecedented state of prosperity, showing that the great middling classes of working people, the very foundation of society, had previously largely wasted the accumulations of their industry in the seductive, most nefarious forms of gambling,—the lottery. To ruin individuals, establish gambling houses; to ruin entire communities, establish lotteries.

At the present time lotteries are prohibited in most of the States of the Union; but in defiance of the law, a very low form of it exists in our cities under the name of policy gambling, and secretly conducted. By this, multitudes of the poor classes are wronged of their hard earnings by what is worse than highway robbery, because in addition to losing their money the miserable victims become demoralized by its practice.

THE LION, BEAR AND THE FOX.

A lion and a bear fell together by the ears over the carcass of a fawn which they found in the forest, their title to him being to be decided by force of arms. The battle was severe and tough on both sides, and they held it out, tearing and worrying one another so long that, what with wounds and fatigue, they were so faint and weary they were not able to strike another stroke. Thus, while they lay upon the ground, panting and lolling out their tongues, a fox chanced to pass by that way, who, perceiving how the case stood, very impudently stepped in between them, seized the booty which they had all this while been contending for, and carried it off. The two combatants, who lay and beheld all this, without having strength enough to stir and prevent it, were only wise enough to make this reflection: Behold the fruits of our strife and contention! that villain, the fox, bears away the prize, and we ourselves have deprived each other of the power to take it from him.

APPLICATION.—When people go to law about an uncertain title, and have spent their whole estate in the contest, nothing is more common than for some little pettifogging attorney to step in and to secure it to himself. The very name of law seems to imply equity



THE LION, BEAR, AND THE FOX

From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust and ye have not, . . . and desire to have and cannot obtain. James iv. 1, 2.—The wicked and him that loveth violence, his soul hateth. Psa. xi. 5.—The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with. Prov. xvii. 14.

and justice, and that is the bait which has drawn in many to their ruin. Others are excited by their passions, and care not if they destroy themselves, so they do but see their enemy perish with them. But, if we lay aside prejudice and folly, and think calmly of the matter, we shall find that going to law is not the best way of deciding differences about property; it being often much safer to trust to the arbitration of two or three honest, sensible neighbors, than, at a vast expense of money, time and trouble, to run through the tedious, frivolous forms, with which, by the artifice of greedy lawyers, a court of judicature is contrived to be attended.

It has been said that if mankind would lead moral, virtuous lives, there would be no occasion for divines; if they would but live temperately and soberly, that they would never want physicians; both which assertions, though true in the main, are yet expressed in too great a latitude. But one may venture to affirm, that if men preserved a strict regard to justice and honesty in their dealings with each other, and upon any mistake or misapprehension, were always ready to refer the matter to disinterested umpires of acknowledged judgment and integrity, they could never have the least occasion for lawyers to settle their quarrels. When people have gone to law it is rarely to be found but one or both parties are either stupidly obstinate, or rashly inconsiderate. For if the case should happen to be so intricate that a man of common sense could not distinguish who had the best title, how easy would it be to have the opinion of the best counsel in the land, and agree to determine it by that? If it should appear dubious even after that, how much better would it be to divide the thing in dispute rather than go to law, and hazard the losing, not only of the whole, but costs and damages into the bargain? And yet men seem to regard it as unmanly and unwise to settle disputes amicably. While they fight the fox gets the game.

VULGARITY.

But few words are in our language that have a more grating sound in the ears of those who lay claim to good breeding than the word vulgarity, insomuch that many a one had rather be thought vicious than vulgar. And what is vulgarity? This is rather a puzzling question, for the word is nowhere clearly defined, nor is it capable of being exactly marked out by a definition.

Profaneness, filthiness of speech, and a clownish awkwardness of manners, are only the grosser parts of vulgarity, which extends to almost innumerable particulars of human conduct, and not unfrequently into the fashionable ranks of society. But though it is in a manner undefinable, it admits of being explained, as it were, by piecemeal; and this may be the better done by contrasting it with a quality which everybody of any decency of mind and character, professes to hold in respect.

Vulgarity, then, is the direct opposite of courteousness. But here again arises a question—*What is courteousness?* Your dictionary will tell you it implies something elegant—something beyond the reach of plain men and women of the common sort. But it is not so. When St. Paul, addressing himself to Christians of all worldly grades and classes, even down to menials or slaves; when addressing himself to the lowest as well as to the highest, he bade them “be courteous.” Assuredly, he did not mean that they must needs all be of elegant manners. No, it is full likely that Paul himself did not excel greatly in that particular; it was not, surely, the *elegance* of his manner that made Felix tremble. Courteousness must mean, therefore, a something which is in the reach of all sorts of people; and in its primary and best sense it may be understood to mean exactly such a behavior as spontaneously springs from a heart warm with

benevolence ; while, on the contrary, as respects people of some rank in life, it is the growth of cold selfishness always, and often of selfishness and narrowness of intellect combined. Vulgarity, in some shape or other, betrays itself as clearly at the very top as at the very bottom of the scale of life.

Cardinal de Retz remarks of Cardinal Richelieu, a most puissant prime minister of France, "that he loved to rally others but could not bear to be rallied himself." So, also, it is said of the great Frederick, of Prussia, that his manner was to harrow up the feelings of his courtiers and attendants, by breaking his cutting jokes upon them without measure or mercy, well knowing that they durst not offer any retort.

These two instances clearly show that vulgarity may be found in the palace as well as in the cottage. The like may be frequently seen among the *little* great, many of whom take a delight in wounding the feelings of those below them, merely because they *are* below them—a detestable fault, which *sudden* wealth or *sudden* consequence of any kind, is peculiarly apt to draw after it.

I say a *detestable* fault, because scarcely anything betrays a more reprobate heart than unfeeling, brutal conduct toward inferiors, as it usually springs from the odious compound of arrogance, vanity and cowardice. We have no more right wantonly or causelessly to wound the mind than to wound the body of a fellow being ; and in many instances the former is the more cruel of the two.

There are some again, both men and women, who value themselves highly upon a coarse bluntness, which they themselves call downright honesty and plain-heartedness. "We can't flatter—not *we* ; *we* must speak the truth—if they will take it so—if not, we're plain."

But hark, not so fast. Pause a moment, and examine your own hearts, and perchance you may find

that your manner partakes more of pride or sourness than of benevolence. If you wish to amend the faulty, assuredly this is not the way. Again, have you no faults at all of your own? Hardly will you pretend to absolute immunity in that respect. Well, then, ask your own hearts if you are willing to receive the same measure which you mete out to others.

If you can bear, in all cases, to be told roundly of your own faults, even the minutest of them, then, not otherwise, you may seem fairly entitled to the privilege of giving it off so roundly to others.

Then, and not otherwise, may you be at liberty to deal out your bitter pills without any regard at all to gilding or sweetening them.

In short, anybody that knows the world might easily show that the family of the *vulgars* has branched out into a great many divisions and sub-divisions, one or the other of which embraces not a few who would be very loth to own themselves members of that unhonored household.

ELEVATION OF WOMAN BY CHRISTIANITY.

In all ages of the world the greatest portion of sorrow and hardship has fallen to the lot of the female part of our race.

Among all the numerous savage tribes, in whatever quarter of the earth, or in the islands of the seas, females are despised and degraded, and a wife is but a little better conditioned than a bond slave. "While the man passes his days in idleness and amusement, the woman is condemned to incessant toil. Tasks are imposed upon her without mercy, and services without complacency or gratitude."

The laws and customs of Mohammedanism as well as of Paganism, degrade and enslave the women; a

degradation and slavery of vast extent, since by far the greater number of the human kind are either Mohammedans or Pagans. Among the North American Indians the women suffer so much from oppression that suicide is common.

It is only in Christian countries that women rise to their proper rank and are treated as companions and equals. For this happy improvement in their condition they are indebted to Christianity which, as well by humanizing and purifying the heart, as by the prohibition of polygamy, has loosened the bonds of their captivity, and, at the same time, adorned them with virtues the most estimable and amiable.

The New Testament is the great charter of the rights of women; and not only the great charter of their rights but the unerring directory of their duties, and the choice cabinet, as it were, of their most precious ornaments. As the benevolent system of Christianity frees them from vassalage, and exalts their rank in society, so it inspires them at the same time with a taste for what is morally excellent, and virtuous and lovely. Nor is it a little remarkable that of the religion which so ennobles their sex, they are the first, the most general and among the most effectual teachers. It is from women that almost our whole sex, as well as theirs, receives its earliest instruction in religion and morality. Though generally they are neither missionaries abroad nor preachers at home, yet, as spreaders and promulgators of Christianity, they are hardly less useful than those venerable orders of men. Throughout all Christendom as preceptresses, as mothers, and in their various domestic relations, they have the moulding of the minds of future men as well as of future women, during those infantile years, in which the mind is comparable to soft wax, and when the impressions which are made upon it are the most indelible. So that it would not, perhaps, be extravagant to believe that a full half of the Christian world has been christianized

or at first imbued with Christian principles, by means of female teachers.

All along, from the earliest ages of Christianity, down to later times, there have been women, highly distinguished for their pious benevolence, and active beneficence; but, not having learned to form themselves into societies for joint acts of charity, their solitary or individual efforts could afford relief to but few. For the present illustrious epoch in the christianized world has been reserved the honor of multiplying and extending far beyond all former examples, their humane plans and institutions. Multiplied as these have been, and multiplying as they are likely to be, none can conceive the benefits of the little streamlets issuing in such innumerable directions from this single source—benefits not only to the receiver, but also to the giver.

The occupations of charity nourish and strengthen some of the best feelings of the heart, and at the same time, are rewarded with the enjoyment of a higher pleasure than the hoards of wealth or its pageantries can ever bestow. "What wonders and what pleasures has civilization procured to mankind." So the philosopher exclaimed, and not without reason. The civilized man possesses manifold more enjoyments and stands vastly higher in the scale of human beings than the naked savage, or the rude barbarian.

But it is not mere civilization, nor mere learning that has imbued the heart with the genuine feeling of humanity. See on the page of history, only fifteen centuries back, the ladies of Rome, that proud mistress of the world; see them seated in the amphitheatre as delighted spectators of the mortal combats of gladiators, feasting their eyes with the bloody carnage, and their ears with the groans of the dying.

And now, see on the other hand; tens and hundreds of thousands of females of the present age, formed into societies for the alleviation of human distress.



For the purpose of ministering to the widow, of sustaining the orphans, of clothing the naked, of feeding the hungry, or "healing the broken and weak."

Behold these objects of striking contrast, and remember that the former had quite as much of polish, as much of elegance and as much of learning, as the latter.

And what is it then, but the influence of Christian principles, that has made such an astonishing difference between them in point of taste and sensibility?

A NOBLE TOAST.

It was a grand day in the chivalric times. The wine circulated around the board in a noble hall, and the sculptured walls rang with sentiment and song. The lady of each knightly heart was pledged by name, and many a syllable significant of loveliness had been uttered, until it came to St. Leon's when, lifting the sparkling cup on high:

"I drink to thee," he said,
 "Whose image never may depart;
 Deep graven on a grateful heart,
 Till memory is dead.

To one whose love for me shall last
 When lighter passions long have past,
 So holy 'tis and true,
 To one whose love has longer dwelt,
 More deeply fixed, more keenly felt
 Than any pledged by you."

Each guest upstarted at the word,
 And laid a hand upon a sword
 With fiery, flashing eye;
 And Stanley said, "We crave the name
 Proud knight, of this most peerless dame,
 Whose love you count so high."

St. Leon paused, as if he would
 Not breathe her name, in careless mood
 Thus lightly to another;
 Then bent his noble head as though
 To give that word the reverence due,
 Then gently said, "MY MOTHER."

THE JUDICIOUS LION.

A lion, having taken a young bullock, stood over and was going to devour it, when a thief stepped in and cried halves with him. "No, friend," says the lion, "you are too apt to take what is not your due, and therefore I shall have nothing to say to you." By chance, a poor, honest traveler happened to come that way, and seeing the lion, modestly and timorously withdrew, intending to go another way: upon which the generous beast, with a courteous, affable behavior, desired him to come forward and partake with him in that to which his modesty and humility had given him so good a title. Then, dividing the prey into two equal parts, and feasting himself upon one of them, he retired into the woods and left the place clear for the honest man to come in for his share.

APPLICATION.—There is not one but will readily allow this behavior of the lion to have been commendable and just, notwithstanding which, greediness and importunity never fail to thrive and attain their ends, while modesty starves and is forever poor. The lion's nobility has too few imitators.

Nothing is more disagreeable to quiet, reasonable men than those that are petulant, forward, and craving in soliciting for their favors; and yet favors are seldom bestowed but upon such as have extorted them by these teasing, offensive means. Every patron, when he speaks his real thoughts, is ready to acknowledge that the modest man has the best title to his esteem; yet he suffers himself, too often, to be prevailed upon, merely by outrageous noise, to give that to a shameless, assuming fellow, which he knows to be justly due to the silent, unapplying, modest man.

Thus we often find the names of men of little merit mentioned in public prints, as advanced to considerable stations, who are incapable of being known to the public any other way

THE PORCUPINE AND THE SNAKES.

A porcupine, wanting to shelter himself, desired a nest of snakes to give him admittance into their cave. They were prevailed upon, and let him in accordingly, but were so annoyed with his sharp prickly quills that they soon repented of their easy compliance, and entreated the porcupine to withdraw and leave them their hole to themselves. "No," says he, "let them quit the place that don't like it; for my part I am well enough satisfied as I am."

APPLICATION.—Some people are of so brutish, inhospitable tempers that there is no living with them without greatly incommoding ourselves. Therefore, before we enter into any degree of friendship, alliance, or partnership, with any person whatever, we should thoroughly consider his nature and qualities, his circumstances and his humor. There ought to be something in each of these respects totally to correspond with our own measures, to suit our genius, and adapt itself to the size and proportion of our desires; otherwise our associations, of whatever kind, may prove the greatest plagues of our life.

Young men are very apt to run into this error; and being warm in all their passions, throw open their arms at once and admit into greatest intimacy persons whom they know little of, but by false and uncertain lights. Thus they sometimes receive a viper into their bosom instead of a friend, and take a porcupine for a consort, with whom they are obliged to cohabit, though she may prove a thorn in their sides as long as they live.

A true friend is one of the greatest blessings in life; therefore, to be mistaken or disappointed of such enjoyment, when we hope to be in full possession of it, must be a great mortification. So that we cannot be too nice and scrupulous in our choice of those who are to be our companions for life; for they must have but



THE PORCUPINE AND THE SNAKES.

Be not unequally yoked. 2 Cor. vi. 14.—*Make no friendship with an angry man, . . . Benot one of them that strike hands.* Prov. xxii. 24, 26.—*Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned?* Prov. vi. 27, 28.—*And he hath requited me evil for good.* 1 Sam. xxv. 21.—*They have rewarded evil for good, and hatred for my love.* Psa. cix. 5.—*They also that reward evil for good are my adversaries; because I follow the thing that good is.* Psa. xxxviii. 20.

a poor shallow notion of friendship, who intend to take it, like a lease, for a term of years only.

In a word, the doctrine which this fable teaches is to prepare us against being injured or deceived by rash combination of any sort. The manner of the man we desire for a friend; of the woman we like for a wife, of the person with whom we would jointly manage any concert measures for the advancement of our temporal interest, should be narrowly and cautiously inspected before we embark with them in the same vessel, lest we should alter our mind when it is too late and think of regaining the shore after we have launched out of our depth.

THE COLLIER AND FULLER.

The Collier and Fuller, being old acquaintances, happened upon a time to meet together, and the latter, being but ill-provided with a habitation, was invited by the former to come and live in the same house with him. "I thank you, my dear friend," replies the fuller, "for your kind offer, but it cannot be; for if I were to dwell with you, whatever I should take pains to scour and make clean in the morning, the dust of you and your coals would blacken and defile as bad as ever before night."

APPLICATION.—It is of no small importance in life to be cautious what company we keep, and with whom we enter into friendship, for though we are ever so well-disposed ourselves and happen to be ever so free from vice and debauchery, yet, if those with whom we frequently converse are engaged in a lewd, wicked course, it will be almost impossible for us to escape being drawn in with them.

If we are truly wise, and would shun those *siren* rocks of pleasure, upon which so many have split

before us, we should forbid ourselves all manner of commerce and correspondence with those who are steering a course which reason tells us is not only not for our advantage, but would end in our destruction.

All the virtues we can boast of will not be sufficient to insure us if we embark in bad company; for though our philosophy were such as we could preserve ourselves from being tainted and infected with their manners, yet their character would twist and entwine itself along with ours, in so intricate a fold that the world would not take the trouble to unravel and separate them. Reputations are of a subtle, insinuating texture like water; that which is derived from the clearest spring, if it chances to mix with a foul current, runs on undistinguished in one muddy stream for the future, and must forever partake of the color and condition of its associate.

THE FIR-TREE AND BRAMBLE.

A tall, straight fir-tree that stood towering up in the midst of a forest, was so proud of his dignity and high station that he overlooked the little shrubs which grew beneath him. A bramble being one of the inferior throng could by no means brook this haughty carriage, and therefore took him to task, and desired to know what he meant by it. "Because," says the fir-tree, "I look upon myself as the first tree for beauty and rank of any of the forest; my spring top shoots up into the clouds, and my branches display themselves with a perpetual beauty and verdure, while you lie grovelling upon the ground, liable to be crushed by every foot that comes near you, and impoverished by the luxurious droppings which fall from my leaves." "All this may be true," replied the bramble, "but when the woodman has marked you out for public use, and the sounding axe comes to be applied to your root, I am

mistaken if you will not be glad to change conditions with the very worst of us."

APPLICATION.—If the great were to reckon upon the mischiefs to which they are exposed, and poor private men consider the dangers which they many times escape, purely by being so, notwithstanding the seeming difference there appears to be between them, it would be no such easy matter, as most people think it, to determine which condition is the most preferable. A reasonable man would declare in favor of the latter, without the least hesitation, as knowing upon what a steady and safe security it is established; for the higher a man is exalted, the fairer mark he gives, and the more unlikely he is to escape a storm.

What little foundation, therefore, has the greatest favorite of fortune to behave himself with insolence to those below him, whose circumstances, though he is so elated with pride as to despise them, are, in the eye of every prudent man, more eligible than his own.

VANITY, A PART OF HUMAN NATURE.

The strange quality, called vanity, is a particular modification of the general principles of selfishness, and is exactly the reverse of the scriptural precept—*"Let each esteem the other better than himself."* It would be difficult to define it, and still more difficult to describe it, in all its various symptoms. An ancient philosopher had occasion to speak to his pupils of the folly and vanity of trying to surpass each other in gay and rich clothing; and if they wished to become and act like wise men, they should discard all such vanity as seeking distinction from the quality of their dress.

The philosopher dwelt largely on the virtues of moderation and humility, and exhorted his pupils to put them into practice. One of them, wishing to dis-



Proud of his Rags.
Be not righteous overmuch.

VANITY, A PART OF HUMAN NATURE.

And he said, come with me and see my zeal for the Lord. II. Kings, x. 16.—*From within, out of the heart . . . proceed evil thoughts . . . pride, foolishness.* Mark vii. 21, 22.—*And for a pretense make long prayer.* Matt. xxiii. 14.—*Take heed that ye do not your alms before men.* Matt. vi. 1.—*For they loved the praise of men more than the praise of God.* John xiii. 43.—*To what purpose is the multitude of your sacrifices, . . . bring no more vain oblations.* Isa. i. 11, 13.—*Rend your heart and not your garments.* Joel ii. 15.

tinguish himself as an obedient scholar, came the next day into the presence of his master clad in poor, patched and ragged garments. "Why, my son," exclaimed the philosopher "do you appear in such a mean garb? I fear my instructions have been lost upon you, *for through your rags I see your vanity.*"

Sometimes vanity, to gain her point, disclaims even her own existence. *I say it without vanity—I speak without the least ostentation*, is often made the prelude to self-commendation. In many instances, public virtue (as it is called), would not have gone so far if vanity had not borne it company. Jehu, for example, never had driven so furiously to carry forward a holy cause, had not vanity rode with him. "*Come, see my zeal!*" What is called liberality, is oftentimes nothing more than the vanity of giving. We are exceedingly prone to give (whenever we give) hoping to receive; if not in kind, at least in credit and honor. So, also, vanity gives praise, in hopes of receiving it back again with interest.

It is owing to vanity that we voluntarily endure unhappiness to appear happy; that we rob ourselves of necessaries to appear as if our circumstances were plentiful and affluent. Vanity undervalues itself with a view to extort praise. "When any one," says Dr. Johnson, "complains of the want of what he is known to possess in an eminent degree, he waits to be contradicted." And he might have added, feels aggrieved if he is not. This mode of talking is common with the purse-proud.

Vanity, in different proportions, variously directed, mixed up with different elements and displaying itself in different forms, appears to be a universal quality or principle in mankind. In a moderate degree this singular quality in our species may not be inconsistent with real and great moral excellence; it is only when it becomes the *master principle*, that it then taints all the springs of action in our hearts with a *moral plague*.

THE FOX AND THE ASS.

An ass, finding a lion's skin, disguised himself with it, and ranged about the forest putting all the beasts that saw him into a bodily fear. After he had diverted himself thus for some time, he met a fox, and being desirous to frighten him too, as well as the rest, he leaped at him with some fierceness, and endeavored to imitate the roaring of the lion. "Your humble servant," says the fox, "if you had held your tongue I might have taken you for a lion, as others did; but now you bray, I know who you are."

APPLICATION.—This is so trite and common a subject that there is scarce any one who is ignorant of it. A man is known by his words, as a tree is by the fruit; and if we would be apprised of the nature and qualities of any one, let him but discourse and he himself will speak them to us, better than another can describe them. We may, therefore, perceive from this fable, how proper it is for those to hold their tongues who would not discover the shallowness of their understandings.

Asses and owls, unseen, themselves betray,
When these attempt to hoot, or those to bray.—*Garth.*

The deepest rivers are most silent; the greatest noise is ever found where there is the least depth of water. And it is a true observation that those who are the weakest in understanding and most slow of apprehension, are generally the strongest in opinion, and most precipitate in uttering their crude conceptions.

WOMANHOOD.

The man who expresses or feels a general contempt of womankind, evinces thereby, either that his acquaintance has been mostly with the baser sort, or that his heart is devoid of the common sensibilities of our

nature. A satire upon *Woman!* It is revolting; it is dastardly and brutish. Individuals are deserving of the lash of satire, but not the species.

Of women, as well as of men, there are the artful and treacherous, the feeling and cruel, the mischievous, the disgusting, the abominable. The sex, nevertheless, is entitled to a high degree of respect, esteem and love. Of one, in the dark, who was the gloomiest of bigots and the most ruthless of persecutors, it is recorded that "he never looked in the face of a woman, or spoke to one." In like manner,

"— aside the devil turned,"

when the first of female form presented itself before him. *Woman* was the "last best gift" to man; moulded out of that part of his flesh and bone which lay nearest the heart. And what though she was? Was she not principal, also, in the restoration? And when the Divine Restorer, born of a woman, was in poverty and need, who were they that ministered to him? *Women*. When the disciples had fled through fear, who stood by, and so deeply sympathized in his last agonies, undismayed by the ferocious countenances of the murderous throng? *Women*. Who, so affectionately, prepared the embalming spicery, and were the first to visit the sacred tomb? *Women*. To whom have all the after generations been most indebted for the pious culture of infancy and childhood?—to *women*. The Eternal wisdom has, if I may use the expression, cast the minds of the two sexes in different moulds, each being destined to act in a sphere peculiarly its own.

"For contemplation he, and valor formed,
For softness she, and sweet, attractive grace."

The one is destined and fitted for the more active and perilous scenes; the other for the duties and trials of domestic life; the one to protect, the other to lean on, the arm of her protector; the one to exhibit the

sterner virtues, the other the milder; the one possessing more of active courage, and the other, more of fortitude, of resignation, of unwearied patience and more of the benevolent affections. This is nature's distinctive line, which, on the part of female character, can never be *overleaped* without producing disgust or ridicule. Hence it is, of all affectation, none is more displeasing than a woman's affecting the spirit and manners of the other sex. We have a sort of admiration of the heroic intrepidity of the Spartan women; of their contempt of danger, of their stoical apathy, or rather exultation, with which they received the news of their sons and husbands dying bravely in battle. We admire them as prodigies, but neither love or esteem them as women. And why is it that the atheistical *fair* are regarded with singular horror? Why is the foul oath, the heaven-daring blasphemy, doubly horrible in the ear of decency, when proceeding from the lips of woman? It is because we contrast the outrage with attributes of timidity, gentleness, delicacy and sensibility, belonging more peculiarly to the sex.

The most attractive graces of the female character are not the artificial and showy ones, but those of a meek and quiet spirit, and of beneficent dispositions, guided by moral principles and the discretion of sound sense: in a word, graces the same that our holy religion inculcates and inspires.

How much soever woman contributes to refine and amplify the innocent pleasures of health and prosperity, yet still more does she contribute when she acts the woman, to alleviate the pains of adversity. In our sickness and sorrows "she is indeed as a ministering angel."

What heart else is so sympathetic? What hand else is so soothing? Who watches by the sick-bed with most care, with most assiduity, with the most inexhaustible patience? Who, in spite of feebleness of frame, foregoes sleep, and patiently endures a course

of remiless watchings of incredible length? Who so often devotes life, and the pleasures of life to the needs of a helpless parent? To the solitary chamber of decrepit age? It is *woman*: the well-educated, the enlightened, the Christian woman.

THE SHEPHERD BOY AND THE WOLF.

A certain shepherd's boy kept his sheep upon a common, and in sport and wantonness, would often cry out, "the wolf, the wolf." By this means he several times drew the husbandmen in an adjoining field from their work who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after, the wolf came, indeed. The boy cried out in earnest. But no heed being given to his cries, the sheep are devoured by the wolves.

APPLICATION.—He that is detected for being a notorious liar, besides the ignominy and reproach of the thing, incurs this mischief, that he will scarcely be able to get any one to believe him again as long as he lives. However true our complaint may be, or how much soever it may be for our interest to be believed, yet, if we have been frequently caught tripping before, we shall hardly be able to gain credit to what we relate afterwards. Though mankind are generally stupid enough to be often imposed upon, yet few are so senseless as to believe a notorious liar, or to trust one who has been proven a cheat.

These little shams, when found out, are sufficiently prejudicial to the interest of every private person who practices them. But when we are alarmed at imaginary dangers in respect to public affairs till the cry grows quite stale and threadbare, how can it be expected we should know when we should guard ourselves against real ones.



THE SHEPHERD'S BOY AND THE WOLF.

Speaking lies in hypocrisy. I. Tim. iv. 2.—His mouth is full . . . of deceit and fraud; under his tongue is mischief and vanity. Psa. x. 7.—A lying tongue is but for a moment. Deceit is in the heart of them that imagine evil. Prov. xii. 19, 20.—As a mad man who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor, and saith am I not in sport? Prov. xxvi. 18, 19.—Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel. Prov. xx. 7.

THE LION AND OTHER BEASTS.

The lion and several other beasts entered into an alliance, offensive and defensive, and were to live very sociably together in the forest. One day, having made a sort of excursion by way of hunting, they took a very fine, fat deer, which was divided into four parts, there happening to be present his majesty the lion, and only three others. After the division was made, his majesty, advancing forward some steps and pointing to one of the shares, was pleased to declare himself after the following manner:

“This I seize and take possession of as my right, which devolves to me as I am descended by a true, lineal, hereditary succession, from the royal family of lions.

“That, (pointing to the second), I claim, by, I think, no unreasonable demand, considering that all the engagements you have had with the enemy turn chiefly upon my courage and conduct; and you very well know that wars are too expensive to be carried on without proper supplies.”

Then, (nodding his head toward the third), “that I shall take by virtue of my prerogative; to which I make no question but so dutiful and loyal a people will pay all the deference and regard that I can desire. Now, as for the remaining part, the necessity of our present affairs is so very urgent, our stock so low and our credit so impaired and weakened, that I must insist upon your granting that without any hesitation or demur; and hereof fail not at your peril.”

APPLICATION.—No alliance is safe which is made with those that are superior to us in power. Though they lay themselves under the most strict and solemn ties at the opening of the congress, yet the first advantageous opportunity will tempt them to break the treaty, and they will never want specious pretences to furnish out their declarations of war. It is not easy to



THE LION AND OTHER BEASTS.

The prince asketh, and the judge asketh for a reward. Micah vii. 3.—Rob not the poor, because he is poor. Prov. xxii. 22.—Ye shall do no unrighteousness in judgment . . . but in righteousness shalt thou judge thy neighbor. Lev. xix. 15.—And judgment is turned away backward, and justice standeth afar off, for truth is fallen in the streets and equity cannot enter. Isa. lix. 14.—Whatsoever ye would that men should do unto you, even so do ye also unto them. Matt. vii. 12.

determine whether it is more stupid and ridiculous for a community to trust itself first in the hands of those that are more powerful than themselves, or to wonder afterwards that their confidence and credulity are abused, and their properties invaded.

And the same it is with an individual, more powerful than ourself, who comes to one under the garb of friendship and makes a contract so as to get one into his power and thereby rob one of their just dues. "*I'll do what is right about it,*" is a common phrase on the lips of a scoundrel who designs to cheat you when you have become powerless to prevent it.

THE YOUNG MAN AND THE LION.

There was a certain old man who was lord of a very great estate, and had only one child, a son, of whom he was exceedingly tender and fond; he was likewise one very apt to be influenced by omens, dreams and prognostics. The young man, his son, was mightily addicted to hunting and used to be up early every morning to follow the chase.

But the old man happening to dream one night that his son was killed by a lion, took it so to heart that he would not suffer him to go into the forest any more. He built a fine castle for his reception, in which he kept him closely confined, lest he should step out privately a hunting and meet his fate. Yet, as this was purely the effect of his love and fondness for him, he studied to make his confinement as agreeable to him as possible; and in order to it furnished his castle with fine pictures, a variety in which were all sorts of wild beasts, such as the son used to take delight in hunting; and among the rest the portrait of a lion.

This the young man viewed one day more attentively than ordinary, and being vexed in his mind at the unreasonable confinement which his father's dreams

had occasioned, he broke out into a violent passion, and looking sternly at the *lion*, "thou cruel savage," says he, "it is to thy grim and terrible form that I owe my imprisonment; if I had a sword in my hand I would thus run it through thy heart." Saying this he struck his fist at the lion's breast and, unfortunately, tore his hand with the point of a nail which stuck in the wainscot and was hidden under the canvas. The wound festered and turned to a gangrene; this threw the young man into a fever and he died, so that his father's dream was fulfilled by the very caution that he took to prevent it.

APPLICATION.—This fable, though it may seem to encourage the notion of dreams and such fancied discoveries of future events, is, however, intended to ridicule and explode them. What can be more absurd than the practice of those credulous fools who, having faith enough to believe the veracity of oracles, have the impudence or stupidity to try to defeat them afterwards. This was making a god with one hand and throwing him away with the other. First they ask the Almighty what he intends to do; when he has told them, they believe him and tremble, but are resolved to disappoint him if they can; nay, they think they can, and set about it accordingly. These low, inconsistent notions of God gave the first birth to atheism; and were they not too common in the world still, that pernicious principle, if there be any such principle in reality, would be entirely rooted out or grow so thin as not to hinder the increase of virtue. When the deity, which the generality of the world acknowledge, is used as if he were a deity of irresolution, instability, mutability and passion, men of any discernment immediately renounce such a deity as that, and, for want of due consideration, remain atheists, it being, indeed, the less absurd of the two, not to believe in a Supreme Being at all, than believe he is subject to the frailties of us mortals, and governed by whim and fancy.

THE TYRANNY OF FASHION.

Every one who reads English history must know that Richard the Third had a humped back; and as the ancient story goes, humping became quite fashionable, so the English of that day were "a crooked generation," sure enough. Be this, however, as it may, in point of ridiculous absurdity it hardly exceeds what is very commonly seen among ourselves.

Though we would fain be called a Christian people, it is a fact as notorious as sad, that an anti-Christian deity is worshiped among us, in town and country, and by immense numbers of all classes, and of both sexes. Look where you will, you see all ranks bowing, cringing, bending the knee—to what? to Fashion. This is the goddess of their idolatry. They yield implicit obedience to her laws, however absurd and barbarous; and though she changes as often as the moon, they follow her in all her changes, and ape her in all her freaks—humping whenever she humps. They are brought to endure cold and nakedness, when but for having followed her mandates, they might be comfortably clad. They reject and despise the diet which she forbids, though wholesome and palatable, and best suited as well to their constitutions as their circumstances. They pay tithes to her of all they possess. Tithes, did I say? It were well if only a tenth would satisfy; she often claims even more than one-half. Did she tax only the rich, who are able to pay, it would not be so bad; but she lays her rapacious hands on the middling classes, and even upon the poor. Nay, the knavish hussey seizes what ought to be laid up against old age and sickness, and also what ought to go to the creditor. By the decree of fashion, this republican and otherwise free nation is thrown into castes, as really, in some respects, as the East Indians have been by their Brahmins; and the only way to gain admission, or maintain a standing in the higher castes, is to dress gorgeous-

ly and fare sumptuously, no matter by what means. Hence the general struggle. The rich march foremost in the ranks of fashion, and the others keep as close to their heels as possible, following on in a long train like files of geese. This is comic in appearance, but tragic in reality. It is amusing, at first thought, to see families in narrow circumstances struggling to make the appearance of high life; to see them vieing not only with one another, but with the rich, to exceed in finery and splendor; to see how much pains they take, and how many arts they use to dazzle the eyes of the beholder with the mockery of wealth. But on due reflection one finds more reason to be sad than merry—when we consider that these deluded people are following a phantom that is leading them to ruin; that they are incurring expenses which they are utterly unable to support; that they are bartering away solid comforts for an empty show; that by trying to live splendidly they are losing the means of living decently and comfortably; when we consider that they are bringing much wretchedness upon their children by leaving them to the buffetings of poverty, aggravated highly by their acquaintance with fashionable life; when we consider, finally, that some of them are defrauding their creditors, by sacrificing on the altar of fashion what is needed for the payment of their just debts; when we put these considerations together we find them enough to excite deep regret and sorrow.

It is questionable whether great wealth conduces, on the whole, even to worldly happiness. It cannot cure an aching head, or soothe an aching heart; it is no shield from the shafts of misfortune, nor from the arrows of death; it brings to the possessor an addition of cares as well as comforts, and is often the means of bringing moral ruin upon his children; and while it increases his power and influence, it increases, also, his responsibility. The rich have, however, one exclusive privilege: they have a right to make a splendid ap-

pearance in the world, because their circumstances can well afford it. Fine houses, expensive furniture, stately equipage, are within the bounds of their real means, and therefore not censurable in them.

In one point of view the profusion of their expenses is beneficial to the community, as it gives employment and affords sustenance to industry. Yet there can be shown "a more excellent way." Frugality is comely even in the rich. Not that frugality which degenerates to parsimony, and causes the rich to wear the garb of poverty from a sordid spirit of penuriousness; nor yet that frugality which saves merely to increase a hoard of wealth already too large; but it is a prudent saving from the grasp of profusion for the purpose of charity and beneficence. Take the following example:

Benevolus has both largeness of wealth and largeness of heart. Content with his present worldly store, he is resolved that his expenses shall about equal his income. He lives daily in the style of affluence, but never in the style of extravagance; and what he saves by frugality he bestows in charity. To the children of misfortune and want he is a friend and father; of every useful and laudable undertaking he is a bountiful encourager. Does Benevolus aspire to be a leader of fashion? Yes, with all the weight of his influence he tries to make industry, prudent economy, and frugality fashionable; to make the moral and Christian virtues fashionable; to make it fashionable to behave well and to do good. Happy man! Happy the children of such a father, and the community that has such a pattern!

As the richest families may be beggared by extravagance, much sooner will it consume one's all when that all is but little—and what avails the ruffle without the shirt? Persons who are in small circumstances must prudently husband what they have, or it will quickly slip out of their hands.

How unwise is it for them to make an ostentation of

wealth which they do not possess, or to pursue "when she runs faster than they can follow." Many thousands, by standing on tiptoe and reaching after things too high for them, have fallen flat to the ground.

If you follow fashion beyond your real means, depend upon it, the skittish jade will throw you into the mire at last.

THE BOASTING TRAVELER.

One who had been abroad, on his return home again was giving an account of his travels; and, among other places, said he had been at *Rhodes*, where he had so distinguished himself in leaping, an exercise that city was famous for, that not a Rhodian could come near him. When those who were present did not seem to credit this relation so readily as he intended they should, he took some pains to convince them of it by oaths and protestations; upon which one of the company, rising up, told him he need not trouble himself so much about it, since he would put him in a way to demonstrate in fact: which was to suppose the place they were in to be *Rhodes*, and to perform his extraordinary leap over again. The boaster, not liking this proposal, sat down quietly and had no more to say for himself.

APPLICATION.—It is very weak, in all men, as well those who have traveled as those who have not, to be solicitous to have their company believe them when they are relating a matter of fact, in which themselves were a party concerned. For the more urgent a man appears at such a time, in order to gain credit, the more his audience are apt to suspect the truth of what he relates. They perceive his vanity is touched more than his honor, and that it is his ability and not his veracity which he cannot bear to have questioned. And, indeed, though a man were ever so fully satisfied of such a truth himself, he should consider that he is still as far

from being able to convince others as if he were altogether ignorant of it. Therefore in all cases where proper vouchers are expected, we had better be contented to keep our exploits to ourselves than appear ridiculous by contending to have them believed.

How much more, then, should traveled gentlemen have a care how they import lies and inventions of their own from foreign parts, and attempt to vend them at home for staple truths. Every time they utter a falsehood they are liable not only to be suspected by the company in general, but to be detected and exposed by some particular person who may have been at the same place, and perhaps knows how to convict them of their forgery, even to a demonstration.

THE HAWK, PIGEON AND FARMER.

A hawk, pursuing a pigeon over a corn-field with great eagerness and force, threw herself into a net which a husbandman had planted there to take the crows, who, being employed not far off, and seeing the hawk fluttering in the net, came and took it; but just as he was going to kill it the hawk besought him to let him go, assuring him that he was only following a pigeon, and neither intended nor had done any harm to him. To whom the farmer replied, "and what harm had the poor pigeon done to you?" Upon which he wrung his head off immediately.

APPLICATION.—Passion, prejudice, or power may so far blind a man as not to suffer him justly to distinguish whether he is not acting injuriously, at the same time that he fancies he is only doing his duty. Now, the best way of being convinced whether what we do is reasonable and fit, is to put ourselves in the place of the persons with whom we are concerned, and then consult our conscience about the rectitude of our behavior.

WOMAN'S DEVOTION.

An affecting anecdote is told of the influence of a woman's love in causing an entire reformation in a poor, besotted drunkard. He was naturally a bright and amiable young man, who had been led by his love of strong drink to such a low stage of degradation that the saloon-keepers whom he had patronized would not suffer him to remain on their premises, and there was apparently no hope for him. All his friends were mortified and obliged to give him up. A young lady to whom he was attached was also compelled by her self-respect to have no further connection with him, as he had forfeited all claim to her affection and respect.

As he was passing along one day, drunk as usual, he stumbled into a ditch by the wayside, and then fell into a drunken sleep, a spectacle of pity for some, and a subject of laughter for others.

The young lady to whom he was attached soon came along, and on discovering him felt impelled to take her handkerchief—whereon her name was beautifully worked—and spread it over his face. On the poor drunkard awaking from his stupor and finding out who had laid the cover over his face to shield him from observation, was greatly moved.

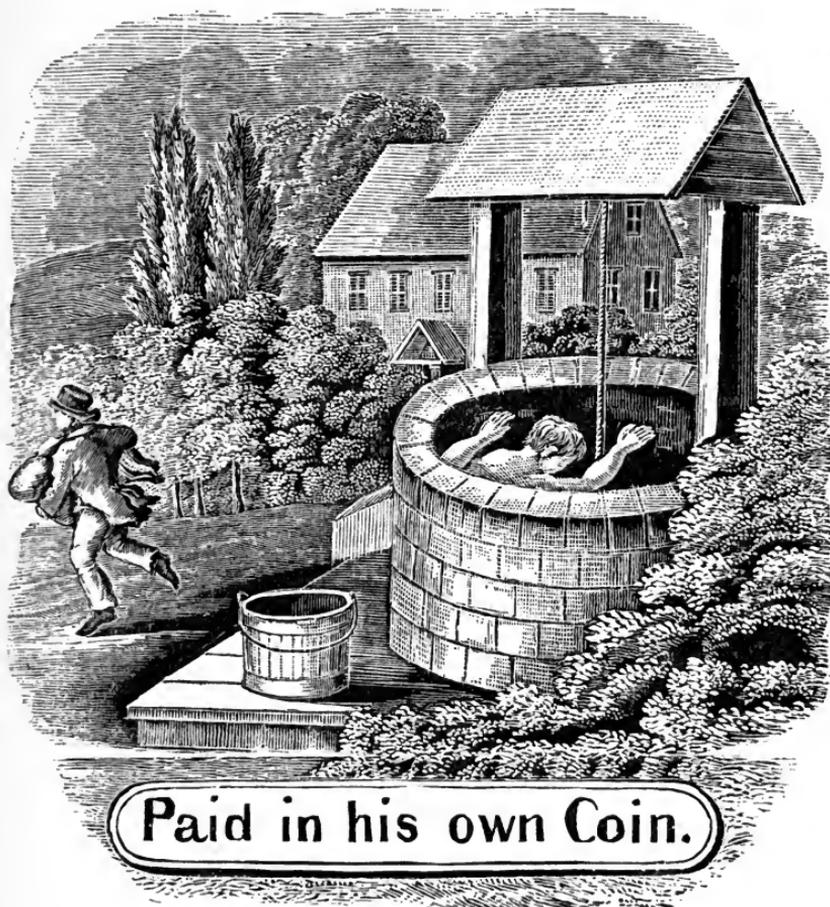
In holy writ the virtuous woman is described as having the law of kindness on her lips, but in the case before us she speaks by her act in louder language than words can utter of the depth of woman's kindness and love. While all others had apparently forsaken the poor creature, she, like an angel of mercy, descends into the gutter and throws her bright shield over him. Fortunately a spark of manhood remains; he rises, and lifting up his hand heavenward, solemnly swears, God helping him, never to taste another drop of the soul-destroying drink. His vow is kept; he is restored to the love and confidence of all his friends, and becomes a blessing in his day and generation.

THE THIEF AND THE TRICKY BOY.

A sly, tricky boy sitting by a well as a strange man came up, was weeping bitterly, saying he had lost a silver tankard down the well. Whereupon the man, who was a thief, stripped and went down, designing to procure the tankard for himself. This was just what the boy wanted, his story having been a lie; for no sooner had the thief got below than he stole his clothes and ran off. The consternation and indignation of the thief when he arose up out of the well and found no signs of the boy nor of his clothes, may easier be imagined than described.

APPLICATION.—However justice may be but little practised and pursued by particular men in the common course of their actions, yet every one readily agrees that it ought to be kept up and enforced by the several penal laws in respect to the public in general. Many a one can scarce forbear robbing and defrauding another, when it is in his power to do it with impunity; but at the same time, when he himself is robbed and defrauded, he is as angry as if he were the most innocent man living, and is as severe in prosecuting the offenders, which proves that an unjust man is deliberately wicked, and abhors the crime in another which he dares commit himself.

It is for this reason that the greater part of mankind like well enough to have punishment inflicted upon those who do wrong; accordingly submit themselves to be governed peaceably and quietly by the laws of their country, upon the prospect of seeing justice executed upon all those who do them an injury. And, however a tender nature may shrink at the sight, and commiserate the condition of a suffering malefactor, yet, in the main, we may observe that people are pleased and satisfied when the sword of justice is unsheathed; and multitudes will even crowd to be spectators when the finishing stroke is given.



Paid in his own Coin.

THE THIEF AND THE BOY.

His mischief shall return upon his own head, shall come down upon his own pate. Psal. vii. 16.—Every one that stealeth shall be cut off. Zech. v. 3.—Nor thieves nor covetous shall inherit the kingdom of God. I. Cor. vi. 10.—Thy princes . . . are companions of thieves, every one loveth gifts, and followeth after rewards. Isa. i. 23. He is cast into a net by his own feet, . . . the robber shall prevail against him. Job xviii. 8, 9.

THE APE AND HER CUBS.

An ape having two young ones, was doatingly fond of one but disregarded and slighted the other. One day she chanced to be surprised by the hunters, and had much ado to get off. However, she did not forget her favorite young one, which she took up in her arms that it might be the more secure; the other, which she neglected by natural instinct, leaped upon her back and so away they scampered together, seeking some place of supposed safety.

But it unluckily fell out that the dam, in her precipitate flight, blinded with haste, dashed her favorite's head against a stone, and killed it. The hated one, climbing up a high tree, escaped all the danger of the pursuit.

APPLICATION.—This fable is designed to expose the folly of some parents, who, by indulging and humoring their favorite children, spoil and ruin them; while those of whom they have been the least fond have done very well. The child that knows it can command its parent's affection, will hardly be brought to know how to obey. The fondness of indiscreet parents for favorite children is blind as love itself; they are so far from seeing any blemishes or imperfections in them that their very deformity is beauty, and all their ugly tricks graces. Thus, without ever being checked and corrected for their faults, but rather applauded and caressed for them, when they come abroad upon the theatre of the world what rock will they not split upon! while the child who is so happy as to escape these very tender regards, these pernicious indulgences, is obliged to be good and honest in its own defence. The parent looks upon it with an eye clear from the mists of fondness. He has no regard to its dislike or approbation; but, for his own credit, puts it into such a way of education as reason dictates, and forces it to be accomplished as its capacity will admit.



THE APE AND HER CUBS.

And the king was moved . . . and wept, and as he went . . . he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom my son, my son! II. Sam. xviii. Little children keep yourselves from idols. I. John v. 21.—But the wisdom that is from above is first pure, . . . full of mercy and good fruits, without partiality and hypocrisy. James iii. 17.—Train up a child in the way he should go, and when he is old he will not depart from it. Prov. xxii. 6.

THE FOX AND THE LION.

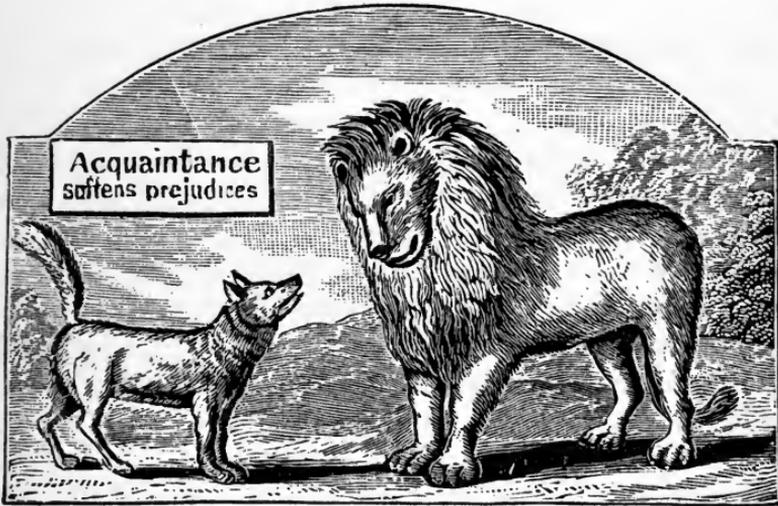
The first time the fox saw the lion, he fell down at his feet and was ready to die with fear. The second time he took courage, and could even bear to look upon him. The third time he had the impudence to come up to him, to salute him, and to enter into familiar conversation with him. On a full acquaintance with his majesty, the lion, he became convinced that he was not the savage, unapproachable tyrant, a mere sanguinary destroyer as others of his race had been represented, but that he was capable, in a high degree, of forbearance, generosity, and even affection.

APPLICATION.—From this fable we may observe the two extremes in which we may fall, as to proper behavior towards our superiors: the one is a bashfulness, proceeding either from a vicious, guilty mind, or a timorous rusticity; the other, an overbearing impudence, which assumes more than becomes it, and so renders the person insufferable to the conversation of well-bred, reasonable people.

But there is this difference between the bashfulness that arises from a want of education, and the shamefacedness that accompanies conscious guilt; the first, by a continuance of time and a nearer acquaintance, may be ripened into a proper, liberal behavior; the other no sooner finds an easy, practicable access, but it throws off all manner of reverence, grows every day more and more familiar, and branches out into the utmost indecency and irregularity.

Indeed, there are many occasions which may happen to cast an awe, or even a terror upon our minds at first view, without any just and reasonable grounds: but upon a little recollection, or a nearer insight, we recover ourselves, where, before, we were ready to sink under a load of diffidence and fear.

We should, upon such occasions, use our endeavors to regain a due degree of steadiness and resolution;



THE FOX AND THE LION.

Judge not according to the appearance, but judge righteous judgment. John vii. 24.—*I have heard of this man, how much evil he hath done, But the Lord said he is a chosen vessel unto me.* Acts ix. 13, 15.—*They were all afraid of him, and believed not that he was a disciple.* Acts ix. 26.—*Condescend to men of low estate.* Rom. xii. 16.—*Render to all their dues custom to whom custom; fear to whom fear; honor to whom honor.* Rom. xiii. 7.

but, at the same time, we must have a care that our efforts in that respect do not force the balance too much, and make it rise to an unbecoming freedom and an offensive familiarity.

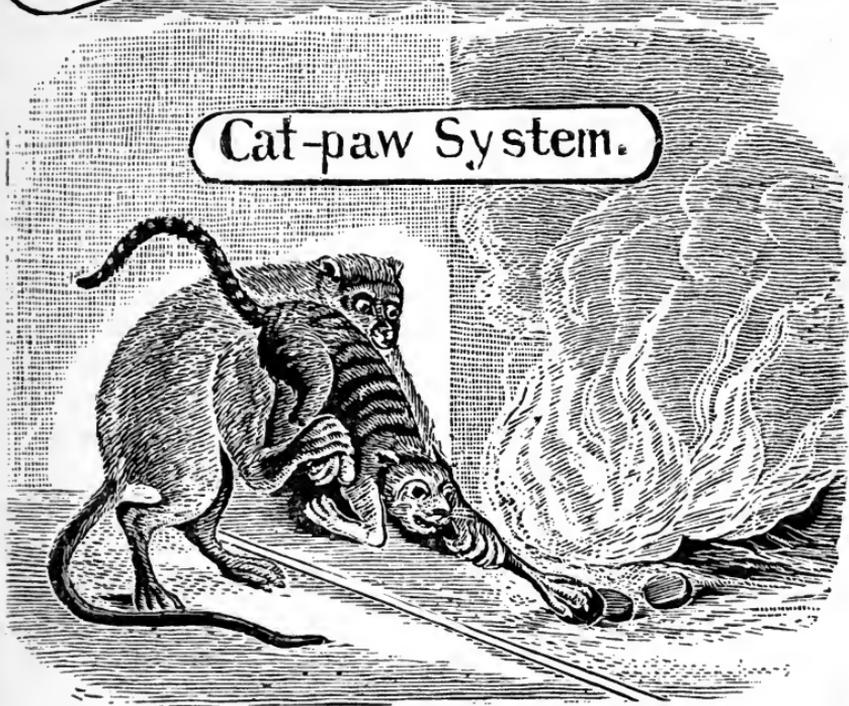
We may also learn from this fable that the higher class may receive much benefit by their "condescension to men of low estate." It is said that the king of beasts is always frightened by the braying of the ass, and whenever he hears its hideous roar flees at once to the forest for safety. It is presumed that the fox, in his conversation with his majesty, would allude to this subject, and by his superior knowledge of the habits of the ass, his harmless nature, etc., could at once relieve his friend from all apprehensions of future danger. The outrageous noise which the animal made was nothing more than a wholesome exercise of his voice and meant nothing in particular more than did the bleating heard in a flock of sheep.

THE MONKEY, CAT AND CHESTNUTS.

Selfishness is the besetting sin of the human race. It is defined to be the exclusive regard of a person to his own interest or happiness, or that supreme self-love or preference which leads a person in his actions to direct his purposes to the advancement of his own interests, power or happiness, without regarding the interests of others. Selfishness in its worst unqualified sense, is the very essence of human depravity, and stands in direct opposition to BENEVOLENCE, which is the essence of the divine character. A celebrated religious writer of the last century defines all sin to consist in *supreme selfishness*. The annexed engraving illustrates this quality. A monkey discovered some chestnuts roasting by the fire and wished to secure them for himself, but was afraid of burning his own fingers if he made the attempt. Casting his eyes around

SUPREME SELFISHNESS.

Cat-paw System.



THE MONKEY, CAT AND CHESTNUTS.

Their tongue is an arrow shot out ; it speaketh deceit ; one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth in wait. Jer. ix. 8.—They . . . lay snares for me ; they that seek my hurt, speak mischievous things, and imagine deceits Psa. xxxviii. 12.—They bind heavy burdens grievous to be borne, . . . but themselves will not move them with one of their fingers. Matt. xxiii. 4.—Thou that preachest a man should not steal, dost thou steal ? Rom. ii. 21.—Mark them that cause divisions and offences, avoid them. Rom. xvi. 18.—He lieth in wait to catch the poor, He croucheth and humbleth himself that the poor may fall by his strong ones. Psa. x. 9, 10.

for some object wherewith to do it, he espied a cat curled up in the corner of the room, fast asleep. Whereupon he caught puss in his arms and extended one of her paws into the fire where the chestnuts were roasting, and regardless of her piteous cries and struggles, deliberately poked over the hot ashes and cinders and thus drew from the fire all the chesnuts he wished without harm to himself.

From this fable arises the expression, the "*Cat-paw System.*" That is that *supreme selfishness* which carries out its own ends without regard or care for the sufferings of others.

One actuated by such a spirit will not only slander and cheat but even murder his neighbor, if he can do so with a feeling of safety that he will not be discovered, and so escape the penalty. To poison their relatives so as to obtain their property has been a not uncommon crime in all ranks and conditions of society in various parts of the world.

One form of selfishness appears in the political contests of the day. The contending parties will often accuse each other of lying and deception, and slander the candidates of those who are opposed to their views. Even among religious people so-called, divisions and offences arise because unworthy creatures get among them and foment discord, contrary to peace, unity and brotherly love enjoined by Christian principles. The apostle enjoins his brethren to avoid all such persons, and have no religious fellowship with them, for they come not to serve God, but to serve themselves, hoping to gain some worldly benefit by being connected with them.

Persons of this stamp sometimes enter the Christian ministry to gain a secular support. "The church of God," says a celebrated commentator, "has been troubled with such pretended pastors; men who *feed themselves*, not the flock; men who are too proud to beg and too lazy to work; who have neither gift nor

grace to plant the standard of the cross. . . . By *doubtful disputations* and the propagation of *scandals*, rend Christian congregations, form a party for themselves and thus live on the spoils of the church of God."

During the introduction of Christianity into the Roman Empire, Christians endured many bloody persecutions from their enemies, and vast numbers were put to death. To accomplish this, those in authority secretly employed incendiaries to set Rome on fire in several places, and laid the crime to the Christians living in their midst. By this means the populace were aroused to put such criminals to death. Blood flowed in torrents from the action of these *cat-paws* instigated by rulers who had dominion over them.

THE WIND AND THE SUN.

A dispute once arose between the North-wind and the Sun, about the superiority of their power; and they agreed to try their strength upon a traveler, which should be able to get his cloak off first. The North-wind began, and blew a very cold blast, accompanied with a sharp driving shower. But this, and whatever else he could do, instead of making the man quit his cloak, obliged him to gird it about his body as close as possible.

Next came the Sun; who, breaking out from a thick watery cloud, drove away the cold vapors from the sky, and darted his warm sultry beams upon the head of the poor weather-beaten traveler. The man, growing faint with the heat, and unable to endure it any longer, first throws off his heavy cloak, and then flies for protection to the shade of a neighboring grove.

APPLICATION.—There is something in the temper of man so averse to severe and boisterous treatment, that he who endeavors to carry his point in that way, instead of prevailing, generally leaves the mind of him



THE WIND AND THE SUN.

The fruit of the spirit is love long suffering, gentleness, goodness, meekness. Eph. v. 22, 23.—The servant of the Lord must not strive; but be gentle unto all men, patient. II. Tim. ii. 24, 25.—Forbearing threatening. Eph. vi. 9.—Speaking the truth in love. Eph. iv. 15.—Be children of the highest; for he is kind to the thankful and the evil. Luke vi. 35.—Be not overcome of evil, but overcome evil with good. Rom. xii. 21.—If thine enemy hunger feed him . . . for in so doing thou shalt heap coals of fire on his head. Rom. xii. 20, 21.

whom he has thus attempted to change, in a more confirmed and obstinate situation than he found it at first.

Bitter words and hard usage freeze the heart into a kind of obduracy, which mild persuasion and gentle language only can dissolve and soften.

Persecution has always fixed and riveted those opinions which it was intended to dispel; and some discerning men have attributed the quick growth of Christianity, in a great measure, to the rough and barbarous reception which its first teachers met with in the world.

When an opinion is so violently attacked it raises an attention in the persecuted party, and gives an alarm to their vanity, by making them think that worth defending and keeping, at the hazard of their lives, which, perhaps, otherwise, they would only have admired awhile for the sake of its novelty, and afterwards resigned of their own accord. In short, a fierce, turbulent opposition, like the north-wind, only serves to make a man wrap up his notions more closely about him; but we know not what a warm, sunshiny behavior, rightly applied, would be able to effect.

THE WOLF AND THE KID.

The goat, going abroad to feed, shut up her young kid at home, charging him to bolt the door fast, and open it to nobody, till she herself should return. The wolf, who lay lurking just by, heard this charge given, and soon after came and knocked at the door, counterfeiting the voice of the goat and desiring to be admitted. The kid, looking out at a window and finding the cheat, bid him go about his business; for, however he might imitate a goat's voice, yet he appeared too much like a wolf to be trusted.

APPLICATION.—As it is impossible that young people should steer their course aright in the world, before they are acquainted with the situation of the many

dangers which lie in their way, it is therefore necessary that they should be under the government and direction of their elders.

If a child has but reason enough to consider at all, how readily should it embrace the counsel of its father who has already walked in the difficult wilderness of life, and has observed every danger which lies lurking in the paths of it.

Of these, with much tenderness and sincere affection, he makes a discovery to his son, telling him what he must avoid and directing him how to make a safe, honorable, and advantageous journey. When, therefore, the child refuses to follow the directions of so skillful a guide, so faithful, so loving, and so sincere a friend, no wonder if he falls into many mischiefs, which, otherwise, he might have escaped, unpitied and unlamented by all that know him, because he obstinately contemned the kind admonitions of him that truly wished and intended his happiness, and perversely followed the examples of those who decoyed him out of the way of virtue, into the thorny mazes of vice and error.

Nor should children take it ill, if the commands of their parents sometimes seem difficult and disagreeable; perhaps, upon experiment, they may prove as pleasant and diverting as if they had followed their own choice. This, however, they may be assured of, that all such cautions are intended out of true love and affection, by those who are more experienced than themselves, and therefore better judges what their conduct should be.

THE TWO POTS.

An earthen pot, and one of brass, standing together upon the river's brink, were both carried away by the flowing in of the tide. The Earthen pot showed some uneasiness, as fearing he should be broken; but his companion of Brass bid him to be under no apprehen-



THE TWO POTS.

Be not unequally yoked, . . . II. Cor. vi. 14.—*A prudent man foreseeth the evil.* Prov. xxvii. 12.—*Be not desirous of his dainties . . . neither desire thou his dainty meats.* Prov. xxiii. 3, 6.—*Mind not high things.* Rom. xii. 16.—*A good man shall be satisfied from himself.* Prov. iv. 14.—*Discretion shall preserve thee, understanding shall keep thee.* Prov. ii. 11.

sion, for that he would take care of him. "Oh," replies the other, "keep as far off as ever you can, I entreat you; it is you I am most afraid of; for, whether the stream dashes you against me, or me against you, I am sure to be the sufferer; and therefore I beg of you do not let us come near one another."

APPLICATION.—A man of a moderate fortune, who is contented with what he has, and finds he can live happily upon it, should take care not to hazard and expose his felicity by consorting with the great and powerful. People of equal conditions may float down the current of life without hurting each other; but it is a point of some difficulty to steer one's course in the company of the great, so as to escape without a bulge. One would not choose to have one's little country box situated in the neighborhood of a very great man; for whether I ignorantly trespass upon him, or he knowingly encroaches upon me, I only am like to be the sufferer. I can neither entertain nor play with him, upon his own terms; for that which is moderation and diversion to him, in me would be extravagance and ruin.

THE LEOPARD AND THE FOX.

The leopard one day took it into his head to value himself upon the great variety and beauty of his spots, and truly he saw no reason why even the lion should take place of him, since he could not show so beautiful a skin. As for the rest of the wild beasts of the forests, he treated them all, without distinction, in the most haughty, disdainful manner. But the fox, being among them, went up to him with a great deal of spirit and resolution, and told him that he was mistaken in the value he was pleased to set upon himself; since people of judgment were not used to form their opinion of merit from an outside appearance, but by considering the good qualities and endowments with which the mind was stored within.



THE LEOPARD AND THE FOX.

Favor is deceitful and beauty is vain. Prov. xxi. 30. — Thine heart was lifted up, because of thy beauty thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground. Eze. xxviii. 17. — Whose glorious beauty is a fading flower. Isa. xxviii. 1. — For not he that commendeth himself is approved, but whom the Lord commendeth. II. Cor. x. 18. — Every one that is proud is an abomination to the Lord. Prov. xvi. 5.

APPLICATION.—How much more heavenly and powerful would beauty prove if it were not so frequently impaired by the affectation and conceit of its possessor? If some women were but as modest and unassuming as they are handsome, they might command the hearts of all that behold them. But nature seemed to foresee, and has provided against such an inconvenience, by tempering its greatest masterpieces with a due proportion of pride and vanity; so that their power, depending upon the duration of their beauty only, is like to be but of a short continuance; which, when they happen to prove tyrants, is no small comfort to us; and then, even while it lasts, will abate much of its severity by the alloy of those two prevailing ingredients.

Wise men are chiefly captivated with the charms of the mind; and whenever they are infatuated with a passion for anything else, it is generally observed that they cease, during that time at least, to be what they were, and are indeed looked upon to be only playing the fool.

KNOWING HOW TO USE MONEY.

There is one inferior or subordinate branch of knowledge which great learning overlooks, and great genius contemns, though, in all ages of the world, learning and genius have suffered sore hardships and perplexities for the lack of it—I mean the knowledge of the use of money.

This is, it must be owned, a vulgar kind of knowledge, amply possessed, not unfrequently, by minds of the baser sort. So far is it from entering into the scope of scholastic education, that few are more destitute of it than some of the deepest scholars. The studies they pursue are altogether foreign from this, and the classical authors which they most admire speak of it with contempt. It is the ambition of the studious

boy to be a fine scholar. This object, along with virtuous dispositions, embraces, in his estimation, everything desirable in character. After a painful and laudable course of exertions he attains it. He steps forth into the busy world, in the majesty of learning. By all men that are scholars themselves, his parts and progress are admired. He has great talents, rare talents, shining talents, and all sense but common sense.

He knows the reputed number of the visible stars in the firmament, and not a few of them he can call by their names. In metaphysical acumen he is keen and can split hairs with an edge finer and sharper than a razor's. In the most celebrated languages of antiquity, and perhaps in several modern languages, he is marvellously skilled. But in respect to that ordinary traffic, which all, who have bodies to feed and clothe must be concerned in, he knows less than a market boy at the age of twelve. And how will he ever get this kind of knowledge? His books teach it not, and besides to make it an object of practical attention is repugnant, alike to his habits and feelings. Thus richly endowed, and meanwhile deplorably lacking, he steps into the busy world—and experience tells the rest.

It is no uncommon thing to find men of excellent parts and profound erudition, who, nevertheless, of the little affairs of practical life, are as ignorant as children. In their dealing they are exposed to daily impositions; the sharks of society prey upon them, and they perceive it not. If they employ laborers they know neither how to direct them nor how to estimate their services; and are quite as likely to find fault with the honest and faithful, as with those who defraud them and artfully cover the cheat. If they have an income which, rightly managed, would be sufficient, it melts away in their improvident hands, and they suffer want. In whatever pertains to abstract science they are entitled to rank with the great; but in everything that relates to the supply of their daily necessities or those

of their families, they are the least among the little. Though they have an accurate knowledge of the map of the heavens and the earth, as they know nothing, or next to nothing, of the things about them, they are more pitiable for their ignorance than enviable for their learning.

This sort of helplessness does not, however, befall the learned only; it is alike common to the inheritors of opulence. As they who, from childhood, have been altogether engaged in scientific pursuits, know less of the economy of the family than the economy of the visible heavens, so they that are born to the inheritance of wealth are naturally inclined to despise the very name and appearance of economy as little and mean. Possessing a superfluity of money, which they never knew the getting of, they squander rather than spend it, and in a very little while the fruits of a whole age of painful industry are utterly wasted and gone. Not always from an uncommon depravity of the heart, but sometimes—nay often, merely the lack of ordinary prudence; of that worldly prudence, the study of, observance of, which they deemed beneath their condition.

“The love of money,” (not money itself), “is the root of all evil.” There is almost no evil to which the inordinate love of money has not given birth or aid. But if things were to be estimated merely by the abuse of them, literature, science, the lights of reason, and even reason itself, must fall under reproach.

What though money be the idol of griping avarice and the pillar of devouring ambition? What though it minister in a thousand ways to the lusts of men? What though to many it opens the flood-gates of vice? What though the sordid seek it as the chief good, and the knavish snatch it by whatever means? Is money itself in fault? Is it not a blessing after all? If it be not a blessing then it follows that the naked, famishing savage is as well off as the well-fed and well-clothed

European or American; that vile, smoky cabins are as comfortable as choice houses, and that civilization itself is no better than the forlorn state of nature.

Money is, indeed, a great blessing, and the knowledge of using money as not abusing it—charitably, whenever charity calls, but always discreetly—is an interesting branch of knowledge, and well deserves a place in our systems of education. For it is far more important to learn to guide our affairs with discretion than to “speak with tongues.” Neither is any other science so often and so urgently needed as homely household science—or practical skill in managing those little domestic and personal concerns, which every day of life brings along with it.

THE HARES AND THE FROGS.

Upon a great storm of wind that blew among the trees and bushes and made a rustling among the leaves, the hares, in a certain park where there happened to be plenty of them, were so terribly frightened that they ran like mad all over the place resolving to seek out some retreat of more security, or to end their unhappy days by doing violence to themselves. With this resolution they found an outlet where a pale had been broken down, and bolting forth upon an adjoining common, had not run far before their course was stopped by that of a gentle brook, which glided across the way they intended to take.

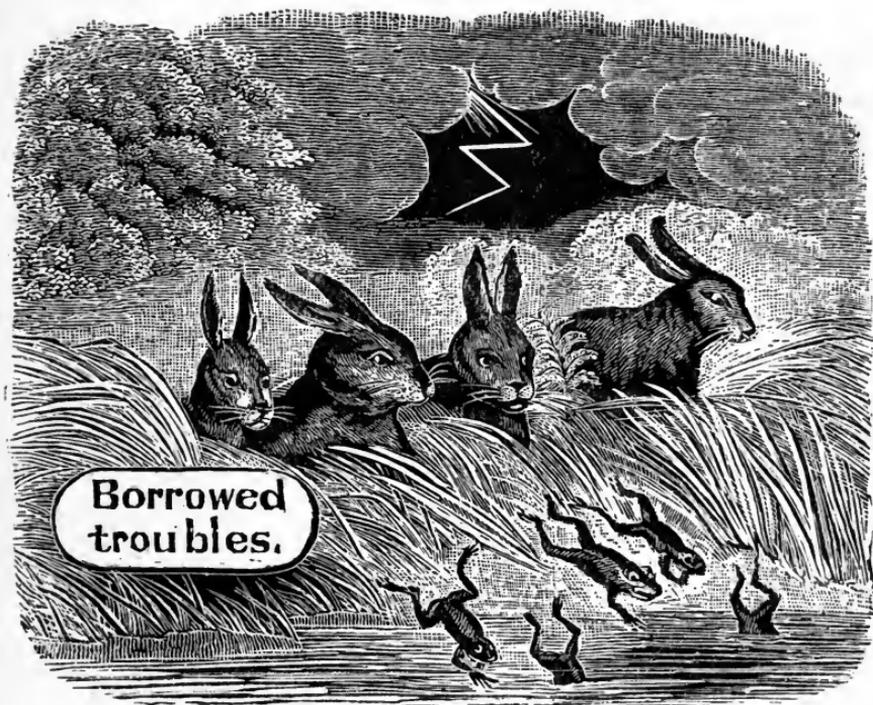
This was so grievous a disappointment that they were not able to bear it, and they determined rather to throw themselves headlong into the water, let what would become of it, than lead a life so full of dangers and crosses. But upon their coming to the brink of the river a parcel of frogs, which were sitting there, frightened at their approach, leaped into the stream in great confusion, and dived to the very bottom, for fear,

which a cunning old puss observing, called to the rest and said, "Hold, have a care what ye do; here are other creatures, I perceive, which have their fears as well as we; don't, then, let us fancy ourselves the most miserable of any upon earth, but rather to bear patiently those inconveniences which our nature has thrown upon us."

APPLICATION.—This fable is designed to show us how unreasonable many people are for living in such continual fears and disquiets about the miserableness of their condition. There is hardly any state of life great enough to satisfy the wishes of an ambitious man, and scarce any so mean but may supply all the necessities of him that is moderate.

But if people will be so unwise as to work themselves up to imaginary misfortunes, why do they grumble at nature and their stars, when their own perverse minds are only to blame. If we are to conclude ourselves unhappy by as many degrees as there are others greater than we, why; then, the greatest part of mankind must be miserable, in some degree at least. But, if they who repine at their own afflicted condition, would but reckon up how many more there are with whom they would not change cases than those whose pleasures they envy, they would certainly rise up better satisfied from such a calculation. The look downward, on those worse off than ourselves, would disclose a numerous company. We can hardly fare so badly, that we may not easily fare worse.

But what shall we say to those who have a way of creating themselves panics from the rustling of the wind, the scratching of a rat or mouse behind the hangings, the fluttering of a moth, or the motion of their own shadow by moonlight? Their whole life is as full of alarms as that of a hare, and they never think themselves so unhappy as when, like the timorous folks in the fable, they meet with a set of creatures as fearful as themselves.



THE HARES AND THE FROGS.

Who art thou, that shouldst be afraid of a man that shall die, and the son of man which shall be made as grass? Isa. li. 12. —All things come alike to all: one event to the righteous and to the wicked. Eccl. ix. 2.—Behold we count them happy which endure. James v. 11.—Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. I. Pet. iv. 12.

WISDOM AND CUNNING.

“Cunning,” says Mr. Locke, in his excellent treatise on education—“cunning, which is the ape of wisdom, is the most distant from it that can be; and as an ape, for the likeness to a man, is wanting what should make him so, is by so much the more the uglier. Cunning is only the want of understanding, which, because it cannot compass its ends by direct ways, would do it by trick and circumvention. No cover was ever made so big or so fine as to hide itself. None were so cunning as to conceal their being so.”

The fox is the most noted of any of the inferior animals for craft and roguery, yet it has been said of him that he is one of the most miserable of all the brute creation. He does not appear to have a friend upon the earth. The honest dog hunts him with peculiar malice. Every four-footed animal seems to bear him a grudge; the weaker shun him, and the stronger pursue him. The very birds, knowing his craft, hover in the air over him, and seem to utter their apprehensions and their hatred. They alight on the trees and the hedges, as he is slyly creeping along on the ground beneath, and with loud cries and chatterings give warning of his approach, as who should say, “yonder goes a cunning, beguiling, greedy rogue: take special care of yourselves.” Thus, also fares, for the most part, with those of Adam’s children who have much cunning, but no principle of honesty.

The arts of falsehood and trick, whether on a large scale or small one, are but foolishness, however subtly managed.

“The secret snare, when falsehood spreads
Herself, she fetters in the subtle threads.”

Craft, partaking as it does of moral turpitude, which it perpetually strives to conceal, exposes itself by its efforts at concealment, as the serpent tells us where to



*Craft, trickery, deceit,
are detested and despised.*

WISDOM AND CUNNING.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just . . . pure, lovely . . . of good report . . . seen in me, do. Phil. iv. 8, 9.—Abstain from all appearance of evil. v. 22.—For the wisdom of this world is foolishness with God: . . . taketh the wise in their own craftiness. I. Cor. iii, 19.—Deceit is in the heart of them that imagine evil. Prov. xii. 20.—The testimony of our conscience that in simplicity and godly sincerity . . . we have our conversation in the world. II. Cor. i. 12.

strike him by covering his head. Whether in the private or public walks of life an honest policy will be found to wear the best.

There are but few particulars in which mankind more often misjudge than in this. They are apt to think that the unprincipled are artful because they display considerable cunning, are men of superior parts; whereas, generally speaking, their minds are narrow. You will seldom find one of them possessed of true clearness and largeness of understanding. . . Many a father is secretly gratified with the slyness and the fox-like tricks of his boy, when, in reality, he has all reason to apprehend that the boy is getting to be a confirmed villain in grain, and will have a genius for nothing else.

A true-hearted, noble soul despises all low trickery and cunning to obtain any desirable object. He can say with the generous-hearted young prince who was struck at once with the utmost aversion and disgust at the base proposal of his doing anything low or ignoble to gain a certain point. He says:

“I was not born to flatter or betray
 —what open arms can do
 Behold me to act, but ne'er to fraud
 Will I descend
 O, king, believe me,
 Rather, much rather, would I fall by virtue,
 Than rise by guilt to certain victory.”

This was the spirit which a true man, who detested all kinds of lying, who, when charged with a certain crime, absolutely denied it, saying, invoking upon himself the direst earthly evil that could fall upon him—

—“and when I lie to save my life,
 May I live long, and loathed.”

Were all actuated by principles so lofty, this life would soon be purified of its worst evils. As truth prevails, so all that brightens life prevails.

CONTENTMENT.

“Contentment,” says an ancient philosopher, “is natural wealth:” to which some one has added, “Luxury is artificial poverty;” and if it does not bring riches it does very much the same by banishing all inordinate desires after them. If it cannot remove the disquietudes arising out of a man’s mind, body or fortune, it makes him easy under them. It has, indeed, a kindly influence on the soul of a man, in respect of every being to whom he stands related. It extinguishes all murmur and ingratitude toward that Being who has allotted him his part to act in the world. It destroys all inordinate ambition, and every tendency to corruption with regard to the community wherein he is placed. It gives sweetness to his conversation and serenity to his thoughts.

In order to attain this state of mind a man in the first place should think how much more he already has than what is absolutely necessary to sustain his present wants; and secondly, how much worse he might be than what he finds himself to be at the present time. Foolish men are apt to consider what they have lost, rather than what they possess, and to fix their eyes on those who are richer than themselves, rather than those who are under greater difficulties. All the real pleasures and conveniences of life lie in a narrow compass; but it is generally the way of mankind to be always looking forward to, and straining after one who has got the start of them in wealth and honor.

Persons of higher rank live in a kind of splendid poverty, and are perpetually wanting, because, instead of acquiescing in the solid pleasures of life, they endeavor to outvie one another in shadows and appearances. . . . Sensible men are at all times tempted to smile at this silly game that is playing over their heads, and by contracting their desires, enjoy all that secret satisfaction of which others are in quest. The truth is

that this foolish chase after imaginary pleasure ought to be reprobated, as it is a source of one of the evils which impoverish and generally ruin a nation. Let a man's estate be what it will, he is a poor man who does not live within it and naturally sets himself for a sale to any one who can give him his price.

We are all liable to accidents and misfortunes which no foresight of our own can prevent, but generally we have cause for gratitude that they are no worse. The person who fell down a flight of stairs and broke his leg had the right spirit when he exclaimed to those who came to his assistance—"I feel thankful to God that it was not my neck." We find a similar instance in the life of Dr. Hammond, by Bishop Fell. This good man suffered under a complication of disorders; when he had the gout upon him, he used to thank God that it was not the stone; and when he had the stone, that he had not both these disorders upon him at the same time.

"There was never a system," says a celebrated writer on moral subjects, "besides that of Christianity, which will produce in the mind of man the genuine spirit of contentment. Some philosophers tell us that our discontent only hurts ourselves without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by fatal necessity to which all things are subject; while others gravely tell the man who is miserable that it is necessary he should be so, to keep up the harmony of the universe, and that the scheme of Providence would be perverted were he otherwise. Such considerations rather silence than satisfy the mind. They may show a man that his discontent is unreasonable, but it gives very little consolation, but rather despair.

On the contrary, the Christian religion bears a more tender regard for human nature. "It prescribes to every miserable man the means of bettering his condition; nay, it shows him the bearing of his afflictions

as he ought to do will naturally end in their removal. It makes him easy here, and can make him happy hereafter."

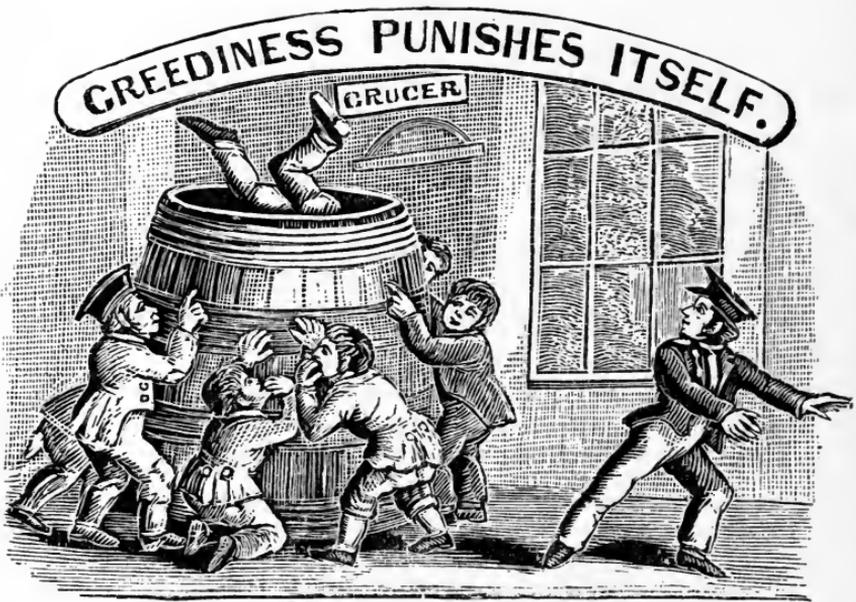
The following lines from Mr. Leavitt's Lessons for Schools contain much truth and common sense philosophy :

CONTENTMENT.

1. One honest *John Tompkins*, a hedger and ditcher,
Although he was *poor*, did not want to be *richer* ;
For all such vain wishes in *him* were prevented,
By a fortunate habit of being *contented*.
2. Tho' *cold* was the *weather*, or *dear* was the *food*,
John never was found in a *murmuring* mood ;
For this he was constantly heard to declare—
What he could not *prevent*, he would cheerfully *bear*.
3. For why should I *grumble* and *murmur*, he said,
If I cannot get *meat*, I can surely get *bread* ;
And tho' fretting *may* make my *calamities deeper*,
It never caused *bread* and *cheese* to be *cheaper*.
4. If John was afflicted with *sickness* or *pain*,
He *wished* himself better, but did not *complain* ;
Nor lie down and *fret* in despondence and sorrow,
But said that he hoped to be *better* to-morrow.
5. If any one *wrong'd* him, or treated him ill,
Why John was good-natured, and sociable still ;
For he said that *revenging* the injury done
Would be making two *fools* when there need be but one.
6. And thus honest John, though his station was humble,
Pass'd through this sad world without *even* a *grumble* ;
And I wish that some folks, who are *greater* and *richer*,
Would *copy* John Tompkins, the hedger and ditcher.

GREEDINESS OVER-REACHES ITSELF.

The engraving here given is an illustration of one of Dodley's Fables in a London edition of that work, entitled "The two Bees." It shows a company of rather ragged boys around a partially-filled hogshead of molasses or sugar left outside of a grocery store.



GREEDINESS.

Let your moderation be known to all men. Phil. iv. 5.—Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth. Luke xii. 15.—Take heed lest your hearts be overcharged with surfeiting. Luke xxi. 34.—He hath swallowed down riches, and he shall vomit them up again. Job xx. 15.—Stolen waters are sweet. Prov. ix. 17.— . . . Use this world as not abusing it. I. Cor. vii. 31.

The parents of these boys being poor they were not able to furnish these luxuries, as they are sometimes called, to the extent which the boys wanted. They eagerly took this opportunity to supply their wants without any expense. These precious sweets oozed out between the crevices in the hogshead, and by carefully gathering all that came out, they were able to supply all their moderate wants.

One of the lads, more eager than the rest to gain a full supply at once, climbed to the top of the hogshead where, losing his balance, he fell in head first. How he got out is not stated, but it is evident he experienced the truth of the saying or motto, "Too much of a good thing is worse than nothing." The fable of Dodsley is as follows:

"On a fine morning in May 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 a while on the various dainties set before them, the one loading himself at intervals with provisions for the hive against the distant winter; the other revelling in sweets without regard to anything but his present gratification.

At length they found a wide-mouthed vial 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, heedless of his friend's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality.

The philosopher, on the other hand, sipped a little with caution; but being suspicious of danger, flew off to fruit 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 whether he would return to the hive, but 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 is inevitable destruction."

The temperate enjoy even sensual pleasure in a far higher degree than those who give themselves to a full indulgence. Their appetites remain keen, so that every time they indulge it is with an exquisite relish.

A popular confectioner, who had his candies invitingly exposed to the easy fingering of every one who entered his establishment, was asked, "Don't you lose a great deal by having your candies spread open instead of their being covered by glass?" "Yes, something," said he; "but I do this for a purpose. I want them *to nip*—the first taste is always the best—and having that first taste, many buy who otherwise would not, so through nipping my business is doubled."

THE SHEPHERD TURNED MERCHANT.

A shepherd, that kept his sheep near the sea, one clear, summer's day, drove them close to the shore and sat down upon a piece of rock to enjoy the cool breeze that came from the water. The green element appeared calm and smooth, and Thetis, with her train of smiling and beautiful nymphs, seemed to dance upon the floating surface of the deep.

The shepherd's heart thrilled with secret pleasure, and he began to wish for the life of a merchant. "O, how happy," says he, "should I be to plow this liquid plain in a pretty, light vessel of my own! and to visit the remote parts of the world instead of sitting idly

here to look upon a parcel of senseless sheep, while they are grazing. Then what ample returns should I make in the way of traffic, and what a short and certain path would this be to riches and honor;" in short, this thought was improved into a resolution.

Away he posted with all expedition, sold his flock and all that he had. Then he bought a bark and fitted it out for his voyage; he loaded it with a cargo of dates and set sail for a mart that was held upon the coast of *Asia*, five hundred leagues off. He had not been long at sea before the wind began to blow tempestuously, and the waves to rage and swell; the violence of the weather increased upon him, his ship was in danger of sinking and he was obliged to lighten her by throwing all of his dates overboard; after this his vessel was driven upon a rock near the shore and split to pieces; he himself hardly escaped with life.

Poor, and destitute of subsistence, he applied himself to the man who had bought his flock, and was admitted to tend it as a hireling. He sat in the same place as before and the ocean again looked calm and smooth. "Ah," says he "deceitful, tempting element, in vain you try to engage me a second time; my misfortunes have left me too poor to be deluded again the same way; and experience has made me so wise as to resolve, whatever my condition may be, never to trust thy faithless bosom more."

APPLICATION.—*Bought wit is best*; and the more variety of disappointments we meet with the greater will be our experience and the better we shall be qualified to rub through the world. Mankind has a strange propensity for things that are novel and untried; and so strong a bias inclines them to shifting and changing, that every one disrelishes his own profession and wishes he had been of some other employment.

The young academic, designed for the most grave of all professions, hates to think of his peculiar habit, or that formal, reserved deportment by which he is to sep-

arate himself from what he counts the pleasures of the world, and bid adieu to that irregularity which youth so much delights in. He longs for a commission in the army that he may be fashionably licentious, and indulge himself unquestioned, in the wanton sallies of a brisk, youthful appetite.

In the mean time, the old soldier, harassed out with laborious campaigns abroad, and vexed with the slow returns of his half pay at home, repines at the happy condition of the ecclesiastic, fattening in ease and plenty, and sleeping unmolested in one of the upper stalls of a cathedral. With remorse he calls to mind his former perverseness in quitting a college life, and defeating the purpose of his relatives who had purchased the next reversion of a fat benefice for him. He shakes his head and reflects that if it had not been for his folly, instead of aching limbs and an empty purse, he might have enjoyed as much ease and luxury as any priest in the land.

Thus, sometimes with and sometimes without reason, we are disgusted with our station, and envy those who are embarked in another way ; which, however, it may seem to be a misfortune entailed upon us, yet carries this advantage with it, that as we are almost sure of being disappointed by a change, we are as certain likewise of gaining some experience by the bargain, and being wiser for the future.

THE CROW AND THE PITCHER.

A crow ready to die with thirst, flew with joy to a pitcher, which he beheld at some distance. When he came he found water in it indeed, but so near the bottom, with all his stooping and straining, he was unable to reach it. Then he endeavored to overturn the pitcher, so at least he might be able to get a little of it, but his strength was not sufficient for this. At last,



MIND ACCOMPLISHES
what strength cannot.

THE CROW AND THE PITCHER.

I have filled him . . . in wisdom, and in understanding and in knowledge. Exod. xxxi. 3.—Thou shalt make me to know wisdom. Psa. li. 6.—Wisdom is better than strength. Eccl. ix. 16.—A man of understanding hath wisdom. Prov. x. 23.—The Lord giveth wisdom, . . . knowledge and understanding. Prov. ii. 6.—He that handleth a matter wisely shall find good. Prov. xvi. 20.—But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Job xxxii. 8.

seeing some pebbles near the place, he cast them one by one into the pitcher, and thus by degrees raised the water up to the brim, and satisfied his thirst.

APPLICATION.—Many things which cannot be effected by strength, may yet be brought about by some new and untried means. A man of sagacity and penetration, upon encountering a difficulty or two, does not despair; but if he cannot succeed one way, employs his wit and ingenuity another; and, to avoid or get over an impediment, makes no scruple of stepping out of the path of his forefathers. Since our happiness, next to the regulation of our minds, depends altogether upon our having and enjoying the conveniences of life, why should we stand upon ceremony about the methods of obtaining them, or pay any deference to antiquity upon that score?

If almost every age had not exerted itself in some new improvements of its own, we should want a thousand arts, or at least many degrees of perfection in every art, of which at present we are in possession. The invention of anything, which is more commodious for the mind and body than what they had before, ought to be embraced readily, and the projector of it distinguished with a suitable encouragement, such as the use of the compass, for example, from which mankind reaps much benefit and advantage, and which was not known to former ages.

When we follow the steps of those who have gone before us in the old beaten track of life, how do we differ from horses in a team, which are linked to each other by a chain or harness, and move on in a dull, heavy pace, to the tune of their leader's bells? But the man who enriches the present fund of knowledge with some new and useful improvement, like a happy adventurer at sea, discovers, as it were, unknown land, and imports an additional trade into his own country. He does what he can to add to the general stock of human comfort and usefulness.

GREEDY AMBITION AFTER WEALTH.

Ambition's thorny path is too narrow for two to go abreast. Each struggles hard to get forward of each, and the one that is the foremost of all must press onward with might and main, else some other will rush by him. He that stumbles is trampled over by the crowd behind him. It is all a scramble, in which successful competitors are greeted with shouts of applause, and the unsuccessful assailed with the hisses of derision and scorn.

In a former age it was the ambition of the celebrated Cardinal de Retz to be first in the hearts of his fellow-citizens, the Parisians. His munificence exceeded all former example; his liberalities were unbounded. The courtesy of his manners, and the fascinating charms of his address, won him an universal friendship and admiration. At home he was crowded with visitors; when he rode through the streets he was accompanied with a splendid retinue of nobility and gentry, all proud to do him honor; and whenever he entered the Parliament marked respect and homage were paid to him there. But there happened an incident that put this friendship to the test and proved it light as air. Upon a time the Cardinal was thought to be on the eve of ruin. In that situation he went to the Parliament, to clear himself of heavy charges, which his enemies had raised against him. The account of his reception there is thus given in his memoirs, written with his own hand.

“We went to the Parliament. The princes had there nearly a thousand gentlemen with them; and I may say, hardly one from the Court was missing. I was in my church habit, and went through the great hall, with my cap in my hand, saluting everybody; but I met with but few that returned me that civility, so strongly was it believed that I was an undone man.”

Neither is this a solitary example, nor one of rare occurrence. History abounds with examples that, in

the falling fortunes of the great and noble of the earth their friends fall off like leaves from the trees in the first frosts of autumn. Sir Walter Raleigh, alike celebrated as a scholar, a gentleman, a statesman, a soldier, and a man of genius, in his last letter to his wife, after his most unjust condemnation to death, says: "To what friend to direct you I know not, for all mine have left me in the true time of need."

In countries where distinction of orders is established by law, ambition runs in two different channels. With not a few its main object is rank, titles, stars, garters, and ribbons; these baubles being preferred greatly by them to mere wealth, which is eagerly pursued by those, chiefly, who can have little or no expectation of attaining to the high distinction of civil, ecclesiastical, or military rank. Whereas, in this free country of ours, where there is no distinction of orders, and no established rank of one family above another, the undivided current of ambition is toward wealth. Avarice is the general and the ruling passion. The pursuit of gain is the only secular pursuit that is much valued or thought of; because in the common estimation the grand point of honor is to be rich. Mammon is the idol, to which everything else is made to bend. Offices are sought after for their emoluments chiefly. Nay, the august seats of legislation are unhesitatingly deserted for public employments, barren of honor, but of greater profit. Men are appraised, and rated high or low, according to the magnitude of their property. The common question, what is he worth? is answered only in one way. If his estate be small he is worth little; if he have no estate left he is worth nothing. It is but of small account, though he have an ample fund of moral and intellectual worth; the worth that is most eagerly sought after, most highly prized, and most generally esteemed, is pecuniary worth.

In the scramble of such multitudes after riches, very many must needs be unsuccessful; for in no country

whatever can more than a comparative few arrive at wealth. By far the greater part of the candidates, falling short of their expectations, endure the pangs of disappointment, and pine under the corrodings of envy. With some avarice defeats its own aim. Their greediness of gain, if it impels them not to deeds of fraud or violence, which brings them to shame and ruin, yet spurs them on to engage in rash and ruinous adventures. The estates of others, as Franklin's Poor Richard said, are spent in the getting. Fondly anticipating a fortune, they dash away as if they really had it in hand. Others again counterfeit the splendor of riches, that they may put themselves and their families in the ranks of honor. But if they have fallen from these appearances, they had better, in the eyes of the world of fashion, have fallen from grace. Whatever of estimable and amiable qualities they may possess, they fare with their former visitors and familiars, as the Cardinal did with his at the time he was thought "an undone man."

Industry, frugality, and thrift are republican virtues. But a scrambling for money as the chief good is a bad omen. It produces meanness of sentiment and sordidness of disposition. A free people whose passions are set altogether on the pursuit of gain, can hardly remain free very long; because the necessary consequence of such a spirit of avarice is fraud in private life.

An able author, while treating incidentally of the fall of the Roman republic, remarks: "The course that a free nation runs is from virtuous industry to wealth; from wealth to luxury; from luxury to an impatience of discipline and corruption of morals; till by a total degeneracy and loss of virtue, being grown ripe for destruction, it falls at last a prey to some hardy oppressor, and, with the loss of liberty, loses everything else that is valuable. Citizens of this proud republic of ours may well be warned by these words.

GENERAL DIFFUSION OF KNOWLEDGE.

PART I.

What has been commonly termed the Republic of Letters, till a late period had been no other than a monopolizing and an overbearing aristocracy. The precious treasure was in the possession of only a few, who, with miserly feeling, locked it up from the mass of the people, communicating of it merely to one another, and to their select pupils.

“Knowledge that is hid, and treasure that is locked up, what profit is in them both?” This question of the ancient sage that penned the book of Ecclesiastes carries its own answer along with it.

Of very little profit indeed to the world were those philosophers of antiquity, whose philosophy was either wrapped up in mystery or withheld from all but the initiated few. For as gold is of no service while it remains hoarded, and is made serviceable only when put in circulation, so, also, intellectual treasure can benefit mankind only in so far as it is generally diffused.

The art of printing produced an astonishing change in this important respect: Ere its discovery the whole rational world consisted of only two classes, namely: learned scholars and an illiterate vulgar, between which there was very little fellowship, or of anything in common. Whereas, printing by multiplying copies with so much ease, and furnishing books in such plenty and cheapness, soon began to break away that “middle wall of partition.” Yet it was not till a considerably late period that the tree of knowledge was brought fairly within the reach of the multitude.

From the beginning of the last century, and thence up to the present day, literature and science have advanced chiefly by diffusion.

In the former ages there were giants in the literary department; men with iron constitutions of body and mind, who, by indefatigable industry and patience of

toil, treasured up in their minds and memories such a prodigious abundance of learning as would now seem incredible.

This race of Anakim is well nigh extinct, and of learning there are no living prodigies comparable to those of earlier time. Nevertheless, knowledge has rapidly progressed by the general spread of it. It being no longer confined to scholars by profession, or inherited exclusively by the lordly sex, there are now multitudes of both sexes, very many readers who, without any pretension to deep scholarship, have arrived to respectable degrees of information. The truth of it is, among those especially who speak the English tongue, there has risen up a *middle class*, aptly denominated the *Well Informed*.

And who are *these*? These are persons who, though not to be ranked with men of deep scholastic lore nor by any means affecting such distinction, are, notwithstanding, possessed of a fund of useful knowledge, whether for conversation or for the various practical purposes of life. They are often found, in short, to have a great deal more of *general practical* knowledge than commonly falls to the lot of men of profound science or literature. For one who devotes himself to science alone, however deeply intelligent in that single respect, must needs be ignorant as to most other things.

But the class of the well informed requires a more particular description. By no means does it include all readers, and much less all that *can* read.

Of those who *can* read, the greater part make very little use of this inestimable advantage, and are very little the wiser for it. Again, of those who do read a large proportion choose rather to be diverted or amused than instructed. They *are* diverted, they *are* amused; but enlightened or informed in any respectable measure they are not. There are great readers, both male and female, who in no wise are well informed. Either their reading is chaffy and un instructive, or

they neglect to join with it the close exercise of their intellectual faculties; so that their judgments are not strengthened nor their understandings enlarged, though an abundance of truths and facts are confusedly heaped together in their memories.

To attain the character of the *well informed*, one must read with prudent selection as to books; with an attentive exercise of one's own reason and judgment; with close application of thought; and one must improve one's own mind, not by reading only, but also by a living intercourse with intelligent society. For it is not in abstraction from the world, but in the bosom of society—of well-regulated and well-informed society—that the mind enjoys the best opportunities for obtaining expansion and vigor. Here alone it experiences a genial warmth and powerful stimulations to laudable exertions. Here alone is it, also, that the fallacies and errors of its own crude conceptions are corrected by means of their frequent contact, comparison and collision with the conceptions of kindred minds.

The road is open. The means of information are so ample and so easy of access that the reading youths of the present day seem to have it fairly in their power to become well-informed men and women. Two hours in the twenty-four employed in well-directed intellectual industry, might suffice in no very long course of years for gathering a respectable treasure of valuable knowledge. A person who should walk only one hour, or three miles and a half every day, would, in the course of twenty years, have traveled as many steps as would reach around the globe.

PART II.

The circulation of books at the present time is immense. By means of colporters and itinerant venders of books, vast numbers are circulated, and their influence is great. The man who goes into a new settle-

ment, or any other place, and circulates books of a right character, is a public benefactor. By their teaching and influence, the inmates of many a cottage in the wilderness have been inspired with virtuous and ennobling principles. Many a young man who has filled important stations with honor to himself and country, received the first impetus from some volume which found its way to his father's house through an itinerant.

The regular bookseller is the last man who emigrates. More than half the counties in the United States are to-day without a single book store; and of the fifty millions of our people, probably forty millions never entered a book store more than thrice in their lives. Hence it is mainly through itinerants that the masses will procure books.

By the teachings of a good book, and by the examples they exhibit, the young are allured to virtue and warned of the dangers that beset a path of vice. The youth is stimulated to noble actions. He converses with wise men of every age. He is raised from groveling and beastly pursuits, and aspires to the true dignity of his nature.

The father who has a due regard to the happiness and respectability of his children, will be quite cautious about the company they keep. Books are companions. If these are immoral, or of a frivolous tendency, he may expect his children will be injured and corrupted. But if they are of the right kind, he may, in all ordinary cases, be assured that the minds of his children will be elevated and benefited. Viewed in this light, good books are worth more than their weight in gold.

The value of knowledge is seen in the present state of the world. Where do we see the most public happiness and virtue? Where do we see human rights respected and everything that adorns humanity most prevalent? It is not in those places where avaricious parents starve and belittle the minds of their children:

by withholding the means of education, but in those communities where books are common and intelligence widely diffused.

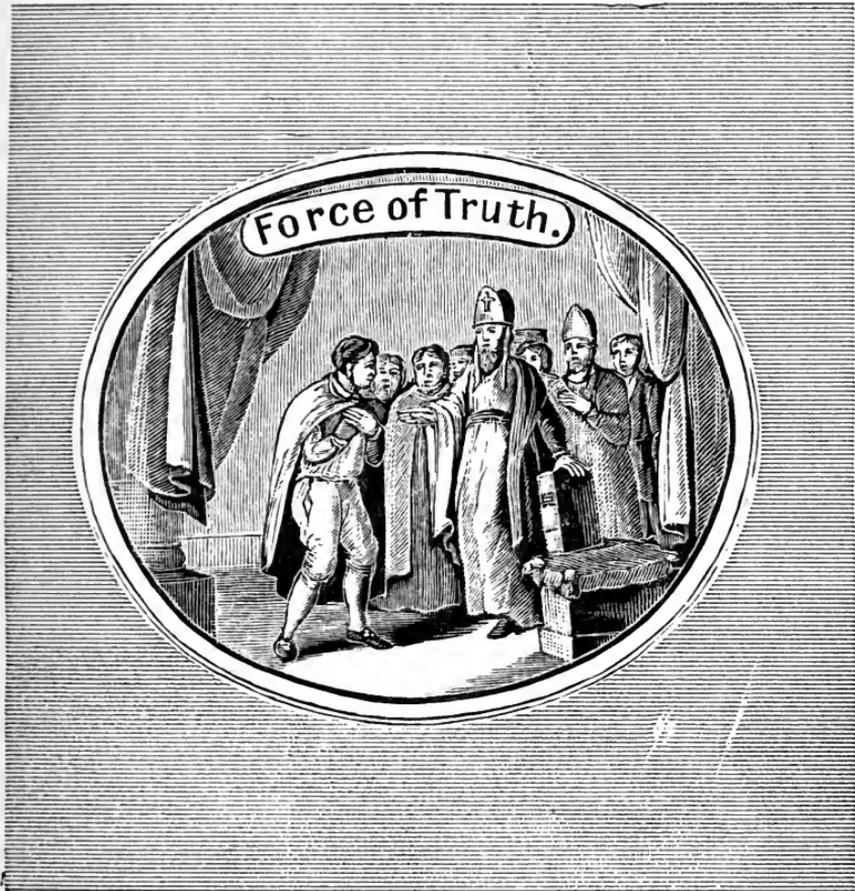
On the other hand, where does vice, squalid misery and poverty most prevail? In those nations where ignorance of letters is common; where despots can rule over a people too ignorant to know or maintain their rights, and where books or printed sheets are rarely seen.

In the family, also, a great difference is often seen, illustrating the superiority of knowledge over ignorance. They look at the starry heavens and feel an elevation of mind in contemplating the stupendous works of the Deity; they turn to his works beneath, and see his wisdom and beneficence exhibited. By the aid of the printed page, they hold intimate communion with the noblest of the human race.

The members of an ignorant family may indeed look upward and view the shining stars, but it is with a "brute unconscious gaze." They look around them, but they know nothing of the wisdom or laws which govern the vast creation of God. They have no means or disposition to converse with the wise and good, but prefer low and groveling pursuits to those which are noble and elevating.

THE FORCE OF TRUTH.

Lying and deceit are considered among the lowest and meanest of vices. They are so infamous that the greatest liars cannot bear it in other persons. A liar is subject to two misfortunes—neither to believe, nor to be believed; and before he establishes one lie he must tell many. To raise a confidence in order to betray it is the most consummate act of villainy that can be perpetrated. When a man forfeits his reputation he is set fast, and nothing will then serve his turn, neither truth nor falsehood.



F stretch the Poet before the Cardinal.

TRUTH, DECEIT AND LYING.

Putting away lying, speak every man truth with his neighbor. Eph. iv. 25.—*Thou desirest truth in the inward parts.* Ps. li. 6.—*We spake all things to you in truth.* II. Cor. vii. 14.—*Deceit is in the heart of them that imagine evil.* Prov. xii. 20.—*Hardened through the deceitfulness of sin.* Heb. iii. 13.—*Lying lips are an abomination to the Lord.* Prov. xii. 22.—*The wicked . . . they go astray . . . speaking lies.* Ps. lviii. 3.—*All liars shall have their part in the lake that burneth with fire and brimstone.* Rev. xxi. 8.

Lying is the vice of slaves. It is the vice that chiefly abounds among nations in political slavery and with that low and wretched class of our fellow-beings who are in personal bondage. Slavish fear prompts them to prevaricate and lie, as it were, in self-defence. Nor is it the less mean.

Assuredly, with people possessing freedom and enjoying the light of Christianity, a strict regard for truth should be considered as a cardinal point in character, and every species of willful falsehood should be held in utmost disgrace—not merely in disgrace for its meanness, but in abhorrence for its moral turpitude.

Speaking the truth is one of the easiest things in the world, for it is merely the expression of one's own perceptions, or of what lies clearly in his own memory. The veriest child, that has attained the use of the organs of speech, is capable of this. Whereas, to speak falsehood requires effort and art. Falsehood is *fiction*, and invention, and contrivance, so to frame and fashion it as to make it bear the semblance of truth—as he that dances upon the rope is not a moment at his ease, but must constantly employ effort to keep his balance—even so it fares with a liar. His mind is ever on the alert to escape detection. And after all, the very expedients he uses for this end often produce the consequences which he wishes to avoid. He proceeds with cunning art, to cover one lie with another, till the cover being too narrow, or too thin, the whole series is clearly seen through.

Confidence is the cement, or rather the main pillar of society. Without it friendship is but a name, and social intercourse a sort of war in disguise. And as falseness of speech, in any shape or degree whatever, has a tendency to destroy or weaken social confidence, so it tends, of course, to unhinge society.

From this, as well as from the more solemn and more awful view of the subject, it clearly follows that nothing is of greater necessity in the moral education

of children, than to teach them a strict regard to truth.

Among wiser heathen nations of antiquity, there have arisen individuals who have had a remarkable regard for the speaking of truth. Pythagoras, the philosopher, said, "Truth is so great a perfection that if God would render himself visible to man, he would choose light for his body, and truth for his soul." It is said of Augustus Cæsar that after a long inquiry into all parts of his empire, he found but one man accounted to have never told a lie, for which cause he was deemed worthy to be the chief sacrificer in the Temple of Truth.

Zenocrates, an Athenian philosopher, lived three hundred years before Christ, and was educated in the school of Plato. The people of Athens entertained so high an opinion of him, as a man of truth and probity, that one day when he approached the altar to confirm by an oath that which he asserted, the judges unanimously declared his word to be sufficient evidence. So peculiar a mark of confidence in a man is all the more honorable because so rare.

Petrarch, a celebrated Italian poet of the fourteenth century, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his condor and strict regard for truth. A violent quarrel occurred in the house of this nobleman which was carried so far that recourse was had to arms. The Cardinal wished to know the foundation of this affair, and, that he might be able to decide with justice, he assembled all the people and obliged them by a most solemn oath on the gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Bishop of Luna, brother of the Cardinal, was not excused. Petrarch, in his turn, presented himself to take the oath; the Cardinal closed the book, and said: "As to you, Petrarch, your word is sufficient."

PROMISE-BREAKING.

In the polite world forms of speech are used, which are not meant to be understood according to their obvious meaning. For instance, when one man says or writes to another, "Your humble servant," or "Your most obedient," he intends not to bind himself to clean the boots of the one he thus addresses, or to do him any sort of menial service; and much less does he mean that he is ready and willing to yield him obedience in all cases whatsoever. It is hardly worth while, however, to enlarge upon this topic, as the aforesaid forms of speech have almost become obsolete, at least in these United States. Pledges of humble service, and passive obedience, mutually given in the interchange of civilities, are now as rare in this country as they once were common. This is no matter of regret, for it is not a flower that has been plucked up, but a *weed*.

But there is one form of words which seems to have come into general abuse over this whole country; and the more is the pity, as these last are words of grave import, as well as of obvious sense: I mean the phrase so abundantly used—I promise to pay. In other times these words were passed with timid caution, and when passed they were held sacred; but they are now coming to be words of mere form, meaning nothing; very like the old complimentary phrases, "Your humble servant," "Your most obedient."

Not but that the promise always interprets the text as of old, according to its literal or expressed meaning. But the promiser perverts the text that he may accommodate it to his own heterodox notions; or rather, after the doctrine of mental reservation, he interpolates the word "never," making it run thus: I promise (never) to pay.

It would be endless to recount all the mischiefs that are flowing in upon society from this prevailing heresy; nor is it needful, since most of them are too obvious to

escape notice. Wherefore not to mention the sore disappointments, the indignant heart-burnings, daily arising in ten thousand instances from this single source; nor yet to mention its destructive influence upon all confidence between man and man; passing over these topics, and others akin to them, I shall consider the matter merely as it affects the interests of the delinquent party.

Be it supposed that he is a man possessed of several estimable qualities; that he has a large stock of what is called good nature; that he is obliging and compassionate; that, in the main, he is a moral man; and, finally, that there is no apparent blemish in his character, save this alone. Give the delinquent all these good qualities, and yet, "the dead fly in the precious ointment" spoils the whole compound.

There is a smack of immorality in every instance of voluntary word-breaking; and in this as in every other vice, one step naturally leads to another. The good-natured man, who has neglected to fulfill his promise, is fain to cast about him for an excuse, and if he cannot find one, he makes one.

This can hardly be done for the first or second time without a considerable struggle with moral principle. But it soon becomes feasible, and as natural almost as to breathe. In the process of this ill habit he quite loses his moral feelings as respects strict veracity; and almost every day he lives he deals in fiction without any sort of compunction.

Neither is this all; he is the occasion of falsehood to others. He steps over to one of his neighbors to borrow; his neighbor respects him for his sundry good qualities, but knows well the particular infirmity of his character. He is loth to lose his friend, and quite as loth to hazard his money. What does he do? He also proceeds to frame fictitious excuses. "I am very sorry, sir, that it is not in my power to oblige you. There is no man living that I should be more ready to

serve; but—but,” and then out comes the excuse, lie and all.

The man who makes it his general practice to shuffle off as much as possible the payment of his honest debts, not only forfeits all claims upon the confidence of society, but loses a main portion of self-respect, without which he is but ill-provided for life's work and for contact and co-operation with men.

He often meets with fellow beings, with whom he cannot so much as interchange the customary salutation without enduring the feeling of self-abasement, and in conversing with whom he is compelled, as it were, to have recourse to prevarication and quibble. In such a frame of mind, no man can do his best work.

And what does he gain by it in his secular affairs? Nothing at all. He is a loser even there. If he frequently suffers the compulsory process of law he is a ruined man. Or if he procrastinate till he has quite exhausted the patience of his creditors, and then pays, seemingly rather to avoid the expense of law than from an honest principle, still he loses that credit which, to his secular affairs, might be an incalculable benefit; and in seasons of pressing emergency, if he have not sufficient resources in himself, he can find them nowhere.

A strict regard to one's word or promise is one of the first of social virtues. Wherefore, young men who are entering, or have just entered the threshold of business, would do well to keep in memory the following maxims: Be as careful of *taking* as of *giving* credit. Never run in debt beyond what you have a moral certainty, or, at least, a reasonable prospect of being able to pay in season. Never defer payment when it is needed, and you have the power to make it. If you have money in your pocket, and there is a debt you owe come due, always to consider that money your creditor's, and not your own. If one must owe, let it be good will; and then pay as you go.

SELF-IGNORANCE AND SELF-ADULATION.

———“ The nature of man is such
To see and judge of the affairs of others,
Much better than their own.”

The above cited sentiment has not abated of its force nor is it less applicable to human nature at the instant, though two thousand years have passed away since it came from the pen of *Terence*, the poet of Carthage.

In one respect, very few, if any, are altogether free from the imputation of making use of deception. It is the use of the strange properties of our fallen nature, that we deceive ourselves even more easily than we are deceived by others, and that while we are mightily offended when others deceive us, we are especially pleased with the deception we palm upon ourselves. We love flattery, because it enables us to flatter ourselves, and we dislike honest reproof or censure, because it impels us to fix our eyes upon our own faults or frailties. We judge ourselves and our neighbors by different rules, which always gives the advantage to our own side.

Imperfect we readily confess ourselves to be, but if one happen to impute to us any particular imperfection, we deem ourselves insulted, and instantly take fire. Mortal we know we are, yet the most of us seem to live as though we scarcely expected either death or sickness, at least for the present, and we secretly, perhaps, think that the fatal arrow of death is more likely to hit almost any body else than ourselves. The young constantly expect to live to be old, and the old, who have seen one generation pass away, are not without hope that they shall survive the greater part of another. The mass of mankind are, in short, perpetually deluding themselves, one way or another; nor are the wisest and the best quite free in all respects from self-delusion. Perhaps if life were not in any wise gilded by the enchanting power of imagination, there would be

little relish for most of those things which God hath given us under the sun.

A very ancient writer has told us of a poor laborer who, fancying himself a king, repaired daily to a hillock, where, as on his throne, he sat in state, and exercised regal authority over the imaginary subjects that surrounded him, who, at length being cured of that pleasing error of the imagination, complained hard of his doctors that they had physicked him back again to poverty. Nor is he a solitary instance. The most of mankind in some period of their lives, have perhaps indulged vagaries of the imagination quite as groundless, if not quite so extravagant, and which, if they led them not astray from either duty or prudence, did them benefit, by sweetening their toils, and smoothing the path of life. The illusion of hope, which no sooner is disappointed than it springs anew in the human breast, constitute a large portion of the earthly happiness of mankind, and is the main spring of their exertions in worldly affairs.

“Dream after dream ensues—

And still they dream that they shall still succeed,
And still are disappointed.”

However, speaking of worldly good only, their imaginings afford them more satisfaction than they ever find in realities. But when the illusion relates to the moral qualities of our hearts, flattering us that our vices are virtues, or at least, that they are less culpable for being *ours*, it is then that our imaginings are so pregnant with infinite mischief.

Of all human knowledge, self-knowledge is accounted the most difficult of attainment; and why? Assuredly it is not so difficult of itself. We are conscious not only of our own actions, but also of the views and motives by which we are actuated. The thoughts and affections of our hearts are all open to our inspection. Why, then, is it so hard for one to so far know himself as to be able to pencil his own true picture with con-

siderable exactness? The main difficulty arises from the blinding and deluding bias that we have toward ourselves. It is by reason of this kind of sophistry, though *we* discern the *mote* in the eye of another, we perceive not the *beam* in our own; that, though we are clear-sighted enough with respect to the faults of our neighbors, we are as blind as moles to as great and even greater faults in ourselves. And it is owing to this that we magnify into shining virtues, such deeds of our own doing as we should think lightly of if done by others.

The sophistry with which we cheat ourselves runs into our social intercourse and dealings. In estimating the character of those about us, we are apt to judge of them according to the particular bearing they have to our own dear selves. If they do not appear to have that respect for us to which we think ourselves entitled, we are apt to judge them with all the severity which appearances can in any way justify. In matters of deal, it is a hard thing to determine what is right in one's own cause; the opposite positions of *mine* and *thine* not unfrequently sway men of honest intentions and pervert right judgment.

In all the intercourse and business of life, the application of the *golden rule* in point of morals, is of the utmost importance; it is only by changing places, *ideally*, with those with whom we have concerns, or deal with, that we can know exactly how to do them justice. The application of this divine rule seems to be alike necessary in the management of conflicting opinions. *The free exercise of private judgment* is what every man claims for himself, and yet almost every man grudges it to others. And hence it is, that disputes of opinion are so often acrimonious. Whereas, if we were no less willing that others should enjoy the free exercise of private judgment than to enjoy it ourselves, our disputes would be conducted with fairness and good temper.

FOOLISH DOMESTIC QUARRELS.

In the Apocrypha, Chap. ii. of the book of Tobit, there is an account given of Tobit and his wife Anna, who were among the Jewish captives taken by the Assyrians and carried to Nineveh. It appears that Anna, while in that place, "took women's work to do" for some of the inhabitants. When she had completed the work she sent it home to the owners, who paid her price for it, and in addition gave her a kid. When Tobit returned home from his place of business, he heard the bleating of the kid, and was very much disconcerted by it. He very uncourteously accused her of stealing it, while she in return broadly hinted that, notwithstanding his pretensions, he was no better than he should be. "Behold, thou and all thy works are known."

"The tongue can no man tame." And besides it is agreeable to the laws of pneumatics that the lightest bodies should rise the highest, especially in a tempest. Wherefore, in spite of the degrading subjection in which the wife was held under the husband in that age and country, Anna had the last word; and a cutting word it was.

Poor Tobit, it seems, had more than his match, for the retort that his wife made upon him was so keenly sarcastic and touched him so deeply that he fell a weeping. Indeed, he was not much to be pitied, as he was manifestly the aggressor. Had he patiently inquired into the matter, instead of blurting out his provoking suspicions, the bitter fray between them had never been. This apocryphal text, which, peradventure, was never treated of so formally and methodically before, embraces several points of sound and wholesome doctrine.

1. The serenity of connubial life is very apt to be disturbed by sudden and unexpected gusts, unless special care be taken in this particular. If both hus-

band and wife be of a mild and even temper, there is no danger; or if one be so and the other hasty, the danger is not so great; but if both be inflammable, there is need of the utmost watchfulness.

A couple so tempered may, notwithstanding, be faithful, generous, and noble-spirited, and kind-hearted, and may live together very lovingly in the main; but if they fail to keep a sharp lookout, now and then a gust arises, all of a sudden, and quite unexpectedly to themselves, and the house is made to ring from side to side. Some one, in his speculations on this subject, has recommended it, that a hasty couple should accustom themselves, ere they fly into a passion with one another, to utter in their hearts thrice the three following cooling words—*Bear and Forbear*.

2. The most part of domestic feuds, perhaps nine in ten, spring from trifles. "Behold how great a matter a little fire kindleth." A word unfitly spoken, a sour look, a neglect, touches and stings the mind, and sometimes fires the tongue and occasions a boisterous dispute; even though neither party can accuse or blame the other, in any matter of considerable moment. For the prevention of this kind of domestic evil, permit me to offer the following recipe: "The Jesuits," according to an Italian author, "with whom none could vie in the pleasures of civil life, were exceedingly attentive to appear to each other in the most amiable light. The polite behavior of the first day was uniformly preserved by them, during the many years they continued together; so that the honeymoon of their consociation, if this expression may be allowed, lasted for their lives. This reciprocal complaisance, at first merely adopted, was improved by habit in a solid, uninterrupted and happy friendship." The application is obvious—Go and do likewise.

3. As among neighbors, so in domestic or conjugal life, sharp contentions arise from judging of matters prematurely, or before they have been duly investi-

gated and weighed. In this respect, Tobit was sadly out of the way. He should have questioned Anna mildly about the bleating kid, asking her in a pleasant tone how and whence it came; and if not satisfied with her answers, he should have searched elsewhere for the truth. But no. Such was the flurry of his spirits that he acted with as much assurance and decision upon a mere impression as if he had proof positive. Neither is this a solitary instance; the like has often happened to the great discomfort of social and domestic life. It ought to be deeply engraved on the mind of man and woman that "he that answereth a matter before he heareth it, it is folly and shame unto him."

4. In the state of matrimony, hardly anything is more discomfoting or more deadening to the delicate affection of love than overmuch suspiciousness of temper. Groundless suspicions, repeatedly manifested, never fail to cure the love and excite the ire of the suspected party. And here again Tobit deserves the lash of severe censure. He acted the part of a suspicious husband. And no wonder that Anna, an honest as well as industrious housewife, no wonder that she was stung to the quick at being suspected of so heinous an offense. It was no wonder that her spirits were aroused, and being well gifted in that particular, that she used her tongue in the able manner that she did.

One thing more and I shall have done. Let no man take occasion from this subject to ridicule or despise marriage. It has passed into a proverbial saying, that there are but few happy matches, and in one sense it is true. There are few, in comparison with the whole, that are *very* happy in marriage. But permit me to ask—are there a great many that are *very* happy in the single condition? Is the bachelor entitled to glory in his choice, or to boast of a superior degree of felicity? He who has no one that naturally cares for his person—no one that takes a lively interest in his concerns—no one that participates in his feelings of joy or deeply

sympathizes in his adversities, sicknesses and sorrows—no tenderly throbbing bosom, on which to rest his weary head.

On the reverse of this picture behold the married man. Perhaps his wife is not, in some respects, quite as he would wish. Perhaps she has turns of unpleasant humor, and sometimes gives him pain by her peevishness or obstinacy. Yet she is faithful to him and his interests. Though, at times, she herself assaults him with her tongue, on no account will she suffer anybody else to do it. His joys and his sorrows are hers. In his outgoings her heart blesses him; and after days and weeks of absence she affectionately greets him on his return. His food, his apparel, the decencies of his appearance, are objects of her daily attention.

His every ailment of body meets her sympathy and quickens her care; in his heavy sicknesses, scarcely does she give sleep to her eyes or slumber to her eyelids—

“With a soft and silent tread,
Nimble she moves about the bed.”

Anxiously she watches the symptoms; carefully she administers the medicines; she responds to every groan, and with eagerness catches at every glimmer of hope. Judge now which of the two is the happier man.

THE LARK AND HER YOUNG.

A lark who had young ones in a field of grain which was almost ripe, was in some fear lest the reapers should come to reap before her young brood was fledged and able to remove from the place. Wherefore, upon flying abroad to look for food, she left this charge with them: That they should take notice of what they heard talked of in her absence, and tell her of it when she came back again. When she was gone they heard the owner of the corn call to his son:



**Do your own business,
Depend not on friends.**

THE LARK AND HER YOUNG.

Take ye heed every one of his neighbor, and trust ye not in any brother. Jer. ix. 4.—Trust ye not in a friend. Micah vii. 5.—Not slothful in business; fervent in spirit, serving the Lord. Rom. xii. 11.—Do your own business, and to work with your own hands, as we commanded you. I. Thess. iv. 11.—He that tilleth his land shall be satisfied with bread, but he that followeth vain persons is void of understanding. Prov. xii. 11.—Whatsoever thy hand findeth to do, do it with thy might. Eccl. ix. 10.

“Well,” says he, “I think this is ripe enough; I would have you go early to-morrow and desire our friends and neighbors to come and help us to reap it.” When the old iark came home, the young ones fell a quivering and chirping round her, and told her what had happened, begging her to remove them as fast as she could. The mother bid them be easy, “for,” says she, “if the owner depends upon his friends and neighbors, I am pretty sure the corn will not be reaped to-morrow.”

Next day she went out again, upon the same occasion, and left the same orders with them as before. The owner came, and stayed, expecting those he had sent to; but the sun grew hot, and nothing was done, for not a soul came to help him. Then says he, to his son, “I perceive these friends of ours are not to be depended upon, so that you must even go to your uncles, and cousins, and aunts, and tell them I desire they would be here betimes to-morrow morning to help us to reap.” Well, this the young ones, in great fright, reported also to their mother. “If that be all,” says she, “do not be frightened, children, for kindred and relations do not use to be so very forward to serve one another; but take particular notice what you hear said the next time, and be sure you let me know it.”

She went abroad the next day as usual, and the owner finding his relations as slack as the rest of his neighbors, said to his son, “Hark ye, George, do you get a couple of good sickles ready against to-morrow morning, and we will even reap the corn ourselves.” When the young ones told their mother this, “Then,” says she, “we must go, indeed; for when a man undertakes to do his business himself, it is not so likely he will be disappointed.” So she removed her young ones immediately, and the corn was reaped the next day by the good man and his son.

APPLICATION.—Never depend upon the assistance of friends and relations in anything which you are able to do yourself, for nothing is more fickle and uncertain.

The man who relies upon another for the execution of any affair of importance, is not only kept in a wretched and slavish suspense, while he expects the issue of the matter, but generally meets with a disappointment, while he who lays the chief stress of his business upon himself, and depends upon his own industry and attention for the success of his affairs, is in the fairest way to attain his end, and if at last he should miscarry, has this to comfort him, that it was not through his own negligence and a vain expectation of the assistance of friends.

To stand by ourselves, as much as possible—to exert our own strength and vigilance in the prosecution of our affairs—is God-like, being the result of a most noble and highly-exalted reason; but those who procrastinate and defer the business of life by an idle dependence upon others, in things which it is in their own power to effect, sink down into a kind of stupid and abject slavery, and show themselves unworthy of talents with which human nature is dignified.

THE FOX IN THE WELL.

A fox having fallen into a well, made a shift, by sticking his claws into the sides, to keep his head above water. Soon after, a wolf came and peeped over the brink; to whom the fox applied himself very earnestly for assistance; entreating that he would help him to a rope, or something of that kind, which might favor his escape.

The wolf, moved with compassion at his misfortune, could not forbear expressing his concern: "Ah! poor Reynard," says he, "I am sorry for you with all my heart; how could you possibly come into this melancholy condition?" "Nay, prithee, friend," replies the fox, "if you wish me well, do not stand pitying of me, but lend me some succor as fast as you can; for pity



THE FOX IN THE WELL.

What doth it profit . . . if a brother or sister be naked and destitute . . . and ye say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful. James ii. 14, 15, 16. — The scribes and Pharisees sit in Moses' seat . . . whatsoever they bid you observe . . . that do, but do not after their works; for they say and do not. Matt. xxiii. 2, 3. — Let us not love in word, neither in tongue, but in deed and in truth. I. John iii. 18.

is but cold comfort when one is up to the chin in water, and within a hair's breadth of starving or drowning."

APPLICATION.—Pity, indeed, is, of itself, but poor comfort at any time; and, unless it produces something more substantial, is rather impertinently troublesome, than any way agreeable. To stand bemoaning the misfortunes of our friends, without offering some expedient to alleviate them, is only echoing to their grief, and putting them in mind that they are miserable.

He is truly my friend, who with a ready presence of mind supports me; not he who condoles with me upon my ill success, and says he is sorry for my loss. In short, a favor or obligation is doubled by being well-timed; and he is the best benefactor who knows our necessities, and complies with our wishes, even before we ask him.

HASTY OR PASSIONATE ANGER.

A farmer having for a short time been left in charge of his only son, a small child, asleep in the cradle, had occasion to go into the adjoining field to mend a gap in his fence, left his favorite dog lying by the cradle to guard his child from harm. On his return he was horror-struck at the sight of the overturned cradle; the bloody clothes in disorder. The dog was lying over the cradle, with his mouth and other parts of his body besmeared with blood. Convinced by the appearance that the dog had killed his child, he rushed forward and dashed out his brains with the hatchet he had in hand; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead on the floor, killed by his faithful dog, which he had put to death in blind, passionate anger.

Were the motto or precept duly observed, "*Be sure of your facts,*" it would prevent a vast amount of ill feeling, and consequent misery would be avoided in almost every station in human life. The greater part



HASTY OR PASSIONATE ANGER.

The discretion of a man deferreth his anger. Prov. xix. 11.
 — *He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. Prov. xvi. 29.* — *He that is soon angry dealeth foolishly. Prov. xiv. 17.* — *He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. Prov. xvi. 32.* — *Wherefore let every man be swift to hear, slow to wrath. James i. 19.* — *Avenge not yourselves, but rather give place unto wrath. Rom. xii. 19.*

of the contentions and quarrels in all ranks proceed from false premises, or assuming things as facts which are not so.

“Passion,” says one, “is the fever of the mind, which leaves us worse than it found us. It is the threshold of madness and insanity. Indeed, they are so much alike that they cannot be distinguished; their effects are often equally fatal.

The first step to moderation is to perceive that we are falling into a passion. It is much easier wholly to prevent ourselves from doing this than to keep in just bounds; that which few can moderate, almost anybody can prevent.

Envy and wrath shorten life, and anxiety bringeth age before its time.

Who overcomes his wayward passion overcomes his strongest enemy. If we do not overcome our anger it will subdue us.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great and noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

Clitus, the friend and foster-brother of Alexander the Great, was by him held very dear, and they were educated together. He had saved the life of Alexander at a battle near Granicus, and was by him made the Prefect of a Province, but he could not flatter; and detesting the effeminacy of the Persians, at a feast of the King, spake with the liberty of a Macedonian, preferring the exploits of Philip, the Macedonian King, to those of Alexander, his son. Alexander was so enraged at him in a fit of anger that he killed him on the spot with a javelin. When the fit was over he was with difficulty restrained from killing himself for that sudden fury which caused him to kill his best friend. It has been just so with many others. The passion of a moment has often ruined the peace and prosperity of years.

HAPPINESS IN MARRIAGE.

It is a common saying in the world that there are but few happy marriages; and doubly deplorable would be the condition of mankind were it wholly true. It is true, however, only in a qualified or limited sense.

What! is marriage, in itself, considered a source of wretchedness rather than weal? Do they who marry change their condition generally for the worse? Are the married, for the most part, less happy than the unmarried? So it is not, nor will any assert it but the profane and licentious, or the inconsiderate. Yet, after all, but few marriages are exceeding happy. And why? It is not for lack of excellence in the institution, nor because the connubial state is not, in itself, conducive to human comfort and weal. Elsewhere lie the reasons, of which some will be included in the following particulars:

1. It often happens that too much is expected before hand. In none of the conditions or relations of this life is unalloyed happiness the lot of man; and, by consequence, those who indulge the unreasonable expectation of finding it in marriage, must inevitably drink of the bitter cup of disappointment.

2. Since the fall, the intercourse of married life has never been (such as it primitively was) between persons of perfect innocence and virtue; but it is in all cases between those who are frail, infirm of mind, and more or less defective in heart. Now it is for want of duly considering the matter before their marriage, that a great many couples are unreasonably vexed at the infirmities, failings and petty faults which they perceive in each other afterwards; charging upon wedlock the disappointment which originated in the illusions of their own fancies.

3. As in other contracts, so in that of marriage, the parties too often deal unfairly with one another by

artfully concealing their personal defects and affecting qualities of which they are devoid.

That ornament of human nature, as well as of the Society of Friends, to which he belonged, namely, Dr. Fothergill, of London, a man alike distinguished for parts and learning, for benevolence and piety, being informed that a gentleman at a house where he visited was paying his addresses to a young lady, desired leave to give him one piece of advice. The gentleman, making a bow of submission—"Friend," said the shrewd physician, "my advice is this—that thou *shouldst court in thy every day clothes.*"

What a deal of matrimonial disappointment and strife might be prevented if, while the treaty was going on, both the wooers and the wooed would appear in their *every day clothes*, or in no better character for temper and disposition, or for any attractive and estimable quality than such as they were determined to maintain after marriage, constantly, throughout the whole of their lives.

4. The little obliging attentions, which are the food of friendship, and without which close and ardent friendship can hardly be kept alive for any long while, are too often remitted after marriage, and even discontinued. And hence, without any flagrant fault on either side, coolness arises, then indifference, and finally alienation.

5. Among the higher classes, marriage, in too many instances, is the old, calculating chaffery of avarice and ambition for money or for rank. And as neither love nor friendship has any concern in the contract, it is no wonder that neither love nor friendship should ever after spring up to bless the union.

6. Among the lower classes many rush into marriage improvidently, or without being furnished with any competent means of supporting a family. Poverty and want follow of course. Their own suffering is aggravated by the sufferings of their little ones, and

they look back, with deep regret, to the comparative comforts of their single life.

Lastly, there are those of the baser sort who, by reason of the perverseness of their tempers or the depravity of their hearts, and the viciousness of their lives, would needs be wretched in any condition. To meet all their notions and make them contented and happy would be wholly impossible.

As husbands and wives they mutually are fiend-like tormentors; if equally, the connection proves the sorest of calamities to the better party.

And yet, after making all these deductions, it is unquestionably true that more than a full moiety of the social comforts enjoyed in this world is the fruit of marriage.

In it the extreme cases either way are comparatively few. Of married men and women the most, by far, are made neither *very* happy nor *very* wretched by this connection.

Between these two extremes there is an intermediate class, immense in number, who, though they constantly experience a mixture of good and evil in the married state, will perceive, nevertheless, upon a fair estimate, that the good considerably predominates.

One observation more and I shall conclude. The surest basis of connubial happiness is genuine piety.

“Wisdom,” as observes a venerable sage in the Apocrypha, “is a loving spirit.” The wisdom that is from above is peaceable, gentle, and easy to be entreated.

The humility, the meekness, the benevolence, the gentleness of real Christianity, and indeed the whole body of the Christian virtues, when heart-felt and acted out in sincerity, do directly and powerfully tend to sweeten the trials and multiply the comforts of those who are partners together in marriage, while the hope of meeting in a better world “strews to the grave with flowers.”



THE WOLF IN DISGUISE.

Mine own familiar friend in whom I trusted, which did eat of my bread hath lifted up his heel against me. Psa. xli. 9.— With their mouth they shew much love, but their heart goeth after their covetousness. Ezek. xxxiii. 31.— The hypocrites in heart heap up wrath. Job xxxvi. 13.— The hypocrite's hope shall perish. Job viii. 13.

THE WOLF IN DISGUISE.

The wolf shown in the engraving, in order to get among the flock, procures a sheep's skin and disguises himself in it. He thus succeeds for a while in passing himself off as one of the flock, until, by some act of his, which speaks louder than any words which he can utter, his true character is fully revealed.

Having decoyed one of the flock a little out of sight of his companions, he throws him and is seen biting and devouring the helpless, innocent creature.

Three prominent crimes are practiced among mankind by disguised wolves—lying, stealing and murder.

The first sin committed in our world, according to the Divine record, was that of deception and lying. God having commanded our first parents not to eat of the tree of the knowledge of good and evil, saying, "for in the day thou eatest thereof thou shalt surely die." Whereupon the serpent, called the Devil, and Satan, said unto the woman, "Ye shall *not* surely die." The woman being thus deceived by this liar, took of the fruit and gave to her husband, who also ate, and in the language of Milton—

"Earth felt the wound, and nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

Satan, since his appearance in our world, has come in many forms. Sometimes he appears as a religious teacher, and even as a shepherd of a Christian flock, carrying with him the shepherd's crook; also, a book of philosophy, or some body of Divinity, or System, in which darkness is represented as light, and light as darkness, giving many words, but little knowledge.

His figure, as seen in the engraving, has something of a clerical appearance, but looking closely we perceive that the shepherd is nothing but a wolf in disguise. Satan, sometimes, in order to effect his own

purposes, will transform himself into an angel of light, and venture to be wise above what is written. There are some sects or communities who consider themselves *too holy to keep God's commandments*. The apostle speaks of some such.

The true character of one who is assuming that which does not belong to him is often made manifest by some apparently trivial circumstance or some small involuntary action. The celebrated Major Andre, who was executed as a spy during the Revolutionary war, was discovered by the officer who had him in charge to be a military man of rank, by the manner of his walk. The plea of being a countryman about his ordinary business, would avail nothing, as no person of that kind could step with such precision; "*his actions spoke louder than his words.*"

Stealing and *murder* are generally committed by wolves in disguise. They do not go among the sheep for any good purpose, but for to steal, to kill and destroy. The thief, a professed friend, approaches in a sly manner toward his victim, as is seen in the engraving, who is asleep and unconscious of the wolf being near him. He is seen taking a valuable document from his pocket—the title-deed to a large estate which it is absolutely necessary for him to possess in order to retain his property.

One crime leads to another: so the thief who stole the title-deed, in order to cover up his stealing, commits *murder*, the last crime represented in the engraving. In this action he follows the example of his master, who is declared by inspiration to be "a *murderer* from the beginning . . . because there is no truth in him." A person who was knowing to some of the circumstances connected with the stealing of the deed could give evidence in a court which it was feared would prevent the thief from getting the property so much coveted. He therefore determined to get him out of the way. For this purpose he employed one of

his companions—an accomplice in crime, to murder the expected witness, for which he was to have a share of the plunder. So the engraving illustrates the successive steps by which the wicked go from one crime to another, until murder, the highest of all crimes, is finally committed.

USEFUL INDUSTRY A MORAL DUTY.

The fourth commandment lays upon us two obligations—it imposes labor no less than it enjoins a holy rest. “Six days shalt thou labor and do all thy work.” Hence it is a fair inference that a life of voluntary idleness is a life of disobedience to the law and will of heaven.

Well directed industry is a moral and Christian duty which none that are capable of can dispense with and remain innocent. Neither wealth, nor rank, nor sex, can excuse a person in good health, and of competent faculties, from useful labor, either of body or mind, or of both. Employment, useful employment, is for men and women. And, indeed, as little is there granted as the liberty of doing no good at all with our faculties, as of employing them in doing mischief.

Labor is either mental, or bodily, or mixed. There are none to whom labor is a greater “weariness of the flesh,” as well as of the nobler part of humanity, than to men of close and remitless study; and there are none whose industry is more useful to mankind. The man of parts who, in solitude, and peradventure in neglected poverty, employs discreetly, the faculties of his mind to enlighten and instruct his fellow-beings, is a benefactor to community. Nevertheless, he errs woefully, if he neglects to exercise his body. It is lamentable to see how many men of study, how many promising youths waste their strength, impair their constitutions, and bring upon themselves incurable diseases and premature death, solely for the want of a proper

mixture of bodily exercise with the strenuous labors of their minds.

The man, who, of all the American worthies was first in the hearts of his countrymen, was no less remarkable for industry than for his wisdom and integrity.

One of the biographers of Washington remarks of him, "his industry was unremitted, and his method so exact, that all the complicated business of his military command and civil administration, was managed without confusion, and without hurry. It was the assemblage of these traits of character, so early visible in him, that recommended him when scarcely more than a boy, to an embassy of no ordinary importance."

Few things are impossible to industry skillfully directed. By it men of but middling talents rise sometimes to deserved eminence; by it the man of "small things" expands himself, little by little, till he at last comes to occupy a respectable space in society; and by it the face of the living world is illumined and gladdened.

Sloth is a rust that eats up the finest ingredients of genius and consumes and mars the greatest of fortunes. He that is slothful of mind loseth his mind. He that is slothful in business will at last have neither business to do, nor anything to sustain his declining age. In short, a downright slug, whether in high life or low, rather vegetates than lives.

The Germans of all ranks, from peasant to prince, are taught some useful trade or profession in their early life, so that they may be able to earn a living by honest labor. Nor are the upper class of Germans like our own country people who get up in the world, afraid of soiling their gentility, but they mingle freely with their common people whenever occasion calls for it, rightly thinking that the common bond of humanity is ever the highest of all claims to one's notice and regard.

The great Prince Bismarck, of Prussia, was well trained as a farmer, and the following anecdote will show how good was his education. One day he was proceeding on foot from the Springs to Kissengen town and was obliged to cross a meadow which was just being mowed. The Prince takes great interest in agricultural affairs, so he began to talk with the mowers, who did not recognize him, and at last requested one of them to give him a scythe, which he used with great skill.

The Bavarian peasants were astonished at this proof of skill on the part of a gentleman, who appeared to them to belong to the upper classes, and expressed their admiration accordingly. As soon as the Prince had left off mowing the grass, one of the countrymen turned to him and remarked—"You seem to be a good farmer, sir, and can use a scythe better than I who have worked with one more than forty years."

"Well, my dear fellow," replied Bismarck, "one gets acquainted with many things in one's life, and what I do I like to do properly."

The Prince now took leave of the people, shaking hands with the man who had lent him the scythe, and congratulating all on the prospect of a good harvest which lay before them.

The chancellor was hardly out of sight of the poor peasants when a stranger, who had watched the scene very attentively, came up to the latter and asked them if they had any idea with whom they had spoken. "No," replied the lender of the scythe; "but, at any rate, he seems to be a good farmer to me, at least, and I ought to be a judge." "Well," replied the stranger, "he is no less a person than *Prince Bismarck*." "What," exclaimed the peasant, bewildered with the information, "it was he who used my scythe? Then I would not part with it for any money." The labor itself and the homely scythe had been dignified in the man's esteem.



THE TWO DOGS.

Make no friendship with an angry man; and with a furious man thou shalt not go. Prov. xxi. 24.—Be ye not unequally yoked together. II. Cor. vi. 14.—I would not that ye should have fellowship with devils. I. Cor. x. 20.—But now I have written unto you not to keep company, if any man that is a brother be a fornicator, . . . railer, or . . . with such an one no not to eat. I. Cor. v. 11.—Abstain from all appearance of evil. I. Thess. v. 22.

THE TWO DOGS.

A good-natured spaniel overtook a surly mastiff, as he was traveling upon the high road. Tray, although an entire stranger to Tiger, civilly accosted him; and if it would be no interruption, he said, he should be glad to bear him company on his way. Tiger, who happened not to be in so growling a mood as usual, accepted the proposal; and they very amicably pursued their journey together. In the midst of their journey they arrived at the next village, where Tiger began to display his malignant disposition by an unprovoked attack upon every dog he met. The villagers sallied forth with great indignation to rescue their favorites; and falling upon our two friends without distinction or mercy, poor Tray was most brutally treated, for no other reason but his being in bad company.

APPLICATION.—It is stated in the school book from which this fable is copied, “Hasty and inconsiderate friendships are generally attended with great disadvantages; and much of every man’s good or ill fortune depends upon the choice of his friends.”

SELF-INFLICTED TORTURE.

Nothing is more common than the discontent of those who have not a shadow of cause for discontent. They are neither sick, nor pinched with poverty, nor called to sustain distressing hardships. They enjoy their food and have good digestion. They have raiment to put on, and friends to converse with; and if not rich, have fully enough for the moderate supply of all their real wants. Yet these enjoyments, these bounties of indulgent heaven, are poisoned, as it were, by the discontent of their minds, so that they are wretched amidst health and competence.

What are the illusions that thus obstruct the sources of enjoyment, and, in this favored country, cheat so many out of the happiness of which Providence has put them in possession? They are such as usually spring from one or other of the three following causes: perverseness of temper; false theories of worldly happiness; the influence of opinion.

With respect to enjoying ourselves or not in life, a great deal more depends upon temper than upon circumstances. Not that our enjoyments are not always considerably affected by our worldly circumstances, and sometimes in a very great degree; but if they are such that we are able to supply ourselves with all the real necessities and essential comforts of life, it is not our circumstances but our tempers that are in fault, if we are not too happy to complain and too grateful to repine.

The root of our uneasiness is altogether in our own minds, and without a thorough change there, no change of place or of outward circumstances could quiet us. What though all our present ideal wants were satisfied, other ideal wants would presently start up, and we should still be weaving for ourselves the web of misery. A temper that inclines to be satisfied with its present lot is worth more than thousands a year; whereas restlessness of temper is one of the greatest of misfortunes.

A full half of human troubles would vanish, and the rest be lightened, if there was a thorough cure of this scrofulous disease of the heart.

Our false theories of worldly happiness constitute another large class of troubles of our own making; and the effects of these false theories are the most deplorable, inasmuch as the disappointments inevitably resulting from them, sour the disposition, and thereby enhance the numbers of the wretched victims of temper.

Corporeal enjoyments are few and simple; neither

wealth nor any of the arts of refinement can add considerably to their number, or anything at all to their relish. The pleasures of sense are limited by narrow boundaries, which never can be passed without turning pleasure into pain; and however much we may refine upon the pleasures of sense, our refinements can increase them but very little. The most refined epicure, for example, has scarcely any more enjoyment of the pleasures of the table than one who confines himself to the plainest viands. Wherefore nothing is more plain and easy of comprehension than the notion of mere worldly happiness—the results from health, competence, the friendly society of neighbors and acquaintance, and the pure joys of domestic life.

He that has these, though he have neither wealth nor rank, enjoys about all the world can bestow. But these real and unsophisticated enjoyments, which are bestowed in fully as large measure upon the peasant as upon the prince, are too vulgar for the fastidious taste of the visionary speculatists; they must find something that is quite beyond the common blessings of life, else they are determined not to enjoy themselves at all. Thus they lose the good that lies fairly within their reach, by laying out their endeavors to grasp an abstract something, that is conceivable indeed, but not attainable; an *ignis fatuus*, which the eye plainly sees, but which evades the touch and baffles all pursuit.

The last brood of artificial troubles which I proposed to notice, are those that are generated by the influence of opinion. I mean not one's own opinion, but the opinion of others. We are such strange and unaccountable creatures that we are more solicitous to appear happy than really to be so; and hence we willingly abridge our real enjoyments for the sake of seeming to possess enjoyments superior to those that are altogether common to mankind. Now the general opinion of society (a very erroneous one indeed) makes the pomp of show a prerequisite for being deemed

happy, or, at least, for obtaining the credit of refined enjoyment; and this general opinion, how much soever we may despise it in our judgments, has an astonishing influence upon our conduct and feelings; an influence that precipitates hundreds and tens of hundreds from a condition of competence to that of poverty.

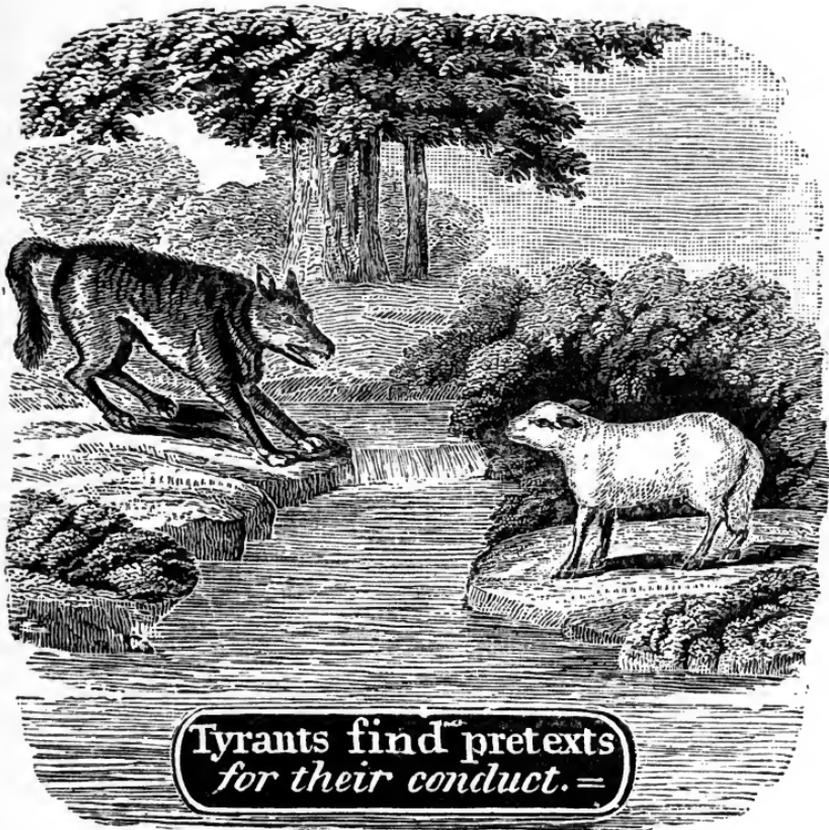
The wise Dr. Franklin observes: "The eyes of other people are the eyes that ruin us. If all but myself were blind, I should want neither fine clothes, fine houses, nor fine furniture." It is even so; and it is this supreme regard to the eyes of others that leads multitudes into extravagant and ruinous expenses.

Without adequate funds they build them fine houses, and purchase them fine furniture, and array themselves with costly apparel, that others may gaze upon them as persons possessed of taste and of refined enjoyments; and by these means they are presently stripped of the very necessaries of life.

THE WOLF AND THE LAMB.

To a clear stream, one sultry summer's day,
 A wolf and lamb had chanced to take their way;
 The lamb, whose life the murderous tyrant sought,
 Mildly denied each charge the wolf had brought.
 When proved a liar, at his victim flies,
 The lamb is seized—torn, bleeding, helpless dies.

One hot, sultry day a wolf and a lamb happened to come, just at the same time, to quench their thirst in the stream of a clear, silvery brook that ran tumbling down the side of a rocky mountain. The wolf stood upon the higher ground, and the lamb at some distance from him, down the current. However, the wolf having a mind to pick a quarrel with him, asked him what he meant by disturbing the water and making it so muddy that he could not drink, and at the same time demanded satisfaction. The lamb, frightened at



THE WOLF AND THE LAMB.

In secret places doth he murder the innocent; his eyes are privily set against the poor. Psa. x. 8.—The proud have forged a lie against me. Psa. cxix. 69.—The mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue. Psa. cix. 2.—They break in pieces thy people, O Lord, and afflict thy heritage. They slay the widow and the stranger, and murder the fatherless. Psa. xciv. 5, 6.

this threatening charge, told him, in a tone as mild as possible, "that, with humble submission, he could not conceive how that could be, since the water which he drank ran down from the wolf to him, and therefore it could not be disturbed so far up the stream." "Be that as it will," replies the wolf, "you are a rascal, and I have been told that you treated me with ill language behind my back, about half a year ago." "Upon my word," says the lamb, "the time you mention was before I was born." The wolf, finding it to no purpose to argue any longer against truth, fell into a great passion, snarling and foaming at the mouth, as if he had been mad, and drawing nearer to the lamb, "Sirrah," says he, "if it was not you, it was your father, and that's all one." So he seized the poor, innocent, helpless creature, tore it to pieces, and made a meal of it.

APPLICATION.—The thing which is pointed at in this fable is to show that even a tyrant wishes to have some pretext for his villainy and cruelty. When an ill-natured man has a mind to abuse one inferior to himself either in power or courage, though he has not given the least occasion for it, how does he resemble the wolf! In short, wherever ill people are in power, innocence and integrity are but slight barriers against rapacity and oppression; the more vicious the community is the better countenance they have for their own villainous measures; to practice honesty in bad times is being liable to suspicion enough, but if any one should dare to prescribe it, it is ten to one but he would be impeached of high crimes and misdemeanors, for, to stand up for justice in a degenerate and corrupt state is tacitly to upbraid the government, and seldom fails of pulling down vengeance upon the head of him that offers to stir in its defence. Where cruelty and malice are in combination with power, nothing is so easy as for them to find a pretence to tyrannize over innocence, and exercise all manner of injustice.



THE FOX AND THE STORK.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, be kind one to another. Eph. iv. 29, 32.—Be ye therefore followers of God, . . . all uncleanness let it not be once named among you . . . nor foolish talking, nor jesting. Eph. v. 1-4.—Be kindly affectioned one to another. Rom. xii. 10.—Be pitiful, be courteous. I. Pet. iii. 8.—As ye would that men should do unto you do ye also unto them.

THE FOX AND THE STORK.

The fox invited the stork to dinner, and being disposed to divert himself at the expense of his guest, provided nothing for the entertainment but a soup, in a wide, shallow dish. This he himself could lap up with a great deal of ease but the stork, who could but just dip in the point of his bill, was not a bit the better all the while; however, in a few days after, he returned the compliment, and invited the fox, but suffered nothing to be brought to the table but some minced meat in a glass jar, the neck of which was so deep and so narrow that though the stork, with his long bill, made a shift to fill his stomach, all that the fox, who was very hungry, could do, was to lick the brims, as the stork slobbered them with his eating. Reynard was heartily vexed at first, but when he came to take his leave, he owned, ingenuously, that he had been used as he deserved, and that he had no reason to take any treatment ill of which he himself had set the example.

APPLICATION.—It is mighty imprudent, as well as inhuman and uncivil, to affront anybody; and whoever takes the liberty to exercise his witty talents that way must not think much of it if he meet with reprisals. Indeed, if all those who are thus paid in their own coin, would take it with the same frankness as the fox did, the matter would not be much, but we are too apt, when the jest comes to be turned home upon ourselves, to think that insufferable in another which we looked upon as pretty and facetious when the humor was our own. The rule of doing as we would be done by, so proper to be our model in every transaction of life, may more particularly be of use in this respect, because people seldom or never receive any advantage by these little, ludicrous impositions; and yet, if they were to ask themselves the question, would find that another's using them in the same manner would be very displeasing.



THE TWO FROGS.

The wisdom of the prudent is to understand his way. The prudent man looketh well to his goings, . . . the prudent are crowned with knowledge. Prov. xiv. 8, 15, 18.—A prudent man foreseeeth the evil. Prov. xxii. 3.—Lead us not into temptation but deliver us from evil. Matt. vi. 13.—Keep back thy servant from presumptuous sins. Psa. xix. 13.—Ponder the path of thy feet, and let all thy ways be established. Prov. iv. 26.—Neither let the deep swallow me up. Psa. lxxix. 15.

THE TWO FROGS.

One hot, sultry summer, the lakes and ponds being almost everywhere dried up, a couple of frogs agreed to travel together in search of water. At last they came to a deep well, and sitting upon the brink of it, began to consult whether they should leap in or no. One of them was for it, urging that there was plenty of clear spring water, and no danger of being disturbed. "Well," says the other, "all this may be true, and yet I cannot come into your opinion for my life; for, if the water should happen to dry down there too, how should we get out again?"

APPLICATION.—The moral of this fable is intended to put us in mind to *look before we leap*. That we should not undertake any action of importance without considering first what the event of it is likely to prove, and how we shall be able to come off upon such and such provisos.

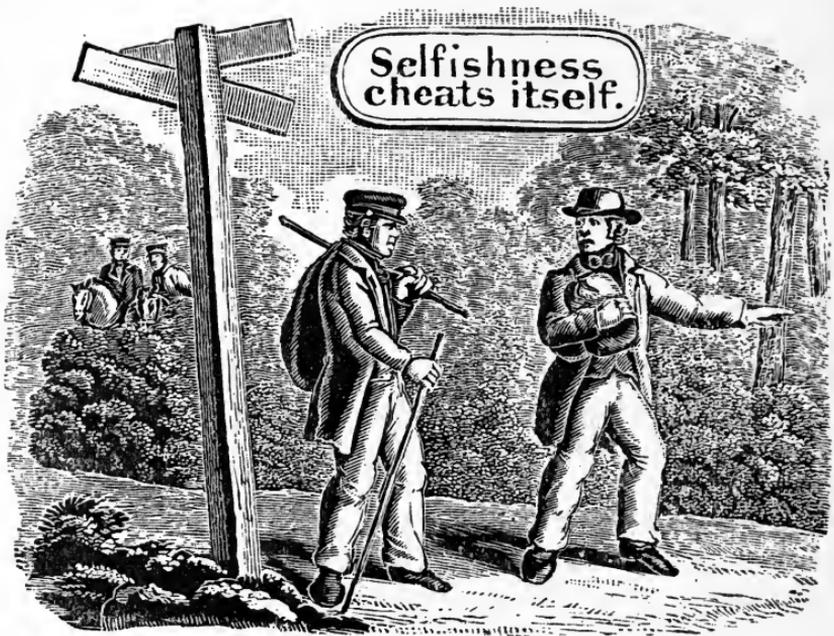
A good general does not think he diminishes anything of his character when he looks forward beyond the main action, and concert measures in case there should be occasion for a safe retreat. How many unfortunate matches are struck up every day for want of this wholesome consideration! Profuse living and extravagant gaming, both of which terminate in the ruin of those that follow them, are mostly owing to a neglect of this precaution.

Wicked counsellors advise, and ignorant princes execute those things which afterwards they often dearly repent. Wars are begun by this blind stupidity, from which a state is not able to extricate itself with either honor or safety; and projects are encouraged by the rash accession of those who never considered how they were to get out, till they had plunged themselves irrecoverably into them. The wisdom of fully considering all that action involves, before action is taken, is a lesson that nations and individuals both need to learn.

THE TRAVELERS AND THE LOST MONEY-BAG.

Two poor men wishing to travel from one part of the country to another, and having but little money, they were obliged to go all the way on foot. They concluded it would be mutually beneficial to go in company with each other. These poor men knew but very little of each other before their journey. But they said we are men who ought to lend a helping hand to each other, and as far as they could, share whatever good or evil fortune which might await them on their journey. While traveling on the road one of the men found a farmer's canvas money-bag, which on taking up found it contained a considerable amount of money, and overjoyed, exclaimed, "I have found a bag of money." "Do not say *I*," says the other, "but *we* have found, for as we are companions, we ought to share it between us." The first, who was a selfish, grasping creature, having possession of the money, refused to share it with his companion. However, they had not gone far before the owner of the bag, hearing what had become of it, pursued them with a warrant; which, when the fellow that had it perceived, "Alas!" said he to his companion, "we are undone." "Nay," says the other, "do not say *we*, but *I* am undone: for as you would not let me share the prize, neither will I share the danger with you."

APPLICATION.—One object of the foregoing fable, or rather transaction, as it may be called, is to show the hateful nature of selfishness as it is sometimes exhibited. The selfish man is one that cares but little or nothing about the welfare or happiness of others, provided his own selfish desires are gratified. He is willing to violate the laws of honor and integrity, which govern men who lay any claim to upright, moral principles. By such conduct he not only violates the laws of men, but also, the law of God contained in the



THE TRAVELERS AND THE LOST MONEY-BAG.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. Matt. vii. 2.—His dealing shall come down upon his own pate. Psa. vii. 16.—There is that withholdeth more than is meet, but it tendeth to proverty. Prov. xi. 24.

Decalogue, which he cannot break with impunity. He proves himself a *liar* and a *thief*, in that he has broken his promise to his companion, and has taken what does not belong to him. For the sake of hoarding up a little money, he has lost human sympathy. He is despised and detested. He has *cheated himself*, and has in some respects become an outcast from heaven and earth.

This fable shows us the convenience, if not the necessity of being cautious about taking into intimate fellowship those with whose character we are not acquainted. We want our friendships firm and lasting. And to this purpose nothing is so requisite as a strict observance of the rules of honor and generosity; for the very life and soul of friendship subsists upon mutual benevolence, upon conferring and receiving obligations on either hand.

A stingy, reserved behavior starves it; it ought to be open, free, and communicative, without the least tincture of suspicion or distrust. For jealousy, in friendship, is a certain indication of a false heart; though, in love, it may be a distinguishing mark of a true one. Nor is there anything merely chimerical or romantic in this notion; for, if we examine, we shall find that reason will confirm the truth, and experience evince the utility of it.

He that hopes for assistance or accommodation in any exigency or time of misfortune, must lay in a provision for it by watching the necessities of his acquaintance, and relieving the most deserving of them in their straits, by a ready and a willing contribution. By this means, gratitude, which is never wanting to an honest mind, will secure us a reasonable fund of reversion; and all the favors we bestow will, like the tide of a river, in due season, flow back again upon us. It will prove true, as affirmed in the scriptures, that he who soweth bountifully, shall reap also bountifully. The reverse also holds true of the niggardly sower.

CHRISTIAN HONESTY.

The line of Pope,

“An honest man’s the noblest work of God,”

has been pronounced unworthy of that celebrated poet, forasmuch as honesty is but a vulgar virtue, as common to the meanest as to the greatest abilities. Honesty, though commendable, is so far from being one of the noblest of human qualities, that the honest man may be but a plain, simple man, of contracted intellect, of very little education, and of a low condition. *This* the noblest work of God!

Now, to adjust this matter between the poet and the critic, it will be necessary to take a cursory view of the different standards of honesty, according to one or other of which reputedly honest men square the conduct, and of the different principles by which they are governed.

Men sometimes act honestly from policy, rather than from a principle of probity. They believe, and believe aright, that “honesty is the best policy.” According to this sound maxim they mean to act, and they greatly find their account in it. In short, none are wiser in their generation than those who are honest altogether from policy. While carefully minding to keep themselves within the hedge of the law, they without mercy or pity take every advantage that the law will let them. They escape the infamy and punishment which commonly befall the impolitic wights, who are versed in the black art of downright roguery. Thus they walk in a plain, safe path. An honest reputation is their passport, and the laws of society are their protection.

These are your *hard* honest men, who are honest merely for their own safety and profit, and are just as selfish in their honesty as in everything else. True enough, the poet is worthy of reprehension if he meant

them. But, though the fear of disgrace or punishment, and the desire of a fair character may give birth to a creditable but contracted and spurious kind of honesty, which is in nothing of the dignity of virtue; yet the truly honest man, however low in circumstances, or mean in parts, is one of virtue's nobility.

The truly honest man would be just as honest without law as with. Guided by the paramount authority of conscience, he neither withholds aught nor exacts aught on the mere plea that civil law is on his side.

The truly honest is he who makes it a cardinal point to do to others as he would be done unto; and who decides with justice when self-interest and justice are in opposite scales.

The truly honest man is never ostentatious of his honesty. Ostentation of it is always an ill sign; it looks like putting on a patch to hide a blemish.

But enough of definition. One good example is worth a score of definitions; and the following example all will allow to be a good one. The anecdote is given in St. Pierre's *Studies of Nature*:

"In the last war in Germany a captain of the cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly anything but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up and knocked at the door; there came out an ancient Moravian, with a beard silvered by age. 'Father,' says the officer, 'show me a field where I can set my troops a foraging.' 'Presently,' replied the Moravian. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march they found a fine field of barley. 'There is the very thing we want,' says the captain. 'Have patience for a few moments,' replied this guide, 'and you shall be satisfied.'

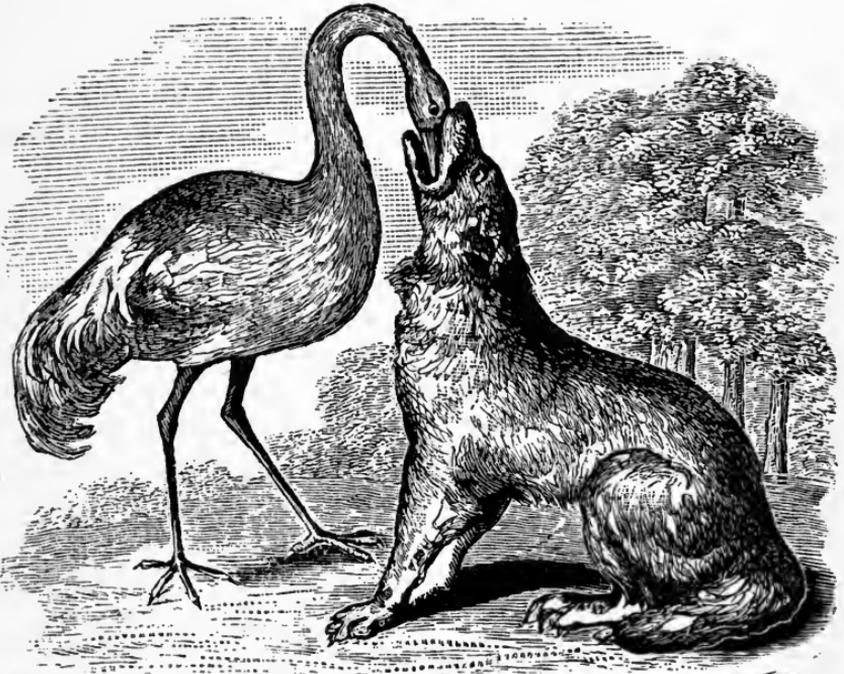
"They went on, and at the distance of about a quar-

ter of a league further they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, 'Father, you have given yourself and us unnecessary trouble; the first field was much better than this.' 'Very true, sir, replied the good old man, 'but it is not mine.'"

Such an example of honesty, I repeat, is worth a score of definitions. Here we have not an abstract notion of honesty, but we see it, as it were, embodied. Here we behold the express form and visage of genuine *Christian* honesty, acting on the principle of loving one's neighbor as one's self. And what though the example was an obscure and lowly man, distinguished neither for parts nor learning? In the moral frame of his mind there was a nobleness of heavenly origin; a nobleness far superior to eminent natural parts, which belong alike to the best and to the worst of human beings.

Compare this humble Hernouten or Moravian with the illustrious chieftains who figured in that German war, and whose bloody deeds are emblazoned on the page of history. Compare his disinterestedness with their selfishness; his philanthropy with their greedy avarice and fell ambition; his tender and scrupulous regard to the rights of his neighbor, with their unfeeling spirit of plunder and rapine, and judge which party is entitled to stand higher on the scale of genuine honor.

One of the best of religious confessions extant is that of Zaccheus, a rich publican, who, probably, had been not a little dishonest and extortionous: "Lord, one-half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." This is practical orthodoxy. No narrow restitution for wrong done suffices for the thoroughly honest man. He will do all that justice requires, and more. He will spare his neighbor.



No Gratitude or Justice
will come from a Wolf.

THE WOLF AND THE CRANE.

Men shall be lovers of themselves . . . unthankful, unholy. ii. Tim. iii. 2.—*An evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart the mouth speaketh.* Luke vi. 45.—*The thoughts of the wicked are an abomination to the Lord.* Prov. xv. 26.

THE WOLF AND THE CRANE.

A wolf, after devouring his prey, happened to have a bone stick in his throat, which gave him so much pain that he went howling up and down, and importuning every creature he met, to lend him a kind hand in order to his relief; nay, he promised a reasonable reward to any one that should undertake the operation with success. At last, the crane, tempted with the lucre of the reward, and having first procured him to confirm his promise with an oath, undertook the business, and ventured his long neck into the rapacious felon's throat. In short, he plucked out the bone, and expected the promised gratuity; when the wolf, turning his eyes disdainfully toward him, said: "I did not think you had been so unconscionable; I had your head in my mouth, and could have bit it off whenever I pleased, but suffered you to take it away without any damage, and yet you are not contented!" Such is the true wolf-like spirit.

APPLICATION.—Though we are bound by the precepts of our Divine Master to do good as far as we can to all men, even to those who are evil, we ought not to feel much disappointed if we receive no thanks from those whom we have benefited. Indeed, there is a certain class of persons with whom we may come in contact by doing them favors. We should be thankful if we escape serious injury by attempting to do them good. It is quite possible that the wolf might think he was entitled to the gratitude of the crane that he so restrained his wolfish nature that he did not make a meal of the crane after he had extracted the bone from his throat, owing to the perversity of human nature, instead of showing any gratitude for past favors, the old saying may sometimes prove correct: "Do a man ninety-nine favors, and if you will not do him the one-hundredth, he will be the first man to throw a stone at you."

CHILDREN LEARNING SELF HELP.

"*Teach your children to help themselves,*" is a practical maxim, deserving more general notice than it ever yet has obtained, or, peradventure, ever will obtain, in this scornful and foolish world.

The highest and most important part of the art of teaching is to train the young mind to think for itself, and to exercise and exert its faculties of judgment and understanding, as well as of memory, for these faculties grow and increase only by exercise. The less they are exercised in childhood the more feeble they come to be in manhood. And besides, one who has been unaccustomed to the exertion of thought in the early years of life, commonly lacks all disposition to accustom himself to it afterwards, it being a kind of labor which early habits makes pleasant, but which early neglect renders intolerably irksome.

And as children should be learned to think for themselves, or to exert those faculties which pertain to the mind only, so, also, should they be inured to the exercise of those mixed faculties that call forth the exertion of the body and mind conjointly. This class of exercises is of more easy performance, especially in childhood, than the other. It is altogether natural, too, and it tends to give vigor and alertness alike to the mental and the corporeal frame. If children be made to help themselves as soon and as much as they are able, it wonderfully conduces to the improvement of their faculties and has, at the same time, an auspicious influence upon their dispositions. Whereas, if they are accustomed to have everything done for them by others, that others can do, the rust of sloth and the canker of pride will be full apt to spoil whatever of excellence nature has bequeathed them.

Childhood and youth are periods of life which materially influence all its following periods. Whether these early years be passed in torpid influence, or in

well-directed industry, is a point on which greatly depends the worth or the worthlessness of human character. What man or what woman that has a relish for intellectual pleasures, cannot trace that relish down to the days of childhood?

Where is the man who guides his affairs with discretion, or the woman that looketh "well to the ways of her household," and yet was not, in some measure, imbued with industrious and provident dispositions in early life? On the other hand, who that has been treated till the age of twenty like a helpless infant, and had every want supplied without being put to either mental or bodily exertion, was ever good for anything afterwards? I freely admit, indeed, that there are some honorable exceptions, but they are like the few exceptions to a well established general rule.

It is the misfortune of high rank and great wealth that the children of families, so distinguished, are often treated as helpless till they become so in reality. They must have waiters to do for them a multitude of little things, which it would be greatly for their benefit to do for themselves. They must be served with such assiduity as to supersede, almost, the use of their own limbs. They have feet, but they walk not; hands have they, but they use them not, except for putting their food and drink to their mouths.

And are they happy? No: it is of the nature of this kind of training to render them discontented, peevish and querulous all their lives, even though fortune should never forsake them. And if they chance to fall into poverty they are wretched indeed—no less incapable than unwilling to earn a livelihood by industry.

But the sum of the mischief would not be so great if it were confined altogether to families of high rank, or great wealth; for these are comparatively very few. It is the feverish desire of aping the stateliness of rank and the pomp of wealth, that occasions the commonness

of this perverted education, and the huge mass of wretchedness which follows it.

Madam ——, is a branch of what has been called a good family. The estate is run out and she is poor and dependent. She retains, however, some precious relics of former splendor. With these she feeds her vanity. Not unfrequently she boasts that never in all her lifetime did she defile her hands with labor, and she would swoon at the thought that one of her maiden daughters should descend to the business of a milliner, or that the other should marry a substantial tradesman.

Mrs. —— has no rich ancestry or great connections to boast of, and her worldly circumstances are but indifferent; but the darling wish of her heart is the elevation of her children. Wherefore she moils and toils day and night, gives herself no rest, impairs her constitution by overwork, for the goodly purpose of bringing up her children in *genteel* idleness, that so perchance they may obtain the notice of the *better* sort.

Not a few, but numerous are the instances of those who voluntarily encounter dolorous straits and hardships merely through the instigation of vanity and pride. Comfortable, if not happy, might they be if they would only discard these foes to their peace, and consumers of their substance. And what makes it the more strange, these same persons, in other respects, are in their sober senses, and some of them not only rational but agreeable; it is only in this one particular that they show marks of insanity.

SCORNFUL PRIDE.

The progress of the great King Alp Arslan was retarded by the Governor of Berzem; and Joseph, the Carizman, presumed to defend his fortress against the powers of the East.

When he was produced a captive in the royal tent, the Sultan, instead of praising his valor, severely reproached his obstinate folly, when the insolent replies of the rebel provoked a sentence that he should be fastened to four stakes and left to expire in that painful situation.

At this command the desperate Carizman, drawing a dagger, rushed headlong toward the throne. Whereupon the guards raised their battle-axes, when their zeal was checked by Alp Arslan, the most skillful archer of the age. He drew his bow, but his foot slipped, the arrow glanced aside, and he received in his breast the dagger of Joseph, the Carizman, who was instantly cut to pieces.

The wound was mortal, and the Turkish Prince bequeathed a dying admonition to the pride of kings, exclaiming :

“In my youth I was advised by a sage to humble myself before God, to distrust my own strength, and never to despise the most contemptible enemy. I have neglected these lessons ; and my neglect has been deservedly punished.

“Yesterday from an eminence I beheld the multitudes, the discipline, the spirit of my armies. The earth seemed to tremble under my feet, and I said in my heart, surely thou art the monarch of the whole world, the greatest and most invincible of warriors.

“These armies are no longer mine ; and in the confidence of my personal strength I now fall by the hand of an assassin.” Upon the tomb of the Sultan was this teaching inscription : “O ye who have seen the glory of Alp Arslan exalted to the heavens, repair to Mara, and you will behold it buried in the dust !”

Whether the above cited Turkish narrative be matter of fact, or a moralizing fable, it is of interesting import. It strikingly portrays the instability of human greatness. It teaches impressively, that in humility is safety ; that a haughty spirit goeth before a fall ; and

that the highest of mortals are not so far exalted above the lowest, as to warrant toward them disdainful feelings and behavior.

Of all the various modifications of pride, the most intolerably disgusting is scornfulness of temper and carriage. Vanity is condescending and courteous; it praises and flatters, to be praised and flattered in return. Affectation always has the laudable aim of pleasing, though it always misses it. Ambition is oftentimes polite, and "stoops to conquer." But scorn has no covering; it is naked deformity, without a shade, and without a single undisgusting feature. It is a foul stain upon rank and wealth; it is a loathsome canker in the rosebud of beauty. Not only is it disgusting, but it enflames with the bitterest and most enduring resentment and rage.

The wounds of scorn's inflicting, no balm can cure, no ointment can mollify; they continue to ulcerate and burn, not unfrequently after more serious injuries are forgotten or forgiven. It is easier to bear a blow of the hand, than a disdainful expression of the tongue. Almost any injury is more easily got over than downright contempt. The mere look of disdain is felt like the thrust of a sword.

A scornful cast of the eye, or contemptuous air of the countenance, generates a hatred of the most desperate kind and character. In very deed, it is beyond the strength of unhallowed human nature to forgive those who scorn us and treat us with scorn. It is not near so hard to return love for hatred, as to return love for scorn. Nor are instances uncommon in which the scornful are repaid in their own coin; being made to suffer the contempt of the very persons they have contemned. The age we live in teems with instances of this sort.

Parents can hardly do their children a greater injury than by encouraging in them a scornful temper; a temper so directly repugnant to the example, the pre-

cepts, and the whole tenor of the religion of our divine Redeemer; a temper whose odious pravity, neither beauty, nor talent, nor any accomplishment of person of splendor of condition can countervail. And yet, strange to tell! there are parents—parents professing a veneration for the Christian religion—whose lessons of instruction tend to encourage in their children a disdainfulness of feeling and carriage toward all such as are anywise behind them in rank, or wealth, or personal accomplishments.

Instead of teaching them humility, gentleness, and courtesy, they teach them to practice airs of disdain toward such as are deemed their inferiors, in however small a degree. The little miss must hold up her head, and hold it still higher, if she has beauty. The seeds of scornful pride, thus planted and watered in young minds, take so deep a root as to be seldom eradicated in after life. By the time they are full-grown men and women, scornfulness of feeling and manner becomes a habit, of which, even the severest discipline in misfortune's school very seldom mends them.

Nothing is to be scorned but vice, and the proper scorn of vice itself, is mingled with pity for the vicious. It is enough to despise folly and shun it, to hate vice, and guard ourselves, and warn others, against it. At the same time we should not forget that every person, however degraded by folly and vice, still claims the privilege of a fellow creature, and, as such, is more entitled to our compassion than deserving of our scorn.

One observation more, and I shall have done. Nothing so bloats with scorn a low-bred, shallow mind, as the sudden transition from narrow circumstances to wealth. Mrs. Blazon was reared in the shade of humble life. But the wheel of fortune that turned so many down, chanced to raise her aloft, and now she figures away among the fashionables of the age. Whatever appears before her in Poverty's livery, she disdains at the core of her heart. Her standing topic, whenever

she displays herself to her company, is the disgusting vileness of female domestics. "Despicable herd! All lazy, or dishonest, or too paltry proud for the meanness of their condition. She hath sorted, and tried, and shifted them, many times over, and she verily believeth there is scarcely to be found a real good one in all this *'versal world.*"

THE FOX AND THE SICK LION.

It was reported that the lion was sick, and the beasts were made to believe that they could not make their court better than by going to visit him. Upon this, they generally went; but it was particularly taken notice of that the fox was not one of the number.

The lion therefore dispatched one of his jackals to sound him about it, and to ask him why he had so little charity and respect as never to come near him at a time when he lay so dangerously ill, and everybody else had been to see him.

"Why," replies the fox, "pray, present my duty to his majesty, and tell him that I have the same respect for him as ever, and have been coming several times to kiss his royal hand; but I am so terribly frightened at the mouth of his cave, to see the print of my fellow-subjects' feet, all pointing forwards, and none backwards, that I have not resolution enough to venture in."

Now, the truth of the matter was, that the sickness of the lion was only a sham to draw the beasts into his den, the more easily to devour them.

APPLICATION.—A man should weigh and consider the nature of any proposal well, before he gives in to it; for a rash and hasty compliance has been the ruin of many a one. And it is the quintessence of prudence not to be too easy of belief.

Indeed, the multitude think altogether in the same track, and are much upon a foot. Their meditations



THE FOX AND SICK LION.

The simple believeth every word; but the prudent man looketh well to his goings. Prov. xiv. 15.—The wisdom of the prudent is to understand his way. Prov. xiv. 8.—A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished. Prov. xxii. 3.—See then that ye walk circumspectly, not as fools, but as wise. Eph. v. 15.

are confined in one channel, and they follow one another very orderly in a regular stupidity.

Can a man of thought and spirit be harnessed thus, and trudge along like a pack-horse, in a deep, muddy road, when he may frisk it over the beauteous lawns, or lose himself agreeably in the shady, verdant mazes of unrestrained contemplation? It is impossible.

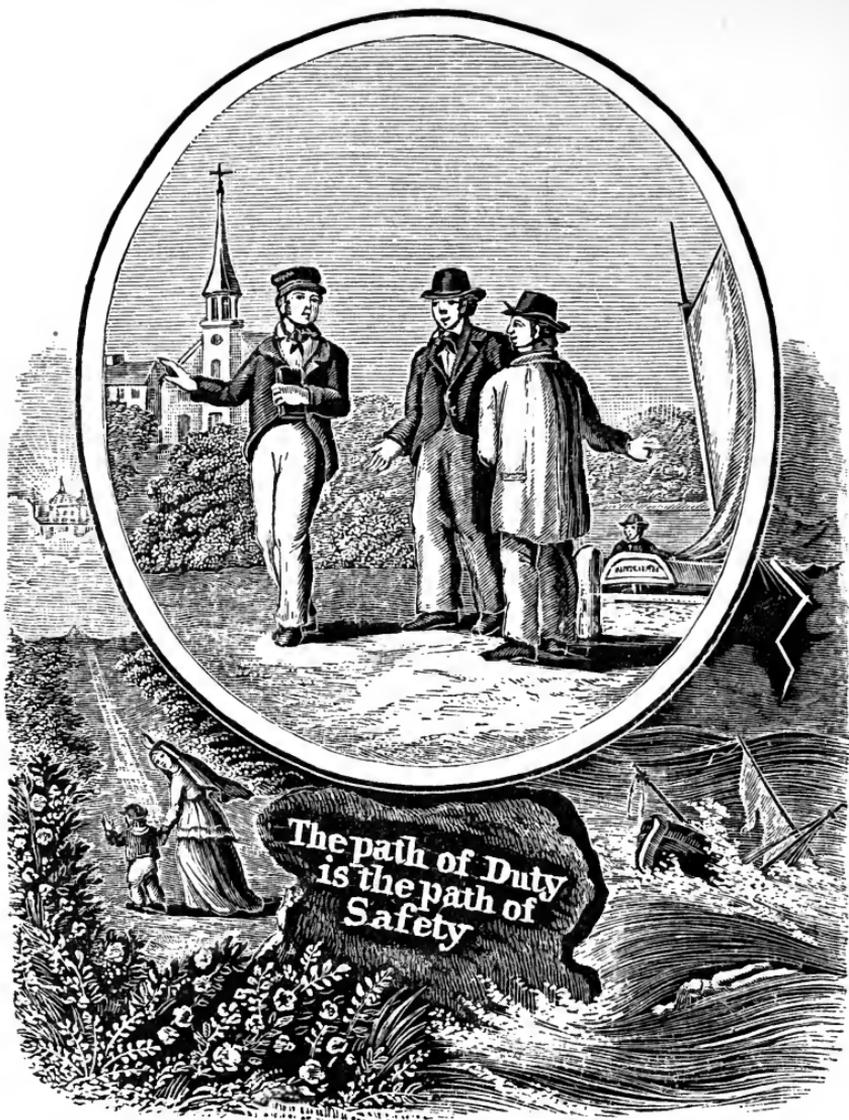
Vulgar notions are so generally attended with error, that wherever one traces the footsteps of the many tending all one way, it is enough to make one suspect, with the fox in the fable, that there is some trick in it. The eye of reason is dulled and stupefied, when it is confined and made to gaze continually upon the same thing; it rather chooses to look about it, and amuse itself with a variety of objects, as they lie scattered up and down in the unbounded prospect.

He that goes implicitly upon a thing may be mistaken, notwithstanding the number of those who keep him company; but he that keeps out till he sees reason to enter, acts upon true maxims of policy and prudence.

THE IMPORTANCE OF LEARNING TO SAY NO!

A very wise and excellent mother gave the following advice with her dying breath—"My son, learn to say No." Nor did she mean to counsel her son to be a churl in speech, or to be stiff-hearted in things indifferent or trivial, and much less did she counsel him to put his negative upon the calls of charity or humanity; but her meaning was, that, along with gentleness of manners and benevolence of disposition, he should possess an inflexible firmness of purpose—a quality beyond all price.

In the affixed engraving we see a young man solicited to join some of his acquaintances in a sailing excursion on the day appointed for public worship. Perhaps he may see not much evil in it, but as his



IMPORTANCE OF LEARNING TO SAY NO.

My son, if sinners entice thee, consent thou not. Prov. i. 10.
— *My son, walk thou not in the way with them; refrain thy foot from their path.* Prov. i. 15.— *But he refused, how then can I do this great wickedness, and sin against God?* Gen. xxxix. 8, 9.— *Resist the devil and he will flee from you.* James iv. 7.
Have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph. v. 11.—

parents had taught him to say No to all such applications, he felt himself bound by every religious and moral sentiment to honor them by obedience to their wishes. There is every reason to believe he has saved himself a vast amount of misery by having the courage and firm resolution to say the short word No.

Persons so infirm of purpose, so wanting in resolution as to be incapable, in almost any case, of saying no, are among the most hapless of human beings; and that, notwithstanding their sweetness of temper, their courteous demeanor, and whatever else of amiable and estimable qualities they possess. Though they see the right, they pursue the wrong; not so much out of inclination, as from a frame of mind disposed to yield to every solicitation.

It is owing to the want of resolution, more than the want of sound sense, that a great many persons have run into imprudences, injurious, and sometimes fatal, to their worldly interests. Numerous instances of this might be named, but I shall content myself by naming only one—that is rash and hazardous suretyship. The pit stands uncovered, and yet men of good sense plunge themselves into it, with their eyes wide open. Notwithstanding the solemn warnings in the proverb of the wise man, and notwithstanding the fate of so many that have gone before them, they make the hazardous leap. And why? Not from inclination, or with a willing mind, but being solicited, urged and entreated, they know not how to say No. Had they but said it, it might have saved themselves, their wives and children from worldly ruin.

But the worst of it is still behind. The ruin of character, of morals, and of the very heart and soul, originates oft in a passive yieldingness of temper and disposition, or in the want of the resolution to say No. Thousands and many thousands through this weakness, have been the victims of deceit. Thousands and many thousands, once of fair promise, but now sunk in

depravity and wretchedness, owe their ruin to the act of consenting, against their better judgment, to the enticements of evil companions and familiars. Had they said no, when duty, when honor, when conscience, when everything sacred demanded it of them—happy might they now have been—the solace of their kindred and the ornaments of society.

Sweetness of temper, charitableness of heart, gentleness of demeanor, together with a strong disposition to act obligingly, and even to be yielding in things indifferent or of trifling moment—are amiable and estimable traits of the human character; but there must be withal, and the ground work of the whole, such a firmness of resolution as will guarantee against yielding, either imprudently or immorally to solicitations and enticements. Else one has a very small chance in passing down the current of life, of escaping the eddies and quicksands that lie in his way.

It is said that stiff tempers in children are of better omen than generally they are thought to be. Such tempers, properly managed and rightly directed, are the most likely to form characters of fixed and immovable resolution—the least liable to be bent by circumstances, by threats, or by persuasions from the line of prudence and duty.

FAMILY GOVERNMENT.

As nothing more indicates the weakness of a legislature than a strong propensity to multiply laws beyond what real and absolute need requires; so also is it in regard to domestic government. In families, as well as in larger communities, there often is too much law.

A few rules are necessary for the government of children, and but few. These should be too plain to be misunderstood; too reasonable to admit of any dispute or doubt; and too important to be violated or

neglected. They should be engraven early upon the memories of the children, and enforced when need requires, with steady and inflexible firmness; and by and by they will grow into habits. Submission and obedience will become natural and spontaneous.

Children managed in this manner from infancy, and by parents, too, whose examples comport with rules and injunctions, and exercise of authority carries along with it evident marks of tender affection; children reared up under this steady, mild, and yet firm discipline, soon become tractable, except in extraordinary instances of perverseness.

They feel the yoke to be easy, and are withheld from acts of disobedience, more out of filial love and respect than from fear.

Hence it is, that in some houses family government goes on with singular regularity, though so silent as to be scarcely perceived. There is no violent scolding; no boisterous threats; no fierce looks. Both the father and mother are so even in temper and behavior, that they seem scarcely to display any authority at all; and yet the children are orderly, submissive, and dutiful, in a very high degree. A single word, or a mere glance of the eye, from either parent, they mind more than some children do the pelting of hard blows.

Neither is it the only advantage of this method of family government that it accomplishes its object the most effectually, and with the least trouble; there is another of equal, if not of greater moment.

Children thus managed are led to delight in the company and conversation of their parents, and to receive counsel readily from their lips; and when they come of age to act for themselves, the transition from the state of subjection to that of personal independence is easy and scarcely perceivable. They don't feel like emancipated slaves. They are not intoxicated with liberty, but enjoy it soberly; still looking back, with mixed emotions of respect and love to the salutary dis-

cipline they had been under, and still accustoming themselves to consult their parents, and to receive their advice with deference.

Nothing indeed is more clear, than that the simplest government is the best for children; and yet this plain matter of fact is often overlooked, and that, too, by some of excellent minds and hearts.

Many parents of good sense and great moral worth, fearful of failing in their duty by not governing enough, run into the opposite extreme. They maintain a reservedness, a distance, a stateliness toward their children, who hardly dare to speak in their presence, and much less to manifest before them any symptoms of the gayety of their youthful hearts.

They encumber them with a multitude of regulations; they tire them with long lessons of stern monition; they disgust and alienate them with a superabundance of sharp reproof; they treat their little levities as if they were heinous crimes. Instead of drawing them "with the cords of love," they bind them fast with cords that are galling and painful.

This mistaken, though well-intentioned manner of family government, is very apt to draw after it several unhappy consequences. Children so brought up, how much soever fear their parents, do rarely love them very much. However much they respect their virtues, they seldom yield them the warm affections of their hearts. Of some it breaks the spirits and renders them unenterprising, tame and servile in all the succeeding periods of their lives.

Others, who have native energy of mind and stiffness of heart, it makes exceedingly restless; and whenever these can get aside from parental inspection, they are particularly rude and extravagant in their conduct. With longing eyes they look forward to the day of emancipation from parental authority as to a jubilee; and when the wished for time has come, they are like calves let loose from their stalls. The transition is so

great and so sudden that it wilders them; and it often happens that their ruin is involved in the first use of their freedom.

They are wide of the true mark in family government who make a mighty bustle about it. In their laudable attempts to excel in that way, they spoil all by overdoing.

YIELD A LITTLE IN SMALL MATTERS.

In the lower part of the accompanying engraving is placed the motto or precept, "The path of duty is the path of safety." This is an all-important principle or guide in whatever circumstances we may be placed. The consequences of acceptance or rejection of this precept are exhibited: On the first side a mother is seen leading and guiding a child upward on the path of life and immortality to heavenly mansions above; on the opposite side is seen the consequences of disregarding the precept. They who despise and violate the laws of God and man are of the number "who are wise above that which is written," nuisances in the kingdom of God. Sooner or later storms and tempests will cross their pathway, they become moral wrecks, and perish in the dark, rolling waters.

In the crowded streets of a great city, where multitudes are passing in opposite directions, each must yield a little in order to give others a free passage. If a churlish individual should take into his head to do otherwise and jostle against others, he would soon encounter hard words and perhaps hard blows for his obstinacy and impudence.

And considerably so it is in our journey through life, and with respect to our general intercourse with mankind. "In the march of life no one's path lies so clear as not in some degree to cross another's; and if each is determined, with unyielding sturdiness, to keep his

own line, it is impossible but he must both give and receive many a rude shock." In society, in neighborhoods, and even among close friends, there will spring up rivalries and be sometimes a clashing of opinion, and if all were mutually obstinate there could be no bounds nor end to contention. Whereas by the exercise of mutual condescension, social harmony is preserved and the pleasures of society enjoyed.

The exercise of condescension is ranked among the precepts of the gospel, and is enjoined as a duty upon Christians, who are expressly told from divine authority to be patient toward all men—to be courteous. Hence it follows, that the extremely obstinate man who will not yield an ace in matters of interest or opinion, but runs foul of every one that chances to cross his path, does really transgress the rules of the gospel, as well as those of decorum.

Here let me not be misunderstood. Condescension has its bounds and those bounds are strongly marked. One should never yield opinions, much less principles, that are of great and serious importance. One should never sacrifice conscience to please friends, or for fear of foes. One should never "follow a multitude to do evil." One should never suffer himself to be conformed to the world in vicious practices and customs, or in fashions which, though innocent in themselves, are too expensive for him to follow. One should never yield anything to importunity, which self-justice forbids him to yield at all. In these points the person who would go through the journey of life well, must be firm and inflexible.

But in matters of indifference, or of no serious consequence, whether respecting opinion or interest, a yielding, accommodating spirit is not only desirable, but a moral and Christian duty. And even in points which are not to be yielded, one should maintain firmness in such a manner, if possible, as to make it evident that he acts from principle rather than from obstinacy.

THE BEGGAR'S FUNERAL.

It is stated that "There was a certain rich man who was clothed in fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate full of sores, and desiring to be fed with crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom."

Lazarus not only was very poor, but afflicted by a painful disorder which rendered him unable to labor for a living, and he was obliged to subsist on the charity of others. He was laid at the rich man's gate, or the door of his residence, to obtain, at least, a dog's portion of the crumbs or broken victuals which fell from the rich man's table. The rich man probably felt himself to be of a superior class to most of his fellow-beings whom he saw about him. The poor and suffering man at his door, being a pauper and a common beggar, was perhaps thought not worthy of any particular notice. It does not appear, from the narrative, that he even looked at him, he being somewhat of a disgusting object in his outward appearance.

It is quite possible that the rich man mentioned in the account of Lazarus might, out of his regard to his name among men, have occasionally from his ample stores given something to the poor, as it were, the crumbs from his luxurious table. But as to the love of God and the love of his neighbors as himself, as is required by the Divine law, it did not appear in his conduct.

But God seeth not as man seeth. It is to be remarked that, however honorable the rich man might believe himself in his own or in others' estimation, he was not deemed worthy of a name in the book of God. This honor was conferred upon a pauper—a poor, diseased beggar that laid at his gate. "His name," says



THE BEGGAR'S FUNERAL.

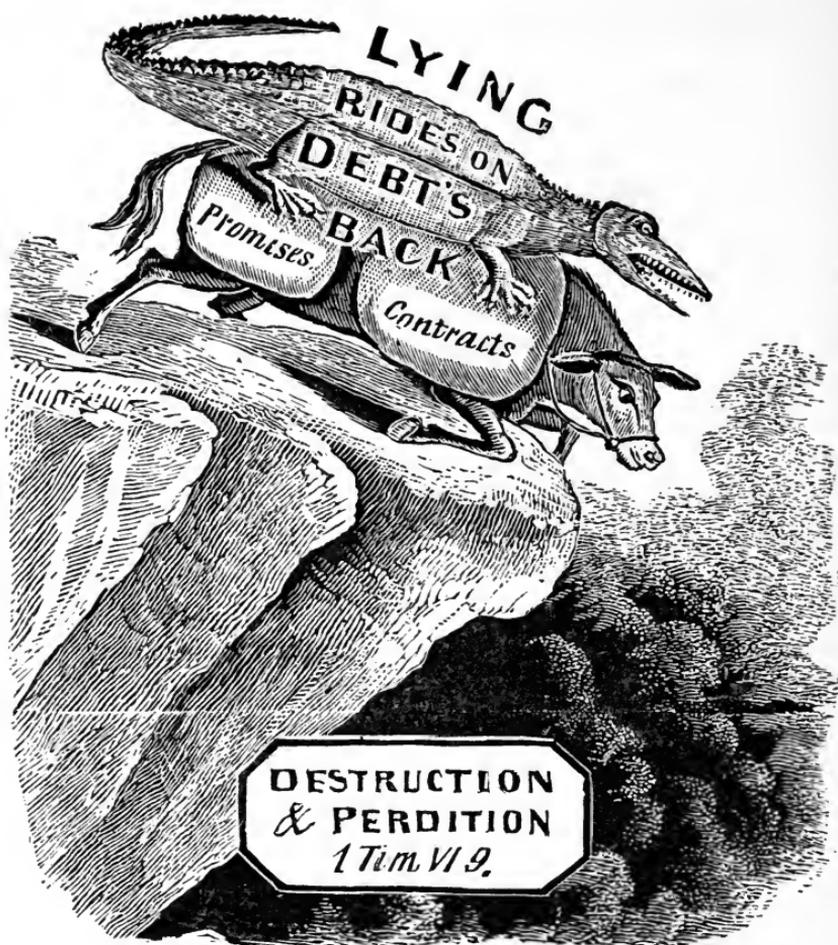
And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. Luke xvi. 22.—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.—Lord remember me when thou comest into thy kingdom. Jesus said unto him . . . To-day shalt thou be with me in Paradise. Luke xxiii. 42, 43.—He raiseth up the poor out of the dust. Psa. cxliii. 7.—So shall we ever be with the Lord. I. Thess. iv. 17.

a learned commentator, "is derived from a word signifying help or assistance from God." A name properly given to one whose character was good and who had no help but what came from God; and furthermore, because it is the purpose of God that the righteous shall be held in everlasting remembrance.

It may be mentioned in connection with this subject that the rich man lost the golden opportunity when he neglected to treat Lazarus as a neighbor and brother; to receive a royal guest into his house who was, to human appearance, but a poor, diseased beggar, but in reality a royal prince, "an heir of God, and joint heir of Jesus Christ,"—in fact, an heir of everlasting glory, and heir of all things, in alliance with the Eternal Father, the Lord of Lords and God of Gods.

The engraving prefixed to this article is designed to be what may, in some sense, termed the "Beggar's Funeral," showing what took place immediately after the soul of Lazarus had left his body. A group of angels are seen taking him, in the higher sense, to his long home, to rest in Abraham's bosom, which signifies a place of happiness, or Paradise of God. The convoy of angels are bearing the beggar upward. One of their number is acting as a courier to announce in the heavenly regions, the coming of a brother of their Divine Lord and Master. The courier holds in one hand the palm of victory; in the other the cross, showing by what means the triumph was effected. Two of the dogs who were with Lazarus at the rich man's gate are seen in the lower part of the picture; they appear to be in a thoughtful mood, and ready to render the beggar any further relief by licking his sores.

They understand by the hat, crutches, and rags left behind, that their companion has gone or been taken off by somebody: to what place they cannot understand. If Lazarus left any mourners behind him these two dogs were certainly of the number. Their fidelity exceeded man's humanity.



DEBTS, OR THE OVERLOADED MULE.

The wicked borroweth and payeth not again. Ps. xxxvii. 21
 — *The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.* Prov. xxi. 6. — *Your feet shall stumble upon the dark mountains. . . .* Jer. xiii. 16. — *A people laden with iniquity.* Isa. i. 4. — *Destruction shall come upon all the workers of iniquity.* Prov. x. 29. — *If any man love the world, the love of the Father is not in him.* I. John i. 15. — *The lust of the eyes . . . and the pride of life is not of the Father but is of the world.* I. John ii. 15, 16.

DEBT, OR THE OVERLOADED MULE.

The engraving shows an overloaded mule stumbling along on an elevated bank. He represents a man who is deeply in debt and made miserable by a heavy load of broken promises and unfulfilled contracts. In his terrible distress he has made false statements respecting his affairs and finally is guilty of fraud. The alligator, or crocodile—the emblem of fraud—has crawled up on the mule's back. This additional burden throws the poor creature over the bank where he perishes in the depths below. Such is the fate of many whom debt leads into wrong doing.

“Of what a hideous progeny of ill,” says Douglas Jerrold, “is debt the father! What meanness, what invasions of self-respect, what cares, what double dealing. How, in due season, it will carve the frank, open face, into wrinkles, how like a knife it will stab the honest heart. A freedom from debt, and then how relishing a dry crust, a boiled egg, and a drink of pure cold water. What satisfaction in old clothes if the tailor's receipt be in your pocket, and in an old hat if it covers not the aching head of a debtor! Freedom from debt makes the home sweet and the skies of heaven to cheer one's heart.

If possible no one should run in debt for food and clothing. The neglect of this causes great misery. We see people living on credit, putting off payment to the last, making in the end some desperate efforts by begging or borrowing to scrape money together, and then struggling on with the canker eating at their vitals to the almost inevitable goal of bankruptcy. The great secret of being solvent and well-to-do, is to get ahead of your expenses. Eat and drink what you earned the last month.

The proverb says “an empty bag cannot stand upright;” nor can a man who is in debt. It lowers his self respect and makes him a slave in many re-

spects, for he can no longer call himself his own master, or boldly look the world in the face. "Of what a hideous progeny of ill," says a celebrated writer, "is debt the father! What meanness, what invasions of self-respect, what cares! What double dealing! Debt that puts terror in the door-bell; that quakes at the hand-writing of an attorney. Debt, the invisible demon, that walks with a man, now quickening his steps, now making him look on all sides like a hunted beast, now bringing to his face the ashy hue of death, as the unconscious passenger looks glancingly upon him!"

"Of all the safeguards that young men can provide themselves with we know of none that is a better safeguard against many troubles than a rule firmly laid down and resolutely adhered to, never to go into debt. It will require no small amount of courage to live up to it, but in the end the result will compensate for all troubles and sacrifices. The rule will bring its own reward. It is one of the easiest things in the world to get in debt. It is one of the hardest things to get out after once getting in; and it is a task of no small difficulty to keep out."

PRUDENCE IN COMMON LIFE.

Prudence, the inmate of wisdom, is not niggardly saving disposition, which appropriates everything to itself, withholds bread from the hungry—the worldly spirit, that makes all its calculations with the sole view to present loss and gain—not the jealous temper that keeps, by day and night, a cat-like watch, and dares trust nobody—not the slyness that habitually prefers stratagem to openness of conduct—not the cowardice that shrinks from the responsibility, or the danger to which duty calls. Though by a moral abuse of words, these severally have been dignified by the name of Prudence, they are very unlike that genuine prudence, with which wisdom deigns to dwell.



PRUDENCE IN COMMON LIFE.

Wisdom dwell with prudence. Prov. viii. 12.—A prudent man foreseeth the evil and hideth himself. Prov. xxvii. 12.—The prudent man looketh well to his going. Prov. xiv. 15.—A soft answer turneth away wrath. Prov. xv. 1.—Not rendering evil for evil, nor railing for railing, but contrariwise blessing. I. Pet. iii. 9.—If it be possible, as much as lieth in you live peaceably with all men. Rom. xii. 18.

Prudence of the right stamp is the practical exposition both of a correct judgment and a correct heart. It regards the future as well as the present; immortality as well as time; and each according to their respective importance. It seeks the attainment of worthy objects by worthy and suitable means. It keeps the end in view, and the means it properly adapts to the end. It shuns the evil that is avoidable, and what is unavoidable it meets with resignation and firmness.

Prudence consists of soundness of judgment, together with firmness of resolution to follow the dictates of judgment. For want of such firm resolution many act absurdly, though they speculate wisely; being drawn astray, contrary to their better knowledge, by indolence, by timidity, by ungoverned passion, or by their propensities to particular vices.

Some peculiar circumstances have been the cause of imbuing whole populations with remarkable prudence, continuing for many centuries. The inhabitants of Holland living in continual danger of inundation from the ocean, by which they would not only lose the fruits of their industry, but their lives, have become habitually prudent.

The engraving shows part of a dyke between Amsterdam and Rotterdam. It is from a drawing taken in 1853 by the compiler of this work, when on a tour in Europe.

These dykes prevent the country from being overwhelmed by the sea. These banks were began on a small scale, and by degrees grew into enormous structures, reclaiming vast tracts of the richest soil from inundation.

Formerly on the occasion of great storms many of them were swept away by the tremendous power of the ocean in a single hour. But with their characteristic perseverance the Hollanders have finally succeeded in rescuing their country from all danger.

These dykes sometimes rise to the height of forty feet

above high water mark. The base is very broad, from whence the sides slope upward; but leaving sufficient width on top for two carriages to go abreast.

In the engraving is seen one of the numerous canals by which the entire country is intersected. A house is seen in the distance, which stands on the same level with the cities of Amsterdam and Rotterdam, on land which has been rescued from the ocean.

One of the dictates of Prudence in common life is to avoid incurring enmities, so far as can be done consistently with uprightness of character and a good conscience. It appears that the celebrated Dr. Franklin, when a young man, was chosen Clerk of the General Assembly of Pennsylvania. The choice was annual, and in the year following a new member made a long speech in opposition to him. The Doctor, in his Memoirs, thus discloses the shrewd expedient he adopted to win his good will:

“As the place was highly desirable for me on many accounts, I did not like the opposition of this new member, who was a gentleman of fortune and education, with talents that were likely to give him in time great influence in the House, which indeed afterwards happened. I did not, however, aim at gaining his favor by paying any servile respect to him, but after some time took this other method. Having heard that he had in his library a certain very scarce and curious book, I wrote a note to him, expressing my desire of perusing that book, and requesting that he would do me the favor of lending it to me for a few days. He sent it immediately; and I returned it in about a week with another note, expressing strongly my sense of the favor. When we next met in the House he spoke to me (which he had never done before), and with great civility; and he ever after manifested a readiness to serve me on all occasions, so that we became great friends, and our friendship continued to his death.

“This is another instance of the truth of an old

maxim that I had learned, which says: 'He that has once done you a kindness, will be more ready to do you another, than he whom you yourself have obliged.' And it shows how much more profitable it is prudently to remove, than to resent, return and continue inimical proceedings."

THE FLYING FISH.

The flying-fish is a fish which has fins so elongated that they answer the purpose of wings, so that on rising from the water it can sustain itself in the air for some time. The fable from heathen mythology states that the flying-fish was originally without wings, and being of a discontented temper she repined as being always confined to the water, and wished to soar into the air. "If I could fly like the birds," said she, "I should see more of the beauties of nature, and escape from those fish which often pursue me and render my life miserable." She therefore petitioned Jupiter for a pair of wings, and immediately she perceived her fins to expand. They suddenly grew to the length of her whole body, and became at the same time so strong that they answered all the purposes of wings. For a time she was much pleased with her new powers, and looked with an air of disdain on all her former companions.

For a short time things appeared to go on well, but after a while she became dissatisfied with her new situation. When flying in the air she was incessantly pursued by the albatross and other birds, and when, for safety, she dropped into the water, she was so fatigued with her flight that she was less able than ever to escape from her old enemies among the fish. Finding herself more unhappy than before, she now begged of Jupiter to recall his gift, but Jupiter said to her—"When I gave you wings I well knew it would prove a curse, but your proud and restless disposition deserved



THE FLYING FISH.

Ye know not what ye ask. Mark x. 38.— *Ye ask that ye may consume it upon your lusts.* James iv. 3.— *Let your conversation be without covetousness, and be content with such things as ye have.* Heb. xiii. 5.— *Ponder the path of thy feet and let all thy ways be established.* Prov. iv. 26.— *Be no more children tossed to and fro, and carried about with every wind of doctrine.* Eph. iv. 14.— *Unstable as water thou shalt not excel.* Gen. xlix. 4.— *Commit thy works unto the Lord, and thy thoughts shall be established.* Prov. xvi. 3.

this disappointment. Now, therefore, what you begged as a favor keep as a punishment."

APPLICATION.—We learn by this fable the evil of repining at the lot or station in which Providence has evidently placed us. We often do not know what is best for us. In avoiding what we consider a great evil we plunge ourselves into another much worse. Therefore we should endeavor to submit ourselves to the will of God, and whatever He evidently ordains we should cheerfully obey; and oftentimes he brings great good out of what we call our misfortunes. The evils of fretting ourselves and longing for change which we know but little or nothing of, often brings us into a miserable state. If we continue in a rebellious frame of mind we may fear the fate of the flying-fish. God may grant our requests as he did the Israelites of old, and send leanness into our souls.

VIRTUOUS POVERTY.

"Man wants but little here below,
Nor needs that little long."

And yet to possess but little, though it be full enough for the real wants of nature, is deemed wretchedness. Poverty is to many a delicate ear one of the most frightful words in our language. But it should be remembered that the word has several degrees of signification, and is really frightful in the extreme degree only.

The rags and filth and the ignorance and depravity so common in the abodes of squalid poverty, are objects of extreme disgust, as they often exhibit human nature in some of its worst forms. The idle, vicious and profligate poor compose a mass of wretchedness, shocking and disgusting and loathsome, and but little pity can be felt for the suffering which they bring on themselves from their idle and vicious habits.

This is not, however, simple poverty, but poverty and the grossness of vice in alliance, and it is the latter that gives the former its hideous coloring. Virtuous poverty, on the other hand, however, disrespected by a scornful world, is sober truth, respected by the real nobles of the human race. It is not in the splendor of riches or lap of ease that man, as a moral being, usually shows forth the finest features of character. For the highest traits of virtue can be developed only in a condition of considerable hardship or suffering, namely, the virtues of fortitude, self-denial, patience, humility and quiet resignation.

“The poet of reality, and reality in low life,” the Rev. G. Crabbe has portrayed with masterly powers of description, both vicious and virtuous poverty, not from fancy, but from what he saw and knew. His tale of the “Sad Girl,” in point of heart-moving interest, has scarcely a rival even in romance.

It is the story told in verse of a poor young woman of the borough, who, after waiting a long time in anxious expectation of the young sailor who had promised to marry her, at length received him emaciated and mortally sick, and nursed him day and night with the utmost tenderness until he breathed his last.

The following lines of it show how lovely and how sacred is the cottage of the poor when adorned with virtue and pure religion :

“Still long she nursed him; tender thoughts meantime
 Were interchanged, and hopes and views sublime.
 To her he came to die, and every day,
 She took some portion of the dread away :
 With him she pray’d,—to him his bible read,
 Soothed the faint heart and held the aching head :—
 She came with smiles, the hour of pain to cheer,
 Apart she sighed—alone she shed the tear :
 Then, as if breaking from a cloud, she gave
 Fresh light, and gilt the prospect of the grave.”

Blessed indeed, are such poor!—and of such the number is, in all probability far greater than is gener-

ally imagined: the virtuous deeds and heavenly dispositions of the obscure children of poverty being very little known or noticed saved by the Omniscient eye.

SAYING TOO MUCH.

Dr. Cotton Mather, an author and preacher of considerable merit, was so annoyed by so many tedious visits of little importance consuming much of his time, that he wrote over his study door to be seen by all callers, "BE SHORT." This motto, enforcing brevity, is one of importance to follow.

The engraving shows a man who is in a hurry to deliver a message of importance requiring immediate attention; his friend is hindering him, wishing to say a few words. . . . On the right is shown a ship on the stocks ready for launching. An account of this is given near the end of this article in two styles, one of which is diffuse and flowery, the other, in a short, comprehensive manner, in a few words embraces everything which the public care to know.

"BE SHORT" is a truth ever to be held in remembrance as of continual application in our intercourse with others. The interchange of friendly visits is one of the most precious sweets of life, but when overdone becomes irksome and disgusting. Hence, in the book of the Wise Man we meet with the following counsel: "Withdraw thy foot from thy neighbor's house lest he be weary of thee."

The sage counsel, "BE SHORT," applies not to visitors alone. It might be made of like precious use to authors and public speakers, who often lack one valuable kind of knowledge, namely, "that of discerning when to have done." "Tediousness," as a writer of eminent abilities observes, "is the fault that generally displeases, since it is a fault that is felt by all equally. You may offend your reader or hearer in one respect,



SAYING TOO MUCH.

In the multitude of words there wanteth not sin : but he that refraineth his lips is wise. Prov. x. 19.—Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. xxix. 20.—He multiplieth words without knowledge. Job xxxv. 16.—Ye have wearied the Lord with your words. Mal. ii. 17.—Death and life are in the power of the tongue. Prov. xviii. 21.—He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Peter iii. 10.

and please him in another; but if you tire him out with your *tediousness*, you give him unmingled disgust."

A book can do but little good if it be but little read; a destiny that befalls almost every book that is found too prolix or bulky. This was the error of former times. Whereas, had the highly respected authors learned to be short, or had given heed to the art of compressing their thoughts, they would have never wanted for readers. A large part of the readers of the present age mainly confine their reading to the newspapers of the day, and can hardly give the time to the reading of elaborate productions. The Bible, though a large book bound together in one volume, is properly a collection of sixty-six different books, all penned with brevity, as well as with inimitable simplicity and weight of matter.

"Speak, young man, if there be need of thee, but be short," is a monitory saying of the son of Sirach which, with the two short sayings of this eminent sage, "Learn before thou speak." "We may speak much and yet come short," is a good rule for forward young men to give heed to when they attempt to speak before large assemblages. Long speeches before public bodies, long sermons, etc., seldom fail to be tiresome. It should not be the ambition of a public speaker to say very many words on any given subject, but he should endeavor to concentrate his ideas in a few but forcible and plain words, understood by all his hearers and all to the purpose, and then stop it. This is more effective than a long array of arguments with much speech, which is apt to confuse the mind and it gets lost in a labyrinth of words.

They who expect to be listened to by everybody but are unwilling themselves to listen to any body—who will hold you by the sleeve or button if you attempt to escape them, and din you the harder, the more you show signs of weariness; this tribe of talkers, as all

but themselves will readily admit, say too much—altogether too much!

Persons who have wit, or who think they have it, are in particular hazard of saying too much. It is one of the hardest things in the world to make a temperate use of real, or self-supposed wit, and more particularly of the talent for raillery. And hence, many a one, not wanting in good nature, and meaning the while nothing more than to show off his wit, multiplies enemies, and sometimes wounds his best friends. To make use of one of Crabbe's poems—

“He kindles anger by untimely jokes.”

They who talk merely with a desire to shine in company, or for the sake of showing off their own parts and learning always say too much.

Those who are inordinately fond of speaking in the first person—I, myself—it is more than an even thing that they will say too much. When a young man, whose stock is small, is more eager to expend it in talking than to increase it by patient listening, he is very apt to say too much.

Old men are prone to say too much when they represent the former days as better than the present times, as if the human families, notwithstanding all their superior advantages, were perpetually retrograding instead of advancing; as if men and women of this day were much inferior to their progenitors. We would here also say, let not him that talketh not despise him that talketh. There have been some of the human family, both male and female, who have obtained the reputation of ability and wisdom by their grave taciturnity—everybody thinking they could say a great deal if they would—when in fact, their habitual silence was owing to a dearth of ideas or to dullness.

Some writers and orators in giving accounts of common occurrences will do it in a fervid, florid and flowery style, and so overload the subject with many

words as to render it unintelligible. Others will lash themselves, with many big words, into a passion of excitement over a small matter for indignation, and thus, as it were,

“Invoke the thunders of Jove to kill a flea.”

The following is from an ancient Connecticut newspaper. The stanza at the end of the article is supposed to have been given by the Connecticut editor as a finishing touch to the flowery description which purports to have been originally published in a Boston newspaper. The editor was evidently something of a wag. He closes up with a matter-of-fact description in his own paper as a set-off to the preceding bombast:

Middletown, June 7th, 1799.

THE LAUNCH.—*More of the Wooden Walls of Columbia.*—Yesterday, at 35 minutes and 4 seconds past five P. M., the United States Ship Connecticut was safely deposited on the bosom of the majestic stream whence she derives her name. No words can convey an adequate idea of the beauty and brilliancy of the scene. Nature, as inclined to do honor to the occasion, had furnished one of the most delightful days that the vernal season ever witnessed. While old father Connecticut, eager to receive his beautiful offspring, had swollen his waters by the liquefaction of snows, reserved for the occasion, near his source, in order to facilitate her passage to his wave; and extending his liquid arms, welcomed her to his embrace. Flora, decked in her richest attire, smiled gleefully around; and a brilliant concourse of spectators from this and the neighboring towns, whose countenances expressed the liveliest sensibility at thus witnessing the progress of our nautical armament, destined to protect our commerce and hurl the thunders of Columbia on her shrinking foes, formed a most magnificent moving picture, in addition to the brilliancy of nature which shone around. The preparation for the launch was exquisite, and evincive of the consummate skill of the architect who superintended the operations of the day, and whose orders were given with dignity and obeyed with punctilious nicety. When the moment arrived at which the elegant fabric was to leave her earthly bed never more to return, the anxiety of the crowd was witnessed by a solemn silence, awful and profound. The stroke was struck, the blocks were removed, when lo! with the grace and majesty of the divine Cleopatra, or the wonder-struck Cydnus, she glided into the arms of her parent river, and as if

reposing herself to sleep upon a bed of roses, sunk upon his breast. In a moment the peal of Federalism burst forth, the pæans of the gazing thousands met the heavens, and echo faintly expired on the distant hills.

While shad and salmon feel the patriot glow,
 And throng in numerous shoals the watery way,
 And sturdy sturgeon from the depths below,
 Leap up her matchless beauty to survey.

[* * * The above Bostonian paragraph, translated in the vernacular tongue, reads thus: The United States Ship Connecticut, which is to be commanded by Capt. Moses Tryon, was yesterday, in the afternoon, safely launched from the ship-yard at Chatham, into the Connecticut river.]

THE TAX ON WORLDLY GREATNESS.

The annexed engraving shows the Queen sitting in grandeur and regal majesty on her throne. She appears oppressed with grief. Her State is divided, it may be, by rival factions, and her private peace of mind is destroyed by public cares; she remains a melancholy picture of the troubles that attend on greatness, and of the sacrifice those make who exchange their tranquility for crowns and scepters, and their love for the splendor of dominion. In the back-ground the rustic boy, in the full tide of health and activity, appears enjoying his rural sports on the wide common, to which he has free access. He knows nothing of the miseries attending on worldly greatness. On the score of true happiness the rustic is and will probably remain far above that of the majestic queen.

The monition of an inspired prophet to his familiar friend contains a volume of instruction. "Seekest thou great things for thyself? Seek them not." Hardly anything is more certain than the vanity or uncertainty of human greatness, not only by reason of its being transitory and perishable, but it is also accompanied with much more than an ordinary share of trouble and vexation.



Rich, Grand, — Miserable.
Poor, Happy & Joyful.

THE TAX ON WORLDLY GREATNESS.

Better is a handful with quietness, than both hands full with travail and vexation of spirit. Eccl. iv. 6.—A man's life consisteth not in the abundance of the things he possesseth. Luke xii. 15.—The abundance of the rich shall not suffer him to sleep. Eccl. v. 12.—I the preacher was king . . . I made me great works . . . I gat me servants and maidens . . . I had great possessions . . . I gathered me silver and gold . . . I was great and increased more than all that were before me . . . my wisdom remained with me, and whatsoever my eyes desired, I kept not from them . . . behold, all was vanity and vexation of spirit. Eccl. chapter ii.

If we consider the first and greatest of all wordly distinctions—we mean extraordinary gifts of nature—even these, for the most part, are heavily taxed by the impartial hand of the giver. The few geniuses (few indeed in comparison to the number of those that claim that distinction), so far from being the happiest, are often the most wretched of mortals. The irritableness and spleen of distinguished authors, especially of poets, are proverbial. The same texture and tone of the system which qualify them for soaring into the regions of fancy and painting nature in all her hues, do utterly disqualify them, in many instances, for enjoying, in an equal measure with the rest of mankind, the common blessings of life. The keenness of the ridicule and sarcasm which is often cast upon their productions by unfeeling criticism, they are often fated to endure—so that as regards ease and comfort, plain common sense, with controlled passion, is far better than genius, when taxed, as it often is, with morbid sensibility, and with passions violent and ungovernable.

The greatest beauties are seldom the most amiable, the most discreet and respectable, or the most happy, of women; while often their beauty has been their ruin. And, indeed, if we were to make a general survey of the extraordinary gifts of nature, and weigh together in an even balance, their advantages and disadvantages as respects the comforts of their possessors, we should find that in many instances, if not in most, the latter are fully equal to the former.

Neither are the gifts of fortune exempt from heavy and grievous taxation; vast wealth brings upon its possessor a load of incessant care, generates feelings incompatible with quiet enjoyment, and often makes profligates of his children—power, for which riches themselves are chiefly coveted, is often accompanied with more of vexation than of substantial enjoyment. Royalty itself has its disquietudes and real troubles, as set forth in Shakespeare's Henry IV.'s soliloquy on the

loss of one of the most common blessings of life, which the meanest of his people enjoyed :

“How many thousands of my poorest subjects
Are at this hour asleep !—O gentle sleep !
Nature’s soft nurse ! how have I frightened thee
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness ?

Why liest thou with the vile,
In loathsome beds, and leav’st the kingly couch ?
. upon the high and giddy mast,
Seal up the ship-boy’s eyes and rock his brains
In cradle of the rude, imperious surge
. give repose

To the wet sea boy in an hour so rude,
And in the calmest and the stillest night,
With all appliances and means to boot,
Deny it to a king ? Then happy, lowly clown !
Uneasy lies the head that wears a crown.”

Mary, Queen of England, in a letter to her husband, William III., then in Ireland, thus describes the troubles of her exalted station : “I must see company on set days ; I must laugh and talk, though never so much against my will. I must grin when my heart is ready to break, and talk when my heart is so oppressed that I can scarce breathe. All my motions are watched, and all I do so observed that if I eat less, or speak less, or look more grave, all is lost in the opinion of the world.”

It is related that Washington, the “Father of his Country,” when speaking on the subject of death, used often to declare that he would not live his life over again were it in his power. Some may be surprised that such a statement could be made by one whose life was covered with glory beyond that of most mortals. And how, we may be ready to ask, could he find it so unsatisfying ? “A few moments’ reflection,” says the writer, “convinces me that the thing was neither incredible nor wonderful. In the seven years’ war, and the eight years of his administration, his anxiety and fears lest by some improper step he might endanger

the interests of his country, far outweighed, in all probability, everything of real enjoyment that mere human power or greatness can bestow. Nor is it unreasonable to think that during those fifteen anxious years many a day laborer, nay, many a menial servant, enjoyed a greater portion of unalloyed comfort than did the illustrious man whom the world held in such admiration."

For the enjoyment of every essential comfort that this world can afford, there is need only of health and competence, together with a contented mind, a pure conscience, and a grateful heart.

CONTENT AND DISCONTENT.

The following short apologue of Sadi, an Asiatic sage, is full of valuable instruction: "I never complained of my wretched, forlorn condition, but on one occasion, when my feet were naked and I had not the wherewithal to shoe them. Soon after meeting a man without feet, I was thankful for the bounty of Providence to myself, and with perfect resignation submitted to my want of shoes."

The secret of living happily lies in the philosophy of contentment. It is to be lamented, however, that, in this age of boasted light and improvement, the philosophy of contentment is very little studied or regarded. From various corrupted sources we have learned, not to be content, but dissatisfied, with the ordinary conditions of life. And though neither shoeless, nor destitute of any essential article of raiment or food, we are ready to consume our hearts with vexation because we are not seated at the upper end of fortune's table. The semblance of happiness is more sought after than the reality; the mere phantom of it, rather than the substance. Plain apparel, plain fare, and plain houses and furniture, such as our worthy progenitors were quite contented with and very thankful for, our

fastidious delicacy regards with scorn, and we must needs be fine, and fashionable, else pine our lives away in grief and shame.

Nor would it be either so alarming, or so lamentable, were this the folly of only a few. But the worst of it is, it has spread, like an epidemic, over the whole land, and throughout almost every class of society. Tens, and even hundreds of thousands, embracing both sexes alike, are the miserable victims of a morbid sensibility, and squeamishly dash from their lips the cup of ordinary comfort which they are presented with, because it is not filled to the brim, or because it is not spiced and sweetened exactly to their taste.

As the want of contentment is one of the most grievous wants that affect human life, it ought to be provided against with the utmost care, and particularly in the following ways:

1. In training up children, scarcely anything is of greater importance than guarding them against the intrusion of too many artificial wants. I say too many, because some wants of this sort do naturally and necessarily grow out of civilization, and it is their excess only that tends to discontent and wretchedness. Of that excess the danger is great, inasmuch as the effects are always deplorable. What multitudes, at this very instant, are discontented and wretched, who might enjoy life comfortably had they been early taught to conform their desires to their conditions, and to act upon the principles of sober and rational economy. Nor is it of small importance in training up children, to accustom them to useful employment. A useless life is seldom found to be a contented one. Occupation is so necessary to human quiet, that to bring up children in idleness is the way to make them a burden to themselves as well as community.

From this twofold cause, the excess of artificial wants and the neglect of forming habits of useful industry in the early period of life, there has sprung perhaps a full

half of the discontent that secretly preys upon so many bosoms. In short, important as it is to teach children in school learning, it is of still greater importance to regulate their tempers, to curb their wayward desires and fix in them habits of industry, temperance and frugality, without which the acquisition of learning, could be of but little use to them.

2. The self-discipline of an adult is essential to a contented life. A well disciplined mind is commonly content by moderating its desires within its means. It accustoms itself to view without envy the wealth and grandeur which fall not to its lot, and which seldom renders its possessors more happy; and to be satisfied with and thankful for the mere necessary and common accommodations of the journey of life.

In short it depends much less upon our circumstances whether we shall be happy or miserable in life, than upon our tempers and view of things. Many enjoy themselves in narrow circumstances, because they bring their minds to their situation. But when to narrow circumstances are added large desires and magnificent notions, it is then, and then only, that unhappiness results from the want of a fortune.

TWO DISHONEST MEN AND THE COOK.

Two young men went into a cook's shop under pretense of buying meat; and while the cook's back was turned, one of them snatched up a piece of beef and gave it to his companion, who presently concealed it under his cloak. The cook turning about again, and missing his beef, began to charge them with it; upon which he that first took it swore bitterly he had none of it. He that had it swore heartily that he had taken none of his meat. "Why, look ye, gentlemen," said the cook, "I see your equivocation; and though I cannot tell



TWO DISHONEST MEN, AND THE COOK.

And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate saith the Lord. Zech. viii. 17.—An ungodly witness scorneth judgment. Prov. xix. 28.—When thou sawest a thief, then thou consentedst with him. Psa. 1. 18.—By swearing, and lying, and killing, and stealing, . . . they break out, . . . therefore shall the land mourn. Hosea iv. 2, 3.—A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov. xix. 5.

which of you has taken my meat, I am sure, between you both, there is a thief and a couple of rascals."

APPLICATION.—An honest man's word is as good as his oath; and so is a rogue's, too, for he that will cheat and lie, why should he scruple to forswear himself? Is the latter more criminal than either of the former? An honest man needs no oath to oblige him; and a rogue only deceives you the more certainly by it; because you think you have tied him up, and he is sure you have not. In truth, it is not easy, with the eye of reason, to discern that there is any good in swearing at all. We need not scruple to take an honest man's bare asseveration; and we shall do wrong if we believe a rogue, though he swears by the most solemn oaths that can be invented.

There are, besides, a sort of people who are rogues, and yet do not know that they are such; who, when they have taken an oath, make a scruple of breaking, but rack their inventions to evade it by some equivocation or other, by which if they can but satisfy their consciences and serve their own scheme, they think all is well, and never once consider the black and heinous guilt which must attend such behavior.

THE UNKNOWN GOD.

Paul, while waiting for his brethren at Athens, took the opportunity to preach Christ to the people. The philosophers of the place, perceiving in their view he was a setter forth of strange gods, and probably curious to know what this new doctrine was, brought him before the court of Areopagus, at Mars Hill. The inscription seen on the altar in the engraving is in Greek letters, reading: "To the Unknown God."

Athens, the principal city in Greece, was the seat of learning and philosophy, but full of idolatry in the worship of gods of gold and silver, the work of men's

The beginning and the ending
 which is, and which was, and which is to come,
 the ALMIGHTY. Rev. i. 8.



Paul reading the inscription at Athens.

THE UNKNOWN GOD.

For by him were all things created, visible and invisible. And he is before all things, and by him all things consist. Col. i. 16, 17.—*The king eternal, immortal, invisible, the only wise God.* I. Tim. i. 17.—*O the depth . . . of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* Rom. xi. 33.—*The true light that lighteth every man that cometh into the world.* John i. 9.—*God is no respecter of persons, . . . In every nation . . . he that worketh righteousness is accepted.* Acts x. 34, 35.—*The Gentiles show the work of the law written in their hearts.* Rom. ii. 14, 15.

hands. There was, however, one altar on which there was no image of the god or deity worshiped, but simply an inscription to a deity unknown. This has been supposed by many to be of the same idolatrous character as the others. This may be a mistake. It is believed by some that God has his true witnesses in all ages and nations of the world, though but little known. Possibly some one of this stamp, seeing the utter worthlessness of the worship of the heathen divinities, felt moved to erect an altar to the true God, who, to the body of the people with whom he lived, was unknown. And it was quite possible that the worship performed at this altar was acceptable as any that was rendered at any Jewish altar.

Even among Christians of the present day it may be said, in some respects, that the Deity to them may be called the "Unknown God." Says a pious writer, "How astonishingly little do we know of God! How small a part of His nature do we comprehend, of His essential attributes. What conception can we form of His omnipresence? Who is able to comprehend how God is in this and every place? How he fills the immensity of space? Man is no more able to comprehend this than to grasp the universe. . . . What conception can we form of the eternity or immensity of God?" without beginning of days. Such knowledge is too wonderful for us; we cannot attain to it.

Although we may be apprized of the general truth that all things are governed by the providence of God, how little do we understand of his providential dealings either with regard to nations, or families, or individuals? There are heights and depths in all these, which we can in no wise fathom. Even to entire nations how little do we comprehend of God's providential dealings with them! What great nations who once flourished to the terror of all around them are now swept away from the face of the earth, and their memorials have all perished! But why it has pleased the Almighty Governor of the

world to sweep them with the besom of destruction we cannot tell; those who succeeded them being little if any better than they were. Indeed, we cannot account for his present dealings with the inhabitants of the earth. We know that "the Lord is loving unto every man, and his mercy is over all his works;" but we know not how to reconcile this with the present dispensations of his providence.

Although the true God has been and is still unknown to the greater part of mankind, yet there have been in all ages witnesses like Paul, who have been able to declare him to those among whom they lived. It is to be remembered that it has been declared by Divine inspiration that the time is coming when many shall run to and fro, and the "knowledge of God shall be increased, and the earth shall be covered with it as the waters cover the sea."

The times of former ignorance have been winked at or passed over, but the time has arrived when God commandeth all men everywhere to repent; to turn from their evil ways and serve Him. A finite being cannot fully know the Infinite, but He can love him and keep His commandments.

A short time previous to His crucifixion, our Divine Master more fully disclosed His real character as God than at any other time. He expressed His will that His disciples should be where He was that they might behold the glory He had with the Father before the world was. They doubtless could not understand many things they saw about them as we do now. Why do the wicked live and why do the righteous suffer? The whys and wherefores of many things we do not know, but He has promised that we shall hereafter know even as we are known.

"Judge not the Lord by feeble sense:
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

MARTIN LUTHER AND HIS WIFE.

Martin Luther, the celebrated Protestant Reformer, when engaged in his arduous work, at times met with such apparently insurmountable obstacles, that he became so deeply despondent that his friends were alarmed, fearing he would lose his reason. He did not sit down and mope over his troubles as people when in trouble are generally prone to do, but was "terribly in earnest" in all his words and acts.

At one time his friends had to shut him up in Wartburg Castle, as they were fearful he would take his own life. They were sorely puzzled how to manage him. Finally they concluded to try a method common among the old prophets, who often taught and rebuked good men by enigmas and parables.

Luther's wife, the amiable and gentle Catherine Bora, was taken into their confidence, as, owing to her love and solicitude for him, she was the very best person who could have been chosen to administer to the gloomy man's mind. The next time Luther was carried to his house he found it was silent. To miss the welcome at the door was a great surprise to him, and changed the current of his thoughts. He finally went into the parlor, and there found his wife, dressed in deep mourning, weeping as if her heart would break.

"What is the matter, Kate?" asked Luther, now thoroughly startled. No answer but sobs and tears. "Is the baby dead?" thinking of his youngest child, who had been ill. "No—worse than that—a great deal worse." Then came a fresh burst of tears. "Kate, my dear wife! what do you mean! Tell me quick!" exclaimed Luther. "O, husband, have you not heard the awful news? Haven't you heard that the dear God, our Heavenly Father is dead, and that His cause in the world has all gone to ruin?"

The horrified expression on Luther's face changed at once. He stood for a moment looking at his wife; and

then began to shake with laughter. The absurdity of such an idea as that the Author of all being and life in the universe could die flashed upon him, caused him to laugh as long and heartily as he ever did in his life. "Ah, Kate, Kate! my good wife," he said presently, "I read your riddle, God is not dead, but I have acted as if He was. You have taught me a good lesson, which never will be forgotten."

THE FOOLHARDY HORSEMAN.

A daring horseman once mounted upon the back of a wild and unbroken steed, and although warned of the danger, he persisted, and only laughed at the admonitions which his friends had given him. The horse reared and curveted, and threw up his heels, but still the daring rider kept his seat, and even urged him forward with his spurs and whip. Onward the mad animal scoured the plains, and the man shouted with delight; for when they kept to the open ground he felt secure from danger. Presently they came to a deep and rapid river, but the steed rushed forward; plunging into the stream, he safely gained the opposite bank, and the rider only smiled at the risk he had encountered. After a while they reached a tangled forest, but the horse speeded onward, rushing madly through thorns and briars that impeded their way, inflicting many painful wounds on both. Ungovernable rage now made the beast furious, and the rider could neither control him nor throw himself from his back, but at the immediate risk of his life. Finally they came to the verge of a deep precipice, down which they plunged headlong, and were both dashed to pieces; but not before the man exclaimed, "This is the fruit of presumptuous folly that saw no danger, and would listen to no caution."



THE FOOLHARDY HORSEMAN.

Wine is a mocker, strong drink is raging. Prov. xx. 1.—
Wo unto them that are mighty and of strength to mingle strong drink. Isa. xxiii. 32.—
Wo unto him that giveth his neighbor drink. Hab. ii. 15.—
The wages of sin is death. Rom. i. 23.

APPLICATION.—The man who has once given the loose rein to his passions is in danger of being carried far beyond the bounds of safety; and if he does not check in time, will most certainly be brought to destruction. The passion for strong liquor is especially dangerous, for, like the wild steed, it carries us onward through many perils, and will at last be wholly beyond our power to control. The headstrong youth at first thinks there is no danger, and that he can stop when he pleases; laughs at the grave admonitions of his friends; but when the hour of ruin comes, he sees his folly, and bitterly repents; but his repentance comes too late.

Strong drink, when improperly used, throws down the fences of reflection, fear and shame; excites men to profane things sacred, to revile the most respectable characters, to reproach their best friends, to commit the greatest outrages, to embroil themselves in riots and quarrels, to gratify the baser lusts, and thus to commit the most rash and ruinous crimes.

INDEPENDENCE.

“Thy spirit, Independence, let me share,
 Lord of the lion heart and eagle eye,
 Thy steps I'll follow with my bosom bare
 Nor heed the storm that howls along the sky.”

The engraving prefixed to this article is designed to illustrate somewhat the spirit that pervades the mind of those who aspire to the true dignity of the manhood in which they were originally created. Man was made a little lower than the angels, and was placed at the head of this lower creation, and should exercise the boldness of the lion in opposing the moral evils by which he is surrounded. He also should, like the eagle, be able to discern objects from afar and be prepared for whatever may happen. He also should look and mount upward on eagle's wings, and by faith discern



INDEPENDENCE.

The righteous are as bold as a lion. Prov. xxviii. 1.—Doth the eagle mount up . . . she dwelleth and abideth on the rock . . . her eyes behold afar off. Job xxxix. 27, 28, 29.—I have coveted no man's silver and gold . . . these hands have ministered to my necessities. Acts xx. 33, 34.—Providing for honest things, not only in the sight of the Lord but also in the sight of men. 2 Cor. viii. 21—I was chargeable to no man . . . I kept myself from being burdensome to you, and so will I keep myself. 2 Cor. xi. 9.—As poor yet making many rich; as having nothing and yet possessing all things. 2 Cor. vi. 10.

beyond the vision of his fellow mortals the heavenly inheritance. The spirit of true independence moves forward "with bosom bare," willing to have all the principles by which she is actuated laid open to "be seen and read of all men." Sustained by such principles she heeds not the storm that may howl around her pathway; though lightnings may flash and thunders roar she is not dismayed, but with an eagle eye sees the final triumph.

"Independence in regard to worldly condition," says an able writer, "is an object of rational desire and laudable pursuit." But strictly speaking, the word "Independence" here must be understood in a limited sense, as no man living can exist without the permission of Him in whom we all live, and move, and have our being. There is among mankind a mutual dependence. The rich man needs his poor but industrious neighbors well nigh as much as they need him. Should they refuse to sell him their labor he would be obliged to drudge for himself, notwithstanding his great wealth.

"The independence of circumstances, which should be made the object of general desire and pursuit, does in no wise imply large possessions. So far otherwise, one possessed of barely competent means of support, provided he lives within these, is hardly less independent than if he were the possessor of a fortune. Does the rich man enjoy independence? so, also, does the possessor of a small farm which furnishes him only the necessaries of life; so does the useful laborer, whose labor supplies all his real wants. But if a small farmer is tempted to be a man of fashion or pleasure, he loses his farm and withal his independence, or, if a laboring man, neglects his labor or spends faster than he earns, his independence is soon gone.

It is as much our duty as our interest to employ prudent and diligent endeavors to escape poverty and want; to "provide things honest" for ourselves and families; to lay up against sickness and the decays of

age; and even strive hard to put ourselves in a condition in which we can rather be the dispensers than the receivers of charity. Utter negligence in these matters so far from evincing nobleness of spirit, is for the most part somewhat dishonorable and mean, often terminating in abjectness of body and mind. The loss of personal independence, or the condition of beggarly want, places one in a state of temptation against which Agar prayed lest he steal to supply his necessities.

It would be almost impossible to tell the precise quantity of worldly estate which is just sufficient, and no more than sufficient. The best rule, after having been diligent and prudent in business, is to be satisfied with the appointment which Providence makes, and "having food and raiment therewith to be content." The middle state of life has been thought by the wise to afford the best means both for the enjoyment of comfort and for the practice of virtue. Under this impression, Agar, the pious sage of old, petitioned heaven, "Give me neither poverty nor riches." There are two extremes in human life, encompassed with peculiar evils; and without saying what is difficult for many to believe, that extreme riches is as much to be dreaded as extreme poverty.

It would be well if people in middling circumstances would only think that they had already enough to sustain them through life, and that they have reason to be thankful for what they have got, and not repine because they are not so rich as many they see around them.

PETTY SCANDAL OR BACKBITING.

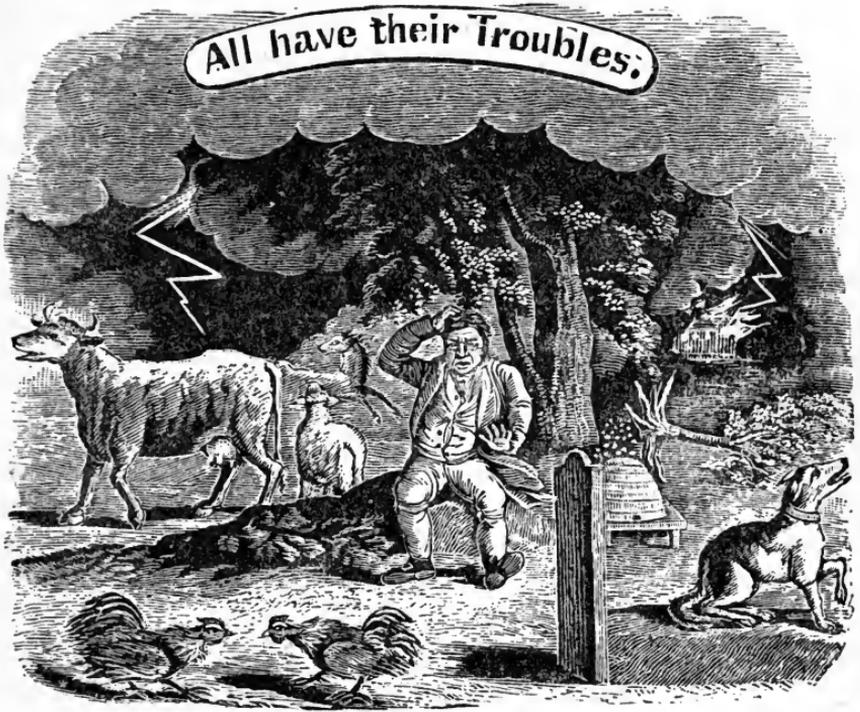
The sacred precept, "Thou shalt not bear false witness against thy neighbor," is to be understood as possessing a very wide meaning, not only perjury but also evil speaking against our neighbors in any degree. The trespasses of the tongue, in this way, are so innu-

merable, so diverse, and oftentimes so artful, that no legislator could classify them, and much less enact laws that would reach them wholly, without destroying the liberty of speech altogether. And besides, there is in society a great deal less averseness to evil speaking than to theft.

If one have his money or his goods stolen, he no sooner makes it known than his neighbors join with him in searching for the thief, who, if found and convicted, is sure to be punished; because common zeal, as well as common consent, takes sides against the culprit. But the pilferers from character fare less hard; or rather, they are tolerated, provided they manage with art and address, and mingle some wit with their malice or their levity. Somehow there is a sad propensity in our fallen nature to be pleased with backbiting, and a smack of it gives a zest to general conversation.

Few are altogether without envy, which ever takes delight in a backbiting or detracting tongue. Few are without some conscious and visible faults; and the faulty are naturally prone to take pleasure in the noticeable faults of others, as it tends to quiet them about their own. From these causes, and still oftener, perhaps, from thoughtless levity, encouragement is given almost everywhere to the small dealers in detraction, who, all together, compose a pretty numerous body.

It requires no great stretch of charity to believe that there are very many persons who never have been guilty of any dishonest action, and much less of downright theft. But it is to be apprehended that there are very few indeed, who have never in all their lives borne false witness against a neighbor, in some degree or other, either by unwarrantably spreading ill reports or else by giving too willing an ear to slander and defamation. It is the evil which most easily besets us; of which we are least apt to be aware; and which many men and women practice without compunction, and almost without thought, although apparently of estimable character in other respects.



EARTH AND HER CHILDREN.

For we know that the whole creation groaneth and travaileth in pain together until now. Rom. viii. 22.—Man is born unto trouble as the sparks fly upward. Job v. 7.—In the world ye shall have tribulation. John xvi. 33.—No chastening for the present seemeth to be joyous, but grievous; afterward it yieldeth the peaceable fruits of righteousness. Heb. xii. 11.—Let them that suffer . . . commit the keeping of their souls . . . as unto a faithful creator. 1 Pet. iv. 19.

EARTH AND HER CHILDREN.

In the annexed engraving, the man in the central part is evidently troubled in mind or body, possibly in both. If he looks around he beholds that the lower creation have their troubles; the gentle, timid cow is bemoaning the loss of her beloved offspring, who has been dragged away to the slaughter; the harmless sheep raises her bleat on account of the loss of her young. On the right is seen the faithful dog howling on the grave of his kind master. In front a bloody conflict is going on between two of the feathered tribe, and it may be one kills the other before it is ended. In this they copy the example of mankind who, with furious malice, fight unto death. Even the insects will rob and kill each other, like the bees who rob each other's hives. In the background the elements are in commotion; the lightnings flash and the thunder rolls. A flash of electricity has set a neighbor's barn on fire and the entire harvest of a season is destroyed in an hour. If the man looks upward he beholds heavy mists and darkness which his eye cannot penetrate.

During the latter part of the last century, Dr. Aikin an eminent physician, and his sister Mrs. Barbauld, established themselves in London as authors, and produced various valuable and popular works, among which were several volumes, entitled "Evenings at Home." The following (written, it is believed, by Mrs. Barbauld), is, in some of its leading features, extracted from that work.

In a certain district of the globe things one year went on so ill, that almost the entire race of human beings, animals as well as vegetables, carried their lamentations and complaints to their common mother, the Earth.

First came Man: "O, Earth," said he, "how can you behold, unmoved, the calamities of your favorite offspring! Heaven seems to shut up its bowels of com-

passion, and plagues and pestilences are sent among us; storms and tempests prevail; the elements of fire and water are let loose, and in the midst of all these evils some demon rages in our minds, so that we are induced to kill one another and we live in constant fear of being destroyed. Besides these outward troubles we are mentally disturbed and perplexed to inquire, Why is evil suffered to exist in God's dominions? and with Job, ask, 'Why do the wicked live, become old, and mighty in power?'

The brute animals then spoke by their deputies, the horse, the ox, and the sheep, "O, pity us, mother Earth, those of your children that repose on your breast and derive their subsistence from your foodful bosom! We are parched by thirst, we suffer from heat and cold, we languish under disease, and the race of men treat us with unusual rigor. Never, without speedy relief, can we survive another year."

The vegetables came next—those that form the verdant carpet of the earth, that form the waving fields of harvest, and in their turn uttered their complaint. "Oh, generous mother, have compassion upon us! See how we droop and wither under the gales that sweep over us; how we thirst in vain for the gentle dew of heaven; how famishing flocks and herds tear us up by the roots, and how immense tribes of noxious insects pierce and devour us, and unless you save us, another year will witness our total destruction."

The forest, and fruit trees also make their complaint. "The lightnings strike, tear and prostrate the goodliest among us. And when our leaves fall and dry away, man ruthlessly sets them on fire: a fiery tempest sweeps over us and we are destroyed."

"My children," said Earth, "I have existed thousands of years, and scarce one of them has passed in which similar complaints have not been made. Nevertheless, everything has remained in nearly the same state. The injuries of one year are repaired by the

succeeding. The growing vegetables may be blasted, but the seeds of others lie secure in my bosom, ready to receive the vital influence of more favorable seasons. Animals may be thinned by want and disease, but a remnant is always left in whom survive the principle of future increase.

“As to man, who not only suffers from natural causes but his own vices, his miseries often rouse his latent powers of remedy. If he will listen to the Divine voice within, he will be conducted to the path of happiness and glory. Have patience, then, my children; you were born to suffer as well as to enjoy, and you must submit to your lot.

“Why we are placed in many circumstances in which we find ourselves cannot now be comprehended, but console yourselves with the thought that you have a kind Master above, who created you for benevolent purposes, and when you commit yourselves to him he will not withhold his protection when you stand in most need of it.”

In looking over the moral and physical world we find that evil and disorders prevail. Why it is so has puzzled the wise of all ages. This led the apostle to exclaim, when speaking of God, “O, how unsearchable are his judgments and his ways past finding out!” We see through a glass darkly. As much as we can see or comprehend of what the Deity is, in this our fallen state, we see in the person of Jesus Christ. . . . “God manifest in the flesh;” “Jesus wept;” . . . God is LOVE.” . . . A world of meaning is in these short words, which as yet in our imperfect state of knowledge we cannot fathom.

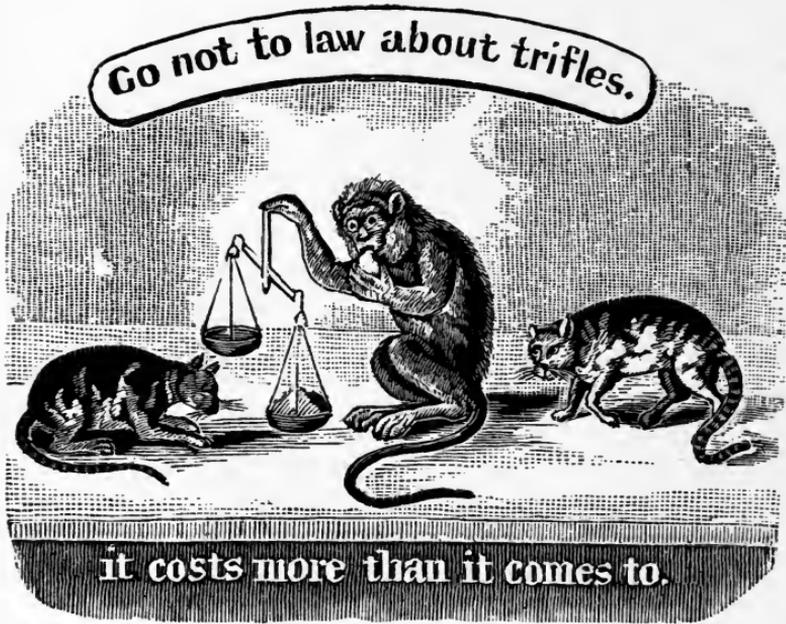
He that dictated our prayer, “Thy kingdom come, Thy will be done in earth as it is in heaven,” rules wisely. This prayer will be granted. “A new earth wherein dwelleth righteousness,” will yet appear, and God’s unsuffering kingdom yet shall come. For that let us pray and wait.

THE LITIGIOUS CATS.

Two cats, kept at the same mansion house, found one day a large piece of cheese in the pantry, which they forthwith purloined. As often happens in such felonious matters, and sometimes in honest dealings, the parties could not agree about dividing the property they had acquired. Therefore they consented to submit the decision to a grave monkey, kept on the premises, who readily accepted the office of arbitrator. The monkey, after a pair of scales had been furnished, proceeded to break the cheese into two pieces and weigh each piece, one against the other. "This lump," he cried, as one scale caused the other to kick the beam, "is larger than the other." He bit off a piece and tried again, but he had merely reversed the odds. A second and a third mouthful had the same effect, till the cats, seeing their cheese gradually disappearing, entreated him to let them have the portions as they were. "Although you may be satisfied," said he, "justice is not. This is a difficult matter and must be gravely decided;" and he went on till the pieces balanced each other.

The cats were now convinced that an equal division of the remainder of the cheese was now left, and they hoped that something of their original claims would be realized. But they were both disappointed. "My friends," exclaimed the monkey, "the ends of justice are answered, as far as you are concerned. It now only remains to settle the court fees. As the arbitrator has had some trouble in awarding to the parties equal and exact justice, it is right and proper that he should receive some compensation for his services. The court will decide the amount in a few days, and in the meantime will retain possession of the cheese belonging to each of the parties till all the accounts are settled."

The decision arrived at was very similar to the case of the judge who decided upon the ownership of an



THE LITIGIOUS CATS.

Ye lust, and have not: ye desire to have, and cannot obtain: ye fight and war, yet ye have not: . . . ye ask amiss, that ye may consume it upon your lusts. James vi. 2, 3.—Leave off contention before it be meddled with. Prov. xvii. 14.—But avoid . . . contentions . . . and strivings about the law: or they are unprofitable and vain. Titus iii. 9.

oyster, over which there had been a quarrel, well described in a distich made by one of the parties, by giving each party a half-shell after the oyster had been taken out.

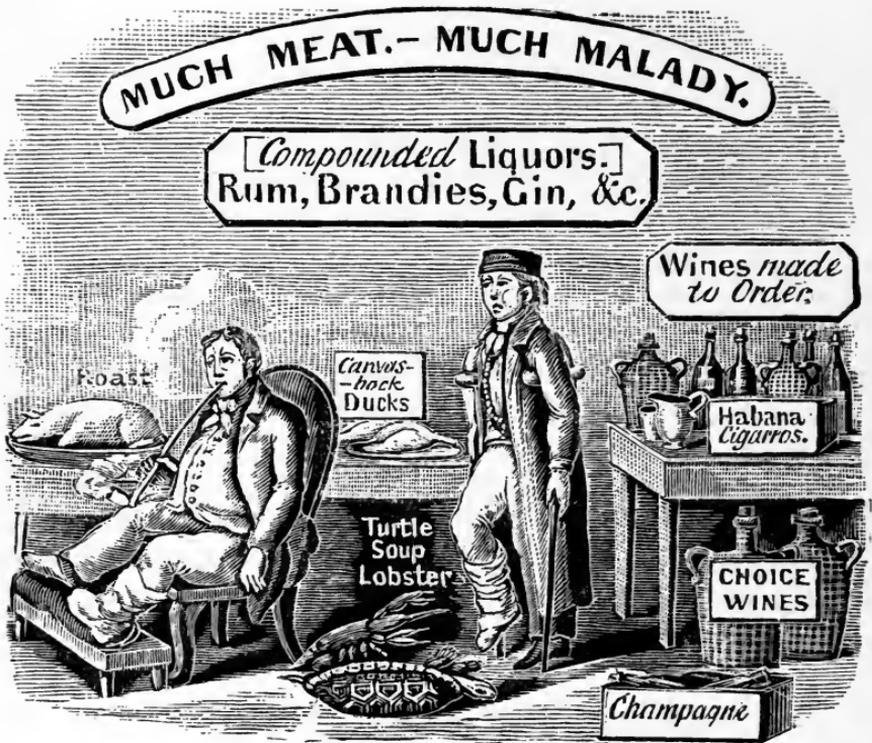
“ A shell for you, a shell for me,
The middle part the lawyer's fee.”

APPLICATION.—The very name of law seems to imply equity and justice, and that is the bait which has drawn in many to their ruin. Others are excited by their passions, and care not if they destroy themselves, so that they do but see their enemy destroyed with them. When people have gone to law about trifles it is rarely to be found but one or both parties was either stupidly obstinate, or rashly inconsiderate. If it should appear dubious, how much better would it be to divide the thing in dispute than go to law, and hazard the losing, not only the whole, but costs and damages into the bargain?

It is against the rules of the Society of Friends or Quakers to allow lawsuits between their members. Where difficulties occur between them, they are uniformly settled by arbitration.

MISERIES OF HIGH LIFE.

The engraving shows two men in high life, epicures, followers of Epicurus, the Greek philosopher, whose maxim was, “ Let us eat and drink, for to-morrow we die.” Let us indulge every sense and appetite, and shrink from all hardship as far as we can, for death will put an end to all our enjoyments, and nothing further is to be expected. The epicure spares no expense to gratify his appetite, whether it comes from the land or sea, being in that respect the most voracious of the animal creation. He devours the animals found in civilized life, the beasts of the forest, birds that fly in air,



MISERIES OF HIGH LIFE; IDLENESS, &c.

Let us eat and drink for to-morrow we die. I. Cor. xv. 32.—
The drunkard shall come to poverty. Prov. xxiii. 21.—
Whose god is their belly, whose glory is their shame, who mind earthly things. Phil. ii. 3, 19.—
Who hath woe? Who hath sorrow? . . . They that tarry long at the wine; at the last it biteth like a serpent and stingeth like an adder. Prov. xxiii. 29, 30, 32.—
An idle son shall suffer hunger. Prov. xix. 15.

fish that swim in the sea, and even reptiles which crawl in the sea and over the land.

By his luxurious habits he brings on himself various diseases, such as the gout, etc., which causes much suffering and misery, shortening his life; in one sense, may be said to dig his grave by his teeth.

We cannot, if we will, make ourselves torpid like an oyster. We must needs be doing something with our existence, or endure else a wearisome load, as indescribable as it is intolerable. Indeed, occupation of some kind or other is necessary to human quiet; life itself is burdensome without it. For short as life is, there are but few who never complain at heart of the superfluity of their time. Whereas the wights, great and small, who have nothing at all to do, are for the most part perpetually uttering this most dolorous kind of complaint, or at least, manifest no ordinary degree of restlessness—being burdened with their time much more than the most busy are burdened with their business.

“There is scarcely any truth more certain or more evident,” says a writer who was possessed of a personal knowledge of the splendid group whose picture he has delineated, “than that the noblesse of Europe are, in general, less happy than the common people. There is one irrefragable proof it, which is that they do not maintain their own population. Families, like stars or candles, which you will, are going out continually; and without fresh recruits from the plebeians, the nobility would in time be extinct. If you make allowances for the State, which they are condemned by themselves to support, they are poorer than the poor—deeply in debt—and tributary to usurious, greedy capitalists.”

The misery of idleness is to be seen nearly as much in high life as in the rags and filth of extreme poverty. In Europe there are classes of people who are idle, as it were, out of necessity; not that they are unable to find employment, but they are unable to find such employment as they think comports with their dignity.

Manual labor of any kind would degrade them; nor does the condition of their rank allow them to enter into trade, or even to embrace any of the learned professions. The result of this is, that quite a portion of the nobility are idlers, a wretched class of worthless beings.

Those who are rich, or become so, and especially their children, are placed in an unfortunate and dangerous situation. Too proud and perhaps too lazy to work with their own hands, as commanded, they become gentlemanly idlers—worthless, miserable, and unhappy beings. Having no higher aspirations than merely to gratify their animal appetites, they lead a beast's life; they become addicted to luxurious habits, which bring on various diseases by their intemperance in eating and drinking. In the engraving affixed to this subject are seen two of the victims of high living, afflicted with the gout, rather of a fashionable disorder among what are called the upper classes. These suffering creatures, by their luxurious and intemperate living, bring upon themselves disorders, from which the laboring common class of people are mostly free.

It is the misfortune of high rank and great wealth that the children of families so distinguished are often treated as helpless till they become so in reality. They must have waiters to do for them a multitude of little things which it would be greatly for their benefit to do for themselves.

Does it add to the happiness of such children to be thus treated? Certainly not. The nature of this kind of training-up is to make them helpless, discontented, peevish and querulous all their lives, even though fortune should never forsake them. And if they chance to fall into poverty, they are wretched, no less incapable than unwilling to earn a livelihood by industry. Beside they are apt to become socially castaways, their former associates in luxurious living passing them with little or no notice.

SOLOMON THE KING.

One of the most prominent events to be noticed in the history of Solomon is his building the temple at Jerusalem, which went by his name. This sacred building was situated on a hill, the top of which was hardly large enough for the purpose, for all the sides were like precipices. Solomon therefore threw up banks and leveled the surface, so it became a large plain on the top of the hill. The Jews built a wall from the bottom around three sides of the temple; they then filled the upper and lower courts with cloisters, etc. The temple is described as one of the most magnificent and richly adorned structures ever erected.

Solomon commenced his reign under many favorable circumstances, and everything promised well for the future. That he was truly pious in the earlier period of his life there appears to be no doubt. God appeared to Solomon in a dream when in Gibeon, and asked him, "What shall I give thee?" Solomon in his answer said, "Thou hast made thy servant king. . . . I am but a little child; I know not how to go out or come in, and thy servant is in the midst of thy people. . . . Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge so great a people. . . . The speech pleased the Lord. . . . And God said unto him, Because thou hast asked this thing, . . . and hast not asked for long life . . . nor riches, nor for the life of thine enemies, . . . so I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after shall any arise like unto thee. And I have given thee that which thou hast not asked, both riches and honor, so that there shall not be among the kings like unto thee all thy days."

Seven years and six months were occupied in the erection of the temple, many parts of which were over-





SOLOMON THE KING.

Solomon began to build the house of the Lord . . . seven years was he in building it. 1 Kings vi. 1, 38.—And the King said . . . give her the living child . . . she is the mother. 1 Kings iii. 25–27.—When Solomon had made an end of praying . . . he arose from before the altar . . . with his hands spread up to heaven. 1 Kings viii. 54.—The Queen of Sheba. 1 Kings x. 1, 2.—Solomon went after Ashtoreth . . . and after Milcom the abomination of . . . Ammon . . . and Solomon did evil. 1 Kings xi. 5, 6.

laid with plates of gold. When completed it was dedicated with peculiar solemnity to the worship of the Most High. The Ark of God was brought from the place where it remained during David's time, in the city of David, and placed in the temple. Here also were put the materials of the old tabernacle, used from the time of Moses, that they might never be employed for any common purposes; and all the holy vessels were carefully lodged here—that is, the candlestick, the shew-bread table, the incense table, etc. Solomon himself led the devotions of the thousands of Israel. As soon as the priests had settled the ark, the Levites with instruments sounded the praise of the Lord, together with the singers. The Lord accepted their service, and filled the house with the cloud of His glory so often seen in the days of Moses. Solomon blessed the congregation; he spread forth his hands toward heaven and implored the Divine blessing.

The wisdom which was granted to Solomon was not confined to the art of government; he appears to have possessed an universal knowledge. The sages of the East were, it is said; distinguished for their knowledge of human nature, from which they derived a vast number of maxims, proverbs, instructive fables, etc., of which it is probable a great number remain locked up in the languages of Asia. It appears that Solomon wrote many books, of which very few remain. It is said in 1 Kings iv. 32, that he spake three thousand proverbs, and his songs were a thousand and five. Extracts only are given from the three thousand proverbs. Of the thousand and five songs we know absolutely nothing. "His knowledge in natural history" (says Dr. Clarke, the commentator), "must have been very extensive; it is said, 'He spake of trees, from the cedar of Lebanon even to the hyssop that springeth out of the wall. He spake also of beasts, of fowls, of reptiles, and of fishes.' All this knowledge has perished; his countrymen, the prophets excepted, were without taste,

and took no pains to preserve what they did not relish As a moral philosopher, the author of the Book of Ecclesiastes occupies no mean rank." The proofs of Solomon's judicial wisdom lie in a very small compass in the Bible; his decision between the two harlots is almost the only instance.

During Solomon's highest prosperity the fame of his wisdom and magnificence having reached the Queen of Sheba (supposed to be Abyssinia, which was south of Canaan), she resolved to travel into his dominions to see him, and according to the custom of the East, she prepared a number of difficult questions and riddles to put to Solomon to find out whether he was as wise as had been reported. She came to Jerusalem with a very great train, with camels that bare spices and very much gold, and when she came to Solomon she communed with him, and Solomon told all her questions; there was not anything hid from the King which he told her not." And when the Queen had seen all Solomon's wisdom, and the house he had built, the meat of his table, his servants, ministers, their apparel, . . . "behold the half was not told me, . . . thy wisdom and prosperity exceeds the fame which I heard." According to the custom of the times, the Queen gave Solomon a present of one hundred and twenty talents of gold (nearly three millions of dollars), and of spices and precious stones.

Solomon at this period became very rich, as it is stated that he "exceeded all the kings of the earth for riches and wisdom. The weight of gold that came to him was six hundred and sixty-six talents of gold. He had a navy of Tarshish, with a navy of Hiram, who brought him gold from Ophir, precious stones, etc., in great abundance. The large quantities of the precious metals accumulated by David and imported from Ophir and other places must have proved an immense source of wealth. All the kings and princes of the subject provinces paid tribute in the forms of gifts, in money,

and in kind, at a fixed rate year by year. Monopolies of trade contributed to the King's treasury. The domain lands appear to have been let out at a fixed annual rent.

The cost of the temple, it is true, was provided by David's savings and offerings of the people; but even while that was building Solomon commenced a system of lavish expenditure, which he continued afterwards. The expense he incurred on the temple was small compared with that incurred by erecting his own house, called the house of the forest of Lebanon, which cost an incredible sum, and consumed thirteen years, nearly twice the time employed in erecting the temple. Solomon's efforts to sustain royal magnificence and splendor was one of the causes of the ruin of himself and people.

Solomon, so distinguished for the gifts given him, was in some respects placed on the same level with the rest of mankind. God is no respecter of persons. He was placed here like the rest of us in a state of trial. If he had much given him, of him much was required, and in the great day he will be judged according to his works. He appears to have fallen from God by his love of strange women, most of whom were idolaters. It is stated that he had seven hundred wives and three hundred concubines. This was directly contrary to the command of God, who warned him if he followed after other gods he "would cut off Israel out of the land, and this house which I have hallowed for my name will I cast out of my sight, and Israel shall be a proverb and a by-word among all people."

"Solomon died in almost the flower of his age, and, it appears, unregretted. His government was no blessing to Israel; and laid, by its exactions and oppressions, the foundation of that schism or revolt of the ten tribes, which took place after his death, so fatal to the unhappy people of Judah and Israel, and it was the

most powerful procuring cause of the miseries which have fallen upon the Jewish people from that time to the present."

With regard to the final state of Solomon, religious writers have been much divided. It appears in the ancient churches, that Chrysostom and the theologians were for the most part favorable in their opinion, and those of the Latin, Augustine with others, were adverse to his salvation. An able commentator, when speaking of Solomon when sacrificing to the gods of his strange wives, exclaims, "To what a state of blindness and fallacy must this man have been brought, before he could have been capable of such acts as these! O Lucifer, son of the morning, how art thou fallen!"

GREAT IMPORTANCE OF LITTLE THINGS IN SOCIAL LIFE.

The commerce of neighborly, social life is carried on chiefly by small change. Vast favors are seldom bestowed, and heavy obligations are seldom incurred. It is the constant interchange of little obliging attentions that constitute connubial happiness.

This springs from an uninterrupted series of little acts of mutual kindness, light as air of themselves, and costing little or nothing, but of immeasurable importance in their consequences, as they furnish the only kind of food that will long sustain that delicate kind of friendship, and as the absence of these small attentions occasions, first coldness, then distrust, and finally alienation.

Setting aside the brutish and the dissolute part of community, wives and husbands disagree oftener, by much, about trifles, than about things of real weight. Perhaps nine in ten of their disputes and squabbles grow out of little things, such as trivial neglects, petty faults, or a word unkindly spoken. Nay, merely a

hard look, sometimes lays the foundation of a hard quarrel. A husband never can please his wife any longer than his general conduct evinces that he is, in most respects, well pleased with her; and so *vice versa*. A loving wife will forgive any fault in her husband quicker than the loss of his love for her.

If we extend our view to the larger circle of social intercourse, which comprehends relations, friends, and acquaintance of every kind and degree, we shall find that the frequent interchange of courteous attentions and petty kindnesses, is the thing that keeps them united together and pleased with each other; and that in default of this, they presently lose all relish for one another's company. The truth is, as our tempers are oftener ruffled by trifles than by things of moment, so, on the other hand, our affections are more won by a long series of trivial obligations, than by one single obligation, however great.

Man, put him where you will, is a proud-hearted little animal. And hence we become attached to those who are in the habit of treating us as if they thought us worthy of their particular notice and regard, and at the same time cold and secretly resentful toward such as habitually neglect us in these little points; even though the former never have done us a single important favor, and the latter, in some one instance or other, have essentially befriended us.

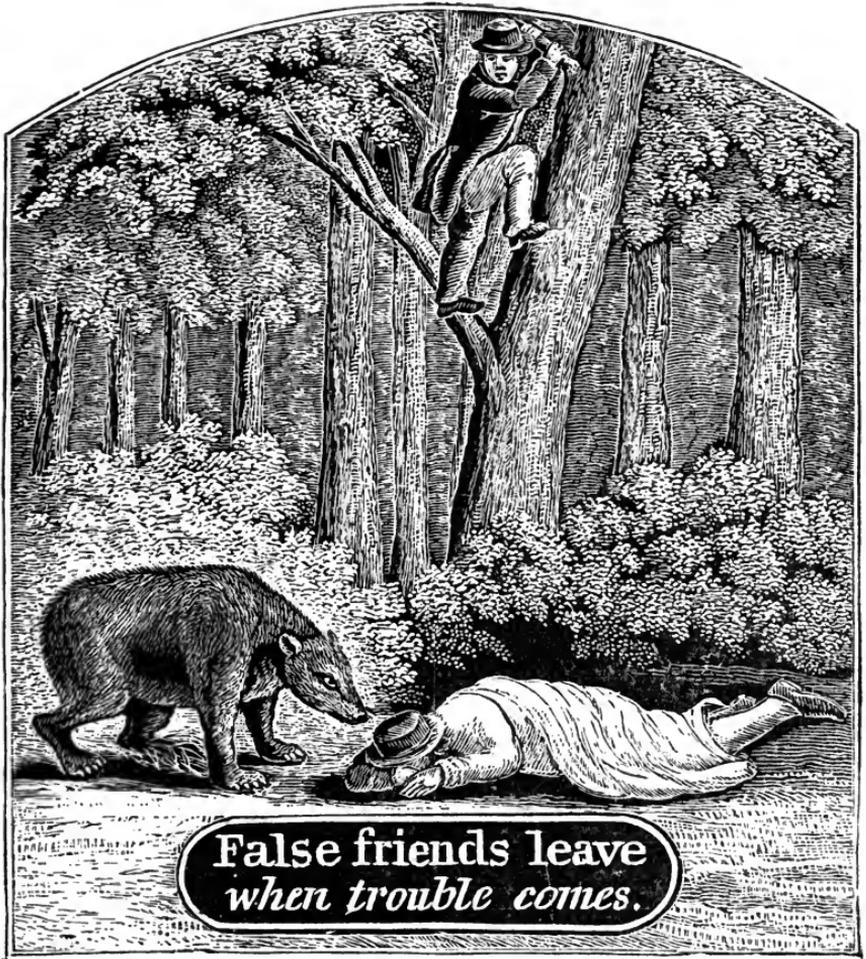
With regard to neglects and trespasses in those little things which constitute the main substance of social life, the worst of it is, that they are incapable of free discussion; and, of course, the wounds from them admit of no healing. We are deeply touched with omissions or slights, for which it would be ridiculous to expostulate or complain. They leave a sting, which secretly rankles in our memories and festers in our imaginations, and inwardly we feel sore, while we are ashamed to fret outwardly: the cause of our provocation being an undefinable, nameless something, upon

which we never can ask for an explanation, and consequently can never obtain any satisfaction, which can seem at all adequate.

True enough, all this is often ill-grounded, or the offspring of mere jealousy. But that makes the case the more remediless; for ill-grounded enmities are the most obstinate; because, as their causes exist altogether, or chiefly, in the imagination, the imagination is ever busy in coloring and magnifying them; whereas, when the offence, though real, is of a definite form and shape, it may be got over.

I have seen two friends dispute and quarrel violently about an affair of moment, and then settle it, and presently become as kind and loving together as ever; and I have seen other two friends, who never quarrelled together at all, become first cold, and at last utterly estranged, by reason of a neglect or slight, on the one side or the other, which, of itself, was too trivial to be so much as mentioned to the offending party.

There are those who are willing to oblige, but are unwilling to receive obligations, though never so small, in any way or in anything; and they boast of it as a noble quality. But whatever they may think themselves, they violate, in this respect, the general law of social commerce, which requires some degree of reciprocity, or a mutual exchange of commodities. One who is in the way of often receiving from another, little kindnesses, which he is never permitted to requite, sinks into a dependent, and his nominal friend is not indeed a friend, properly speaking, but a patron. The show of utter averseness to being obliged in any case whatever, is commonly understood aright; it is taken for pride, or contempt, or coldness, and naturally gives displeasure, while, on the contrary, to accept of little obligations with frankness, and to be alike willing to oblige and to be obliged, is the proper line of social intercourse.



TWO TRAVELERS AND THE BEAR.

Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint. Prov. xxv. 19.—It is better to trust in the Lord than to put confidence in man . . . than to put confidence in princes. Psa. cxvi. 8, 9.—The hireling fleeth because he is a hireling, and careth not for the sheep. John x. 13.—A brother is born for adversity. Prov. xvii. 17.

TWO TRAVELERS AND THE BEAR.

Two men being about to travel through a forest together, mutually promised to stand by each other, in any danger they should meet upon the way. They had not gone far before a bear came rushing toward them out of a thicket; upon which, one being a light, nimble fellow, got up into a tree; the other falling flat upon his face and holding his breath, feigning the appearance of death as much as he could, as it is said a bear will not touch a dead body. The bear came up and smelled at him, but that creature supposing him to be a dead carcass, went back again into the wood without doing him the least harm. When all was over, the fellow who had climbed the tree came down to his companion and with a pleasant smile, asked him what the bear said to him, "for," says he, "I took notice that he clapped his mouth very close to your ear." "Why," replies the other, "he charged me to take care for the future not to put any confidence in such cowardly chaps as you are."

APPLICATION.—Though nothing is more common than to hear people profess services of friendship, where there is no occasion for them, yet scarce anything is so hard to be found as a true friend who will assist us in the time of danger and difficulty. All the declarations of kindness which are made to an experienced man, though accompanied by the squeeze of the hand, and a solemn asseveration, should leave no greater impression upon his mind than the whistling of the hollow breeze which brushes one's ears with an unmeaning salute, and is presently gone. He that succors our necessity by a well-timed assistance, though it were not ushered in by previous compliments, will ever after be looked upon as our friend and protector; and in so much a greater degree, as the favor was unasked and unpromised. Depend upon the old proverb, "A friend in need, is a friend indeed."

LEARNING CHILDREN TO LIE.

“To be branded with the name of liar
Is ignominy fit for slaves alone.”—*Sophocles*.

This was the sentiment of an ancient Greek poet of great and deserved fame. The ancient Persians were at great pains to habituate their children to speak the truth, and thought this a main point in their education. The old Greeks and Romans considered lying so infamous as to degrade a freeman to a level with their slaves. The Turks are a truthful people, and hold a liar in utter abhorrence. And, indeed, by a sort of general consent in most parts of the world, a notorious liar is excluded from good society.

It is not my purpose, however, to treat here of the vice itself, but to suggest means to prevent its growing into a habit with young children. For, I am confident: first, that few, if any, have become notorious for lying who did not begin to learn it while young; and second, that few children, if any, are deeply initiated in this black art unless through the fault of those who have had the immediate care of them. Truth is as easily spoken as falsehood; and the habit of speaking the truth, when once fixed, is perhaps nearly as hard to be broken off as the habit of lying. They both grow into habits by degrees, and most commonly according to the management and moulding of early childhood.

Tell me not that there is in some children, even in some little children, such a strong propensity to lying that the habit is not preventable by any human means. How many thousand Pagans (the old Persians, for instance) had taken such pains with their children in this particular that, among them all, a single liar was scarcely known. And it is hard to tell why Christian parents and instructors might not be equally successful if they would only use the same prudence and unweariable diligence.

Some parents among us unwittingly lead their children to lie. The child, be it supposed, begins to lie ere it can fairly be regarded as a moral agent. In such a case—and such cases are not uncommon—it is diverting, particularly to parents, to hear the cunning little thing fib. “And where is the harm?” But they wofully err. The harm lies here: The fibbing child, though only three or four years old, is now beginning to be fashioned to the awful habit of lying.

Others again, indirectly learn their little children to lie, by passing deceptions upon them. Now every deception that is passed upon the child goes to learn the child to deceive.

Finally, some so keenly mark and so severely punish even the petty faults of children, that they are strongly tempted to a denial of the truth, whenever they see the least chance of escape by that means; and thus they begin to get the habit of lying, as it were in their own defence.

To learn children to despise and detest falsehood and prevarication is among the good seed that should be sown in their minds, so as to prevent, if possible, their ever uttering a willful falsehood, or at least, to cure the evil at its first budding; else the force of habit being superadded to vicious propensities of nature, a cure will be doubly difficult, and next to hopeless.

Great care should be taken, not only that children be not led into temptation to this pernicious evil, but, also, that they be early and constantly guarded against it by all prudent means, and be made to get the habit of honestly speaking the truth on every occasion. Be not overmuch prying and severe in regard to the mere frailties common to childhood. Many things you must overlook, or not seem to observe, unless you would render your government over your children both odious and contemptible by your perpetual chiding. Never deceive your children in word or deed. Never fail to reprove them seriously for any and every act of false-

hood or equivocation that you find them guilty of; however much your vanity may be flattered with the cunning and dexterity of the little deceivers. Whenever they frankly own a fault, while you blame them for the fault, forget not to commend them for speaking the truth about it.

DAVID, KING OF ISRAEL.

In the engraving, David is first seen as a shepherd's boy, attending his father's flock. The harp at his side is indicative of his genius as a poet and musician. He next appears as a hero, standing over the body of Goliath, having his sword in one hand and his head in the other. The next scene above, Saul, the father-in-law of David, attempts to kill him. David and Jonathan, his friend, are seen together in the central part of the engraving. David is seen above with a piece of Saul's garment in his hand, having spared his life. David, having fallen into sin, is reprov'd by Nathan the prophet. He is next seen flying barefoot from Absalom, his son, who is seen beyond being killed by Joab. David, having given his dying charge to Solomon, slept with his fathers, and was buried in the city of David.

Few persons who have lived in this world have such an eventful life as did David, the king of Israel, through the many vicissitudes through which he passed. He first appears in history as a shepherd's boy, apparently in a humble situation, contributing to the support of a numerous family, of which he formed a part, by keeping the sheep of his father in the wilderness or champaign country, in the vicinity of Bethlehem.

The occupation of a shepherd in such a rocky and mountainous country as Judea, required considerable skill, courage and strength, as the flock must be led in and out to find proper pasture. They also had to be



DAVID, KING OF ISRAEL.

And Samuel said unto Jesse, are here all thy children? there yet remaineth the youngest . . . he keepeth the sheep. I. Sam. xvi. 11.—David took a harp and played with his hand. I. Sam. xvi. 23.—David prevailed over the Philistine with a sling and with a stone. . . . and cut off his head. I. Sam. xvii. 50, 51.—The sweet psalmist of Israel. II. Sam. xviii. 1.—God is my strength and power . . . He teacheth my hands to war . . . I have pursued mine enemies and have destroyed them. II. Sam. xxii. 33, 38.—And the elders of Israel came to David in Hebron and they made David king over Israel. II. Sam. v. 3.

defended against wild beasts. In addition to this, the land was infested by robbers who committed depredations among the flocks. It appears from ancient history that the office of a shepherd among the Jews was of importance, as most of their property consisted of flocks. It therefore required a person of good natural parts and education, trustworthy and courageous. These, most evidently, were all combined in the character of David.

David's skill in music was proverbial. In this art he appears to have excelled all others at the age in which he lived, so as alone to acquire the character of the "sweet singer of Israel." King Saul, being troubled with an evil spirit, his servants advised him to send for David who, by playing on a harp before him, would cause him to get well. David accordingly was sent for. His success in quieting the turbulent and maniacal spirit of Saul by his performances on the lyre or harp stands strongly marked in his history.

David, as a hero, in the common use of the word, was distinguished for bravery. His offering, when a boy, to fight with Goliath the famous giant, champion of the Philistines, is full proof. Goliath defied the army of Israel, and challenged them to produce a man to fight with him, so that the contest could be decided. This he continued to do for forty days. Saul, though a man of great personal courage, together with the whole Israelitish army, were greatly dismayed at this challenge.

David, having come into the camp with provisions for his brothers, hearing Goliath's challenge, felt impelled to meet him in combat. Having obtained the consent of Saul, he took five smooth stones and a sling and ran to meet the Philistine, saying "I come in the name of the Lord of hosts . . . who will deliver thee into my hand. . . I will smite thee, and take thy head from thee . . . for the battle is the Lord's." David then slang a stone which entered his forehead, and he

fell to the earth ; and then David took the Philistine's sword and cut off his head.

By the above exploit David must have arrived at the height of renown, as far as military glory is concerned, and the king's daughter is given him in marriage. New scenes now await him ; he is soon initiated into the miseries of a high or royal life. Saul, his father-in-law, though head and shoulders above other men as to personal appearance, had a small, contracted soul, and was meanly jealous of the rising popularity of David, and endeavors to kill him.

David is obliged to flee from one hiding place to another. He is befriended by Jonathan, Saul's son, with whom he is most closely and tenderly united in friendship. Saul still kept up his chase after David who, coming suddenly upon him when asleep, might have killed him according to the laws of war. He would not do this, but cut off the skirt of Saul's robe and when at a suitable distance called after him, holding up the skirt he had cut off. The selfish soul of Saul was much moved at the generosity of David in sparing his life, and wept, saying, " thou hast rewarded me good for evil."

David having subdued his enemies and become established as king, was overcome himself by the temptation of a beautiful woman, Bathsheba, the wife of Uriah, his faithful servant. This woman evidently exposed her person while washing herself to the sight of David, to attract his attention ; he sent for her to come to his house. Adultery was committed, and both their lives were forfeited to the law of God. David, to cover up his crime, and to secure Bathsheba solely to himself, caused the death of Uriah by sending him to the front of the battle, that he might be certainly slain.

Nathan the prophet was sent by the Lord to utter a parable, which caused David to condemn himself. Nathan then denounced the judgments of God against him, all of which came to pass. " David sinned most

sorely, and most sorely was punished for it; he sowed one grain of sweet, and reaped a long harvest of calamity and woe.

On the right side of the upper part of the engraving David is seen with his companions fleeing out of Jerusalem up mount Olivet, with their heads covered and barefoot. They are fleeing from Absalom, David's rebellious and ungodly son, whose final fate is shown by his hanging to a tree and being dispatched by Joab. David finally died in peace and slept with his fathers, having reigned over Israel forty years.

As a warrior, or military leader, David was a remarkable man. When he was obliged to flee from the court of Saul and become an exile in the wilds of the country, he was under the necessity of associating himself with men of desperate fortunes and worthless character. These, to the number of four hundred, he so disciplined and managed as to repress their lawless propensity to plunder and rapine, so that they never went on any expedition that was not under his direction; they made no inroads but what tended to benefit his countrymen. So complete was his authority over his men that none dared to take even a sheep or kid from the flock of any man. On the contrary, they were the protectors of the numerous herds which fed in those parts of the wilderness where they sojourned.

David's natural courage, heightened by his constant dependence on God, never forsook him, and he was always invincible. He was the life of his kingdom and the soul of the army. He had the ablest generals, and had the address to form a multitude of heroes like himself.

"The highest merit of David," says Dr. Clarke in his Commentary, "was his poetic genius. As a divine poet, even God himself had created none greater, either before or since. . . . The sublimity, the depth, the excursive fancy, the discursive power, the vast compass of thought, . . . the knowledge of heaven and

earth, of God and nature, . . . the poetry of the poet, not the fiction of the inventive genius, but the production of truth hidden before in the bosom of God and nature, and exhibited in the most pleasing colors and impressive pathos and diction. . . . These qualities are found in no other poet in the annals of the world; they only in their perfection, only in David, king of Israel."

"The matter of Bathsheba and Uriah are almost his only blot. There he sinned deeply, and no man ever suffered more in his body, soul, and domestic affairs than he did. His penitence was as deep and extraordinary as his crime, and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, happiness and heaven."

ST. PAUL'S PATHWAY.

On the right of the engraving, Paul the Pharisee appears a persecutor of the Christians, assisting at the stoning of Stephen and keeping the raiment of those that slew him. When on his way to Damascus, having the authority from the chief priests to seize all those who called on the name of Christ, he is suddenly arrested by an overpowering light from heaven, which struck him to the ground, when he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" To which he answered, "Who art thou, Lord?" and he said, "I am Jesus of Nazareth, whom thou persecutest." Trembling, astonished and convicted, Paul said, "Lord, what wilt thou have me to do?" And the Lord answered and told him to go into the city, and it should be told him what he must do.

Paul and Barnabas, with others, after laboring among their brethren, were directed to go to the more remote Gentiles and preach the Gospel. Their mission was attended with much success, though they were opposed



ST. PAUL'S PATHWAY.

After the strictest sect of our religion, I lived a Pharisee. Acts xxvi. 5—And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. Acts xxii. 20.—I saw in the way a light from heaven, . . . I heard a voice . . . I am Jesus . . . stand on thy feet . . . I have appeared . . . To make thee a minister . . . unto the Gentiles, unto whom now I send thee. Acts xxvi. 13, 14, 16, 17.—The minister of Jesus Christ to the Gentiles. Romans xv. 16.—They caught Paul and Silas . . . thrust them into the inner prison, and made their feet fast in the stocks. Acts xvi. 19, 24.—I am now ready to be offered. 2 Tim. iv. 6.

by many of their countrymen. When at Philippi, in Macedonia, Paul cast out an evil spirit from a young woman, a soothsayer, which gave great offense to her masters, as by the spirit of divination she brought them great gain; they therefore caught Paul and Silas and brought them to the magistrates, with the charge that they exceedingly troubled the city; whereupon the magistrates rent their clothes and commanded them to be scourged or beaten, then thrust into prison, and their feet set fast in the stocks.

At midnight Paul and Silas prayed, and the prisoners heard them. And suddenly there was an earthquake, so that the foundations of the prison were shaken; and all the doors were opened and every one's bands were loosed. The jailer waking out of sleep, seeing all the doors open, supposing the prisoners had fled, would have killed himself, but Paul cried out, "We are all here."

Thereupon the jailer sprang in and came trembling and fell down before Paul and Silas and brought them out, and said, "Sirs, what must I do to be saved?" They told him to believe on the Lord, and thou and thy house shall be saved. This they did, and showed the apostles the utmost kindness. The magistrates being alarmed at putting such men in prison, entreated them to depart in peace.

St. Paul appears to have been eminently fitted for the apostleship of the Gentiles, to contend with and confute the grave and wise, the acute and the most subtle minds of the entire heathen world. He seldom made use of learning and philosophy, it being more agreeable to the design of the Gospel to confound the wisdom and learning of the world by the plain doctrine of the Cross. He was possessed of true humility of mind, and though when he had to deal with malicious adversaries, who endeavored, by defaming his person, to obstruct his ministry, he knew how to magnify his office, and to let them know that he was not inferior to the chiefest of the apostles; yet at other

times he declared to the world that he considered himself "the least of the apostles, not meet to be called an apostle," because he had persecuted the Church of God, and had shed the blood of the Saints because of their fidelity to the Lord.

His kindness and charity were remarkable; he had a compassionate tenderness for the poor, and a quick sense for the wants of others. To make provision for the poor, he stirred up the rich and wealthy to give of their substance; he also worked with his own hands, not only to maintain himself, but also to help and relieve the poor. His zeal for God was as great as his charity for men. When at Athens he saw the people given up to superstition and idolatry, he in a most masterly manner reproved their folly in worshipping the work of men's hands, and preached that God commanded all men everywhere to repent.

The apostle, in summing up his labors and sufferings, says: "In labors abundant, in stripes above measure, in prisons frequent, in death oft, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, and besides this, the care of all the churches." When Paul was first sent to Rome as a prisoner, he was allowed to dwell in his own hired house, having a soldier to guard, being fastened to him by a chain. He was allowed to preach Christ to all who came to him, and many were converted to Christianity. He also wrote several epistles to the churches. About A. D. 65 he was imprisoned at Rome by the Emperor Nero, and being a Roman citizen, suffered death by being beheaded. In the prospect of immediate death he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them love his appearing."

PAUL, SILAS AND THE JAILER.

“There is not such a pictorial work in the world,” says a certain divine, “as the Bible.” “Its pictures never grow old; they are suited alike for the young and the aged. Let the reader fix his eyes on the broad surface of one page of God’s holy Word, and there he will behold a grand series of dissolving views, which excite wonder, nourish hope, and call forth loud praises.”

When Paul and Silas were at Philippi they were much annoyed by a female oracle or fortune-teller who had acquired great reputation for wonderful predictions and discoveries, etc. She appears to have been a slave and “brought her masters much gain by sooth-saying.” Being moved by some evil spirit even to tell the truth in order to bring discredit on the apostles she followed them crying out, “These men are the servants of the Most High God which show unto us the way of Salvation.” Paul being grieved that such creatures should speak in his name, commanded the evil spirit to come out of her. Her masters seeing this was done, caught Paul and Silas, brought them before the magistrates and stirred up the whole city, and then scourged and thrust them into the inner prison.

At midnight another scene opens. Paul and Silas are now praying and singing praises. “Though these holy men had felt much, and had reason to fear more, yet they were undismayed and even happy in their sufferings, being fully satisfied they were right and had done their duty; that there was no room for regret or self-reproach. At the same time they had such consolation from God as could render any circumstances not only tolerable but delightful. And although they were in the inner prison, they sang so loud the prisoners heard them, wondering, perhaps, why it was that these ill-used men, with their lacerated bodies, and the painful situation of their limbs in the stocks, could raise



PAUL, SILAS AND THE JAILOR.

They caught Paul and Silas . . . laid many stripes upon them : . . . the jailor thrust them into the inner prison. . . . At midnight they prayed and sang praises to God. . . . Suddenly there was a great earthquake : the foundations of the prison were shaken, the doors were opened, and every one's bands were loosed. . . . The jailor sprang in with a light, came trembling, and fell down before Paul and Silas, and said, what must I do to be saved ? . . . They said, believe on the Lord Jesus Christ . . . they spake to all in his house . . . they were baptized . . . believing in God with all his house. Acts xvi. 19-34.

such joyful notes of praise and thanksgiving in a dungeon at midnight.

But hark! and behold a new scene takes place—God now bears a miraculous testimony of approbation to his servants. A great earthquake shakes the foundations of the prison, its doors are all opened, the chains of the prisoners fall off. The jailer is thoroughly awakened, and seeing all the doors opened, supposing the prisoners had all fled, and if so, his own life would be forfeited; but preferring to die by his own hands to those of others, drew out his sword, and would have killed himself. Paul, in the darkness of the inner prison, having a divine intimation of what he was about to do, cried out with a loud voice, “Do thyself no harm; for we are all here.” The jailer hearing Paul’s voice, called for a light, sprang to the prison trembling, being convinced that some divine power was present, prostrated himself before Paul and Silas, saying, “Sirs, what must I do to be saved?”

The last act, or scene, here presented, shows the iniquitous magistrates coming, as it were, confessing their crime of seizing innocent men, scourging them as vile criminals, throwing them into prison, and putting their feet into the stocks. All these indignities were strictly forbidden by the laws by which these men professed to be governed. St. Paul was a Roman citizen, and as such it was a transgression even to bind him. To beat and scourge him was considered a great crime and insult to the majesty of the Roman people.

These unprincipled magistrates became alarmed when they understood whom the men were they had so unjustly condemned and punished without giving a hearing. Paul had demanded that the magistrates should come themselves and let them out of prison. This was a great humiliation for their persecutors. Paul and Silas were thus publicly vindicated. The means used to prevent their preaching of the Gospel was the means of extending it more widely. Thus the “wrath of man

praised God, and the remainder he did restrain." Never were these words more exactly fulfilled than on this occasion.

Seldom does such an opportunity of preaching Christ's gospel occur. The next scene that opens shows Paul and Silas preaching to a deeply interested audience. The jailer and all his family, moved by the terrors of the Almighty, were now assembled before the two apostles. The prisoners also may be considered as part of the audience, as all their prison doors were opened, their chains fell off, but by the overruling of God's providence none attempted to make their escape. They were as deeply interested in the message of the apostles as were the jailer and his family. The effect was most glorious. The jailer and all his family believed on the Lord Jesus Christ, and made a public profession of it by being baptized in His name.

We see in the next scene presented these Christian converts doing works meet for repentance. We see them doing acts of mercy and kindness. The prisoners Paul and Silas were taken out in the same hour of the night, and the blood washed from their stripes, and the jailer brought them into his own apartments, set meat before them, as they must have been hungry and exhausted. As the apostles had been the instruments of health to the souls of the jailer and his family, so now they could be instruments of health to their bodies. Genuine faith in Christ will be always accompanied with benevolence and humanity, and every fruit such dispositions produce.

God's great teachers are great events and great men. These are inseparable in the world's history. Whenever the good cause is helped forward, and a new era is inaugurated in human society, you are sure to find some great soul, armed with the best weapon of his age, moving at the head of advancing columns, and making room for the new evangel.

When such an one comes fully into the world, the

race goes down on its knees before him, and listening to his words, learns the secret which God has commanded him to reveal. These revealments are the great principles that make up the warp of society. They are essential to its union and compactness. They are the bonds of compactness between remote ages and widely separated peoples. It inheres in their greatness; belongs to all times and places. Toussaint l'Overture, in his dungeon appealing to the old Napoleon in the ever memorable words, "The greatest of the Blacks to the greatest of the Whites," stands in the judgment of mankind on the same level with his captor; for history is unable to distinguish between that dungeon in the Alps and that prison island under the equator.

FORCE OF PREJUDICE.

The engraving represents an occurrence which took place in Hartford, Conn., about the year 1820, which came under the notice of the compiler of this work, who at that time lived in the vicinity. It illustrates the force of an unreasonable prejudice against colored people, which almost universally prevailed in all parts of our country at that period.

A young colored man, a tailor by trade, from one of the West India Islands, hired a room on Main street, and put out his sign-board, as he had a perfect right to do. Some of the other tailors, not willing that a negro should enjoy the same right as themselves to make clothes for the public, took measures to get rid of his presence. Not wishing to be known as the doers of a dirty job, they disguised themselves, and under the darkness of night, mounted a ladder and daubed a coat of paint over the offensive sign. In the general state of feeling at that time it was probable that the great body of the people, the unthinking multitude, rejoiced and laughed over the mean and cowardly affair.



FORCE OF UNREASONABLE PREJUDICE.

Thou shalt neither vex a stranger, nor oppress him. Exod. xx. 21.—Though the Lord be high, yet hath he respect unto the lowly. Psa. cxxxviii. 6.—Thou shalt not wrest judgment: thou shalt not respect persons. Deut. xviii. 19.—Why dost thou set at naught thy brother? Rom. xiv. 10.—God is no respecter of persons. Acts. x. 34.—And hath made of one blood all nations of men for to dwell on all the face of the earth. Acts xvii. 26.—But ye have despised the poor. James ii. 6.—But if ye have respect to persons ye commit sin. James ii. 9.

Most of the public men in office, and politicians who were seeking it, must have known it was against law and against all the principles by which they professed to be governed. But nothing was done by them to bring the offenders to justice. Yet there were some honorable exceptions. The weak, oppressed in every Christian community, when the occasion calls for it will find some friends. "Their strength is in their weakness." Every humane heart beats in sympathy for the weak and struggling. On this occasion the West Indies tailor found a friend in General Nathaniel Terry, a gentleman of the highest social position, his mansion the abode of princely hospitality, who nobly came forward, and in terms of fiery indignation denounced the outrage. Not only this, but he at once started for the establishment of the abused man, and thenceforth gave him his custom. That he, the most elegant gentleman of their city, described in Dwight's Genealogy as "the handsomest man in Connecticut," of tall and commanding presence, ever scrupulously punctilious in his dress, should employ "that nigger" to make his clothing, must have been a good lesson to some of the more "common sort."

One of the surprising things to our contemporaries in the civilized world is the extreme prejudice against the African race existing in our country, especially in the Northern States. This is held in spite of the repeated declarations we have made to the world, "Equal and exact justice to all men, of whatever state or persuasion, religious or political."

It is indeed surprising that Christian professors, many of whom are examples of a Christian life in almost every respect, should violate the Christian principles in regard to their treatment of persons of color. A man is what God made him, and to despise him for what he cannot help is a reflection on Deity himself.

On account of the color of their skin, a large class of our people have been a proscribed race, cut off from

privileges enjoyed by others, however degraded and worthless and disgusting these may have become. Even the attempts of the blacks to improve their condition have been frowned upon, and these were uniformly refused admission to the higher schools and colleges; more shameful still, in the assemblies to worship our common Father they were in many instances put into the negro pew, built expressly for them in some obscure, distant corner of the house of God, as though they were unfit to be among other people. It was, however, observed that they could be easily admitted if they came among them as servants, but on no account must they come in as equals.

It is no very uncommon thing for a person to have a good creed, and profess to practice it. The question may be put to them, as it was to some preachers in the apostolic times: "Thou who preachest that a man should not steal, dost thou steal?" Thus showing at these early times that a man's preaching might be much better than his practice.

Notwithstanding many things exist in our world which present a dark and threatening aspect, yet it may be said indications are all around us of great good for the coming future. Chattel slavery, the cause of much evil among the civilized nations, has received its death blow by its abolition in the United States. Christianity is extending to every part of the globe, accompanied with its institutions of science and learning. Useful inventions to promote the well being and happiness of mankind are rapidly accumulating, human rights are better understood, and bloody despotism is everywhere on the wane.

Since the abolition of slavery in the United States the doors of our highest literary institutions are beginning to be opened to all persons who wish to acquire the benefits of a liberal education, without any regard to race or color.

A citizen who had a son at one of our very highest

colleges, happening to learn that they had admitted a negro on equal terms with white scholars, felt some alarm lest his son might be placed in association with him, and therefore he earnestly requested that this might not be done. "You need not fear from that source," replied the Professor, "as the colored young man, from his superior scholarship, has been advanced to the highest division, while your son still remains where he was—in the lowest."

"Poisonous prejudices," says Mrs. L. Maria Child, "against nations, races, sects and classes, are often instilled by thoughtless, incidental expressions. There is education for evil in the very words 'Nigger,' 'Paddy,' 'Old Jew,' 'Old Maid,' etc." It is recorded of the Rabbi Sera, that when he was asked how he had attained to such a serene and lovable old age, he replied: "I have never rejoiced at any evil which happened to my neighbor, and I never called any man by a nickname given to him in derision or sport."

EARLY DESIRE FOR POWER.

The love of power shows itself in the first dawn of reason. How soon the infant begins to struggle to have his will and way! Ere he can speak or walk, in the tone of his cry and in his visage and motions you may plainly read the stout words—I will and I wont. By some means he has found his way into a closet where the family stores are kept. He is helping himself without stint to whatever he likes. His mother, seeing her darling is exposed to a surfeit or something worse, forcibly takes him away and holds him fast in her arms, as is seen in the engraving. He squirms and kicks in order to free himself from his mother, so that he can regale himself at the closet. But if she is faithful to her trust, holds him fast, and prevents him from having his will.



Even a child is known by his doings whether his works be pure, or whether it be right.
Prov. xx. 11.

EARLY DESIRE FOR POWER.

The wicked are estranged . . . they go astray as soon as they be born, speaking lies. Psa. lviii. 3.—*The imagination of man's heart is evil from his youth.* Gen. viii. 21.—*Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.* Prov. xxiii. 13.—*We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others* ph. ii. 3.—*Chasten thy son while there is hope, and let not thy soul spare for his crying.* Prov. xix. 18.

If, on the other hand, his mother is so unwise as to let him have his will, he soon strives to extend his dominion. He expects of the other children, and of all about him an implicit compliance to his will. When opposed or thwarted he acts as though it was downright rebellion against his rightful authority, and accordingly swells with rage, which he deals out by blows, or vents off in harsh and grating music.

Moreover, among the earliest of his covetings is that of property. It is quite common for little children to ask with peculiar earnestness, "may we have this for our own?" Nor are they willing to take with anything short of such a covenant. And why is it that they are so fain to have it as their own? It is because property is power. One has exclusive power over that which is exclusively his own; of this matter of fact, the child of four seems almost as sensible as the man of forty, and hence it is, I conceive, that our desire for property—which is another name for power—begins even in infancy, and enlarges as our years increase. So true is it that the passion for power is a ruling passion in human nature.

A question arises here as to the bearing that early education and discipline should have the predominant passion or principle under consideration—a question of vast importance. In weeding a garden we take great care lest with the weeds we root up also some precious plant. In like manner should we endeavor to weed, as it were, the faults out of the minds of our children, looking diligently that we neither spoil or mar what the Eternal Wisdom has planted in them, or any part of the natural constitution of their frame. Then as the love of power is a part of the radical constitution of the man, the proper method of education is not to eradicate, but to temper and curb it.

This species of discipline should be begun at a very early age, and managed with a firm and prudent hand. It is a task which chiefly devolves upon the mother. As

soon as her infant offspring appears to set up a resolution for the mastery, she has no alternative but either to conquer or submit, for there is no such thing as balancing or dividing the power between them. If she submit for the first time it prepares the way for a second defeat—indeed, for an endless series of submissions, as the child in such a case constantly becomes more refractory and usurping, and she more tame, yielding and slavish. Thus she nurses up not so much a son, as an imperious master. But provided the mother begins betimes and manages the matter with discretion, she may subdue the infant to her authority, and that without overmuch correction, even though she had to encounter a more than ordinary obstinacy of temper which, so far from being an ill symptom in children might, by proper curbing and culture, be made to eventuate in great good.

The strife for the mastery, as I said before, begins in the cradle, and if not properly decided and settled there it will be full likely, as years increase, to assume frightful shapes. For the contentions of little children, first with their mothers, afterwards with one another, are the germs, as it were, of the contentions of grown men, which fill the earth with violence and blood.

Wherefore nothing of human means would perhaps so much conduce to the future peace and happiness of mankind as to break children of a domineering spirit, to weave as it were, into their tender minds, sentiments and habits of mutual deference, civility and benevolence. If it were made a great part of education (as assuredly it ought to be of Christian education), to learn children to curb their wills, and respect the rights of others, an auspicious revolution in the affairs of the human race might reasonably be looked for. A new and happy era might be expected, when fighting and killing will not as hitherto be the main subject of the history of man; when the fame and renown of men will no longer be built on the destruction of their fellow-men.

The fighting propensities of the North American Indians are developed to their utmost extent from their boys in childhood having no curbs put upon their wills. Their mothers are not allowed to punish them for any transgression. The wife of an American army officer on our frontier was punishing her refractory son, a child of seven years of age, when a Bruté Indian who was present, exclaimed in tones of mingled disgust and indignation: "What! *white squaw* whip *young brave*?"

ABSALOM,

THE LYING AND VILLAINOUS OFFICE-SEEKER.

Absalom, the third son of David, comes into notice as the murderer of Amnon, his half-brother, under the guise of friendship. It is true that Amnon had deeply injured Tamar his sister. But after brooding over the wrong for two years, Absalom invited all the King's sons to a sheep-shearing feast. By his lying hypocrisy Amnon was induced to attend with the rest of his brothers. Breaking all rules of hospitality, Absalom ordered his servants to kill Amnon when he became "merry with wine," which having been done, he then immediately fled for safety to his grandfather's court, where he remained for three years.

In the next important scene in Absalom's life he appears riding in his chariot in kingly splendor into Jerusalem. This was brought about by the artifice of Joab, in connection with a woman of Tekoah, and others, to restore him to his country and the forgiveness of his father. He, however, appears to have been put under some restrictions, though allowed to live in Jerusalem. At last, wearied with delay, and perceiving that his exclusion from court interfered with the ambitious schemes he was forming to attain the sovereign power, he turned an office-seeker, and stopping at



ABSALOM, THE VILLAINOUS OFFICE-SEEKER.

Absalom invited all the king's sons, . . . smite Amnon and kill him. 2 Sam. xiii. 23-28.—And Absalom prepared chariots and horses . . . and said, O that I were made judge in the land. 2 Sam. xv. 1-4.—When ye hear the trumpet . . . ye shall say Absalom reigneth. 2 Sam. xv. 10.—See 2 Sam. xvi. vs. 21, 22.—And Absalom rode . . . went under an oak . . . his head caught . . . Joab . . . took three darts . . . thrust them through the heart of Absalom . . . cast him into a pit and laid a great heap of stones upon him. 2 Sam. xviii. 9, 14, 17.

nothing which would impede his designs, he prepared for rebellion, urged partly by his restless wickedness, partly, perhaps, by the fear lest Solomon should obtain the succession to which he would feel himself as being entitled as David's eldest son, since Chileab, his older brother, was probably dead.

Absalom was versed in the arts of the demagogue. It is said that he "stole the hearts of the men of Israel." He did not gain their hearts by eminent services, or by wise and virtuous conduct. But he affected to look great as heir to the crown; and yet to be very condescending and affable to his inferiors. He pretended a great regard for their interests, and threw out artful insinuations against David's administration. He flattered every one that had a cause to be tried, that he had right on his side, that if it went against him he might be led to accuse David and his magnates with injustice. He also expressed a vehement desire to be judge over the land; and suggested that the trials of cases should not then be so tedious, expensive, and partially decided as they were. This he confirmed by rising early and giving close application, though it was to other people's business, and not to his own duty, that he applied himself.

One thing which probably assisted Absalom in stealing the hearts of the people was his personal beauty, as the great mass of mankind are often caught and led by outward appearances. He is stated to be the handsomest person in all Israel, "and from the sole of his foot even to the crown of his head there was no blemish in him." When ambition prompts, the most self-indulgent assume the appearance of diligence, and the most haughty that of affability and condescension.

Such fawning politicians are peculiar to no age or nation. They make their way by openly or obliquely traducing the characters or censuring their rulers. By joining in the groundless complaints of the disaffected they feed their discontent.

No *villainy* can be termed *complete* which is not disguised under the *mask of religion*, so Absalom got permission to go to Hebron to pay a religious vow which he made when in a heathen country. All this was a mere pretense in order to organize the more perfectly the rebellion against his venerable father.

When Absalom arrived in Jerusalem he was joined by Ahithophel, who appears to have been David's minister. In order to prevent the possibility of a reconciliation between David and his son, Ahithophel advised the infernal measure to Absalom to go in unto his father's concubines in the sight of all Israel.

This advice was followed without hesitation, although it was death by the law of God. In these ancient times the wives of the conquered king became the property of the conqueror; but for a son to take his father's wives was an abomination rarely found, even in any heathen nation.

David having passed over Jordan with his devoted followers, he was followed by Absalom, and a conflict ensued. Absalom aimed directly at the life of his indulgent father, but David gave particular orders to all his captains to deal gently to his wicked, rebellious son; "but his crimes," says a pious commentator, "were too enormous to be pardoned, consistent with David's duty; the peace of Israel could not be established while he lived." Perhaps David hoped that if Absalom were not slain in battle, he might live to repent, and so escape future vengeance. But if he had, he would have occasioned David further trouble and sin; and it pleased God to preserve his servant from the guilt of pardoning him, and from the anguish of punishing him.

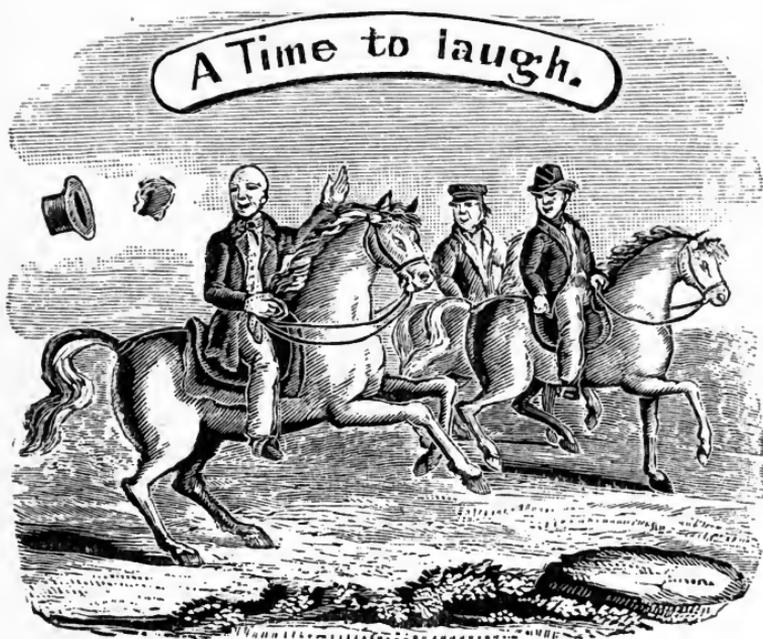
The battle between David and Absalom's men took place in the wood of Ephraim, and the Israelites under Absalom were defeated with the great slaughter of twenty thousand men. Absalom, mounted on a mule, in escaping from the servants of David, rode under the

thick boughs of a great oak. His head was caught somehow between the branches so that he could not extricate himself, and the mule that was under him went away, and he was left hanging between the heavens and earth, as unworthy of either. He was discovered by one who brought Joab word thereof, when Joab immediately took three darts and thrust them through the heart of Absalom while hanging on the tree. His body was taken down and cast into a great pit in the wood.

It seems that Absalom's sons died young, as a just judgment for his crimes, and that after their death he erected a magnificent column or pillar, in which, or near which, he meant to be interred; and by which he meant to perpetuate his memory with honor to future generations. Instead of this, he died in an ignominious manner, was buried in a deep pit, and, in detestation of his deep villainy, with a great heap of stones laid upon him; and his pillar near Jerusalem proved a monument of his folly and wicked ambition.

THE INFIDEL AND THE ORPHANS.

A mechanic in London, who rented a room very near the Orphan Working School, was unhappily a determined infidel, and one who could confound many a thoughtless Christian with his sophistical reasonings on religion. He, one day, however, said to another man, "I did this morning what I have not done for a long time before—I wept." "Wept?" said his friend; "what occasioned you to weep?" "Why," replied the infidel mechanic, "I wept on seeing the children of the Orphan Working School pass; and it occurred to me that, if religion had done nothing more for mankind, it had at least provided for the introduction of these ninety-four orphans into respectable and honorable situations in life."



THE BALD KNIGHT.

A merry heart doeth good like a medicine. Prov. xvii. 22.—The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. Prov. xix. 11.—Pleasant words are an honeycomb. Prov. xvi. 24.—A man hath joy by the answer of his mouth. Prov. xv. 23.—He that handleth a matter wisely shall find good. Prov. xvi. 20.

THE BALD KNIGHT.

A certain knight, growing old, his hair fell off and he became bald, to hide which imperfection he wore a periwig. But as he was riding out with some others a sudden gust of wind blew off the periwig and exposed his bald pate. The company could not forbear laughing at the accident, and he himself laughed as loud as anybody, saying, "how was it to be expected that I should keep strange hair upon my head when my own would not stay there."

APPLICATION.—To be captious is not more uneasy to ourselves than it is disagreeable to others. As no man is entirely without fault, a few defects surrounded with a guard of good qualities may pass muster well enough, but he, whose attention is always upon the catch of something to take exception at, if he had no other bad quality, can never be acceptable. A captious temper, like a little leaven, sours a whole lump of virtues, and makes us disrelish that which might otherwise be the most grateful conversation. If we would live easy to ourselves and agreeable to others, we should be so far from seeking occasions of being angry, that sometimes we should let them pass unregarded when they come in our way; or, if they are so palpable that we cannot help taking notice of them, we should do well to rally them off with a jest, or dissolve them in good humor.

Some people evidently take a secret pleasure in nettling and fretting others, and the more practicable they find it to exercise this quality upon any one, the more does it whet and prompt their inclination to do it. But as this talent savors something of ill-nature, it deserves to be baffled and defeated, which one cannot do better than by receiving all that is uttered at such a time with a cheerful aspect and an ingenious, pleasant and unaffected reply. From the days of Solomon, "a soft answer," has turned away wrath.

THE PRINCIPLE OF SHAME.

No point is more clear than that moral worth is superior to everything else which bears the name of worth; that virtue in rags is more respectable than vice in brocade.

“In the drama of life it is not to be considered who among actors is prince or who is beggar, but who acts prince or beggar best.” So taught Epictetus, a celebrated philosopher of ancient Greece; and Pope has versified him in the following couplet:

“Honor and shame from no condition rise;
Act well your part; 'tis there true honor lies.”

All this is well said. That the point of honor lies, not so much in having a grand or a conspicuous part to act, but rather in acting well the part that Providence allots us, is a position which admits of no dispute. But although it contradicts the theory of almost nobody, it is contrary to the practice of almost everybody.

He that acts upon the stage of life a high part, will be courted, and he that acts a low part will be slighted; though the latter should very far excel the former in all that relates to the qualities of the heart. The man that comes in with the gold ring and in goodly apparel, is respectfully invited to sit here, in a good place; while the child of poverty, whose raiment is vile, is ordered to sit there, at the footstool; and that without any regard to real merit or demerit. This is the fashion of the world; a fashion which all do more or less follow.

It would in no wise be difficult to carry this train of thoughts to any reasonable length; since the subject is no less prolific than evincive of the distempered condition of the world we live in. But all that I farther intend is to remark, in few words, on Shame—understood not in the sense here given it by the poet, that is to say, as synonymous with dishonor or disgrace; but

as denoting a certain kind of bosom-sensation, utterly undescribable, and yet most clearly distinguishable from every other feeling of the heart.

Shame, then, meaning the sense of shame, is one of the powerful principles of our fallen nature, and, like our other natural principles, it does good or mischief according to the direction it takes. It operates most powerfully in the seasons of childhood and youth, and operates, on the whole, much more good than ill; for it is a preventive of indecency, and an incentive to laudable emulation. An over diffident youth, if properly encouraged, will exert himself to arrive to such attainments as shall give him confidence; but an over confident one, being full of himself, thinks he has attained enough already, and of course becomes remiss. I believe it would be found upon a close inspection of mankind, in past ages as well as the present, that, of truly great and excellent characters, a very large proportion had felt the pains of diffidence, and displayed upon their cheeks the blush of shame, in their juvenile days.

The most virtuous do nothing to be ashamed of before men, and the most vicious are without shame. But between the utmost limits of human virtuousness on the one side, and viciousness on the other, there is a vast interval, which is filled up with mixed characters of both sorts; and upon them well-directed shame has a great and powerful influence. "Many who have not resolution enough to avoid a bad action, have yet feeling enough to be ashamed of it." And that feeling of shame may prevent their repeating the misdeed; whereas, of an offender that is utterly shameless there is no hope.

Shame has a prodigious influence in enforcing the social laws of decency. Multitudes of people would not act so well as they do if they were not ashamed to act worse. And it is better, at least for society, that they have the grace of shame, than no grace at all.

Vice loves the company of its like. And why? It is, that it may keep itself in countenance, or escape the confusion of shame. Vice is conscious deformity, and vicious persons are enabled to hold up their heads in society, chiefly from the knowledge or feeling that numbers about them are deformed like themselves. Whereas if one stood quite alone in the practice of vice, and at the same time had the eyes of the good upon him, he would, unless desperately hardened, be ashamed of himself. Hence, a notoriously vicious person, living in a place where all the rest were virtuous, would be impelled, as it were, of very shame, either to mend his ways, or to remove off to a more congenial society. In short, the benefits of shame are alike great, in number and in magnitude; so far forth, that it is questionable whether, in the society of civilized man, there be not more persons who act decently from the sense or fear of shame, than from the impulse of a sound moral principle.

This matter was well understood by the sophists of the last age, who, in the war they waged against prejudice, or rather in their nefarious efforts to banish from society, not only pure morals, but even the common decencies of life; artfully directed their efforts particularly at the total extinction of the feeling of shame. And, for some time, their success corresponded to their zeal.

Here two things are to be observed very carefully in the training of children.

1. Their natural sense of shame should not be put to trial too frequently, nor too severely. "Shame," says Mr. Locke, "is in children a delicate principle, which a bad management of them presently extinguishes. If you shame them for every trespass, and especially if you do it before company, you will make them shameless. Moreover, if you expose them to excessive shame for their greater faults, they will be very likely to lose all shame, and if once lost it is gone

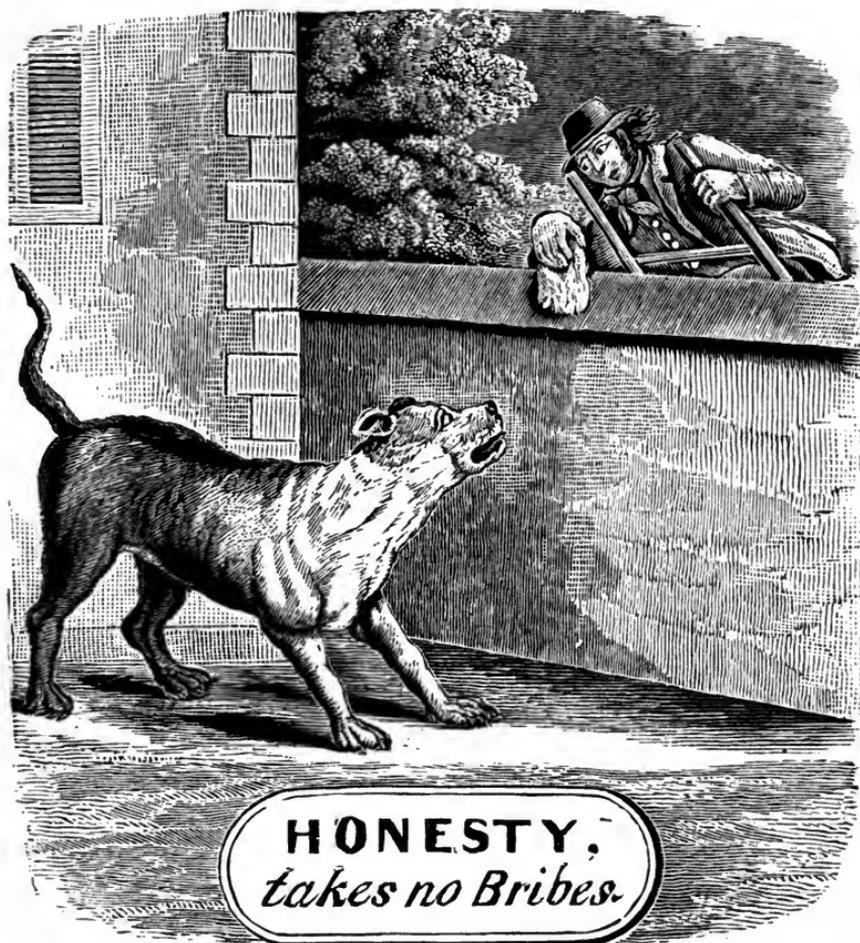
irrecoverably. By tampering with this feeling too often or with a rough hand, children the most susceptible of shame, may be made quite callous to its influence."

2. Children should be guarded betimes against false shame, which, in all its multifarious ramifications, and oftentimes in the name and under the guise of honor, has done frightful mischief to our misjudging and deluded race.

THE THIEF AND THE HOUSE-DOG.

A thief, coming to rob a certain house in the night, was disturbed in his attempt by the vigilant house-dog who kept barking at him continually; upon which the thief, thinking to stop his mouth, held out a piece of meat, of which all dogs are very fond. The dog refused it with indignation, telling him that before, he only suspected him to be a bad man, but now, upon his offering a bribe, he was confirmed in his opinion, and that as he was intrusted with the guardianship of his master's house, he never should stop barking while such a rogue as he lay lurking about it.

APPLICATION — A man who is very free in his protestations of friendship, or offers great civility upon the first interview, may meet with applause and esteem from fools, but contrives his schemes of that sort to little or no purpose in the company of men of sense. It is a common and known maxim to suspect an enemy even the more for his endeavoring to convince us of his benevolence, because of the oddness of the thing puts us on our guard and makes us conclude that some pernicious design must be couched under such sudden and unexpected behavior! but it is no unnecessary caution to be on the watch even in indifferent people, when we perceive them uncommonly forward in their approaches of civility and kindness. The man who, at first sight makes us an offer which is only due to



THE THIEF AND HOUSE-DOG.

Verily I say unto you, he that entereth not by the door but climbeth up some other way, the same is a thief and a robber. John x. 1.—*The thief cometh not, but for to steal and to kill.* John x. 10.—*Their right hand is full of bribes.* Psa. 10.—*Deceit is in the heart of them that imagine evil.* Prov. xii. 29.—*Be not desirous of his dainties: for they are deceitful meat.* Prov. xxiii. 3.—*I say unto all, watch.* Mark xiii. 27.

particular and well-known friends, must be either a knave and intends by such a bait to draw us into his net, or a fool, with whom we ought to avoid having any communication.

Thus far the consideration of this fable may be useful to us in private life; what it contains farther in relation to the public is that a man, truly honest, will never let his mouth be stopped with a bribe; but the greater the offer is which is designed to buy his silence, the louder and more constantly will it be open against the miscreants who would practice it upon him.

PRAYER REMARKABLY ANSWERED.

The following anecdote was related by Rev. Robert Newton (a Wesleyan minister) in a sermon on Hebrews iv. 16: "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." The preacher who gave the account was personally acquainted with the family, as well as the benevolent lady who so kindly and seasonably assisted them.

A pious person in Liverpool (whose business was either that of a joiner or mason), was attending to his calling, when he suddenly fell from a high building, and was taken up for dead, though it turned out that the vital spark was not yet extinct. He was carried to his own dwelling, where he received medical attendance, and by the use of means, and God's blessing, he gradually recovered; but as he had suffered severely by the fall, it was a considerable time before he could do anything toward supporting his numerous family, who all depended upon his exertions. The little stock of money he had previously saved out of his earnings was at last exhausted, and they had nothing in the house to supply the hungry cravings of the children.

The distressed mother went up stairs one morning to her husband, who was yet unable to rise from his bed, and with tears in her eyes, she said that she knew not what to do, as the children were crying for hunger, and she had nothing to give them. The good husband was overpowered with the address of his partner and the cries of the children, and, turning his face to the wall, sent an earnest ejaculation to the Lord for assistance, when it was immediately applied to his mind, with considerable force, "Thy bread shall be given thee, and thy water shall be sure;" whereupon he immediately turned to his weeping partner, and addressed her with those striking words.

While he was yet speaking, there was a knocking at the door, which the wife opened, when there appeared a servant of a pious lady in the neighborhood. The lady had heard of their deplorable situation and had sent them a generous supply of necessaries. With gratitude they partook of the blessings, and soon after the husband was restored, and the sun of prosperity again visited their dwelling.

THE ENEMY TURNED INTO A FRIEND.

That truly great and good man, the Rev. John Howe, when obliged by a change of affairs to quit the charge of his congregation at Irvington, in Devonshire, being still impressed with a sense of his duty, took every opportunity to preach the word of life. He and Mr. Flavel frequently conducted their secret ministrations at midnight in different houses, in the north of Devonshire. Yet even here the observant eye of malevolence was upon them.

Mr. Howe had been officiating at one of these houses, on a dark and tempestuous wintry night, when an alarm was given that information had been made, and warrants granted to apprehend him. It was judged

prudent for him to quit the house, but in riding over a large common he and his servant missed their way. After several fruitless attempts to recover it, they went forward in search of a house where they might find a lodging. He soon discovered a mansion and on inquiring at the door found they could stay all night.

Soon after entering, Mr. Howe was surprised to find that the house belonged to his most inveterate enemy, a country magistrate, who had often breathed the most implacable vengeance against him, and whom also he believed was well acquainted with the occasion of his traveling at such an hour. However, he put the best face he could upon it, and even mentioned his name and residence to the gentleman, trusting to Providence for the result. His entertainer ordered supper to be provided, and entered into a considerable conversation with the guest, and was so delighted with his company that it was a very late hour before he would permit him to retire to rest. In the morning Mr. Howe expected to be accosted with a commitment and sent to Exeter, but, on the contrary, was received by the family at breakfast with a very hospitable welcome. After mutual civilities, he departed to his own abode, greatly wondering in himself at the kindness of a man from whom he had before so much dreaded.

Not long after, the gentleman sent for Mr. Howe, who found him confined to his bed by sickness, and still more deeply wounded with the sense of sin. He acknowledged that when Mr. Howe came first to his door he inwardly rejoiced that he had an opportunity of exercising his malice upon him, but that his conversation and manner insensibly awed him into respect. He had long ruminated upon the observations which had fallen from the man of God, and became penitent, and anxious for the things of eternal life. From that sickness he recovered, became an eminent Christian, a friend to the conscientious, and a close intimate with the man whom he had threatened with his vengeance.

CHRISTIANITY REVEALED BY SIGNS.

Soon after the surrender of Copenhagen to the English in the year 1807, detachments of soldiers were, for a time, stationed in the surrounding villages. It happened one day that three soldiers belonging to a Highland regiment were sent to forage among the neighboring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple trees bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but, as they entered by the front door, the mistress of the house and her children ran screaming out by the door in the rear.

The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book; it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled.

One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointed to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven.

Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, etc., which were freely tendered; and when money was offered in return, it was at first refused; but, as two of the soldiers were pious men,

they, much to the chagrin of their companion, insisted upon paying for all they received.

When taking leave, the pious soldiers intimated to the farmer that it would be well for him to secrete his watch; but, by the most significant signs, he gave them to understand he feared no evil, for his trust was in God, and that though his neighbors, on the right hand and on the left, had fled from their habitations, and had lost by foraging parties what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees.

THE SICK LION, WOLF AND FOX.

A lion, having surfeited himself with feasting luxuriously on the carcass of a wild boar, was seized with a violent and dangerous disorder. The beasts of the forest flocked to him to pay their respects in order to render him any assistance he might require, and devise some remedies for his relief. All the animals in the vicinity were assembled and scarce one was absent except the fox. The wolf, an ill-natured, malicious beast, and at this time on bad terms with the fox, seized this opportunity to accuse him of pride, ingratitude and disaffection to his majesty. In the midst of this invective the fox entered; who, having heard part of the wolf's accusation and observed the lion's countenance to be kindled into wrath, thus adroitly excused himself and retorted upon his accuser: "I see many here who, with mere lip service, have pretended to show you their loyalty, but, for my part, from the moment I heard of your majesty's illness, neglecting useless compliments, I employed myself day and night to inquire among the most learned physicians an infallible remedy for your disease, and have, at length, happily been informed of one. It is part of a wolf's skin taken warm from his back, and laid to your majesty's stomach."



THE SICK LION, WOLF AND FOX.

The instruments of the churl are evil: he deviseth wicked devices to destroy. Isa. xxx. 7.—Be not a witness against thy neighbor without cause. Prov. xxiv. 28.—Speak evil of no man. Titus iii. 2.—Why meddle to thy hurt. 2 Kings xiv. 10.—A false witness shall not be unpunished. Prov. xix. 6.—His wicked device returned upon his own head. Esth. ix. 25.

This remedy was no sooner proposed than it was determined that the experiment should be tried, and while the operation was performing, the fox, with a sarcastic smile, whispered this in the wolf's ear: "If you would be safe from harm yourself, learn for the future not to meditate mischief against others."

COMMENT ON AN ANCIENT ALLEGORY.

A celebrated ancient philosopher of the pagan school has represented human nature under the similitude or analogy of a chariot drawn by two horses; the one, of excellent mettle and lively motion; and the other, sluggish and obstinate; so that while the former sprung forward, his mate hung back. And it must be owned there is a striking aptness in this little allegory.

This marvelous phenomenon, namely, the disjointed condition of human nature and the perpetual variance of man with himself, has been plainly visible in all ages; and oft and many a time has mole-eyed philosophy puzzled herself in vain to account for it. It used to be thought by the engrossers of the wisdom of this world, that the mind and the body were unequally yoked together; that the former, being of celestial mould, was naturally inclined to mount upward, and that the latter ever checked the noble flights of its yoke-fellow, forcing it back again to kindred earth. The wise Son of Sirach seems to have possessed a tincture of this fashionable philosophy, when he remarked, "The corruptible body weigheth down the soul."

For which reason, the body has met with hard and scurvy usage among religionists of different schools. The bigots of paganism in the dark age, regarding their bodies as clogs to and polluters of their nobler part, proceeded to treat these unworthy copartners with unmerited scorn and cruelty.

Revelation, fairly understood, sets this whole matter in a clear light. In it we see whence sprang the strange inconsistency in human nature, and from it we learn that, as neither the soul can subsist in the present state without the body, nor the body without the soul, so it behooves that they live together in harmony—provided the inferior be never permitted to get the upper hand, but be kept at all times in due subjection to its superior.

But leaving this momentous subject to abler pens, I crave the license of considering the fabulous chariot of Plato in a different and, peradventure, a new point of view. The twain that have entered together into the covenant of marriage “are no more twain, but one flesh.” And yet they are frequently seen to pull in different directions, so that the chariot either stands still or is rent by the struggle.

In one instance there is seen an industrious, tidy, and frugal wife yoked to a lazy and squandering husband, who wastes his time here and there about nothing, or spends it, along with his money, at a neighboring dram-shop, to the ruination of soul and body; while she, on her part, strains every nerve and fibre of exertion barely to save herself and her little ones from hunger and nakedness.

In another instance is seen a husband of sober life and frugal habits, laboring in his field or workshop from morn to eve; whilst his rib takes her ease, neglects the care of her household, idles away her time, is wasteful and prodigal, and scatters even faster than he can gather.

Fungus takes double duty upon himself. Although he has a wife competently capable and well disposed to do her part, he is ever overseeing and governing her concerns. His vigilant eye is peeping about at everything that is going on, from parlor to kitchen and from kitchen to parlor, looking into every dish while it is cooking—an unmitigated “watch pot!”

Vixenna—unlike the truly politic wife described by Pope, who, though “she rules her husband, never shows she rules”—Vixenna, on the contrary, is ambitious to make her own power known. Her husband, poor man, is fain to give account to her of all the items of his business, and to receive directions and mandates from her lips, day by day, as well before company as behind the curtain.

Some partners in wedlock thwart one another as to the important matter of governing and disciplining their children. For instance, the boy that is corrected by the father, and but reasonably corrected, looks to the mother to take his part, and to give it back to her conjugal inmate in angry grimaces, hard words, and menacing gestures. This is the sure way to rear up children for the purpose of being trampled down by them.

We are apt to regard a condition in life as positively bad, whenever it is attended with any prominent circumstance of an unpleasant nature. And hence it is thought, that unless there be much suavity of disposition on both sides, marriages must needs be unhappy; and, moreover, that those matches are the most promising, in which each partner is most like to each. But otherwise, in a great many instances, is the language of experience. Virtuousness of character being understood, it is not every degree of unlikeness in point of natural temper that tends to render this connection incompatible with a good share of peace and quiet.

On the contrary the choleric and the cool, the lively and the grave, the talkative and the taciturn, the peevish and the placid, often are found well sorted together. Theirs is like the harmony of different sounding chords, which, if occasionally it is interrupted by a discordant note, it is presently restored.

In a word, it is beyond calculation how much can be done by good husbands toward making good wives, and by good wives toward making good husbands.

THE THREE SCOFFERS.

In a seaport town, on the west coast of England, notice was given of a sermon to be preached there on Sunday evening. The preacher was a man of great celebrity, and that circumstance, together with the object of discourse being to enforce the duty of a strict observance of the Sabbath, attracted an overflowing audience. After the usual prayers and praises the preacher read his text, and was about to proceed with his sermon, when he suddenly paused, leaning his head on the pulpit, and remained silent for a few moments.

It was imagined that he had become indisposed, but he soon recovered himself, and addressing the congregation, said that, before entering upon his discourse he wished to narrate a short anecdote.

“It is now exactly fifteen years,” said he, “since I was last within this place of worship, and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those that came hither that evening were three dissolute young men, who came not only with the intention of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in the pulpit.

“Accordingly, they had not attended long to the discourse, when one of them said, impatiently, “Why need we listen any longer to the blockhead?—throw!” But the second stopped him, saying, “Let us first see what he makes of this point.” The curiosity of the latter was no sooner satisfied, than he, too, said, “Ay, confound him, it is only as I expected—throw now!” But here the third interposed, and said, “It would be better altogether to give up the design which has brought us here.” At this remark his two associates took offence and left the place, while he himself remained to the end.

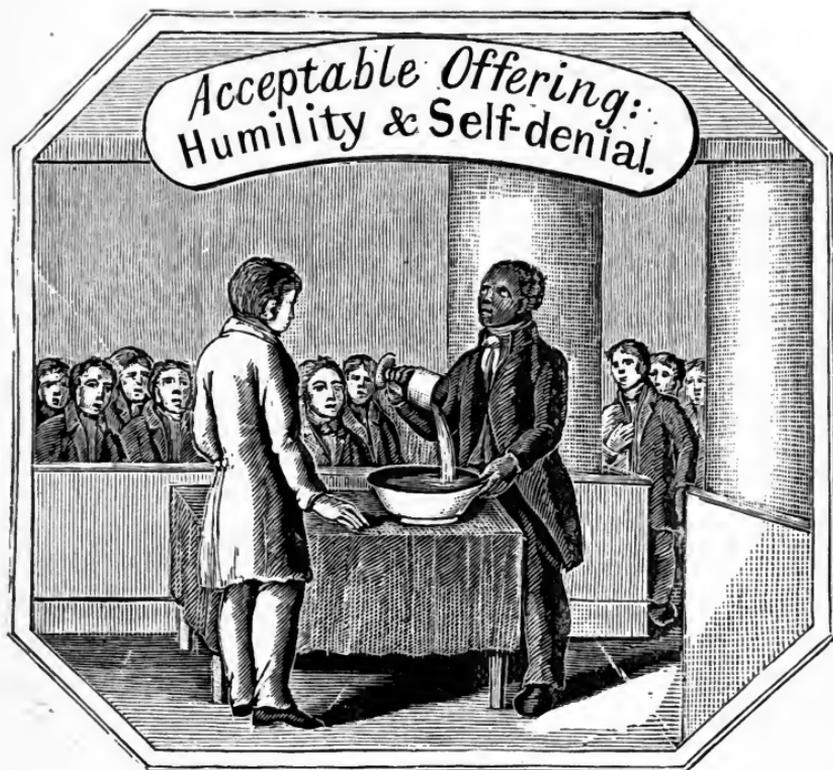
“Now mark, my brethren,” continued the preacher with much emotion, “what were afterwards the several fates of these young men. The first was hanged, many years ago, at Tyburn, for the crime of forgery; the second is now lying under sentence of death, for murder, in the gaol of this city. The third, my brethren,”—and the speaker’s agitation here became excessive, while he paused, and wiped the large drops from his brow—“the third, my brethren, is he who is now about to address you! listen to him.”

CONDESCENSION.

At a recent general conference of the Southern Methodist Church, a colored preacher of the African church, named Johnson, was received as a delegate from that body. In the course of his reply to an address of welcome, he uttered the following beautiful figure:

“Brethren, there happened to me in that ante-room a circumstance I shall never forget. You remember that David in the cave of Adullam sighed for water from the well of Bethlehem; three young men at the peril of their lives brought the longed-for water, which David would not drink since it was procured at the hazard of life. He therefore poured it out as a libation before the Lord.”

Said the speaker, “When I entered this room I was fevered, and like David, longed for water. A gentleman took a goblet to serve me; in his absence, I learned he was the governor of the state of Georgia. Realizing the chasm between us, I thought of David, and taking the goblet from his hand, I begged I might pour out the water as a libation forever between his race and mine.” “We never saw,” says the narrator of the scene, “a house more stricken, thrilled and melted by any human orator.”



CONDESCENSION, COURTEOUSNESS AND KINDNESS.

Condescend to men of low estate. Rom. xii. 16.— Whosoever will be great among you, let him be your minister. Matt. xx. 26. —By love serve one another. Gal. v. 15.—Do good . . . with such service God is well pleased . . . a sacrifice acceptable and well pleasing to God. Phil. iv. 18.

We have, in this narrative, a noble exhibition of the power of Christianity and the brotherhood of man; the highest person in the state condescending to be the servant of the lowest and most despised class of which he was the governor. A cup of cold water for a thirsty and fainting person is the most precious gift he can receive; nothing else can give him relief. Considering the disparity between the races of the giver and receiver, the latter was most powerfully impressed. He, too, could perform a noble act as well, and perhaps a superior act, to that of his white brother. Denying himself of the coveted draught, and having obtained permission, he poured it out as a sacrifice or libation, to the Deity, to sanction and perpetuate the covenant between the races.

THE SPEAKING-PAPER.

An Indian Sachem, when one offered to take his son and learn him to write, contemptuously replied, "What good will it do a boy to play with a feather?"—meaning the goose-quill by which, until about the year 1835, all pens were made. Nor was that reply unreasonable in a savage who preferred his own condition to civilized life.

But what a potent instrument is the pen? Whatever there is which relates to morals and government, to literature or science, to the pleasures of imagination, and to business of any and of every kind, is helped forward by the pen. See this vast realm daily traversed by the mails, that fly in every direction, fraught with thousands and tens of thousands of letters—some of business, some of friendship, some of love; see parent and child, husband and wife, lover and mistress, brothers and sisters, by means of the speaking-paper, converse together though thousands of miles apart.

What we would recommend to youths generally and of both sexes is letter writing. It improves the understanding as well as enlivens the social affections.

Of two females, perfectly equal when leaving their school at the age of fifteen, if one should almost entirely neglect her pen, and the other should frequently employ hers in well-chosen correspondences, the latter at the age of thirty, other things being alike, would, from this single circumstance, have become considerably superior to the former in point of understanding, and probably, too, in point of sensibility. Not to mention that very close friends, and very near relations, when long separated almost forget one another, unless their friendship be kept up by means of a frequent interchange of letters.

When this is neglected even between brothers and sisters in the lapse of years they measurably lose all interest in each other. Practically, the parties have been so long dead to each other's presence and interests that when death or misfortune actually overtakes one of them, often the tidings are received without a pang by the other.

To neglect to answer letters from friends and acquaintances is but little less uncivil than not to reply when they speak to you with their lips.

An ill-tempered letter, once sent, may imbitter a lifetime. A benevolent old gentleman, thin-skinned and hot-tempered, begged his post-master to return a letter he had just dropped in the box. Although illegal, at his earnest importunity the latter did so. He received it with a beaming face, tore the letter into fragments, and scattering them to the wind, exclaimed: "Ah! I've preserved my friend." He had doubtless, in a moment of irritation, written an unjust, stinging letter which he wisely recalled. "Written words remain," is an old proverb. Carelessness in writing a letter has often worked infinite mischief. No record is so strong, never to be got over, as that which a man

voluntarily makes with his own handwriting. More people commit suicide with the pen than with the pistol, the dagger and the rope.

In writing, nothing is so fascinating as simplicity and earnestness. Plain words are ever the best. Says Fitz Green Halleck, "A letter fell into my hands which a Scotch girl had written to her lover. Its style charmed me. I wondered how, in her circumstances in life, she could have acquired so elegant and perfect a style—a model of elegance and beauty. To solve the mystery I called at the house where she was employed to ascertain how, in her simple circumstances in life, she had acquired a style so beautiful that the most cultivated minds could but admire it."

"Sir," she said, "I came to this country four years ago. Then I did not know how to read nor write. But since then I have learned to read and write, but have not learned to spell; so always when I sit down to write a letter I choose those words which are so short and simple that I am sure I know how to spell them." There was the whole secret. The reply of this simple-minded Scotch girl condenses a world of rhetoric into a nut-shell. Simplicity is beauty; simplicity is power.

MORAL USE OF THE PILLOW,

WITH REFLECTIONS ON SLEEP.

"CONSULT THY PILLOW."—This short counsel contains "more than meets the eye." The pillow is the close friend of meditation, of serious thoughtfulness and freedom of conscience, in so far as it gives the faithful inmate the best of opportunities of administering wholesome reproof

The day is thine; the night also is thine, and with like graciousness are they both given, the one for labor, and the other for rest—nor yet for rest alone, but also for a sober survey of past life, and more particularly of



MORAL USE OF THE PILLOW.

When I remember thee on my bed, and meditate on thee in the night watches. Psa. lxxiii. 6.—*Stand in awe and sin not: commune with your own heart upon your bed, and be still.* Psa. iv. 4.—*The king's heart is in the hand of the Lord . . . he turneth it whithersoever he will.* Prov. xxi. 1.—*God speaketh . . . in a dream, in a vision of the night . . . he openeth the ears of men . . . that he may withdraw man from his purpose.* Job xxx. 14–17.—*On that night could not the king sleep, and . . . the book of records of the chronicles . . . read before the king.* Esth. vi. 1.

the day that had fled last. The mantle of darkness which hides exterior objects, turns the busy mind upon itself, willingly or unwillingly, according to its moral frame and habits.

Human greatness, that lords it by day, is not at all exempt from stern admonishment on the pillow. Ahasuerus was the richest, the most splendid and powerful of all the monarchs of the east, reigning from India unto Ethiopia, "over an hundred and seven and twenty provinces." After a banquet the monarch laid himself on a bed of gold amid an unrivalled profusion of eastern magnificence, but on that night the king could not sleep. It turned however to good. Of necessity, the luxurious despot, to relieve himself from sore restlessness, thought he would take this opportunity to look into the affairs of his government. He called for the reading of the book of the records of the Chronicles, and finding that an upright servant, to whom he owed his life, had been neglected and nothing had been done for him; he therefore ordered him a bounteous reward; a righteous act which would probably never have been done had he not consulted his pillow.

It is upon the pillow that the book of the Records of the Chronicles is most frequently set before the eyes of those mortals who sadly misspend their time, and abuse the high privileges of their nature. Conscience presents the hand writing, and there is no such thing as turning their eyes away from it. In vain they turn and toss themselves on this side and that, longing for sleep; the Records of the Chronicles are still in view, and they are fain to make vows and solemn promises which possibly may be heeded on the morrow.

Projects of too great hazard, plans of questionable nature, and doubtful issue, resolutions taken up of a sudden, and without being duly weighed; these, engendered by the fever of the day, are abandoned, or rectified, upon coolly consulting the pillow. So that many a one has risen in the morning with more rea-

sonable sentiments and views concerning his personal affairs than those with which he had lain down. And many a one also, by consulting his pillow, has cooled hot resentment, and abandoned purposes of revenge. It is generally a wise course to adopt the rule followed by some in their worldly affairs, never to close up an important bargain till they "have one night's sleep over it."

SUMMARY CHARACTERISTICS OF MANKIND.

"Wisdom and folly meet, mix and unite,
Virtue and vice blend their black and their white."

Inferior animals of the same kind have in general a sameness of physiognomy, and so trifling are the shades of difference that the portraiture of one individual describes the whole species. But as human animals are accountable and subject to the moral law, a marvellous provision is made in the divine economy for the identification of each individual. The differences are no fewer, but perhaps more multifarious in the features of the mind.

Of the different features of mind, including qualities of heart as they appear in overt act, the following are samples; in sketching which I am constrained, for the sake of necessary brevity, to personify the twenty-six letters of the alphabet.

A—Is noble-spirited, but not charitable; in a public subscription his name figures well, but a Lazar might starve at his gate.

B—Is quite candid enough in respect to practice, but if you thwart merely his speculative opinions, he raves like a bear.

C—Is a woman, peevish and querulous about little things: her heavy calamities she bears with pious resignation, and with more than masculine fortitude.

D—Enters with spirit into a laudable public undertaking, so the plan comes from himself, or he has the

direction of it; else he will have nothing at all to do with the business—not he.

E—Lives in the practice of vice, but would insult a man that should say anything derogatory of the principles of virtue.

F—Takes pride in railing against pride; he hates the pride of fashion, and is proud of being out of the fashion.

G—And his rib, abroad or in company, are all butter and honey; their ill nature they save for domestic use.

H—Is easy of temper, but very far from compassionate; his easiness of temper is nothing but apathy.

I—Is good or ill-tempered, by fits and starts; now he is so pleasant that nothing can anger him; then again, he is so touchy that nothing can please him.

J—Is rough and impetuous, but of a feeling heart; his mind, as respects anger, is like punk-wood, that in a moment catches fire, which as quickly goes out.

K—Is slow to anger, but much slower to be appeased; once affront him, and he is coolly your enemy forever.

L—Is not hard to be reconciled in a matter in which the fault lies altogether on the other side; but when he has been in fault himself, the consciousness of it stirs his pride and stiffens his temper.

M—Feels strongly whatever relates to himself; other people's misfortunes he bears with singular calmness of fortitude.

N—Though possessed of no extraordinary share of wisdom, is affronted if you decline to follow his advice, and is equally affronted if anybody presumes to advise him.

O's cringing sycophancy to superiors might be thought humility, were he not brutally imperious and overbearing to inferiors and dependents.

P—Loudly complains of the needy friends he abandons to escape the reproach of abandoning them in their need.

Q—Frequently changes her friends for a slight cause, or for no cause, and always likes the last the best; with her, friendship is like a nosegay, which pleases only while it is fresh.

R—Would appear well enough, but for his affectation of appearing mighty well, which makes him appear below himself; the vanity of being thought important, rendering him ridiculous.

S—Tameily acquiesces in what is generally believed, because it is generally believed; he wants no other proof of the truth of a thing, than its having a plurality of numbers on its side.

T—Runs into profuse singularities, from the vanity of appearing possessed of superior understanding.

U—Would not be suspected of dishonesty, but for his frequently boasting that he is honest; nor of want of veracity, but for his habit of propping his word and promise with asseverations.

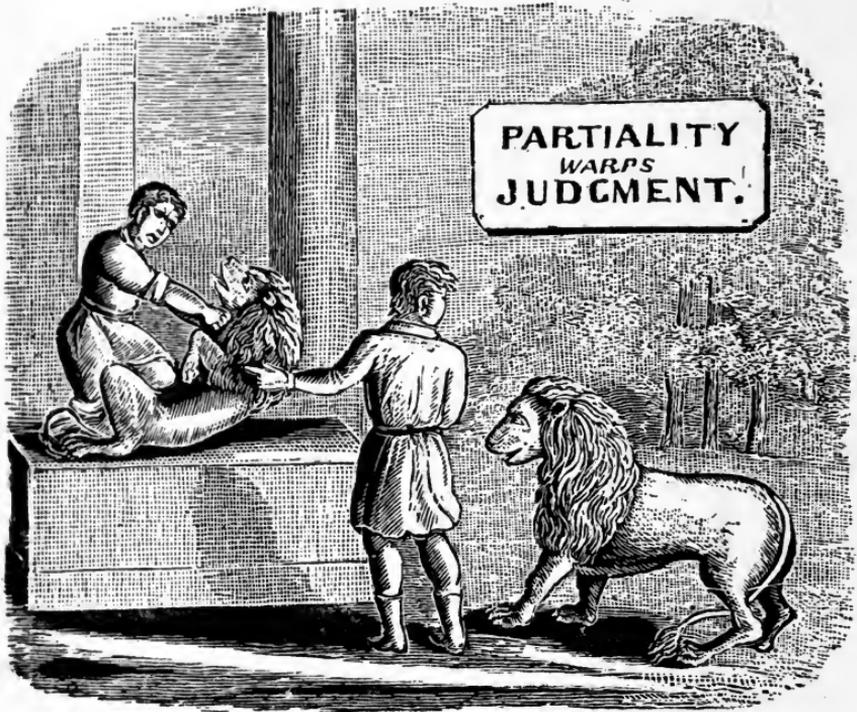
V—Passes for wise, because he is taciturn—peradventure not so much from gravity as stupidity.

W—Might please everybody with the eloquence and good sense of his conversation, if he only knew when to have done.

X—A lady of fashion, affects exquisite sensibility, by her look, her manner, and her tones of voice; such is her tenderness, that she weeps over high-life scenes of fictitious distress; and such is her obduracy, that she regards with indifference those vulgar objects of real distress that have claims upon her practical charity.

Y—A philosopher of the school of cosmopolites, possesses a fund of speculative benevolence, which he often makes use of in word, but never in deed.

Z—Endeavors to commute for his neglects and trespasses in some things, by a grave and punctilious exactness in others.



THE FORESTER AND THE LION.

Ye shall make you no idols nor graven image, neither . . . image of stone . . . to bow down to it. Lev. xxvi. 1.—Their idols are the work of men's hands, . . . eyes have they, but they see not . . . They that make them are like unto them. Psa. cxv. 4–8.—The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. I. Sam. xvi. 7.—That which is highly esteemed among men is an abomination in the sight of God. Luke xvi. 15.

THE FORESTER AND THE LION.

The forester meeting with the lion one day, they discoursed together for a while without differing much in opinion. At last a dispute happening to arise about the point of superiority between a man and a lion, the man wanting better argument, showed the lion a marble monument, on which was placed the statue of a man striding over a vanquished lion. If this, says the lion, is all you have to say for it, let us be the carvers and we will make the lion striding over the man.

APPLICATION.—Contending parties are very apt to appeal for the truth to records written by their own side; but nothing is more insignificant. Such is the partiality of mankind in favor of themselves, that it is almost impossible to come at any certainty by reading the accounts which are written on one side only.

FILIAL PIETY.

The mind's eye dwells with less complacency on the severe than upon the milder virtues of human nature. The just man, one of stern integrity, but of a cold heart, does not gain upon our affections like the good man, whose warm benevolence is seen in deeds of charity and in the whole round of social and relative duties.

One of the features of human character, which peculiarly delight and charm every heart of common sensibility, is the pious affection of children to their parents; nor is it too much to say that the divine promise of worldly good to those who honor their father and their mother, relates, in part, to the good will of mankind, with which filial piety is almost always rewarded in greater or less degree. As scarce anything is regarded with more general abhorrence and detestation than cruelty of children to their parents, or is more

frequently punished, even in this world, by some remarkable retaliation of Providence; so, on the other hand, filial attentions conciliate favor and multiply friends. A daughter, who, with affectionate assiduity, nurses and consoles her father or her mother in the decrepitude of old age, in sickness and in sorrow; a son, who bestows a liberal share of his labor, or his income, to the support of his needy parents, and does what in him lies to make them comfortable; children who thus discharge the debt of kindness and tenderness, rarely fail to find friends in time of need.

These remarks are made as an introduction to the following story, which, though it has a romantic appearance, may be credited as matter of fact.

“In the former part of the last century there lived in a large seaport of France a merchant, who had carried on trade with equal honor and prosperity, till he was turned of fifty; and then, by sudden and unavoidable losses, found himself unable to comply with his engagements; and his wife and children, in whom he placed his principal earthly happiness, reduced to such a situation as doubled his distress.

“His sole resource in that situation was the reflection that, upon the strictest review of his own conduct, nothing either of iniquity or imprudence appeared. He thought it best, therefore, to repair to Paris, in order to lay a true state of his affairs before his creditors, that, being convinced of his honesty, they might be induced to pity his misfortunes and allow him a reasonable space of time to settle his affairs. He was kindly received by some, and very civilly by all; from whence he received great hope, which he communicated to his family. But these were speedily dashed by the cruelty of his principal creditor, who caused him to be seized and sent to jail.

“As soon as this melancholy event was known in the country, his eldest son, who was turned of nineteen, listening only to the dictates of filial piety, came

post to Paris, and threw himself at the feet of the obdurate creditor, to whom he painted the distress of the family in the most pathetic terms, but without effect. At length, in the greatest agony of mind, he said, 'Sir, since you think nothing can compensate for your loss, but a victim, let your resentment devolve upon me. Let me suffer instead of my father, and the miseries of prison will seem light in procuring the liberty of a parent, to console the sorrows of the distracted and dejected family that I have left behind me. Thus, sir, you will satisfy your vengeance, without sealing their irretrievable ruin.' And there his tears and sighs stopped his utterance.

"His father's creditor beheld him upon his knees, in this condition, for a full quarter of an hour. He then sternly bid him rise and sit down, which he obeyed. The gentleman then walked from one side of the room to the other, in great agitation of mind, for about the same space of time. At length, throwing his arms about the young man's neck, 'I find,' said he, 'there is yet something more valuable than money; I have an only daughter, for whose fate I have the utmost anxiety. I am resolved to fix it; in marrying you she must be happy. Go, carry your father's discharge, ask his consent, bring him instantly hither, and let us bury in the joy of this alliance, all remembrance of what has formerly happened.'"

We present here another anecdote illustrating filial piety, as related in an English publication:

"A poor widow had an only son, who having lived a most profligate life, at length listed, went abroad, and fought under Lord Wellington in the Peninsula. Some time after, the companion of this youth listed in the same regiment, and before he left for the army, he called upon the poor widow to inquire if she wished to send anything to her son.

"She replied, 'No! I have nothing to send him, but you may tell him that his impiety has almost broke my

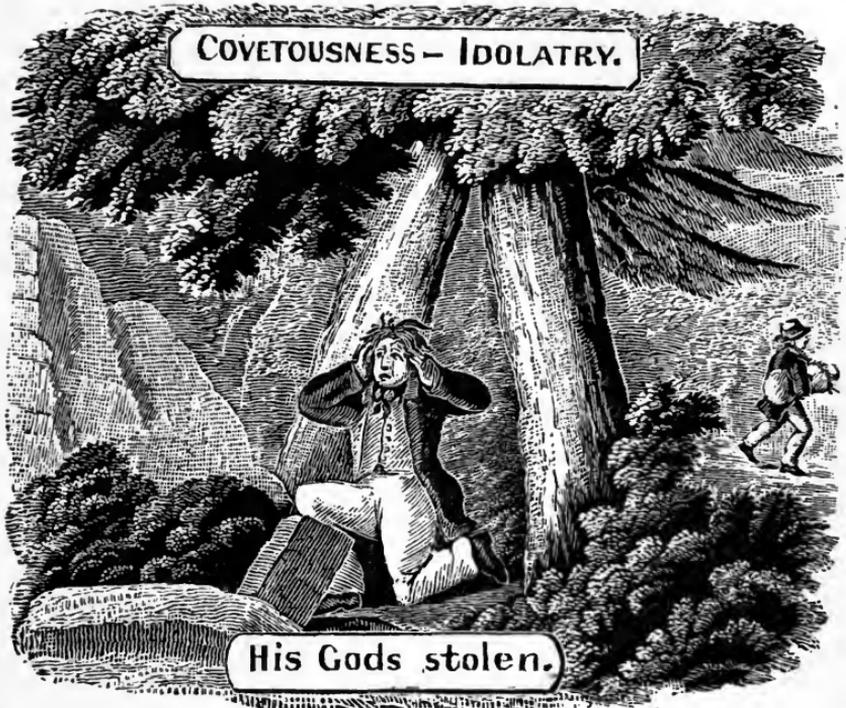
heart'—then suddenly recollecting herself, she said, 'Stay, I will send him something; give him this Bible, and say it was the last request of his broken-hearted mother that he would read one chapter of it every day.'

"When he had joined his old companion, they resolved to take the advice of the old lady, and began the New Testament together, and got as far as the third chapter of John, where it speaks of a regeneration, and that they could not understand; but luckily there was an old soldier in the regiment who was able to explain it to them, and which was the cause of their conversion!

"Shortly after the poor youth was mortally wounded in an engagement, and he was found on the field with the Bible in his hand, covered with blood, and in that state it was returned to his mother.

COVETOUS MAN AND HIS TREASURE.

A poor, covetous wretch, who had scraped together a good parcel of money, went and dug a hole in one of his fields and hid it. The great pleasure of his life was to go and look upon his treasure once a day, at least, which one of his servants observing, and guessing there was something more than ordinary in the place, came at night, found it, and carried it off. The next day, the miser on returning as usual to the scene of his delight, and perceiving it had been ravished away from him, tore his hair for grief and uttered the doleful complaints of his despair to the woods and meadows. At last, a neighbor of his, who knew his temper, overhearing him and being informed of the occasion of his sorrow, said, "Cheer up, my man, thou hast lost nothing; there is the hole for thee to go and peep at still, and if thou canst but fancy the money there it will do just as well."



THE COVETOUS MAN AND HIS TREASURE.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, . . . for where your treasure is, there your heart will be also. Matt. vi. 19.—There is that maketh himself rich yet hath nothing. Prov. xiii. 7.—He heapeth up riches and knoweth not who shall gather them. Psa. xxx. 6.—Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth. Luke xii. 15.—Covetousness which is idolatry. Col. iii. 5.

APPLICATION.—Of all the appetites to which human nature is subject, none is so strong, so lasting and at the same time so unaccountable, as that of avarice. Our other desires generally cool and slacken at the approach of old age, but this flourishes under gray hairs and triumphs amid impotence and infirmity.

All our other longings have something to be said in excuse for them, let them be at what time of life soever. But it is above reason, and therefore truly incomprehensible, why a man should be passionately fond of money, only for the sake of counting and gazing upon it.

His treasure is as useful to him as a heap of oyster shells, for though he knows how many substantial pleasures it is able to procure, yet he dare not touch it and is as destitute of money, to all intents and purposes, as the man who is not worth a groat.

This is the true state of a covetous person. To this, one of the fraternity may possibly make this reply: that when we have said all, since pleasure is the grand aim of life, if there arises a delight to some particular person from the bare possession of riches, though he does not ever intend to make use of them, we ought not to object.

True; people would be in the wrong to paint covetousness in such odious colors were it but compatible with innocence. But here arises the mischief. A truly covetous man will stick at nothing to attain his ends, and when once avarice takes the field, honesty, charity, humanity, and, to be brief, every virtue which opposes it, is sure to be put to the rout. And it thus proves to be an absorbing, devilish passion. The lewd man, seeing the mischief he has wrought upon his innocent victim, will often, in his cooler moments, be filled with remorse, but the avaricious person never does, for the passion never softens, but ever burns as an unquenchable fire, the bounds of which ever increase with his increase of treasure.

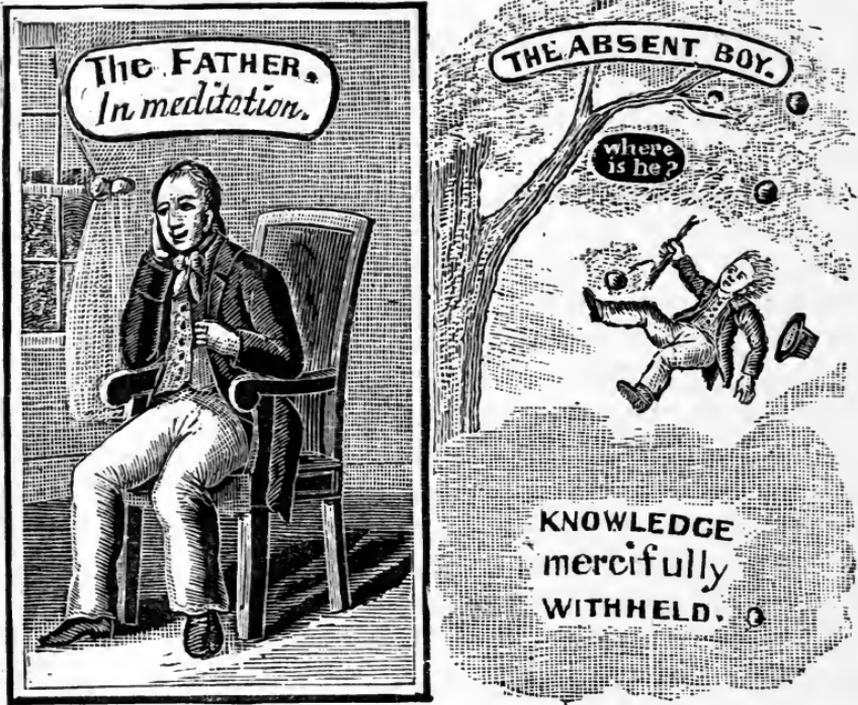
THE ANXIOUS FATHER AND HIS ABSENT BOY.

We see in the engraving a father in deep meditation. He is anxiously thinking of his children, and of their future welfare, when in the course of nature he shall have passed away. One has well said, "It is often best not to know too much; we are happier for not knowing all."

The father, of whom we are speaking, had all his children living with him with but one exception. All the family at home had been carefully brought up by him from their earliest childhood, and such had been the effect of his instruction on their tender minds, that he had full confidence in their future good conduct, and that they would become a blessing to all about them. His absent boy who had gone to live with a relative in the far West was seldom heard from. The last news was that an Indian war was raging in the distant territory where he was located, and that many of the settlers had been killed or taken captives.

The above news of course added to the anxiety of the father, not knowing but that his absent son might have been killed or carried off captive by the Indians. But it appears he was in a far more perilous situation near his uncle's house than he would have been as a captive among the Indians.

The engraving shows two scenes which it is supposed took place at the same moment a thousand miles distant from each other. The first scene shows the father sitting comparatively at his ease, tranquil, but in deep meditation. He is thinking about his absent son, inwardly exclaiming, "O, how happy I should be if I could only know where my absent boy is and how he is at this moment situated." The second scene in the print shows the absent boy in mid-air falling from a tree which he had climbed to obtain fruit. "What a mercy to his father and his family that they know



THE ANXIOUS FATHER AND HIS ABSENT BOY.

Commit thy way unto the Lord, trust also in him and he shall bring it to pass. Psa. xxxvii. 5.—Take therefore no thought for the morrow sufficient unto the day is the evil thereof. Matt. vi. 34.—Casting all your care upon him, for he careth for you. 1. Pet. v. 7.—It is better to trust in the Lord, than to put confidence in man. Psa. cxviii. 8.—The Most High ruleth in the kingdom of men. Dan. iv. 25.

nothing of this,' exclaim those who saw him, stunned by the fall, lying motionless and apparently dead on the ground.

The following maxims or rules of action might, if strictly observed, go far to increase the happiness, or, at least, to diminish the inquietudes and miseries of life.

Live constantly in the unshaken belief of the overruling providence of an infinitely wise and good, as well as Almighty Being, and prize his power above all things.

Observe inviolably truth in your words, and integrity in your actions.

Accustom yourself to temperance and to be master of your passions.

Be not too much out of humor with the world, but remember it is a world of God's creating, and however sadly it is marred by wickedness and folly, yet you have found in it more comfort than calamities, more civilities than affronts, more instances of kindness toward you than of cruelty.

Never make an enemy or lose a friend unnecessarily. Cultivate such an habitual cheerfulness of disposition and evenness of mind, and calmness of temper, as not to be ruffled by trivial inconveniences and crosses.

Be ready to heal breaches in friendship, and to make up differences; and shun litigation yourself as much as possible, for he is an ill calculator who does not perceive that one amicable settlement is better than two law suits.

Despise not small honest gains, nor risk what you have on the delusive prospect of sudden riches. If you are in a comfortable, thriving way, keep in it, and abide in your own calling rather than to run the chance of another. In a word, mind to "use the world as not abusing it," and you will probably find in it as it is, a fit place for a frail being who is merely journeying through it to an immortal abode.

WINNING THE ATTENTION OF CHILDREN.

The great Locke, a man of almost unrivalled depth and acuteness of understanding, in his excellent treatise on education, expresses himself as here follows: "He that has found a way how to keep up a child's spirit easy, active, and free, and yet, at the same time, to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him; he, I say, that knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education."

Tacitus, the Roman historian, remarked of Agricola, "that he governed his family, which many find a harder task than to govern a province."

The true power over children is that of swaying their inclinations; of withdrawing their inclinations from one direction, and settling them down in another. It is not hard words, nor hard blows, that can gain this point. The will is wrought upon by other methods. Of many examples which might go to illustrate this matter, I will adduce one, and a notable one.

Horatio Nelson, so famous in naval history, had at first an utter aversion to the sea; for which, in no long time, he came to be extravagantly fond. And what miracle, or magic, wrought this change in him? It was wrought neither by miracle, nor by magic, but by a very natural process. The captain, who was his uncle, caressed the boy, treated him with familiarity and confidence, and not unfrequently consulted him as if he were a man, and his equal. This management enkindled in him the dormant sparks of genius and emulation, and changed, as it were, his inward frame. He was quite another boy. From diffidence, and sheepish, he at once became most active and enterprising; and from loathing the service, his whole inclination was bent upon excelling in it. Had his boyhood fallen into different hands, he might probably have turned out a very different character.

In whatever you would learn children, the main thing is to bring their minds to it in good earnest; after which the rest is easy. In their play they are all alike active, because they all love it; and so it would be as to their learning, if they could be once brought to love that as well as they love play. For it is generally for want of attention, rather than of sufficient faculties, that children are dull to learn; and in exciting and fixing their attention, the great art of the teacher lies.

Now the habit of attention, that is, attention of the genuine sort, is seldom or never wrought in them by operating merely upon their fears. The proper attention springs from a real delight in the thing they are about. This is wrought in them by awakening the more generous feelings of their nature—the love of esteem, and the desire of excelling.

And as in learning, so in whatever reputable and useful employment else, the young mind, by skillful management might be made to prefer it, and to take more pleasure in it, than in doing nothing. The busiest age is that of childhood. It is then they are most inclined to be ever about something, and make it their chief delight to keep moving. This seems to furnish clear proof that industry is natural to our species; in which case education has little else to do than to give it a proper direction. Children who, of their own accord, play with unweariable industry, might always, perhaps, be induced to apply themselves, at the proper age, with the like spontaneous industry, to things of importance. But then in order to it their inclinations must be led rather than forced. Play itself would presently become irksome and disgustful to children if they were driven to it, and kept at it, by main force. And much less can you expect they will be diligent and active in business, unless you so prevail over their inclinations as that they choose it of their own free will: a thing of no great difficulty, for

the most part, if it be set about in season, and conducted with prudence.

There is a great difference between lumpish laziness and frisky idleness. One who is too lazy to move himself about is diseased in the very core, and there is no help for him. Of such, however, the number is small. Whereas, the numerous tribe of idlers, or of such as spend their time without profit to themselves or others, are generally, nevertheless, frivolously busy, and quite active in their own way; and had they been tutored aright in their early years, their natural activity might have turned to excellent account.

There are some whose manner toward their children varies in exact proportion to the variations of their own fickle tempers. When in a pleasant humor themselves, they indulge them in everything; when moody, and especially when downright angry, they will punish for almost nothing. This sort of government, if government it may be called, is nearly as bad as none; it tends alike to discourage the little ones and to breed contempt.

Some seem to think that the sure way of gaining and keeping the affections of their children, is never to thwart their inclinations; but experience sooner or later discovers to them their mistake. Children that have been treated with unlimited indulgence, often, very often, not only despise the counsels of their parents, but unfeelingly neglect their persons when destitute and needy; the overweening indulgence given them having soured their tempers and corrupted their hearts.

Others, running into the opposite error, apply their discipline altogether to the fears of their children, whom they unfortunately treat with stern and inflexible severity. They are feared indeed, but it is with a hopeless, joyless, unaffectionate fear; and by thus treating their children as if they were entirely base, they take the ready way to make them so.

MEDDLERS AND BUSY-BODIES.

Society has been infested in all ages with persons prone to intrude themselves into the concerns of their neighbors; with tattlers, busy-bodies and inter meddlers, who must needs have their spoons in every body's porringer. Some of this sort are quite ingenious in their way, and so much the worse, for by how much greater is their ingenuity, by so much the more mischief they do; their minds resembling a fertile soil, which, for want of proper culture, bear nothing but weeds and poisonous plants.

Not but that, now and then, an officious inter meddler, or even a tale-bearer, may mean no harm, the one being actuated by an undue opinion of his own importance, and the other from the vanity of appearing to know the characters and the concerns of all about him. But intentional sowers of discord, who, from envy, malice, or the love of mischief, employ themselves in breeding dissensions in families and neighborhoods, are well-nigh as pestilent as thieves and robbers, and the less they are punishable by civil law, the more should they be made to feel that species of punishment which public opinion inflicts.

Parents and preceptors can hardly do a better service for their children, than by principling their minds and fixing their hearts against faults so pernicious to society and so ruinous to character; faults which are curable when they first appear in the young mind, but which grow into inveterate habits by the indulgence of neglect. It is hardly conceivable what a vast amount of evil might be prevented, if the young were taught as generally and as carefully in this particular, as they are in the first rudiments of learning.

There is a fault, however, directly opposite to that of officiously meddling with the concerns of our neighbors; I mean the absence of all heartfelt concern for any but ourselves and our near kin. This fault, how-

ever artfully it may be covered, springs for the most part from sordid selfishness, or from anti-social apathy of heart.

Selfishness, which is the love of self and everything else for the sake of self, has the power of keeping some persons at a vast distance from intermeddling with their neighbors' affairs, for which they care not a straw any farther than such extraneous affairs have a bearing upon their own personal interests. So also the cold-hearted, in whose bosoms is the perpetual calm of apathy, trouble not their neighbors as busy-bodies in their matters, because they have not enough energy of soul either to love or to hate in good earnest. Now it often falls out that some belonging to each of these two classes value themselves mightily upon their practical abstraction from all concerns but their own, and boast of it as a shining virtue. "We are not meddlers, not we. It is our manner to mind our own business, and to let all other folks alone." Nevertheless, if they would open the folds of their own hearts and observe fairly what is going on there, they would find that their not being meddlers is owing to anything else rather than to a pure principle of virtue.

And here it is not unimportant to remark that it is no less the purpose and business of proper education to foster and encourage the social feelings of our nature, than it is to eradicate dispositions of intrusive meddling, for if one without all warmth of heart any way, be seldom tempted to become a busy-body in other men's matters, he as seldom is much better than a mere blank in society—doing little mischief and as little good.

"Am I my brother's keeper?" We know who said it. And so, in manifold instances, when one is ruining himself and family by the mismanagement of his affairs, or when one betrays the symptoms of an inceptive vice, which, growing into a habit, will land him in perdition, his neighbors coolly look on, saying in their hearts, and to one another, "It is his own affair."

Not employing a single effort to save him, though often, between themselves, they shake the head, and remark that he is in the road to ruin. Perhaps it is a youth that is supposed to have stepped into this fatal road; a young man of goodly promise, or a young woman of amiable dispositions, but wanting discretion. Perhaps that youth is an orphan, and errs for lack of the guiding hand of a parent. It is all the same. Everybody is sorry, mighty sorry, indeed, but nobody moves the tongue, or lifts a finger, for the purpose of rescue or prevention.

It is not so that we act in other respects. We struggle hard to save a fellow-being that is drowning before our eyes. Should we see a man stand upon the brink of a frightful precipice and unconscious of his danger, doubtless we would instantly give him warning. Hardly would we neglect to snatch either the empoisoned bowl from the lips of one that mistook the poison for a wholesome beverage, or the knife or razor from the throat of a man or woman in the act of committing suicide. Common humanity impels us to acts of this sort. And yet when we see in scarcely less jeopardy of another kind, a neighbor, an acquaintance—one whom the offices of discreet and faithful friendship might, peradventure, rescue and restore—we are listless—we let him alone—we'll not meddle—'tis his own affair!

GOING JUST RIGHT OR A LITTLE WRONG.

Amos Lawrence, the celebrated philanthropist—born in Groton, Massachusetts, in 1786, died in 1852—gave away for benevolent purposes in the course of his life more than seven hundred thousand dollars.

When he was a lad of thirteen he was placed in a New England country store, where he learned to sell rum and brandy by the puncheon and by the pint; cloth by the bale and the yard; tobacco in kegs and

tobacco in plugs; together with tea-kettles, molasses, silks, gimlets, indigo, grindstones, rhubarb, school books, etc.

During this apprenticeship of young Lawrence, and years after, it was customary throughout New England for clerks and apprentices, journeymen and employers to prepare ardent spirits in some form to be drank in the middle of the forenoon. In common with the other clerks, he partook of the pleasant beverage, until he found himself longing for the stimulus, as the hour of serving it approached, when he had the will power to abandon the dangerous habit.

Many years after he wrote to a friend in regard to it as follows: "In the first place take this for your motto, at the commencement of your journey of life, that the difference of going JUST RIGHT OR A LITTLE WRONG will be the difference of finding yourself in good quarters, or a miserable bog at the end of it.

"Of the whole number educated in the Groton stores, for some years before and after myself, not one to my knowledge escaped the bog or slough; and my escape I trace to the simple fact of my having put a restraint upon my appetite.

"We five boys were in the habit, every forenoon, of making a drink compounded of rum, raisins, sugar, nutmeg, etc., with biscuit—all palatable to eat and drink. After being in the store four weeks, I found myself admonished, by my appetite, of the approach of the hour for indulgence. Thinking the habit might make trouble, if allowed to grow stronger, without further apology to my seniors, I declined partaking with them. My first resolution was to abstain for a week, and then for a year. Finally, I resolved to abstain for the rest of my apprenticeship, which was for five years longer. During that whole period I never drank a spoonful, though I mixed gallons daily for my old master and his customers.

"I decided not to be a slave to tobacco in any form,

though I loved the odor of it then, and even now have in my drawer a superior Havana cigar, given me not long since by a friend, but only to smell of. I have never in my life smoked a cigar; never chewed but one quid, and that was before I was fifteen; and never took an ounce of snuff, though the scented rappee of forty years ago had great charms for me. Now, I say, to this simple fact of starting just right, am I indebted, with God's blessing on my labors, for my present position, as well as that of numerous connections sprung up around me."

After leaving school and going into the store, he writes on another occasion: "There was not a month passed before I became impressed with the opinion that restraint upon appetite was necessary to prevent the slavery I saw destroying numbers around me. Many and many of the farmers, mechanics, and apprentices of that day have filled drunkards' graves, and have left destitute families and friends."

Another extract referring to certain regulations adopted in the house where he boarded, may also throw some light upon his early course as a successful business man. "The only rule I ever made was, that after supper all the boarders who remained in the public room should remain quiet at least one hour, to give those who chose to study or read an opportunity of doing so without disturbance. The consequence was that we had the most quiet and improving set of young men in the town. The few who did not wish to comply with the regulation went abroad after tea, sometimes to the theater, sometimes to other places, but, to a *man*, became *bankrupt* in after life, not only in fortune, but in *reputation*; while a majority of the other class sustained good characters, and some are now living who are ornaments to society, and fill important stations."

To his son in the country he at another time writes: "I want you to analyze more closely the tendency of principles, associations, and conduct, and strive to



THE ONE-EYED DOE.

See then that ye walk circumspectly, not as fools, but as wise. Eph. v. 15.—A prudent man forseeeth the evil . . . but the simple pass on and are punished. Prov. xxii. 3.—Watch therefore; for ye know not what hour your Lord doth come. Matt. xxiv. 42.—Beware of dogs, beware of evil workers, beware of the concision. Phil. iii. 2.

adopt such as will make it easier for you to go right than to go wrong. The moral taste, like the natural, is vitiated by abuse. Gluttony, tobacco, and intoxicating drinks are not less dangerous to the latter, than loose principles, bad associations, and profligate conduct are to the former. Look well to all these things."

THE ONE-EYED DOE.

A doe, blind of an eye, was accustomed to graze as near the edge of the cliff as she possibly could, in hope of securing greater safety. She turned her sound eye toward the land so that she could see the first appearance of the hunter or hound in the distance, and kept her injured eye toward the sea, from which she apprehended no danger. Some boatmen sailing by saw her, and taking a successful aim, mortally wounded her. Yielding up her breath, she gasped forth this lament: "O wretched creature that I am! to take such precaution against the land side, and after to find the sea-shore, to which I had come for safety, more perilous, and the means of my death."

APPLICATION.—Life is so full of accidents and uncertainties, that, with all the precaution we use, we can never be said to be entirely free from danger. And though there is but one way for us to come into the world, the passages to let us out of it are innumerable. So that we may guard ourselves against the most visible and threatening ills as much as we please, but shall still leave an unguarded side to a thousand latent mischiefs, which lie in ambush round about us. The moral, therefore, which such a reflection suggests to us is, to be neither too secure nor too solicitous about the safety of our persons; as it is impossible for us to be always out of danger, so would it be unreasonable and unmanly to be always in fear of that which it is not in our power to prevent.

LIMITS TO THE PLEASURES OF SENSE.

The pleasures of sense common to all animal natures can admit of but very little increase by the refinements of art, and at the same time are bounded and limited by impassable barriers—impassable because you have no sooner overleaped them than the pleasure is gone and satiety and disgust succeed.

Sweet as is the light, too much of it would destroy the organs of vision. Pleasant as it is to see the sun, yet looking steadfastly upon him in his meridian glory would cause pain and even blindness. The light of that luminary by which we alone see objects is colored; or else our feeble organs of sight could endure it scarcely for a moment. For what if the whole sky, the whole earth, and every object above and around us, shone with the unmingled brightness of uncolored light? In that case the light itself would become darkness, since every eye must instantly be blinded by it.

And as with light, so with hearing. A sound that is too strong and forcible deafens the ear. Nay, even the most sweet and harmonious sounds, when long continued, or very often repeated, become indifferent to the ear, if not tiresome. In like manner the smell is sickened with perpetual fragrance, and the palate surfeited by overmuch sweetness. Even the joy of mere animal nature, when it exceeds the just bounds, becomes a disturber. Overmuch joy of this sort is inquietude; it banishes quiet sleep as effectually as pungent grief.

Hence it falls out, agreeably to the established constitution of our nature, that scarcely any persons lead more unpleasant lives than those who pursue after pleasure with the most eagerness. And so it must needs be, because their over-eagerness of desire, by spurring them on to perpetual excess, turns their pleasures to pains, and their very recreations to scenes of wearisome drudgery.

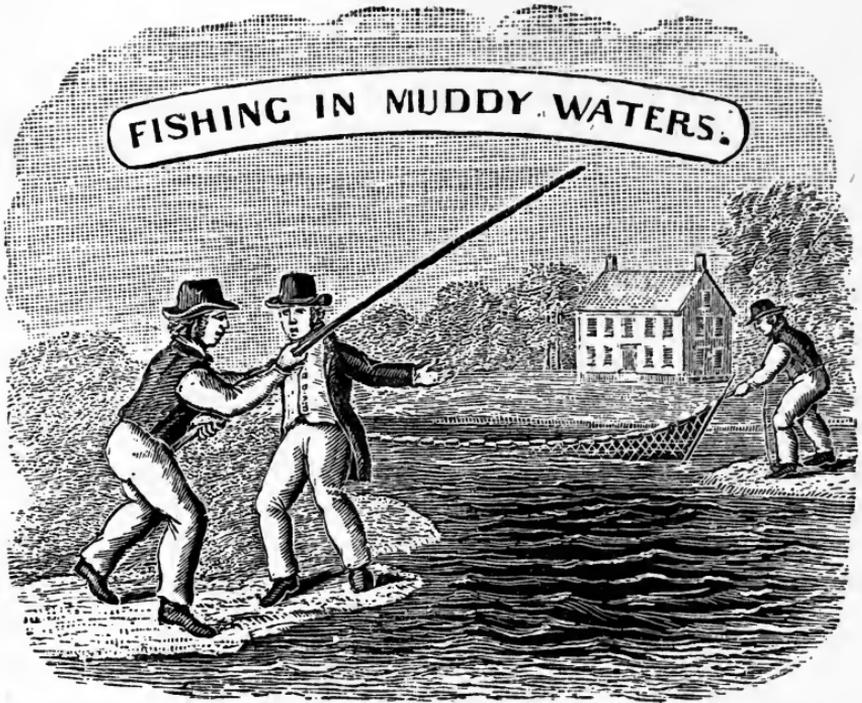
Those who make the pursuit of pleasure the business of life, are among the most wretched of mortals. The most unhappy of women are those who, spending their lives in a continuous round of frivolities, have no taste left for simple domestic comforts.

It is stated of Mademoiselle Lespenasse, a most accomplished French lady, who had been the unrivalled leader of fashions in France during a part of the last century, "that she lived, and almost died in public; that while she was tortured with disease, and her heart so torn with agonizing passions as frequently to turn her thoughts on suicide, she dined out and made visits every day; and that when she was visibly within a few weeks of her end, and was wasted with coughs and spasms, she still had her saloon filled twice a day with company, and dragged herself out to supper with all the countesses of her acquaintance." Moderation in the pleasures of sense is the only possible way of deriving from them all the satisfaction which it is in their nature to give

GRESHAM AND THE GRASSHOPPER.

Sir Thomas Gresham, who built the Royal Exchange in London, was the son of a poor woman, who, while he was an infant, abandoned him in a field. By the providence of God, however, the chirping of a grasshopper attracted a boy to the spot where the child lay, and his life was, by this means, preserved.

After Sir Thomas had, by his unparalleled success as a merchant, risen to the pinnacle of commercial wealth and greatness, he chose a grasshopper for his crest, and becoming, under Queen Elizabeth, the founder of the Royal Exchange, his crest was placed on the walls of the building in several parts, and a vane, or weather-cock, in the figure of a grasshopper, was fixed on the summit of the tower.



THE FISHERMAN AND THE MUDDY WATERS.

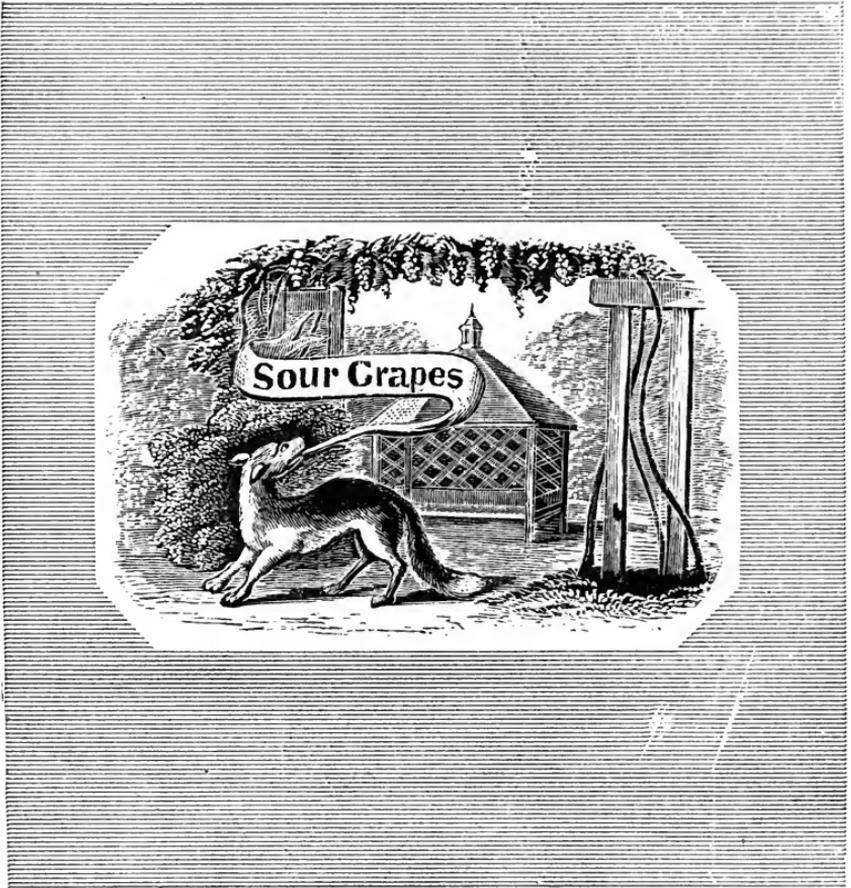
The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. Isa. lvii. 20.—He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. Prov. xxviii. 8.—Wo unto them that call evil good and good evil; that put darkness for light and light for darkness. Prov. v. 20.—There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Prov. xxx. 12.

FISHING IN MUDDY WATERS.

An overreaching fisherman resolved to take all the fish in a certain stream of water for his own benefit, though all his neighbors had the same right as himself to a share, provided they fished in the usual lawful manner. The fisherman, having an assistant, encompassed the whole stream from one side to the other, took a long pole and fell to beating the stream to make the fish strike into his net.

One of the neighbors living near came up to the fisherman and told him he was doing a serious injury to all concerned. First you splash and dash the waters to drive all the fish into your net, so there are none left for anybody else; in the second place you so muddy up the water that it is unfit for our use. How do you suppose that we can live contented while you are inflicting such injuries upon us?" As he was going on in this manner, the other interrupted him, saying, "I do not trouble myself about how other people can live; I attend to my own business, which is that of a fisherman, and let others' affairs alone; my object is to catch as many as I can."

APPLICATION.—This fable is leveled at those who, as the proverb says, love to fish in troubled waters. There are some men of such selfish principles, that they do not care what mischief or what confusion they occasion in the world, provided they may but gratify some little selfish appetite. A thief will set a whole street on fire, to get an opportunity of robbing one house; an ill-natured person will kindle the flame of discord among friends and neighbors, purely to satisfy his own malicious temper. And among the great ones there are those who, to succeed in their ambitious designs, will make no scruple of involving their country in divisions and animosities at home, and sometimes in war and bloodshed abroad. Provided they do but maintain themselves in power, they care not what



THE FOX AND THE GRAPES.

These pine away, stricken through for want of the fruits of the field. Lam. iv. 9.—Ye lust . . . and desire to have, and cannot obtain . . . James iv. 2.—Put away from thee a froward mouth, and perverse lips put far from thee. Prov. iv. 24.—Lie not one to another, seeing ye have put off the old man with his deeds. Col. iii. 9.—But now ye also put off all these; anger, wrath, blasphemy, . . . out of your mouth. Col. iii. 8.

havoc and desolation they bring upon the rest of mankind. They see all around them confounded with faction and party rage, without the least remorse or compassion. The widow's tears, the orphan's cries, and the sighs of despair itself cannot affect them.

THE FOX AND THE GRAPES.

A fox, very hungry, chanced to come into a vineyard, where there hung branches of charming ripe grapes, but nailed up to a trellis so high that he leaped till he quite tired himself, without being able to reach one of them. At last, "Let who will take them," says he, "they are but green and sour, so I'll even let them alone."

APPLICATION.—This fable is a good reprimand to a parcel of vain coxcombs in the world, who, because they would never be thought to be disappointed in any of their pursuits, pretend a dislike to everything which they cannot obtain. There is a strange propensity in mankind to this temper, and there are numbers of grumbling malcontents in every different faculty and sect in life. The discarded statesman, considering the sickening corruption of the times, would not have any hand in the administration of affairs for all the world:—not he! The country'squire curses a court life, and would not go cringing and creeping to a drawing-room for the best place the king has at his disposal. A young fellow being asked how he liked a celebrated beauty, by whom all the world knew he was despised, answered, "She has an offensive breath."

How insufferable is the pride of this poor creature, man! who would stoop to the basest, vilest actions, rather than be thought not able to do anything. For what is more base and vile than lying? And when do we lie more notoriously than when we disparage and find fault with a thing for no other reason than because it is out of our power?

OUR NEIGHBORS.

A man, stopping at a tavern for rest and refreshments, began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away, too. Such a set of neighbors as he had there—unkind, disobliging, contrary, it was enough to make any man want to leave the place, and he had started and was to settle in another region, where he could find a different set of inhabitants. "Well," said the landlord, "you will find just such neighbors where you are going."

The next night another man stopped at the inn. He, too, was on a journey—was moving. On inquiry it was found he came from the same place from whence the other traveler had come. He said he had been obliged to move from where he lived and he did not mind leaving so much as he did leaving his neighbors; they were so kind, considerate, accommodating and generous, that he felt very sorrowful at thought of leaving them and going among strangers, especially as he could not tell what kind of neighbors he might find. "Oh! well," said the landlord, "you will find just such neighbors where you are going."

Those two men illustrate two different phases of character. Our neighbors are to a large extent to us as we may choose to make them. The first man was doubtless of a jealous, suspicious, fault-finding disposition, prone to take offense at trifles, and to suspect evil where none was intended—the other, easy in disposition, kindly and accommodating, and seeing some good in almost everybody with whom he was thrown in company.

Thomas Jefferson, in a letter to his eldest daughter, Mrs. Randolph, wrote, "I am happy to find you are on good terms with your neighbors. It is almost the most important circumstance in life, since nothing is so corroding as frequently to meet persons with whom

one has any difference. The *ill-will* of a *single* neighbor is an *immense drawback* on the *happiness* of life, and therefore their good will cannot be bought too dear." The importance of this is inculcated in the very first command given from Sinai—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

If one perchance should be afflicted with ill-disposed, annoying neighbors, it will be found the part of wisdom to return good for evil. At first, even good may not be received with other than churlishness and suspicion, but it is not in human nature to withstand a repetition of kind acts. Nobody is entirely devilish.

We knew a woman, Mrs. H., who did everything possible to annoy her nearest neighbor, Mrs. W. The latter had become the second wife of one who had married for his first wife her deceased sister, and the sole ground of her hate was in this fact. Among her devilish acts was to secretly, under the cover of night, girdle some peach trees which she had seen a twelve year old son of Mrs. W. to plant and nurse with great care and pride until they had begun to bear. Notwithstanding her vindictive acts Mrs. W. made no attempt at war, but, as opportunity offered, returned her kindnesses until Mrs. H. was stricken with a mortal sickness. Thereupon, Mrs. W. went to her relief, nursed and tended her as though she had been a dear sister, when the dying woman relented, acknowledged what a fiend she had been, asked her forgiveness, and shortly after died.

Few things are more disagreeable than to be compelled daily to meet a person whom one strongly dislikes. To pass such on the street will infallibly break up the pleasant train of thought, and often mar the serenity of successive hours.

Those who want sunshine in their hearts will try to be on good terms with their neighbors. They will seek opportunities to show them little courtesies, mere

trifles, but weighty in influence upon the hearts of others, such as a bouquet of flowers from one's garden or a little rare delicacy from one's table; or if one owns a carriage, an occasional ride for a breath of pure air, to the more unprosperous neighbor who cannot afford a horse.

The folly of living at enmity with one's neighbors is shown by the results of those terrible neighborhood feuds that spring up occasionally in the far western states—where whole families quarrel, and their quarrels are perpetuated for years from father to son and involve the relations of all concerned. These sometimes descend from generation to generation and lead to numberless murders on both sides, each side engaged in the silly strife of trying “to get even,” as they call it, “with the other.”

What is meant by being neighborly in a true sense, we can fairly illustrate by an incident related by Henry Howe in his reminiscences of an old bookstore, and published in the *New Haven Courier*. “When I was a boy of about nine years of age,” said he, “I was one September day standing in the back door of my father's bookstore, near the college, in New Haven, when my attention was drawn to a noble peach tree of our neighbor, Dr. Joseph Darling, that hung laden with fruit, adjoining our premises. One of the branches hung over our fence, and as I looked at the large, luscious peaches, ripening in the sun, beautifully colored in crimson and gold, my mouth fairly watered for them. I at once inquired of my father, “have we not a right to take those peaches from Dr. Darling's tree that are on the branch that hangs over our yard?” “Yes, my son,” replied he, “but then it would not be *neighborly!*” That answer was a life-long lesson to the then boy.

The Golden Rule very fully covers this entire case:—“whatsoever ye would that men should do to you, do ye even so to them.”

THE BEAR, HEN AND CHICKENS.

A bear from the woods, when passing a farm-house, was somewhat amused to see the method by which the hen and her brood of chickens quenched their thirst by the water furnished for their use. Lowering their heads down to the water, they first filled their mouths with it, then lifting up their heads as high as they could reach the water easily ran down their throats and thus satisfied their thirst.

As the bear had never seen anything of the kind before he could not help smiling at what he considered a foolish and unnecessary act in drinking. "Why," said the bear, "do they not drink like other creatures by putting down their heads to the water, and drink up as much as they want at once, and done with it, without making such a foolish parade of stretching up their necks, and guzzling the water down their throats in such an ungraceful manner." As the bear did not appear to understand the cause of such action on the part of the hen and chickens, he wished to be informed.

A bystander then observed that this custom had been formed from time immemorial among this feathered race, and it might be considered as an act of worship, or thankfulness, which they owed to the Great Being who made them, and had given them so many blessings to enjoy.

Bruin, the bear, on hearing this, broke out into a contemptuous laugh, as though such silly acts as these fowls had performed could be noticed by such a being as they supposed God was. In fact, for himself, having never seen God, he did not believe that there was any such being. In order to show his contempt for all such notions as religious worship and thanksgiving to a Being of which he knew nothing, he scouted the idea, and to ridicule it he rose on his hind feet and mimicking the action of the hen and chickens, lifted up his head and paws as an act of worship and praise. This



THE BEAR, HEN AND CHICKENS.

The eyes of all wait upon thee ; thou openest thine hand, and satisfiest the desire of every living thing. Psa. cxlv. 15, 16. — The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. I. Cor. ii. 14. — The fool hath said in his heart, there is no God. Psa. xiv. 1. — Praise the Lord from the earth; beasts and all cattle and flying fowl. Psa. cxlviii. 7-10.

last act, with the speech he had made, was a most grievous breach of good manners, and the bystanders severely reproved him for such conduct, observing that "none but a bear would be guilty of such an offense."

The fable represents a certain class of people, found in all ages, who consider themselves wiser than the rest of mankind. They despise, and oftentimes treat with contempt, all acts of a religious kind, which they consider as the evidence of weakness and superstition. The wisdom which these scoffers profess is described by James, "descendeth not from above, but is earthly, sensual, devilish!" "These persons," says Jude, "speak evil of those things which they know not, but what they know naturally as brute beasts." The doctrine which they teach is earthly, saying that mankind are nothing but beasts or animals; that when they die, that is the end of them. If this be correct the man becomes sensual, saying, "Let us eat and drink, for to-morrow we die;" saying, in effect, let us indulge in all the appetites and passions we wish, for there is no God to punish us hereafter for whatever crime we commit. The last stage which these persons arrive at is truly called "devilish."

The apostle tells us "Be not deceived; evil communications corrupt good manners." The person who advocates what may be called the "Beastial Philosophy," is an enemy to the well-being of the human race—he strikes at the foundation of all true religion and virtue among men, thus becoming a subject of the Evil being who rules over the children of disobedience. The bear represented in the fable is sometimes considered as an emblem of a sour, morose and ill-mannered being, gruff and offensive in word, caring little about the feelings of others. In this he is quite different from that man possessing the wisdom from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy, without partiality, and without hypocrisy."

EVIL THINKING.

“He that would seriously set upon the search of truth,” says the great Locke, “ought in the first place to prepare his mind with a love of it; for he that loves it not will not take much pains to get it nor be much concerned when he misses it. There is nobody in the commonwealth of learning who does not profess himself a lover of truth; and there is not a rational creature that would not take it amiss to be thought otherwise of. And yet, for all this, one may truly say, there are very few lovers of truth for truth’s sake, even among those who persuade themselves that they are so. How a man may know whether he be so in earnest is worth inquiry, and I think there is this one unerring mark of it, viz: the not entertaining any proposition with greater assurance than the proofs it is built upon will warrant.”

These weighty sentiments, so worthy to be carried along with us in all our secular, and in all our moral and religious concerns, are particularly applicable to the subject of evil-thinking. Downright willful slander is considered on all hands as a detestable vice; and a person habitually guilty of it, in its grossness, is marked as a foe to society. A man, a woman, or a family, that is notoriously infected with this vice, is watched as carefully as is a pickpocket, or a common cheat. But it unhappily falls out, that although rank, willful slander commonly meets with the reprobation it merits, yet, what is of near kin to it passes with very little censure or remorse. I mean one’s taking up a reproach against one’s neighbor, or believing an ill report of another upon slight grounds, or without sufficient evidence.

The commonness of this fault seems to evince a strong predisposition to it in our very nature. It is a remark of the great British moralist, Dr. Johnson, that “there are two causes of belief; evidence and inclina-

tion." When we are in no manner inclined to believe a thing we naturally require full evidence of it before we yield our credence; and, on the other hand, when we are powerfully inclined to believe, we can do so, not only without evidence, but against it. Hence it would seem that we naturally have a strong inclination to believe or think ill of others, since we so often do it on no real proof at all, or what is next to none.

How happens it that even in well-ordered society scandal flies as upon the wings of the wind? That it so quickly spreads over a whole neighborhood, parish, or town? That it continues to widen its circle from day to day, till everybody knows it save one, to wit, the very person scandalized? Does not this argue a general love of scandal? Perhaps you will say no; and will hold that two or three tale-bearers or busybodies may have done the whole mischief. But how could they have done it if they had not found a multitude of ears to listen to their tale, and a multitude of tongues to aid them in its circulation? As there would be no thieves of one kind, if there were no receivers of stolen goods, so there would be no tale-bearers if there were no greedy listeners to their buzz; and as the receiver is as bad as the thief, so the greedy listener to groundless scandal is well nigh as bad as its author, or at least possesses some portion of the same depravity of feeling and temper.

No one has traveled very far upon the journey of life, and been an observant traveler, who has not noticed the manner in which, for a while, this "pestilence walketh in darkness," and then bursts forth into open light. The foul report is for some time communicated in whispers, accompanied with solemn injunctions of secrecy. Every one professes to hope it is not true, and yet every one whispers it to every one's acquaintance.

If it be a young female that the story is about, one that is distinguished by some personal attractions; lo,

the rueful faces of the rival young sisterhood and their good mothers! Crumpling up their mouths while they are spreading it, and every now and then venting a deep sigh, they hope, forsooth, the thing is not quite so bad, but are sorely afraid there is too much truth in it. At length it comes to be a common report; a matter of public notoriety. It is in everybody's mouth, and everybody must believe it; because, according to one orthodox old saying, "What everybody says, must be true;" and, according to another of equally sacred authority, "Where there is much smoke, there must be some fire."

It is a settled point. In the public opinion the case is decided, and the defamed party is believed guilty. All are of one mind, that there must be something in it; though, here and there, one charitable body or another expresses a faint hope that the affair may not turn out to be quite so scandalous as it is represented.

Last of all, after the lapse of months, or perhaps of a year, it reaches the astounded ears of the person most immediately concerned. It is sifted, and turns out to be a sheer fabrication, invented and first put in circulation by nobody. Search is made in vain for the author, who lies snugly concealed amidst the multitude.

Well, then, the matter is cleared up, and all the slur is wiped away, at least from the character of the defamed. Not exactly so, nor indeed can it be. Some are no less loth to disbelieve than they were forward to believe. Some who pretend to be mighty glad at the result, secretly wish it had turned out a little otherwise. Some have their doubts still, but charitably believe that, in the main, the poor girl "is more sinned against than sinning." And some, again, have no inclination to examine the disproof of the calumny, though they had swallowed it with a voracious appetite. "If she have cleared herself of the aspersion, it is well; we wish the girl no harm; but, for our part,

we have our own opinion about that matter, and leave it to others to think as they please." At the same time they look mighty wise, and not a little mysterious.

A great deal of trouble is made in neighborhoods from no malicious motives, but from the mere excitement of telling the news. Most village gossip, when sifted down, amounts to the little school-girl's definition. Being asked what it was to bear false witness against a neighbor, she replied: "It's when nobody don't do nothing, and somebody goes and tells of it."

How stories of all sorts originate from the slightest foundation is illustrated by the old-time school recited poem known as "The Three Black Crows."

THE THREE BLACK CROWS.

Two honest tradesmen meeting in the Strand,
 One took the other briskly by the hand ;
 "Hark ye," said he, "'tis an odd story this,
 About the crows!"—"I don't know what it is,"
 Replied his friend.—"No! I'm surprised at that ;
 Where I come from, it is the common chat :
 But you shall hear: an odd affair indeed !
 And that it happened, they are all agreed :
 Not to detain you from a thing so strange,
 A gentleman, that lives not far from 'Change,
 This week, in short, as all the alley knows,
 Taking a puke, has thrown up three black crows."
 "Impossible!"—"Nay, but it's really true,
 I had it from good hands, and so may you."
 "From whose, I pray?" So having named the man,
 Straight to inquire his curious comrade ran.
 "Sir, did you tell"—relating the affair—
 "Yes, sir, I did ; and if it's worth your care
 Ask Mr. Such-a-one, he told it me ;
 But, by the by, 'twas two black crows, not three."
 Resolved to trace so wondrous an event,
 Whip to the third, the virtuoso went.
 "Sir,"—and so forth—"Why, yes ; the thing is fact,
 Though in regard to number not exact ;
 It was not two black crows, 'twas only one ;
 The truth of that you may depend upon.
 The gentleman himself told me the case."
 "Where may I find him?" "Why,—in such a place."

Away he goes, and having found him out,—
 “Sir, be so good as to resolve a doubt.”
 Then to his last informant he referred,
 And begged to know if true what he had heard.
 “Did you, sir, throw up a black crow?” “Not I!”
 “Bless me, how people propagate a lie!
 Black crows have been thrown up, three, two, and one,
 And here I find at last all comes to none!
 Did you say nothing of a crow at all?”
 “Crow—crow—perhaps I might, now I recall
 The matter over.” “And pray, sir, what was’t?”
 “Why, I was horrid sick, and, at the last,
 I did throw up, and told my neighbor so,
 Something that was as *black*, sir, as a crow.”

One of the best and most genial of the Boston merchants—writes Mrs. Childs—when he heard people discussing themes of scandal, was accustomed to interrupt them by saying: “Don’t talk any more about it. Perhaps they didn’t do it; and may be they couldn’t help it.”

For myself I deem it the greatest unkindness to be told of anything said against me. I may prevent its exciting resentment in my mind; but the consciousness of not being liked unavoidably disturbs my relations with the person implicated. There is no better safeguard against the injurious habit of gossiping than the being interested in *principles* and *occupations*. If you have these to employ your mind you will have no inclination to talk about matters merely personal. The measure that is full of sound wheat cannot be filled with chaff at the same moment, and so the well-filled mind has no room for folly.

When we reflect that life is so full of neglected little opportunities to improve ourselves and others, we shall feel that there is no need of aspiring after great occasions to do good.

“The trivial round, the common task,
 Would furnish all we need to ask;
 Room to deny ourselves—a road
 To bring us daily nearer God.”



Punishment though lame,
Overtakes the transgressor.

THE OLD LION.

His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate. Psa. vii. 16.— They that plow iniquity, and sow wickedness, reap the same. Job iv. 8.— I will punish them for their ways, and reward them their doings. Hosea iv. 9.

THE OLD LION.

A lion, worn out with years and powerless from disease, was hardly able to move himself from place to place. Several of the beasts who had formerly suffered from his cruelty and rapacity, now revenged themselves upon him. A boar rushed upon him and with a push of his tusks into his bowels, avenged a long remembered injury. Shortly after, a bull gored him as if he was an enemy. When the ass, whose colt the lion had torn in pieces and devoured before her eyes, saw that the huge beast could be assailed with impunity, kicked into his breast with her heels. Upon this last assault the expiring tyrant said, "I have reluctantly suffered the insults of the brave, but to be compelled to endure the kicks of an ass is indeed to die a double death."

APPLICATION.—He that would be revered and respected when old age comes upon him, must lay in a foundation for it of some kind or other, for mankind cannot be persuaded to pay deference and esteem for nothing. Although we may have moved in what is called the upper class of society, yet if we are guilty of any vice or have been haughty, oppressive or overbearing in our conduct or manners, we must not be surprised if adverse circumstances overtake us—to find ourselves slighted, affronted, and even despised by the lowest scum of the people. If we have been guilty of violence toward any one, it may happen that our violence may be returned, "coming down upon our own pate."

The fable illustrates the saying which is often repeated—

"Punishment, though lame, overtakes the transgressor at last."

We find this to be true in many instances recorded both in ancient and modern history. Nero, the Roman Emperor, who flourished about the commencement of

the Christian era, was a vindictive, cruel and licentious tyrant. His mother was inhumanly murdered. Rome was set on fire, so that he could enjoy the spectacle of a great conflagration. At last a conspiracy was formed to rid the world of a bloody tyrant. When deserted by his flatterers he destroyed himself. In more modern times, during the bloody period of the French Revolution, which commenced in 1789, great numbers of the people were beheaded by the guillotine, and it is worthy to be noted that most of the prominent men who caused this destruction of life, perished by the same instrument by which their victims had suffered.

CRUELTY TO ANIMALS.

The horse, more frequently than any other of the inferior animals, has been the subject of descriptive poetry; and that, not so much by reason of his beautiful form and generous nature, as on account of the superb figure he makes in the battles of the warriors.

In the book of Job, which is the oldest poem in the world, and, as to some parts of it, one of the sublimest, the war-horse is described in a manner superior to anything of the kind that can be found in other authors. In reading this description, even in our English prose translation, one seems actually to behold the horse himself, now "pawing in the valley" with eagerness for the battle, and then "going forth to meet the armed men" — "mocking at fear." It is not the mere picture of the Arabian war-horse; we seem to see him prance, paw the ground, and rush forward to the battle, rejoicing in his strength.

Old Homer has given several fine descriptions of the war-horse. His battles were fought in chariots, and his horses bore a conspicuous part in the glory of the frays. The following four lines in Pope's translation of Homer, are horribly picturesque:

“The horses’ hoofs are bath’d in human gore,
 And, dashing, purple all the car before;
 The groaning axle sable drops distills,
 And mangled carnage clogs the rapid wheels.”

The three last lines in the following stanza, being part of Maurice’s ode to Mithra, give as magnificent a description of the war-horse as perhaps can be found anywhere, except in the book of Job :

“Instant a thousand trumpets sound,
 A thousand chiefs in arms appear,
 And high their glittering banners bear;
 The harness’d steed responsive neighs,
 And while his footsteps spurn the ground,
 His eye-balls burn, his nostrils blaze.”

In the last line of all, the poet probably had his eye upon this passage in Job—“The glory of his nostrils is terrible.”

My intention in making these splendid quotations is not so much, however, to eulogize the horse, as to vindicate him from the unfeeling cruelty of man.

The horse, in his wild state, while traversing the forests of Asia, is represented by travelers as being the happiest of animals; living perpetually in the society of his kind, and in the enjoyment of freedom and plenty. Freedom is not, however, one of the rights of his nature. He is destined to come under the dominion of man, and to minister to the service and to the pomp and pageantry of this lord of the lower creation. Man has a charter right to this animal from the registry of heaven. He has a right to use him as not abusing him; to be his lord and master, but not his unfeeling tyrant. And it might have been expected that the superior excellence of this creature, his wonderful usefulness, both in war and peace, the beauty of his form and the nobleness of his nature, would have protected him from wanton cruelty; and yet there is no animal else that men are in the habit of treating so cruelly.

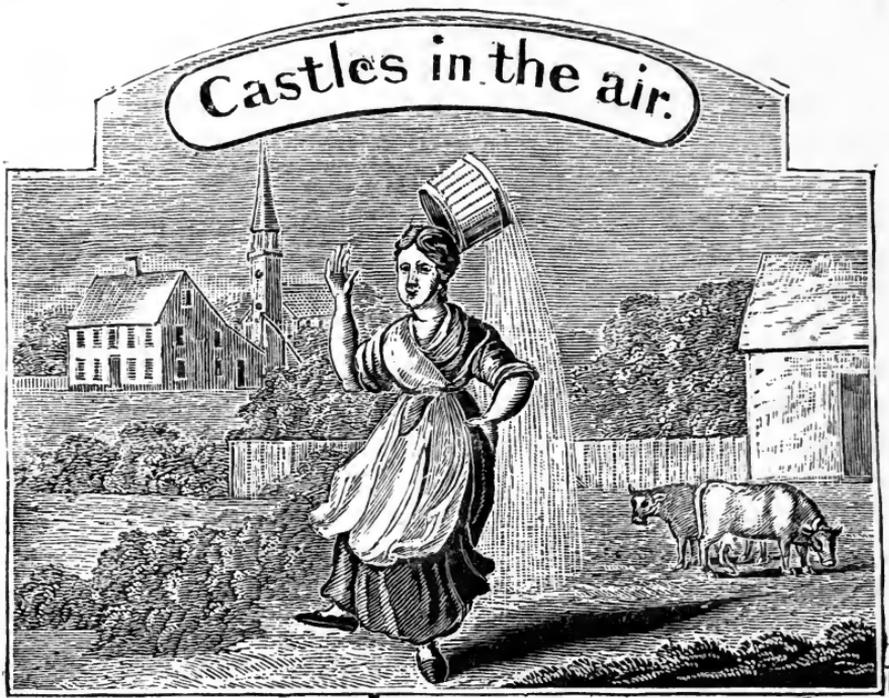
The noxious animals have their lives taken from

them at once. Few possess the ferociousness of disposition that would delight to put to death a fox, or even a wolf, by lingering tortures. But the horse experiences this horrible treatment from the hands of man, in a thousand instances.

What would a disciple of Pythagoras say in witnessing the innumerable cases of unfeeling barbarity used toward a creature so estimable for his usefulness, his faithfulness, and his courage? Assuredly he would say, "These Christians will have their reward. In the next stage of their existence they will be compelled to do penance in the bodily form of the animal they have so wantonly abused." But, fiction apart, we are fully assured, upon divine authority, that without mercifulness of disposition and conduct we are not entitled to the expectation of finding mercy; and that "a merciful man, is merciful to his beast."

Mark this! There is no worse sign in children, nor anything more necessary to be nipped in the bud, than a strong propensity to exercise cruelty upon the brute creatures within their power. It was the sport of Nero's boyhood to impale flies upon the point of a needle; of his manhood it was the sport to inflict every kind of torture upon his fellow beings. In his case, the boy was father to the man.

Kindness to animals is next to kindness to human beings. Our domestic animals learn to know, and often show an affection that is beautiful to behold for those who feed and serve them. The step of the kind master is as music to his faithful horse, while the dog barks with delight upon his approach, and will remain devoted to him though all the world forsake—whether he be a king or a beggar, it will make no difference. Even the house cat oft welcomes him with an arched back, an upright tail, and an affectionate rubbing against his person for a little personal notice, after which she will gracefully curl up in a corner and happily purr.



THE COUNTRY MAID AND HER MILK PAIL.

See that ye walk circumspectly, not as fools, but as wise. Ephes. v. 15.—Vain in their imaginations, and their foolish heart was darkened. Rom. i. 21.—Let your conversation be without covetousness and be content with such things as ye have. Heb. xiii. 5.—Go to now, ye that say, to-day or to-morrow we will get . . . gain . . . ye know not what shall be on the morrow . . . ye rejoice in your boastings; all such rejoicing is evil. James iv. 13, 14, 16.

THE COUNTRY MAID AND HER MILK-PAIL.

Dr. Webster, in his original spelling-book, prefixes this fable thus: "When men suffer their imagination to amuse them with the prospect of distant and uncertain improvements of their condition, they frequently sustain real losses by inattention to those affairs in which they are immediately concerned."

The fable is as follows: A country maid was walking very deliberately with a pail of milk upon her head, when she fell into the following train of reflection: "The money for which I shall sell this milk will enable me to increase my stock of eggs to three hundred. These, allowing for what may prove addle, and what may be destroyed by vermin, will produce two hundred and fifty chickens. The chickens will be fit to carry to market about Christmas, when poultry always bears a good price; so that by May-day I cannot fail of having money enough to purchase a new gown—let me consider, what color will I have it?—green it shall be; it becomes my complexion best. In this dress I will go to the fair, where all the young fellows will strive to have me for a partner, but perhaps I shall refuse every one of them, and with an air of disdain toss from them." Transported with this triumphant thought, she could not forbear acting with her head what thus passed in her imagination, when down came the pail of milk, and with it all her fancied happiness.

In our imaginations about our future conduct, provided we had the money or the means to do what we wished, we should many of us be very apt to indulge our vanity in fine dress, splendid equipage, etc. We should also, perhaps, gratify our unholy feelings of revenge in slighting others who have slighted or injured us. We would return evil for evil, and we would rejoice in the prospect of doing what God forbids. In the midst of these unholy and wicked passions, a merciful Providence withholds the means of our accom-

plishing what we desire, by sudden affliction or some sudden accident like that which befel the milkmaid while indulging her vain imaginations.

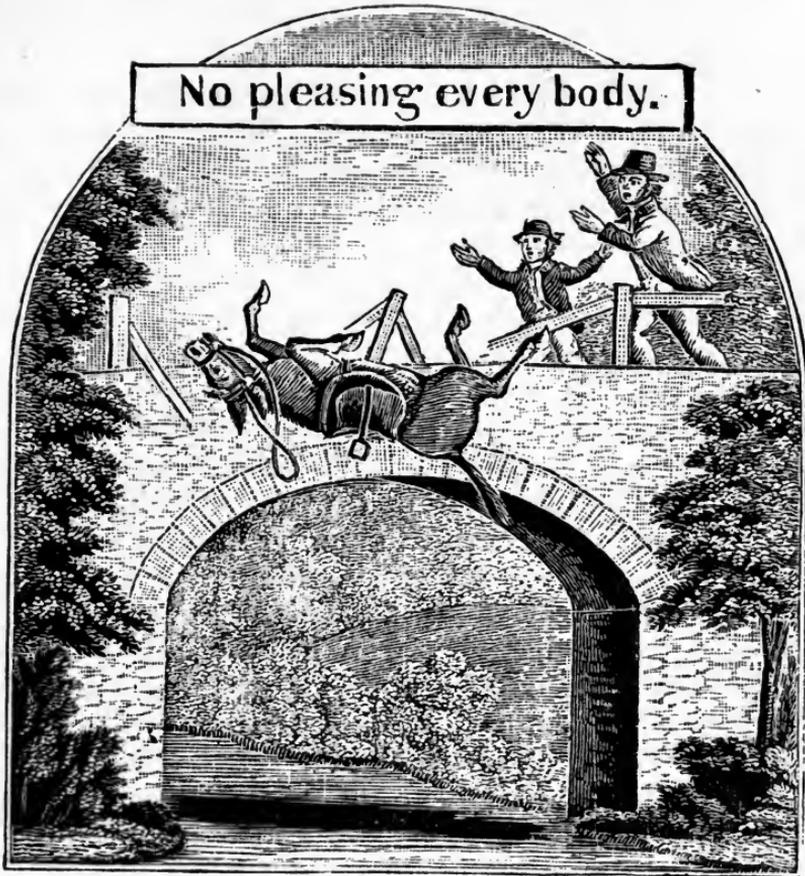
The habit of giving the reins to imagination when acting upon the practical affairs of life is one that eventually leads to disaster. When the head becomes flighty, over goes the pail, and the dry earth swallows the tears that mingle with the milk.

Business is founded upon the supply of human wants. Our labors must therefore rise upon the solid basis of facts, of knowledge derived from experience. Those who best succeed hug closely their facts, and exercise sound judgment in giving each fact its proper place and weight in their course of action. Every subject has one great controlling truth to which all the others are subsidiary, and the wise man discovers and builds from it.

Imagination is a blissful quality when under proper control. But for its exercise life would be largely shorn of its charms. It may be called the companion of hope. The mother in guiding her child through the perils of childhood, is sustained amid her labors by her imaginings of its future. Every business plan and enterprise is helped along by the exercise of imagination in regard to a happy result.

THE OLD MAN, HIS SON, AND THE ASS.

An old man and his son, in going to the market, led an ass with them which they intended to offer for sale. Wishing him to appear well, they put no burden upon him, and let him walk at his ease. "What foolish people not to ride," said a traveler when he saw the beast whose business it was to carry burdens walking by their side. The old man, wishing to give satisfaction, told his son to get on to the ass. Having rode a little



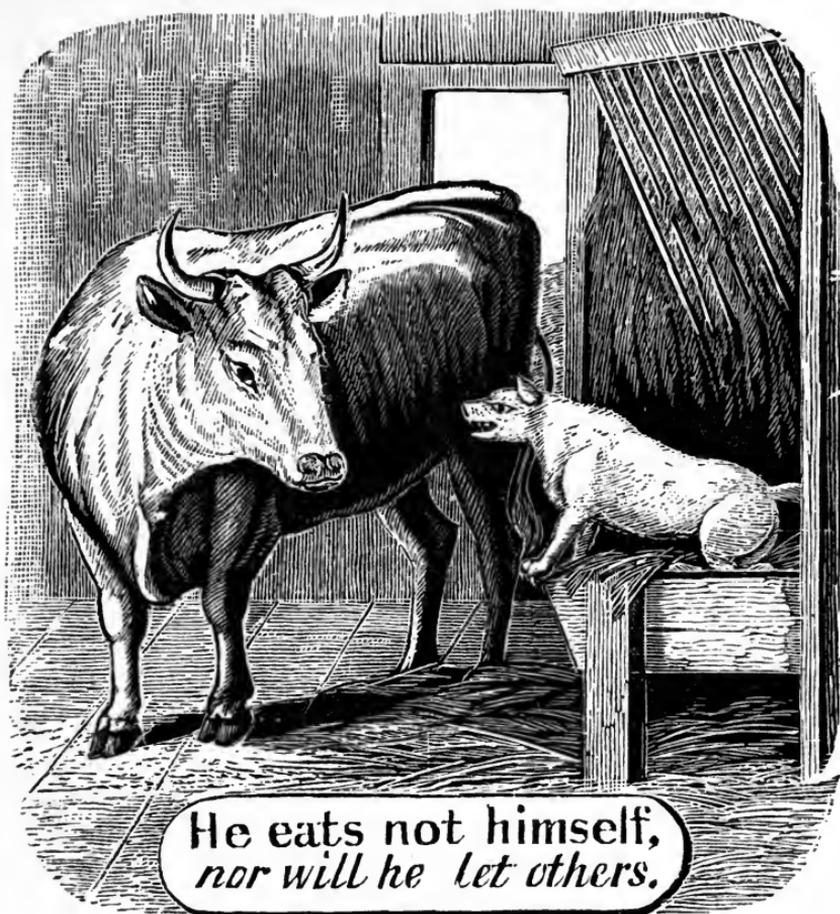
THE OLD MAN, HIS SON, AND THE ASS.

[NO PLEASING EVERYBODY.]

Take heed what ye hear. Mark iv. 24.—*In the multitude of words there wanteth not sin.* Prov. x. 19.—*Forsake the foolish, . . . go in the way of understanding.* Prov. ix. 6.—*Nor foolish talking nor jesting. . . Let no man deceive you with vain words.* Eph. v. 4, 6.—*See then that ye walk circumspectly, not as fools, but as wise.* Eph. v. 5. *Not with eye-service, as men pleasers . . . and whatsoever ye do, do it heartily, as to the Lord, and not unto men.* Col. iii. 22, 23.

distance, a second traveler cried out to the boy, "I say, boy! it does not look right to see you riding at your ease, while your poor aged father is trudging along on foot." Upon hearing this, the old man took down his son, and mounted the ass himself. "Look!" said a third person on the road, "how the lazy, selfish old creature indulges himself, while his poor boy is almost crippled with walking." The father took up the lad behind. "Honest friend," asked a fourth, "is that ass your own?" "Yes," replied the old man. "One would have scarcely thought so," observed the other, "from the way you have tasked his strength. You and your son are better able to carry the poor beast than he to carry you." The old man wishing to please everybody, dismounted with his son, tied the legs of the ass together, and slinging him on to a pole, tried to carry him upon their shoulders over the bridge leading into the market town. This sight was so amusing to the people that they ran in crowds to laugh at it. The ass, alarmed at the uproar that ensued, made a desperate struggle to free himself from the cords by which he was confined, and plunging forward, went over the side of the bridge and was drowned. The old man was mortified with shame and vexation, that in trying to please everybody, he had pleased nobody, and lost his ass into the bargain.

APPLICATION.—The object of this fable is to show the almost impossibility and even the absurdity of our thinking that we shall be able to please everybody by our conduct, whatever it may be. There is such a variety of tastes, dispositions, modes of life, education, etc., of the persons with which we come in contact, that it cannot be reasonably supposed they will approve of all our words or actions. Even if we are entirely conscientious in all things, we may be charged with corrupt motives, and with crimes of which we are not guilty; and we may suffer much in our minds on this account. In order to attain true peace of mind, we



THE DOG IN THE MANGER.

Thou shalt love thy neighbor as thyself. Lev. xix. 18.— Thou shalt love the Lord thy God with all thy heart . . . this is the first . . . the second is like unto it; thou shalt love thy neighbor as thyself. Matt. xxii. 37, 38, 39.—All things whatsoever ye would that men should do unto you do ye so to them. Matt. vii. 12.—He that hateth his brother is a murderer. I. John iii. 15.—But whoso . . . seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I. John iii. 17.—With the froward, thou wilt show thyself froward. Psa. xviii. 26.

should care less about what poor, weak creatures like ourselves say to or about us, but aim principally to please God, rather than man. In so doing it will be well with us now and hereafter.

THE DOG IN THE MANGER.

A dog lay in a manger and by his growling and snapping prevented the oxen from eating the hay which had been placed there for them. "What a selfish dog!" said one of them to his companions; "he cannot eat the hay himself, and yet refuses to allow those to eat who can."

APPLICATION.—The evident design of this fable is to show forth the hatefulness of that selfishness so prevalent among all classes of mankind. This passion is defined to be the exclusive regard of a person to his own interest or happiness; or that supreme self-love, or self-preference, which leads a person in his actions to direct his purposes to the advancement of his own interest, power or happiness, without regarding the interest of others; it is the opposite of benevolence, which is defined to be "the disposition to do good; the love of others, accompanied with a desire and effort to promote their well-being and happiness. A celebrated religious writer defines all sin to consist of selfishness, and all holiness, its opposite, to consist in benevolence or love.

The dog in the fable does not appear to possess anything of the right spirit; he does not feel willing to put himself to the slightest inconvenience to benefit, or it may be, to appease the suffering of his hungry neighbor. Such conduct among mankind is certainly a violation of the law of that Being who has given the command "Thou shalt love thy neighbor as thyself." Love worketh no ill to his neighbor; wherefore, love is the fulfilling of the law.

EXTREMES OF SUSPICION AND CONFIDENCE.

Mankind are alike betrayed by the excess of suspicion and of confidence. The maxim, that in suspicion is safety, is true only in a qualified sense; for overmuch suspicion errs as often as overmuch confidence. As to believe nothing would be quite as wrong as to believe everything; so, to trust nobody is no less an error than to trust everybody. Indeed, it is the worse error of the two, because there is more evil in causelessly thinking ill, than in causelessly thinking well of our fellow beings.

Bad men, who look chiefly into themselves for information concerning the human kind, are ready to believe the worst of others. Conscious of their own insincerity, they can hardly think that any speak friendly to them or act kindly toward them, with intentions that are really sincere. They suspect religion to be hypocrisy, and that apparent virtue is but a mask to conceal the naughtiness of the heart. Piety, self-government, munificence, and all the charities of life, they impute to corrupt or interested motives. Hence they repose firm confidence scarcely in any one. Now, as to persons of this cast, they are not only the dupes of their own jealousy, but the victims. A suspicion of everybody they have to do with, as it keeps them in perpetual fear and disquietude, and prevents their enjoying the common comforts and benefits of society, so it precludes all likelihood, and almost all possibility, of self-amendment. For their minds are too intent upon others' faults to attend to their own; and besides, their mistrusting ill of all about them, furnishes a powerful opiate to their own consciences.

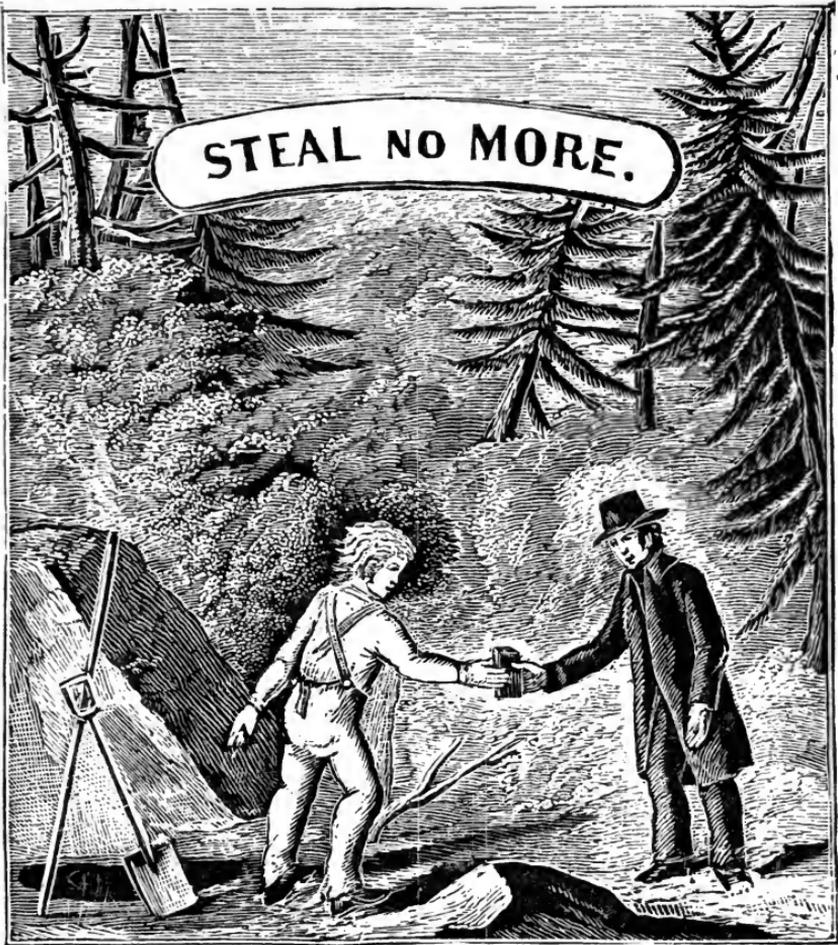
It has been boasted by some men of business, that they never in all their lifetime suffered by imposition or imposture; that they had always accustomed themselves to keep so sharp an eye upon mankind that nobody could cheat or deceive them. This is not, how-

ever, any great matter of boasting; for it is scarcely possible they should have been so constantly upon their guard against deception, if they had not had a vigilant monitor and prompter in their own hearts. Upon the same ground, it is an ill mark in any one to decry apparent virtue in others, and assign bad motives to their good deeds; since it argues that the only motives that can fall within the ken of his own mental eye are generally faulty, if not totally corrupt. In short, it is better now and then to be deceived, and even duped, than never to confide.

On the contrary, persons of honest, benevolent views are apt, from that very circumstance, to run into the opposite extreme. Conscious of their own uprightness and probity, they are hard to suspect that any who wear the semblance of these virtues should have it in their hearts to beguile them; and, of course, for want of prudent caution, are peculiarly liable, through an amiable weakness, to be ensnared, and sometimes desperately injured. It is especially in youth that we find this error; which is commonly cured by time and experience. An unsuspecting youth, soured by bitter experience, may become too suspicious in old age; while a youth of an excessive jealousy of temper commonly grows more jealous or suspicious as he advances in years, and in his own mean nature carries about him a moral stench wherever he goes, that alienates and disgusts worthy people so unfortunate as to be thrown into association with him.

THE CONSCIENTIOUS THIEF.

Many instances are recorded of persons whose lives have been blameless and whose characters were unspotted, who at last, under peculiar circumstances of temptation, have destroyed their life's reputation by a single criminal act, which covered them with dishonor,



THE CONSCIENTIOUS THIEF.

Lead us not into temptation. Matt. vi. 13.— Wherefore let him that thinketh he standeth take heed lest he fall. I. Cor. x. 12. Therefore let us not sleep as do others, but let us watch and be sober. I. Thess. v. 6.— Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. James i. 13.— Resist the devil and he will flee from you. James iv. 7.— Thou shalt not covet. Exod. xx. 17.— Ye shall not steal. Lev. xix. 11.— Keep back thy servant from presumptuous sins. Psal. xix. 13.— Abstain from all appearance of evil. I. Thess. v. 22.— Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness. Gal. vi. 1.

and bent the heads of their dearest friends and kindred with shame.

Mr. W., the conscientious thief, as we here call him, was, in some respects, an illustration of this kind—a man well known to the compiler of this work, and who resided in the same community for many years in the early part of this century. He was noted for his religious character and general honesty, and uprightness of deportment.

At this period the drinking of ardent spirits was well nigh universal. When friends met each other at their homes, generally about the first question asked was, "What will you take to drink?"—that is, what kind would they prefer, each householder generally having on hand various kinds, as French brandy, old spirits, Santa Cruz rum, gin, etc. Not only the women and children then drank, but even the smallest children were treated with the sugar that remained in the bottom of the glasses, and further, in some cases, the liquor itself was given to the infants not weaned and in their mothers' arms. It was considered "as good for them." Thus was the taste early formed for ardent spirits.

Mr. W., like others, formed the habit of drinking. It seemed to have the effect of disordering his intellect, until at last he began to steal the pocket-books of his brothers in the church. We do not know that he was ever caught in the act, for he was very sly in making the thefts. The pocket-books so procured he would, without taking any of the money from them, secrete in some covert place; sometimes burying them under a huge stone, in the depths of the forest, and such like out-of-the-way spots.

After a while, when the fumes of the liquor had passed away, and his mind restored to its usual balance, he would voluntarily go to a party whom he had robbed, confess his crime, and ask them to go with him to the spot where he had secreted their property, and restore it to them. Their money was always returned

untouched, and he invariably offered in addition to pay the injured person for the trouble and anxiety he had occasioned. Notwithstanding this propensity of his, he still retained the confidence and esteem of his brethren in the church, who covered his fault with the mantle of charity, justly regarding it as a freak of insanity, for which he was not morally accountable. Eventually, he overcame his thieving propensity, and having the gift of preaching acceptably, became a minister of the gospel.

We have no question that in many cases persons of upright character have been tempted to heinous crimes through some temporary mental hallucination, brought about by an unusual combination of circumstances.

The annexed anecdote illustrates how pecuniary trouble may sometimes tempt even an upright man to commit murder.

A short time previous to the French Revolution, a *peruquier* attending a banker in Paris, had dressed his hair and was proceeding to shave him, when he suddenly quitted the room in great haste, and apparent embarrassment. After waiting some time, the gentleman sent to the house of the hair-dresser, to inquire why he had left him without finishing his dressing.

The poor fellow was, with much difficulty, induced to go back, when at last he consented, and was interrogated as to the cause of his quitting the room so suddenly: "Why, sir," said the poor fellow, much agitated, "the sight of those rouleaus of louis d'ors on your table, and the recollection of my starving family so affected me that I was strongly tempted to murder you; but I thank God that I had resolution to quit the room instantly, or I fear I should have committed the horrid crime."

The banker, sensible of the danger he had escaped, inquired into the circumstances of the *peruquier's* family and finding them embarrassed, settled an annuity on him of one thousand livres.

RELIGION.

The following, copied from a small work entitled "The Economy of Human Life," is claimed to be translated from an Indian manuscript found in the grand temple of the Grand Lama or High Priest of the Hindoo religion in the Chinese Empire. An English gentleman, who resided in Peking, about the year 1750, caused a translation to be made, and a great number have been circulated in Great Britain and in this country. The name of the author or time when it was written is not given in any edition we have seen. The work is divided into chapters on various subjects on religion and morality :

There is but one God, the Author, the Creator, the Governor of the world ; Almighty, Eternal, Incomprehensible.

The sun is not God, though his noblest image. He enliveneth the world with his brightness, and his warmth giveth life to the products of the earth ; admire him as the creature, the instrument of God ; but worship him not.

To the One who is supreme, most wise and beneficent, and to him alone, belong worship, adoration, thanksgiving and praise.

Who has stretched forth the heavens with his hand, who has described with his finger the course of the stars.

Who setteth bounds to the ocean, that it cannot pass ; and saith to the stormy winds, " Be still."

Who shaketh the earth, and the nations tremble ; who darteth his lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of his mouth ; who smiteth with his arm, and they sink into nothing.

" O ! reverence the majesty of the Omnipotent, and tempt not his anger, lest thou be destroyed."

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depths of his mind he revolveth all knowledge: the secrets of futurity lie open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

“Pay, therefore, to his wisdom, all honor and veneration; and bow down thyself in humble and submissive obedience to his supreme direction.”

The Lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the center of perfection.

The creatures of his hand declare his goodness; all their enjoyments speak his praise; he clotheth them with beauty; he supporteth them with food; he preserveth them with pleasure from generation to generation.

If we lift up our eyes to Heaven, his glory shineth forth; if we cast them down on the earth, it is full of his goodness; the hills and the valleys rejoice and sing; fields, rivers and woods, resound his praise.

But thee, O man! he hath distinguished with peculiar favor; and exalted thy station above all creatures.

He hath endued thee with reason to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy

life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself

“O, praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love:—let thy heart overflow with gratitude and acknowledgment, let the language of thy lips speak praise and adoration, let the actions of thy life show thy love to his laws.”

The Lord is just and righteous, and will judge the earth with equity and truth.

Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

O, think not, bold man! because thy punishment is delayed, that the Lord is weakened; neither flatter thyself with hopes, that he winketh at thy doings.

His eye pierceth the secrets of every heart, and he remembereth them forever; he respecteth not the persons nor the stations of men

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God, a just and everlasting retribution, according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

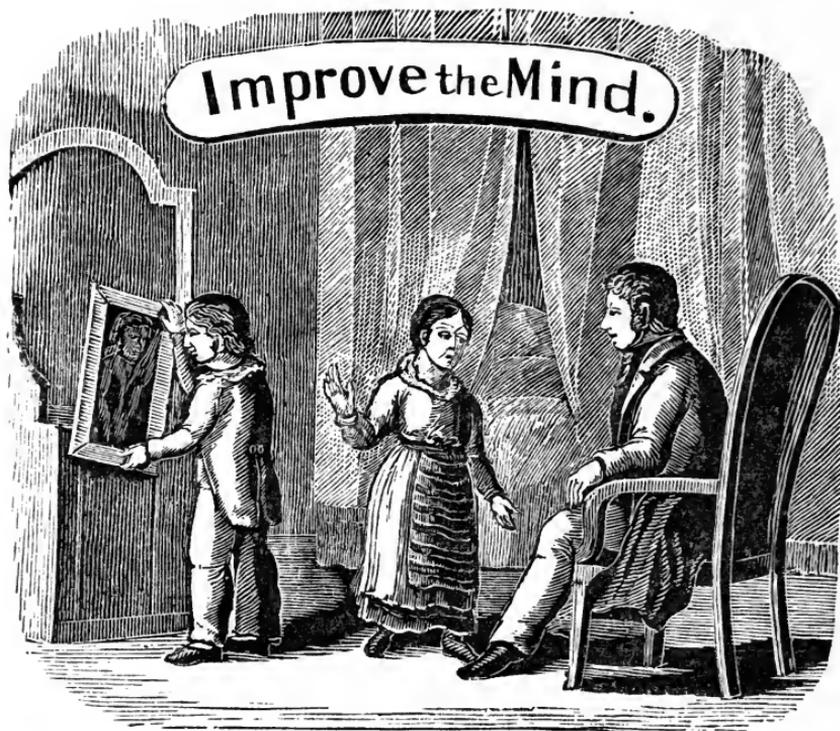
“O! fear the Lord, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prudence admonish thee; let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of felicity in the paradise of God”

“We know that all things work together for good to them that fear God; to them who are the called according to his purpose.”

THE HANDSOME BROTHER AND HIS SISTER.

A certain man had two children, a son and a daughter. The boy beautiful and handsome enough; the girl not quite so well. They were both very young, and happened one day to be playing near the looking-glass, which stood on their mother's toilet; the boy, pleased with the novelty of the thing, viewed himself for some time and in a wanton, roguish manner took notice to the girl how handsome he was. She resented it, and could not bear the insolent manner in which he did it, for she understood it, (as how could she do otherwise?) intended for a direct affront to her. Therefore she ran immediately to her father, and, with a great deal of aggravation, complained of her brother, particularly, for having acted so effeminate a part as to look in a glass, and meddle with things which belonged to women only. The father embracing them both, with much tenderness and affection told them that he should like to have them both look in the glass every day; "to the intent that you," says he to the boy, "if you think that face of yours handsome, may not disgrace and spoil it by an ugly temper and a foul behavior;" "you," says he, speaking to the girl, "that you may make up for the defects of your person, if there be any, by the sweetness of your manners and the agreeableness of your conversation."

APPLICATION.—There is scarce anything we see, especially what belongs to our own person, but is capable of affording us matter for useful consideration. And this fable is worthy the attention of every stage of life, from the child to the old man. Let each of us take a glass, and view himself considerately. He that is self-conceited, will find beauties in every feature. Let it be so; yet if he would be complete, he must take care that the inward man does not disgrace the outward; that the depravity of his manners and behavior does not spoil his face and distort his limbs; or, which is



THE HANDSOME BROTHER AND HIS SISTER.

Judge not according to the appearance, but judge righteous judgment. John vii. 24.—*Let not then your good be evil spoken of.* Rom. xiv. 16.—*Whose adorning let it be, . . . the ornament of a meek and quiet spirit which is in the sight of God of great price.* I. Pet. iii. 3, 4.—*Favor is deceitful, and beauty is vain.* Prov. xxxi. 30.—*Every one that is proud in heart is an abomination to the Lord.* Prov. xvi. 5.—*But the proud he knoweth afar off.* Prov. cxxxviii. 6.—*For not he that commendeth himself is approved, but whom the Lord commendeth.* II. Cor. x. 18. *For the things which are seen are temporal; but the things which are not seen are eternal.* II. Cor. iv. 18.

the same thing, make his whole person odious and detestable to the eye of his beholders. Is any one modest in this respect, and deficient of himself? Or has he indeed blemishes and imperfections which may depreciate him in the sight of mankind? Let him strive to improve the faculties of the mind, where perhaps nature has not cramped him; and to excel in the beauties of a good temper and an agreeable conversation, the charms of which are so much more lasting and unalterably endearing, than those of the other sort. They who are beautiful in person have this peculiar advantage, that, with a moderate regard to complaisance and good manners, they bespeak every one's opinion in their favor, but then, let the outside of a man be ever so rough and uncouth, if his acquired accomplishments are but sweet and engaging how easily do we overlook the rest and value him, like an oriental jewel, not by a glittering outside which is common to baser stones, but by its intrinsic worth, his bright imagination, his clear reason, and the transparent sincerity of his honest heart!

WRATH QUIETED BEFORE SUNSET.

Two good men, on some occasion, had a warm dispute, and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other at the same time cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in."

What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren!

PRESUMPTION.

[From the Economy of Life.]

Pride and meanness seem incompatible, but man reconcileth contrarities; he is at once the most miserable and arrogant of all creatures.

Presumption is the bane of reason; it is the nurse of error; yet it is congenial with reason in us.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

Our Creator himself escapeth not our presumption; how then shall we be safe from one another?

What is the origin of superstition? and whence ariseth false worship? From our presuming to reason about that which is above our reach; to comprehend what is incomprehensible.

He who dareth not repeat the name of his prince without horror, yet blusheth not to call that of his Creator to be witness to a lie.

He who would hear the sentence of the magistrate with silence, yet dareth to plead with the Eternal; he attempteth to soothe him with entreaties, to flatter him with promises, to agree with him upon conditions; nay, to brave and murmur at him, if his request is not granted.

Why art thou unpunished, O man! in thy impiety, but that this is not thy day of retribution.

Be not like unto those who fight with the thunder; nor dare thou deny the Creator thy prayers, because he chastiseth thee. Thy madness is on thine own head in this; thy impiety hurteth no one but thyself.

Why boasteth man that he is the favorite of his Maker, yet neglecteth to pay his thanks, his adorations for it? How suiteth such a life with a belief so haughty? Man who is truly but a mote in the wide expanse, believes the whole earth and heaven created for him; he thinketh the whole frame of nature hath interest in his well-being.

Exalt not thyself to the heavens; for lo! the angels are above thee; nor disdain thy fellow-inhabitants of the earth, in that they are beneath thee. Are they not the work of the same hand?

Thou who art happy by the mercy of thy Creator, how darest thou in wantonness put others of his creatures to torture? Beware that it return not upon thee.

Serve they not all the same universal Master with thee? Hath he not appointed to them their laws? Hath he not the care of their preservation? and darest thou to infringe it?

Set not thy judgment above that of all the earth; neither condemn as a falsehood, what agreeth not with thine own apprehension. Who gave thee the power of determining for others? or who took from the world the right of choice?

How many things have been rejected, which now are received as truths? How many now received as truths shall, in their turn, be despised? Of what then can man be certain?

Do the good that thou knowest, and happiness shall be unto thee.

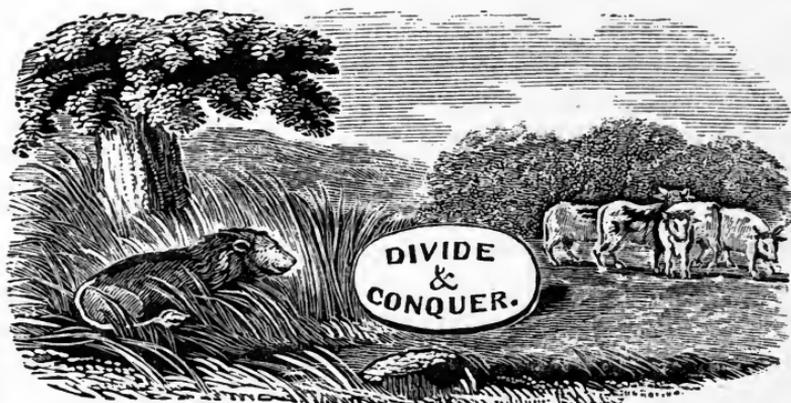
Virtue is more thy business here than wisdom.

Truth and falsehood, have they not the same appearance in what we understand not? What then, but our presumption, can determine between them?

We easily believe what is above our comprehension; or we are proud to pretend it, that it may appear we understand it. Is not this folly and arrogance?

Who is it that affirms most boldly? Who is it that holds his opinion most obstinately? Even he who hath most ignorance; for he hath also most pride.

Every man, when he layeth hold of an opinion, desireth to remain in it; but most of all, he who hath most presumption. He contenteth not himself to betray his own soul into it, but he will impose it on others to believe in it also.



THE LION AND THE FOUR BULLS.

A froward man soweth strife; and a whisperer separateth chief friends. Prov. xvi. 28.—Speak evil of no man. Tit. iii. 2.—Thou shalt not go up and down as a tale-bearer among thy people, . . . thou shalt not hate thy brother in thine heart. Lev. xix. 16, 17.—I fear lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults. II. Cor. xii. 20.—Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Prov. xviii. 21.

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition hath as much authority as another, if reason maketh not the difference.

THE LION AND THE FOUR BULLS.

Four bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The lion often saw them, and as often had a mind to make one of them his prey; but though he could easily have subdued any of them singly, yet he was afraid to attack the whole alliance, knowing they would have been too hard for him, and therefore contented himself for the present with keeping at a distance.

At last, perceiving no attempt was to be made upon them as long as this combination held, he took occasion, by whispers and hints, to foment jealousies and raise divisions among them. This stratagem succeeded so well that the bulls grew cold and reserved toward one another, which soon after ripened into a downright hatred and aversion, and, at last, ended in a total separation. The lion had now obtained his ends; and as impossible as it was for him to hurt them while they were united, he found no difficulty, now they were parted, to seize and devour every bull of them, one after another.

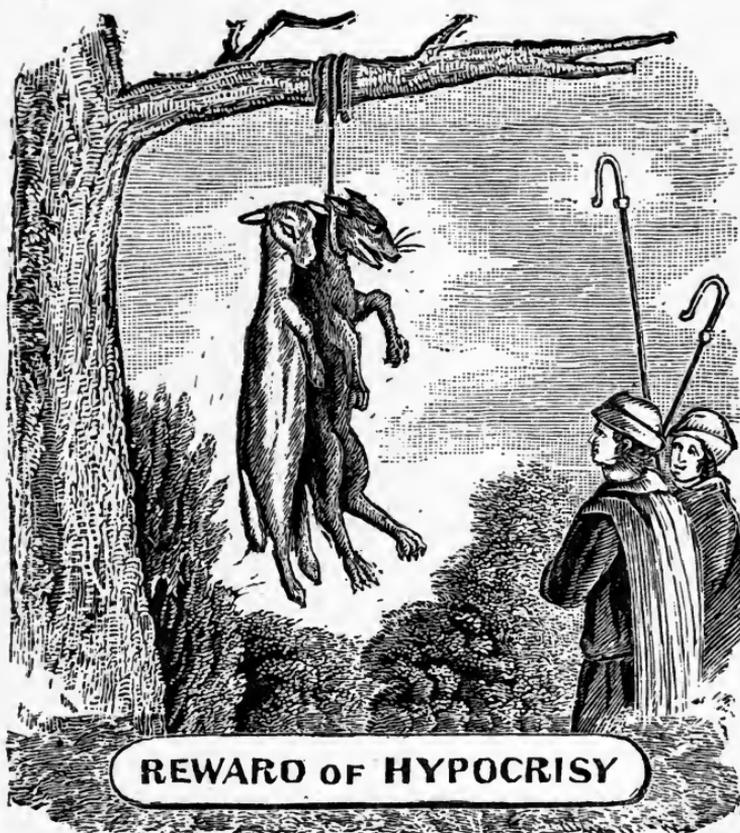
APPLICATION.—The moral of this fable is so well known and allowed, that to go about to enlighten it would be like holding a candle to the sun. A kingdom divided against itself cannot stand; and as undisputed a maxim as it is, it was, however, thought necessary to be urged to the attention of mankind, by the best man that ever lived. And since friendships and alliances are of so great importance to our well-being and happiness, we cannot be too often cautioned not to let them be broken by tale-bearers and whisperers, or any other contrivance of our enemies.

THE WOLF IN SHEEP'S CLOTHING.

A wolf clothing himself in the skin of a sheep, and getting in among the flock, by this means took the opportunity to devour many of them. At last the shepherd discovered him, and cunningly fastened a rope about his neck, tying him up to a tree which stood hard by. Some other shepherds happening to pass that way, and observing what he was about, drew near, and expressed their admiration at it. "What," says one of them, "brother, do you make hanging of sheep?" "No," replies the other, "but I make hanging of a wolf whenever I catch him, though in the habit and garb of a sheep." Then he shewed them their mistake, and they applauded the justice of the execution.

APPLICATION.—This fable shows us, that no regard is to be had to the mere habit or outside of any person, but to undisguised worth and intrinsic virtue. When we place our esteem upon the external garb, before we inform ourselves of the qualities which it covers, we may often mistake evil for good, and instead of a sheep take a wolf into our protection. Therefore, however innocent or sanctified any one may appear, as to the vesture wherewith he is clothed, we may act rashly, because we may be imposed upon, if from thence we take it for granted that he is inwardly as good and righteous as his outward robe would persuade us he is. Men of judgment and penetration do not use to give an implicit credit to a particular habit, or a peculiar color, but love to make a more exact scrutiny; for that he will come up to the character of an honest, good kind of man, when stripped of his sheep's clothing, is but the more detestable for his intended imposture; as the wolf was but the more obnoxious to the shepherd's resentment, by wearing a habit so little suited to his manners.

The conduct of the shepherd in hanging the dog who killed the harmless sheep entrusted to his care is



THE WOLF IN SHEEP'S CLOTHING.

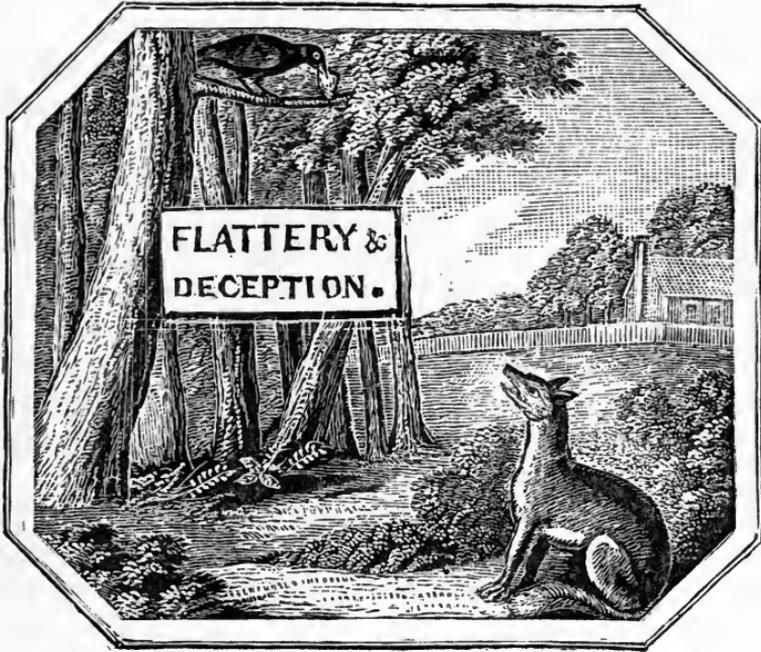
Beware of false prophets . . . in sheep's clothing; but inwardly . . . ravening wolves. Matt. vii. 15. — He that entereth not by the door into the sheep fold . . . is a thief and a robber. John x. 1. — The thief cometh not but for to steal, to kill and destroy. John x. 10. — They profess to know God; but in works deny him. Titus i. 16. — Ye shall know them by their fruits. Matt. vii. 16. — Your father, the devil, was a murderer from the beginning . . . for he is a liar, and the father of it. John viii. 44.

sanctioned by human and Divine law. Justice and mercy both require that he who takes the life of a fellow being shall have his own taken from him. He has committed the greatest of crimes so he must suffer the greatest of punishments. Mercy to human society requires that the murderer shall be stopped instantly and absolutely prevented from committing murder any more. Some have contended that the murderer ought not to be hanged for his crime, but shut up in some strong prison for life, perhaps he will reform, etc. This is too hazardous an experiment for the public good, as prisoners sometimes break out of prison and commence a new career of crime.

When a man becomes so depraved as to deliberately murder, there is but little hope that he will reform. Many times where benevolent persons have taken into their own houses homeless wanderers, fed, clothed and treated them in the kindest manner, they have been robbed by them. Instances have been known, where depraved creatures who have been kindly taken in and cared for, have not only robbed but murdered their benefactors.

THE FOX AND THE CROW.

A crow having taken a bit of cheese out of a cottage window, flew up into a high tree with it, in order to eat it; which the fox observing, came and sat underneath, and began to compliment the crow upon the subject of her beauty. "I protest," says he, "I never observed it before, but your feathers are of a more delicate white than any that ever I saw in my life! Ah! what a fine shape and graceful turn of body is there! And I make no question but you have a tolerable voice. If it is but as fine as your complexion, I do not know a bird that can pretend to stand in competition with you."



THE FOX AND THE CROW.

Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait. Jer. ix. 8.—They speak vanity every one with his neighbor, with flattering lips, and with a double heart do they speak. Psa. xii. 2.—They come to thee as the people cometh, and they sit before thee, with their mouth they show much love, but their heart goeth after their covetousness. Ezek. xxxiii. 31.

The crow, tickled with this very civil language, nestled and wriggled about, and hardly knew where she was; but, thinking the fox a little dubious as to the particular of her voice, and having a mind to set him right in that matter, began to sing, and, in the same instant, let the cheese drop out of her mouth.

This being what the fox wanted, he chopped it up in a moment, and trotted away, laughing to himself at the easy credulity of the crow.

APPLICATION.—They that love flattery (as, it is to be feared, too many do), are in a fair way to repent of their foible at the long run. And yet how few are there, among the whole race of mankind, who may be said to be full proof against its attacks! The gross way by which it is managed by some silly practitioners is enough to alarm the dullest apprehension, and make it to value itself upon the quickness of its insight into the little plots of this nature.

But let the ambuscade be disposed with due judgment, and it will scarce fail of seizing the most guarded heart. How many are tickled to the last degree with the pleasure of flattery, even while they are applauded for their honest detestation of it! There is no way to baffle the force of this engine, but by every one's examining impartially for himself, the true estimate of his own qualities: if he deals sincerely in the matter, nobody can tell so well as himself, what degree of esteem ought to attend any of his actions; and therefore he should be entirely easy as to the opinion men are like to have of them in the world.

If they attribute more to him than is his due, they are either designing or mistaken; if they allow him less, they are envious, or, possibly, still mistaken; and, in either case, are to be despised or disregarded. For he that flatters without designing to make advantage of it, is a fool; and whoever encourages that flattery, which he has sense enough to see through, and understand to be flattery merely, is a vain coxcomb.



THE SHEEP-BITER OR MURDERER.

Trust ye not in lying words. Jer. vii. 4.—*Deceit is in the heart of them that imagine evil.* Prov. xii. 26.—*Mine own familiar friend in whom I trusted hath lifted up his hand against me.* Psa. xii. 9.—*This is thy lot . . . because thou hast forgotten me and trusted in falsehood.* Jer. xiii. 25.—*Speaking lies in hypocrisy.* I. Tim. iv. 2.—*The hypocrite's hope shall perish.* Job viii. 8.—*Suddenly shall he be broken without remedy.* Prov. vi. 15.

THE TREACHEROUS CUR.

A certain shepherd had a dog, upon whose fidelity he relied very much; for whenever he had an occasion to be absent himself, he committed the care and tuition of the flock to the charge of his dog; and to encourage him to do his duty cheerfully, he fed him constantly with sweet curds and whey; and sometimes threw him a crust or two extraordinary. Yet, notwithstanding this, no sooner was his back turned, but the treacherous cur fell foul upon the flock, and devoured the sheep, instead of guarding and defending them. The shepherd being informed of this was resolved to hang him; and the dog, when the rope was about his neck, and he was just going to be tied up, began to expostulate with his master, asking him, why he was so unmercifully bent against him, who was his own servant and creature, and had only committed one or two crimes; and why he did not rather execute revenge upon the wolf, who was a constant and declared enemy? "Nay," replies the shepherd, "it is for that reason that I think you ten times more worthy of death than he: from him I expected nothing but hostilities, and therefore could guard against him; you I depended upon as a just and faithful servant, and fed and encouraged you accordingly; and therefore your treachery is the more notorious, and your ingratitude the more unpardonable."

APPLICATION.—No injuries are so bitter and so inexcusable as those which proceed from men whom we trusted as friends, and in whom we placed a confidence. An open enemy, however inveterate, may overpower and destroy us, or perhaps may hurt and afflict us only in some measure; but as such treatment cannot surprise us, because we expected no less, neither can it give us half the grief and uneasiness of mind, which we are apt to feel when we find ourselves wronged by the treachery and falsehood of a friend.

When the man whom we trusted and esteemed proves injurious to us, it is a calamity so cruelly complicated in its circumstances, that it involves us in grief of many folds, and multiplies the sum of our infelicity. At one and the same time, we find a foe where we least expected, and lose a friend when we most wanted him: which must be as severe and piercing, as it is sudden and surprising. It is natural, therefore, for our resentment to be in proportion to our sense of such an injury; and that we should wish the punishment inflicted upon the transgressor as will prevent him from repeating it. It is, in short, not fit that he should live longer.

DEVOTEE TO PLEASURE.

It is a certain maxim, as well of experience as of revelation, that "He that loveth pleasure shall be a poor man." The truth is poetically expressed:

"He that pleasure loves
A beggar shall prove."

Indeed scarce any maxim is so fully sanctioned by experience; since in all ages and among all ranks and classes, an inordinate love of pleasure has proved the certain road to want and ruin.

Most strikingly verified is this sacred text in the instances of drunkards and debauchees, who give up themselves soul and body to the embraces of pleasure in her grossest and most disgusting forms. Always and everywhere these profligates, after a short run, come out not merely poor men but poor *creatures*. Inevitably and very shortly, they become the poorest of the poor; alike destitute in circumstances and detestable in character; a burden to their friends and a heavier burden to themselves.

Mark the young beginner in the career of profligacy; one not of the baser sort, or even of the common sort—a child of fortune, a heritor of wealth. How accomplished! how blithe! how jovial!

Mark him again, in his next stage, when youth is just ripened into the maturity of manhood.

“If thou beest he, but O how fallen! how changed!”

See his bloated countenance, his livid cheek, his beamless eye! Once more, mark his mid-age. The crop is now fully ripe. See what it is!—squalid poverty; loathsome disease; bodily decrepitude and mental imbecility; alike loathsome and self-loathing.

Finally, mark his end. “This man of pleasure, when, after a wretched scene of vanity and woe, his animal nature is *worn* to the *stumps*, wishes and dreads death, by turns.”—Now he is sick of life, and bitterly chides the tardiness of time:—anon he starts back with horror, lest the grave should not prove a “dreamless bed.”

The classes of downright drunkards and debauchees include, however, but a small proportion of the hapless mortals whom the siren *Pleasure* allures to their ruin and destruction.

“Come on, let us enjoy the good things that are present. Let us crown ourselves with rose-buds, before they be withered.” With such language it is that the sorceress persuades and prompts the youthful heart; nor does she persuade and prompt in vain. The delicious poison insinuates itself, and spreads over the whole frame. The youth, thus infected, becomes unstable in all his ways. All close and steady application, whether to study or to business, he heartily loathes. Plodding industry of every kind, he regards with scorn. To make as it were a holiday of the whole year round, is the object of his desire and the summit of his ambition. As years multiply upon him, his habits of fickleness are but the more riveted. He is within the circumference of a whirlpool, with a heart and mind too

enervated to force his way back. Perhaps he remains, however, on the extremity, and never, in his whole life time, is drawn to the fatal center, where is utter wreck of reputation and of the whole moral frame. Perhaps he escapes the grosser vices. Perhaps no foul blot cleaves to his character, and the worst which can be said of him is, that he is a careless, imprudent, and improvident man, a mighty lover of jolly company; that he is here, and there, and everywhere, except at home and about his own proper business.

Lucky indeed, if he be no worse off: but lucky as he is, he must needs be a poor man; poor in worldly circumstances, and of a character almost worthless at the best. If left with a fortune, it melts away in his improvident hands. If he begins the world without fortune, he lays up nothing for sickness and old age; instead of which, he ever lives beyond his income, by leeching his friends, and abusing the confidence of his creditors. If he have a family, his wife mingles her scanty meal with her tears, while their children receive little from him but an example that powerfully tends to lead them astray. In short, he is exactly such as no downright honest and honorable man would choose to be. If all were like him, poverty, wretchedness, and misery would pervade the whole fabric of human society.

It needs scarcely be added, that a lover of pleasure (even one of the comparatively innocuous sort last mentioned), seldom enjoys his proportionable share of that commodity. At best, his empty pleasure is so mixed up with vexation of spirit, that he more abundantly feels the one than enjoys the other. Not to mention, that an idle, useless life, however free from gross immorality, is, in the sight of heaven, a criminal life; it is burying the talent that ought to have been employed diligently, and to useful purposes.

We have received our earthly existence, not on conditions of our own prescribing, but on the conditions

prescribed by him who made us. With respect to the present life, as well as the future one, it is to be expected that the quality of the harvest will be the same as that of the seed. If we eat up the seed, we prevent the crop. If we sow the tares of idleness and prodigality, we shall reap the tares of poverty and shame. There is no such thing as abolishing, or bending, or evading the fixed laws of nature; whether we like them or not, they will go steadily into effect.

See you a young man diligent in his business, frugal, provident and sober? You see one who will be respected and respectable, who, in all probability, will enjoy, through life, at least a competence, and who will be a blessing to his family, to his friends, and to society at large. On the other hand, when you see young men idle, improvident, extravagant, averse from all regular and close attention to useful business, and practically saying, in the general course of their lives, "Go to now, let us enjoy pleasure;" you then see such as are speeding, if not into atrocious crimes, at least into the condition of beggarly want; such as will wring the hearts of fathers, mothers, wives, and children; such as will be moths upon society, rather than its useful and worthy members.

Even worldly interest imperiously requires self-denial. One who can *deny* himself of *nothing*, will be *good for nothing*, however excellent be his talents, and however great his advantages. To learn youths the art of self-denial, is one of the essential branches of good education. That is best done by storing their minds, seasonably, with the precepts, prohibitions, and warnings, contained in the Holy Bible. Next to this, they should by all means be kept from contracting habits of idleness and dissipation, and be so inured to some kind or other of laudable industry, that their very toil, whether of business or of study, will at length become a genuine pleasure, as all honest toil should be, and may be to the honest toiler.

SELF HELP.

The Chambers Brothers, William and Robert, the great Scotch publishers, started in life under extraordinary pecuniary difficulties. But they owed much to the wise advice of their father in teaching them self-help. In their memoirs William says:

“My father endeavored to impress on me the vast necessity and advantage in all things, of thinking for myself and taking, as far as possible, an independent course. When I had finished my apprenticeship I should strike out for myself, if it was only to sell books in a basket from door to door. There might be suffering and humiliation in the meantime, but I would be daily gaining experience, and with prudence, accumulating means.

My father had strong convictions as to the propriety of allowing children to think and to struggle for themselves—such, in his opinion, being true kindness, and anything else little better than *cruelty*. Seated in his arm-chair at the Pans, with two or three of us about him, he would discourse in this pleasant way, interlarding anecdote with philosophy:

“You think it a hard business, I dare say,” addressing me, “to live in your present pinching way, scheming as to buying bread and milk, and all that, but it is doing you an immense deal of good. It is strengthening your mind and teaching you the art of thinking—that is the great point. You should be thankful for my not doing anything for you—lodgings, tailors’ bills, books and what not, all paid for the asking. What would be the upshot?”

“You would never know the value of money. You would grow up as ignorant and dependent as a child, and never be able to take a front rank in the world.

“It is melancholy to see so many fathers *spoiling* their children from *mistaken* notions of kindness. Young men treated in that foolish way can do nothing

for themselves, but must always have somebody behind them to *shove* them into situations where their minds lose all power of thinking and planning correctly. I could tell you plenty of stories about inability to think or act independently."

He then went on to narrate the case of an excise officer at Peebles, who, stirred up by his wife, an ambitious little woman with whom he had received a little money, inconsiderately threw up his situation and purchased the effects of a deceased brewer at Gala-shiels, his object being to go at once into business for himself.

When he came to look into matters, he was utterly at a loss. It was all simple enough, but the man had utterly lost the power of planning. Besides putting things in repair, he had to buy grain and hops, order new barrels, purchase horses and hire servants. For one thing he had to open and read *one hundred and thirty-nine* letters, applying for the situation of a *clerk*. All this, along with other perplexities, drove him clean wild, and so preyed upon his mind that he became seriously ill, and took to his bed. In the result he had to sell out his brewery at a serious loss, from his sheer incapacity to manage it. He could obey directions and follow a leader, but he could not lead others, nor give such directions as would secure profitable service from them.

In speaking of his early struggles at self help, and the pleasure with miserably insufficient means of surmounting obstacles, Mr. William Chambers says: "If the young and thoughtless could only be made to know this—the happiness, the dignity of honest labor conducted in a spirit of self-reliance—the insignificance and probably temporary character of untoward circumstances while there is youth, along with a willing heart, the proud satisfaction of acquiring, by persevering industry, instead of by compassionate donation, how differently they would act."

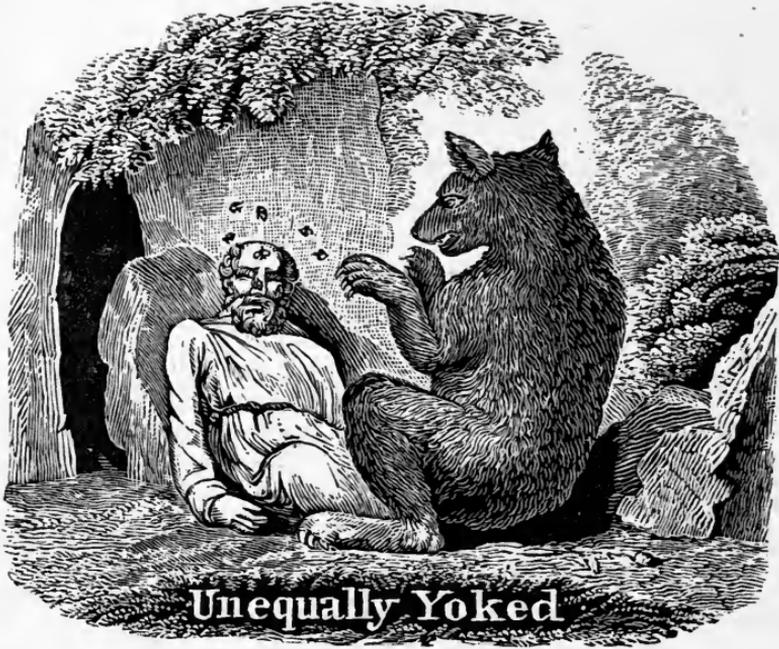
THE HERMIT AND THE BEAR.

An old man who had lost his wife and all his children, took it so much to heart, that he felt like retiring from the world, and seeking some solitude where he could spend the residue of his days apart from the noise and bustle of the world, with all its cares and disappointments. He thus hoped to spend his few remaining days in calmness until the great change took place, when he should expect to meet his beloved ones who had gone before. He selected a forest a little off from the public road where he could tranquilly abide without interruption. He found a spot, a kind of cave in a rocky eminence, which he was able to transform into a comfortable residence.

As he was one day taking his daily walk he was startled by a groan which he heard near his pathway. Ever alive and compassionate to the voice of distress, he looked around him and saw at the foot of a tree a large bear lying wounded and helpless, unable to walk or stand. The poor creature lifted up its foot in an imploring manner towards the hermit. A large thorn was seen sticking in it, which he had no means to extricate. Having been for some time in the wound, his limb had become very much swollen, while the pain was excruciating. The hermit gently took his foot, and skillfully and with much tenderness removed the thorn: then, putting some balsam on the wound, it soon got well. He also gave him something to eat.

The first walk the bear took, he volunteered to go home with the hermit. The old man did not much like to be intimate with such a huge shaggy companion. It was inconvenient, as his manners and habits were so different from his own. The object of the bear seemed to be to live with the hermit, and thus show his gratitude and respect to one to whom he owed so much.

One day in sultry weather, the hermit had taken a

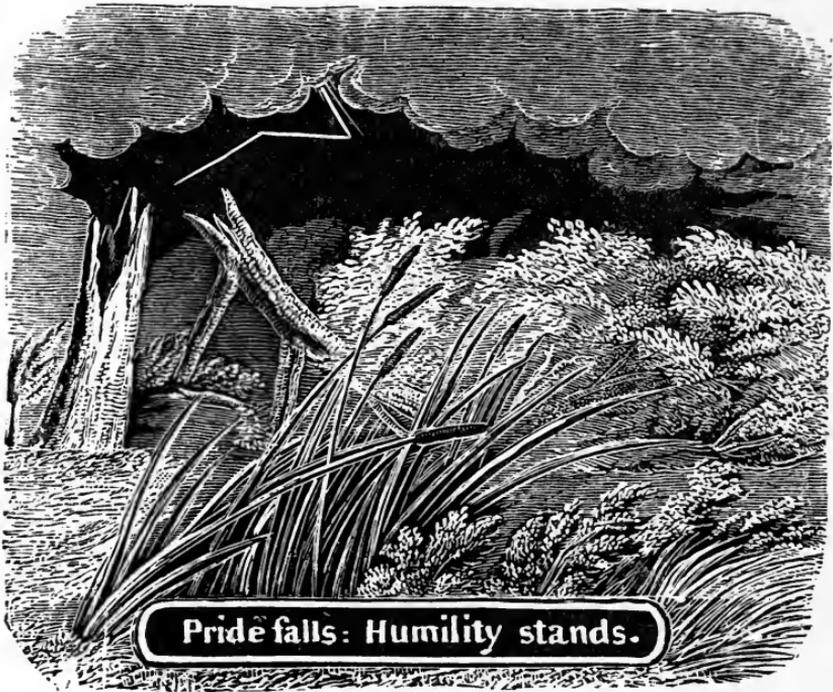


THE HERMIT AND THE BEAR.

Can two walk together except they be agreed. Amos iii. 3.—
They departed asunder, the one from the other. Acts xv. 37.—
Withdraw from every brother that walketh disorderly. II.
 Thess. iii. 6.—*Withdraw thy foot from thy neighbor's house*
lest thou weary him. Prov. xxiii. 17.

longer walk than usual; whereupon he sat down by the side of his cave, and being much fatigued, fell asleep. The bear, as usual, watched close by him, to care that he should not be disturbed while he was resting. The weather being warm, the flies came about the hermit and lighted on his face and tickled him. The old man shook his head, but did not awake. The bear growled, but the flies cared nothing for his growlings. At last a large hungry fly, a regular "blue bottle" it must have been, lit on the hermit's nose, when the bear, to stop the annoyance to his friend, attempted to knock him away with one of his paws. The fly was killed; but reaching his paw further than he intended, he inflicted a bad wound on the hermit's nose, which would require much time, care and close attention to heal. The hermit on waking up, was greatly startled and alarmed at what his friend had done, and did not know at first what to think of it. But putting his hand to his nose he felt the dead fly crushed upon it. He then knew the bear had done it in an attempt to do him an act of kindness. This occurrence convinced the hermit that it sometimes is not advisable even for undoubted friends to live together in intimate relations. There may be such lack of adaptation as will make the acts of each not only unpleasant, but really 'damaging to the other.

APPLICATION.—The object of the fable is to show the truth of the maxim, "Be *friendly to all, but intimate with but few.*" He that admits into his company an awkward and ill-matched favorite, will some time or other have reason to grieve, even for things done as favors. Though there is a vast variety of tastes and dispositions among mankind, yet it is not necessary that there should be anything like hate or opposition to the interest of our fellow-beings. It appears to have been the design that the human race should be divided into families, nations, tongues and languages, each to occupy different parts of the earth.



THE OAK AND THE REED.

A bruised reed shall he not break. Isa. xlii. 3.—Blessed are the meek for they shall inherit the earth. Matt. v. 5.—Before destruction the heart of man is haughty, and before honor is humility. Prov. xviii. 12.—The proud shall stumble and fall, and none shall raise him up. Jer. l. 32.—For God resisteth the proud, and giveth grace to the humble. I. Pet. v. 5.

THE OAK AND THE REED.

A vigorous young oak having grown up and stood upon the plain for many years, felt very confident that he could withstand any storm or tempest that should happen. As he towered above all the small trees, shrubs and plants about him; he felt himself superior to and looked with some contempt down upon them. It happened, however, that a violent storm arose accompanied by lightning and a whirlwind of great fury. The lightning struck the tree, and shattered its trunk, while the whirlwind scattered all its branches level to the earth. The great body of the tree fell near where the reed was growing securely on a marshy spot. This filled the oak with a thought of admiration; and he could not forbear asking the reed, how he came to remain so secure and unhurt in a tempest, while he a strong and stubborn oak could not withstand the fury of the storm? The reed replied, "I secure myself by putting on a behavior quite contrary to what you do; instead of being stubborn and stiff, and confiding in my strength, I yield and bend to the blast, and let it go over me; knowing how vain and fruitless it would be to resist."

APPLICATION.—Though a tame submission to injuries which it is in our power to redress be generally esteemed by many persons as a want of a proper manly spirit, yet to resist where there is no probability of a success, may also be looked upon as a blind temerity and foolish confidence. The strokes of Fortune are sometimes as irresistible as they are severe; and he who impatiently and with a dogged spirit fights against her, instead of alleviating, doubles her blows against himself. A person who shows a quiet and still temper, calmly composes himself in the midst of a storm. Like a prudent and experienced sailor who is swimming to the shore from a wrecked vessel in a swelling sea, he does not oppose the fury of the waves,

but stoops or bends like the reed in the fable, so that the waves may pass over his head without doing him injury.

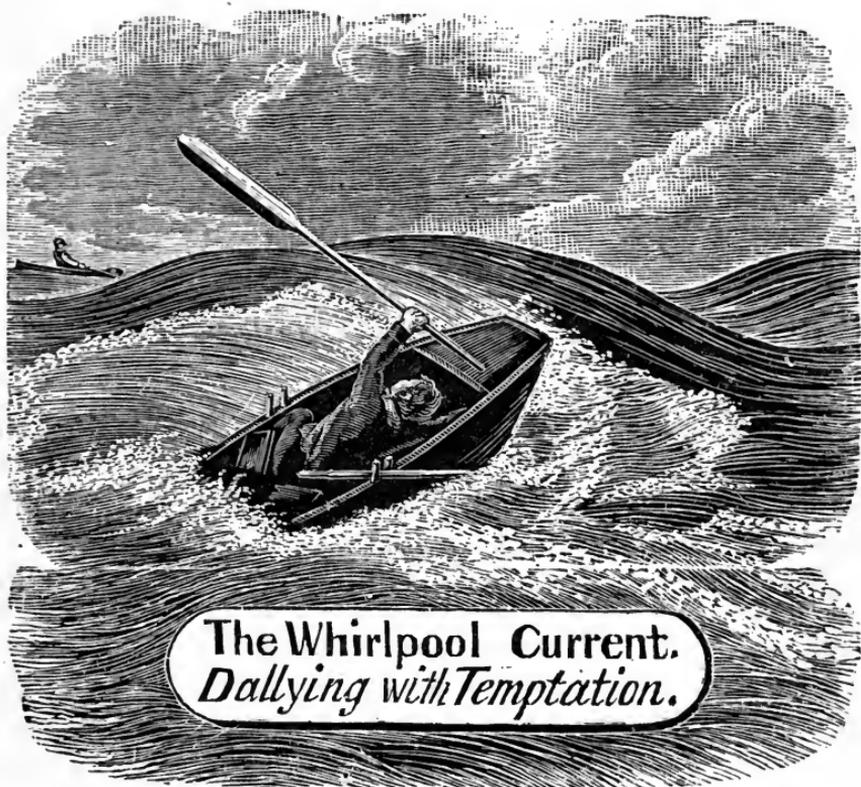
THE PERILS OF YOUTH.

The engraving is illustrative of the youth who ventures too near the maelstrom, or whirlpool, on a rocky and a dangerous coast. He is in pursuit of pleasure, and feels confident of his skill in managing his little boat so that it shall not enter any fatal vortex, although he may approach near it. Before he is aware, he gradually, and in some unguarded moment, so enters into the fatal whirl that his boat is drawn in and he perishes beneath the mighty waters.

Our life is beset with many perils at almost every step, but no period of it is perhaps quite so perilous as that in which the boy is stepping into manhood. Then it is that his feeling is fervid, his hope vivid and his self-confidence at the highest. Then it is he listens with the most rapture to the voice of the siren, then it is that his heart is most susceptible to the allurements of pleasure; and it is then that he spurns alike the trammels of restraint and the counsels of friendship.

Untaught by experience, he despises the experience of others; wise in his own conceit, he scorns the admonitions of age and riper judgment; full of himself, he feels no need of direction or advisement, and regards it as an insult to his understanding. He feels a sentiment of indignation and disdain towards those who should presume to teach him how to behave. His sense is deceived, "his soul is in a dream, he is fully confident that he sees things clearly, and yet he sees them in a false mirror, exactly such as they are not"

Nor is it always the youths of the least promise that



PERILS OF YOUTH.

Enter not into the path of the wicked, and go not in the way of evil men. Prov. iv. 14.—Your fear cometh as desolation, and your destruction cometh as a whirlwind. Prov. i. 27.—How they are brought into a desolation, as in a moment! Psa. lxxiii. 19.—The heart of the sons of men is full of evil, and madness is in their heart. Eccl. ix. 3.—A deep ditch, a strange woman, a narrow pit. Prov. xxiii. 27.—They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way. Prov. i. 30, 31.

are in the most danger. So far otherwise, those of forward parts, of lively imaginations, and strong passions withal, are in peculiar hazard during those green years in which is the critical period of transition from the condition of boys to that of men. The very qualities that distinguish and place them above their fellows, diminish the likelihood of their establishing a sober staidness of character, and oftentimes are the means of launching them into the rapid stream of dissipation which conveys them into a whirlpool where self-control, reputation, morals, and whatever is estimable in human beings, are all engulfed together.

How many instances do the perilous times we live in furnish—how many deplorable instances of hopeful boys abandoned and lost in their teens! And by how much more their parents had doted upon them, by so much more are their hearts wrung with anguish.

To a young man from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bed-time. This is the *devil's time* to ensnare the gentle-hearted youth who is thrown upon the rocks of a pitiless city and “stands homeless amid a thousand homes.” Evening brings with it an aching sense of loneliness and desolation, and his natural impulses become a snare to him and often lead him astray because he is social, affectionate, sympathetic and warm-hearted. The theatres are open to him with their glare and music and their panderings to his grossest passions, while the seductive siren stands ready with soft words and smiling eyes to lure him to the downward paths which lead to death and rottenness of bones.

Far less is the danger, for the most part, while the immature youth remains under the parental roof, or in “the well-ordered home.” There he finds it not so easy to shake off salutary restraints; there he feels some respect for the opinions of the society in whose bosom he was born and educated, some reverence for

parental authority, and some regard to the feelings of near kindred. But when he leaves home, he often finds in his new situation new objects to lead him astray, and at the same time feels himself loosened from authority and influence which heretofore repressed his wayward propensities; and if vicious, but genteel and artful companions, get the first hold on him, his ruin is probably sealed. In view of this, the celebrated poet Cowper writes :

“ My boy, the unwelcome hour is come
 When thou, transplanted from thy genial home,
 Must find a colder soil and bleaker air,
 And trust for safety to a stranger’s care.”

It is hard to mourn over the *death*, but it is sometimes still harder to mourn over the *life* of a beloved child. When loving parents see the one whom they expected would be found the solace of their old age, the honor of their family, and an ornament to society—when they see him, the object of their highest hopes, turn to the ways of folly; no heart but a heart thus exercised can feel the full sharpness of the pang. The best that parents can do to prevent this is to train their children in habits of industry, temperance, and order; and above all to impress upon their minds a deep reverence for the Supreme Being, and inculcate the principles of religion and morality.

THE MASTER AND HIS SCHOLAR.

As a schoolmaster was walking on the bank of a river, not far from his school, he heard a cry as of one in distress; advancing a few paces further, he saw one of his scholars in the water hanging by a small branch of a tree which projected over the stream. The boy had been learning to swim with corks; and now thinking himself sufficiently experienced, had thrown them



THE MASTER AND HIS SCHOLAR.

I wisdom dwell with prudence . . . Hear instruction and be wise, and refuse it not. Prov. viii. 12, 33.—Seest thou a man wise in his own conceit; there is more hope of a fool than of him. Prov. xxvi. 12.—The prudent man looketh well to his going. Prov. xiv. 15.—Whoso loveth instruction loveth knowledge. Prov. i. 1.—Hear counsel and receive instruction, that thou mayest be wise in thy latter end. Prov. xix. 20.

aside. Having neglected to make any proper trial, or proof whether or not he could swim without the aid of his corks, he rashly ventured into the stream without them. The stream having hurried him out of his depth, and he would certainly have been drowned had not the branch of a tree, which grew on the bank, providentially hung in his way.

The master took up the corks, which lay upon the ground, and throwing them to his scholar, made use of this opportunity to read a lecture to him, upon the inconsiderate rashness of youth. "Let this be an example to you," says he, "in the conduct of your future life; never to throw away your corks, till time has given you strength and experience enough to swim without them."

APPLICATION.—Some people are so vain and self-conceited, that they will run themselves into a thousand inconveniences, rather than be thought to want assistance in any one respect. Now, there are many little helps and accommodations in life, which they who launch out into the wide ocean of the world ought to make use of as supporters to raise and buoy them up, till they are grown strong in the knowledge of men, and sufficiently versed in business to stem the tide by themselves. Yet many, like the child in the fable, through an affectation of being thought able and experienced, undertake affairs which are too big for them, and venture out of their depth before they find their own weakness and inability.

Few are above being advised: nor are we ever too old to learn anything which we may be the better for. But young men, above all, should not disdain to open their eyes to example, and their ears to admonition. They should not be ashamed to furnish themselves with rules for their behavior in the world. However mean it may seem to use such helps, yet it is really dangerous to be without them.

BANQUETING UPON BORROWING.

“Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.”—*Eccles.* xviii. 38.

The moral philosopher of old Jewry, who penned this admirable book, is practical in his observations, and at the same time, acute and discriminating. He dips not into the incomprehensible subtleties of abstract science, relative to the mysterious frame and texture of humanity, but describes the wonderful creature Man, such as he is shown to be by his actions, and adapts his moral and prudential cautions and precepts to man as he is—to his condition and conduct in real life.

Whether the sage had himself been taken in, by some of them, or from whatever cause, he hits off certain borrowers of his own time, with a peculiar keenness of description, in the passage that here follows.

“Many, when a thing was lent them reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man’s hand; for his neighbor’s money he will speak submissively; but when he should repay, he will prolong the time, and return words of grief, and complain of the time. If he prevail, he shall hardly receive the half, and shall count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honor he will pay him disgrace.”

The sage next proceeds to relate how the aforesaid conduct of some certain borrowers went to discourage all liberality in lending. “Many therefore have refused to lend for other men’s ill-dealing, fearing to be defrauded.”

And here one might amuse himself not a little with comparing the past with the present—things relative to borrowing and lending, as they stood some thousand years ago, with what they are now-a-days, in this goodly country of ours.

But to proceed: our venerable author is not as a cold-blooded satirist, who rather labors to excite the feeling of scorn and hatred, than of compassion. He gives, on the contrary, no countenance to covetous hoarding; much less to griping extortion. He saith not, "Since things are so, it is best to trust nobody." No. So far was this ungracious sentiment from his heart, he warmly inculcates a noble liberality, a disinterested benevolence. For, after having observed as above, that many *refused to lend for other men's ill-dealing, fearing to be defrauded*, he immediately adds, "Yet have thou patience with a man in poor estate, and delay not to shew him mercy. Help the poor for the commandment's sake, and turn him not away because of his poverty. *Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost*" Again, in the same chapter he says, "He that is merciful will lend unto his neighbor." "Lend to thy neighbor in the time of his need." And elsewhere, he cautions against a churlishness of expression and manner in the act of giving, and, by parity of reason, in lending. "My son, blemish not thy good deeds, neither use uncomfortable words when thou givest." All which is accompanied with this wholesome injunction to the other party. "Pay thou thy neighbor again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee."

Upon the whole, then, it may be fairly concluded that the precious book now under consideration—which indeed possesses every venerable attribute, with the exception of inspiration alone—is very far from altogether discouraging the neighborly intercourse of borrowing and lending; seeing the scope of its lessons on this subject is to recommend moderation and scrupulous punctuality to the one class, and a humane and generous line of conduct to the other.

One may borrow occasionally, and be the better for

it, and at the same time the lender suffers no injury or inconvenience: but to *banquet* upon borrowing, is a beggarly way of living. If thou hast nothing in thy purse, replenish it, if possible, with thy own earnings, rather than by borrowing; or if that be impossible for the present, yet be cautious against taking more than is needful, and ever be careful to pay it back in due time. For—to repeat the admonition before cited—“Pay thou thy neighbor again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.”

I entreat the reader's particular attention to the matter which I have just now rehearsed, since it comes from no ordinary authority, and is of superior excellence in itself. For the rest; the few observations that will follow, must suffice.

In this sense of the term, one who borrows, contracts a debt, with respect to which every principle of honesty and honor binds him to observe the utmost punctuality. For, the lender gives up the use of his property without fee or reward. All he demands or expects is, that the thing be returned in good condition, and punctually, according to promise. Wherefore, a loan is a sort of *sacred* debt; and to delay payment,—much more never to pay, though there be no want of power, is returning evil for good, injury for kindness. Would that this vexatious frailty of character were rare as it is common! And, in order to a radical reform in this important particular, much attention must be paid to it in the early season of education. It is a great deal easier to form the young mind to correct habits, than to cure it of bad ones once contracted. For which reason, children should be carefully taught to mind their promises, and more especially to restore whatever they borrow, in good condition and by the set time. This must be worked into their habits from their very earliest years.

Finally, there are persons who may be called *leeches*

or *sponges*—persons who out of pure stinginess are in the habit of borrowing of their neighbors, the necessary implements of their daily business. They think it cheaper to borrow than to buy. But generally in the long run they are losers by it themselves; and the meanwhile they are giving a deal of trouble to those about them, whose smothered resentments and inly scoldings are neither few nor small.

Those who borrow and never are able to make a return, often get into that condition of mind as to render the lender a disagreeable subject of thought. This truth is illustrated by an anecdote of a gentleman who suddenly became depressed in his pecuniary circumstances, and on applying for a loan of a few hundreds from a wealthy gentleman, received the unexpected reply, "You and I now are excellent friends. If I lend you the money which I can do with perfect convenience to myself, you will never be able to repay me. As a consequence, you are such a sensitive man, that every time you see me you will be unhappy, and so you will avoid me. It will thus break friendship between us. I value your friendship too highly to lend you money, so I tell you plainly you can't have it. Go and borrow of somebody that don't think *as much* of you as I do."

MANNER OF GIVING REPROOF.

To exasperate is not the way to convince; nor does asperity of language or manner belong to the duty of plain dealing. So far otherwise, a scolding preacher, or a snarling reprover, betrays alike a gross ignorance of the philosophy of the human mind, and the absence of Christian meekness; and however zealous be his aim to do good, his provoking manner will defeat the benevolence of his intentions. "Give *hard* facts with *soft* words," is the advice of wisdom in every case.



MANNER OF GIVING REPROOF.

Let the righteous smite me and it shall be a kindness, and let him reprove me, it shall be an excellent oil. Psa. cxli. 5.—A time to keep silence and a time to speak. Eccl. iii. 7.—But speaking the truth in love. Eph. iv. 15.—He that refuseth instruction despiseth his own soul, but he that heareth reproof getteth understanding. Prov. xv. 32.—As sheep among wolves; be ye therefore wise as serpents, and harmless as doves. Matt. x. 16.—A reproof entereth more into a wise man than an hundred stripes into a fool. Prov. xvii. 10.

“No man” writes Cowper, “was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked, though he will growl under that operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than that of zeal. A man thinks he is fighting for God, when he is fighting for his own notions. He thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison.”

Nor is either scolding or ridicule the proper way to cure men of their prejudices; for by inflaming their anger, it renders their prejudices the more stubborn and inveterate. It is no matter how absurd, or even how monstrous, their errors be; if you offend them by the grossness of your manner, there is little hope of your convincing them afterward by the cogency of your reasoning.

Manner is to be carefully studied by every one, whether in a public or a private station, who undertakes to reclaim the vicious, or convince the erring: for what would be beneficial if done in one manner, would be worse than labor lost if done in another. A haughty, supercilious manner never wins, seldom convinces, and always disgusts: whereas that which indicates meekness and unmingled benevolence and compassion, rarely fails of some salutary impression; especially if suavity of manner be accompanied with force of reasoning, and a due regard be had to time, place and circumstances.

Many years since, an eminent American clergyman was crossing a river in a ferry boat along with a company of distinction, among which was a military officer, who repeatedly made use of profane language.

The clergyman continued silent till they had landed, when asking him aside, he expostulated with him in such a moving manner, that the officer expressed his thanks, and his deep sorrow for his offence; but added withal, "*If you had reprov'd me before the company, I should have drawn my sword upon you.*" The two following instances are here given to illustrate the importance of showing a right spirit when we undertake to reprove or correct others:

A BOY REPROVES HIS MISTRESS.

A boy in one of our country places in Connecticut, lived in a family, the master and mistress of which were professing Christians, and persons of the highest respectability. The boy himself was a member of the same church with them, one of the duties of which was to watch over one another, and to tell each of what they thought to be wrong in their conduct.

The mistress having been invited to visit a fashionable place in the vicinity, purchased for the occasion an elegant and expensive shawl. She was herself a lady of extraordinary beauty, and naturally wished to make a sensation.

The boy had adopted the Quaker or Friends' views upon the simplicity of apparel; and this fact in regard to the shawl coming to his knowledge, he felt it his duty to give her a reproof for her extravagance. He was naturally somewhat diffident and modest so that to do it by word of mouth was rather beyond his strength of natural courage. He therefore wrote in billet what he wished to say, and when she was alone handed it to her in a respectful and humble manner, as is shown in the background of the annexed engraving. She glanced over the contents, and was at once deeply affected. Her good common sense, and natural strength of character were equal to her beauty, for she was a superior lady every way. She at once thanked the boy, and immediately retired. She thoroughly

appreciated his motive, and well knew what a struggle it must have been for a lad of his timid, shrinking nature to have performed such an act. She received it in a meek, Christian spirit, and not only gave up her contemplated visit, but never exhibited the costly garment. Her boy reprover won by it her most profound respect, and to her dying day she never failed to speak of him but with the highest regard and affection.

THE COUNTRY SCHOOLMASTER AND YOUNG LADY SCHOLAR.

The following somewhat romantic anecdote was published more than sixty years ago, at which time corporal punishment was often resorted to for even the older pupils in the schools:

A schoolmaster in one of our Western States, who had met with great success in the male department of several different high schools, was employed as a teacher of both sexes in a country village. He was a bachelor, and extremely bashful, especially when in the presence of the older female scholars. Miss Alice —, one of his pupils, a girl of about 15 years, but very large of her age, and well developed into womanhood, was one of the most mischievous and fun-loving of her sex. Her irresistible propensity was to make sport for her companions, even if it was at the expense of others.

When Miss Alice first saw the new teacher she at once perceived he was admirably adapted to be teased. His unsophisticated manners and innocent appearance stimulated her mischievous propensities to the utmost. Her operations at first were performed in a sly manner, but he soon discovered that she was at the bottom of most of the mischief practiced in the school.

One of her favorite methods of harassing her teacher, who was near-sighted, and not very attractive in his looks, but very kind-hearted, was to approach him in his seat, under the pretence of obtaining instruction, when she would bend over him in a most affectionate

manner, and then gaze into his face with an expression full of ardent love. These sham proceedings annoyed the teacher, but delighted the other scholars beyond measure.

Having grown careless by long impunity, Miss Alice was caught breaking one of the laws of the school, the penalty for which was "*ruling*." The teacher would have given much to have avoided the infliction of the punishment upon a girl. Smilingly she held out her hand, and as soon as the blows were ended, she at once threw her arms around his neck and kissed him, exclaiming "I always return a *kiss* for a *blow*, for thus my mother taught me;" and then deliberately walked back to her seat. The poor man was terribly confused, looking as though he wished the floor might open beneath, and he could sink out of sight of the scholars who witnessed the scene. But the cup of his misery was not yet full.

It was given out as an imperative law of the school, that whoever was seen in the adjoining orchard stealing apples from the trees should be thoroughly flogged. This law was made to prevent unruly boys from taking the fruit. To the astonishment of all, the mischievous girl, after climbing over the fence, got up into an apple tree, when she picked off the fruit and tossed it to the boys below.

The schoolmaster, who saw her, was in a trying dilemma. There was no escape from his duty; but the idea of being called "a woman whipper" was very distasteful. It was his custom to flog culprits at the forenoon recess. When he notified Miss Alice that she would remain at the recess, the other scholars chuckled with glee. The girl herself blushed, the fact of being regularly whipped by her schoolmaster for disobedience of orders was much against her.

When the recess came, the girl was left alone with her teacher. The excitement in the play ground was great, and many doubted whether such a kind and

gentle man as he was, could ever whip a young woman. One enterprising boy, prompted by his curiosity, climbed the lightning rod, and looked in at the window, to see if the punishment really took place. He reported that he saw nothing of the kind, but that the parties appeared reconciled to each other. Gentleness and love had evidently gained the victory. The young woman, wayward as she was, had felt that her teacher was governed by a sense of duty, and would perform it at whatever cost.

The boy, who was unseen by them, reported the conversation which he overheard. In the beginning of it the teacher said, "Alice, bad as you are, I had rather marry than to whip you." To which Alice replied, "It is the same with me,—I had rather marry, and if you say marry, I'm with you." She doubtless felt that her dearest interests would be safe in his hands. The marriage soon took place! and those acquainted with the circumstances say the teacher was considered as having been uncommonly fortunate in having secured such a companion for his life, as his scholar proved to be.

THE SPIRITUAL AND THE MATERIAL HEART.

"Thine own things, and such as are grown up with thee, thou canst not know."

To obtain conviction of the truth of this observation of Esdras the Jewish sage, we need look only to that part of our own system called the heart. Both the material and the moral heart of man are of mysterious and wonderful construction; too deep to be fathomed by the line of philosophy, and too intricate to be explored by human ken.

In regard to the material heart, as stated in Keil's Anatomy, "each ventricle of the heart will at least contain one ounce of blood. The heart contracts four

thousand times in one hour: from which it follows, that there passes through the heart, every hour, four thousand ounces, or three hundred and fifty pounds of blood. Now the whole mass of blood (in a common-sized human body) is said to be about twenty-five pounds; so that a quantity of blood equal to the whole mass of blood passes through the heart fourteen times in one hour; which is about once in every four minutes."

Dr. Paley, upon this stupendous subject, says, "The heart is so complex in its mechanism, so delicate in many of its parts, as seemingly to be little durable, and always liable to derangement: yet shall this wonderful machine go, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having, at every stroke, a great resistance to overcome; and shall continue this action this length of time, without disorder, and without weariness."

It is a fact worthy of notice, that in this wonderful piece of mechanism there is as it were the power of repelling the meddlesome eye of curiosity; since, while we are in sound health, the mighty labor that is perpetually going on in the little laboratory within gives us no sort of disquietude, so long as we pay no close attention to the process; but no sooner does one contemplate it with close and undivided attention, than unpleasant and almost insupportable sensations check his impertinent inquisitiveness. Perhaps no one living would be able to fix his whole mind for the space of a single minute upon the pulsations of his own heart, without experiencing sensations of undescribable uneasiness.

Nor is the *moral* heart of man less wonderful. It is remarkable that this too, as well as the material or natural heart, is repulsive to careful and strict scrutiny. It is one of the most difficult of performances for one to scrutinize the moral frame and operations of one's

own heart with a steadfast and impartial eye; the difficulty principally consisting in a violent aversion to that kind of scrutiny and the irksomeness of the process. And hence it is, that a great many persons know *less* of their own hearts, considered in a moral point of view, than of anything else with which they are in a considerable degree conversant. Partial as we always are to our own understandings and our intellectual powers in general, we judge of them with a great deal more uprightness and truth, than we do of our hearts. The defects of the former we perceive, and own; but those of the latter we conceal as much as possible, not only from others, but from ourselves; and are mightily offended when the finger even of a friend points them out to us.

As the heart is the source of the affections and the volitions, so it is the seat of all real beauty and of all real deformity belonging to man or woman. By its qualities, and by no standard else, is the worth or the vileness of every human character to be determined. No splendor of talent, no brilliancy of action even on virtue's side, can countervail the want of rightness of heart. Hence, while we are bound to judge others to be virtuous, in so far as they appear, from the tenor of their overt acts; we must look deeper, far deeper, in forming a judgment upon ourselves.

In choosing a wife, a husband, or any familiar and bosom friend, the very first consideration is to be had to the qualities of the heart; for if those be vile, no intellectual excellence can give promise of good. A man, or a woman, either bad-hearted or *heartless*, however gifted with intellect or furnished with accomplishments, is not one that will brighten the chain of friendship, or smooth the path of life.

The heart that gravitates the wrong way, draws the understanding along with it; blinding, perverting, and duping that noble faculty; so that it judges of the thing, not according to what it really is, but according

to the feeling and inclination of its treacherous adviser. This makes it so difficult for one to determine right in one's own cause.

It is no less melancholy than true, that, in general, we take infinitely less pains to improve our hearts than to improve our understandings. Yet no point is clearer, than that the improvement of the intellectual faculties can turn to no good account, without a corresponding improvement of the moral faculties.

The vast superiority of the Christian morality over the best part of the morality of the wisest pagans, consists very materially in this, that the former embraces the views, motives and feelings of the heart, whereas the latter regards the outward act only. Socrates taught some things excellent in themselves, but his system reached only the surface of morality. It was for the Divine Teacher alone, to inculcate moral duties upon true principles, by prescribing the cleansing of the fountain, as not only the best and the shortest, but as the only way effectually and permanently to purify the streams of moral life.

A word on sensibility. No quality, especially in female character, is so much praised, admired, and loved; and, for that reason, no quality is so often counterfeited. And what is it? Not the susceptible temperament, which feels only for self or for one's own—not that sickly sensibility, which so enervates the mind that it yields to even the lightest wind of adversity—not that mock-sensibility, which weeps over a fictitious tale of woe, but has no sympathy for the real woes of life. No. Genuine sensibility—that sensibility which is indeed so estimable and lovely—is a moral quality; of which it would be difficult to find a better definition than is given in the following admirable lines of the poet Gray.

“Teach me to love and to forgive;
Exact my *own* defects to scan;
What others are to feel; and know myself a *man*.”

THE BOY THAT STOLE APPLES.

An old man found a rude boy upon one of his trees stealing apples, desired him to come down; but the young sauce-box told him plainly he would not. "Won't you?" said the old man, "then I will fetch you down." So he pulled up some tufts of grass and threw at him; but this only made the youngster laugh to think the old man should pretend to beat him down from the tree with grass only.

"Well, well," said the old man, "if neither words nor grass will do, I must try what virtue there is in stones:" so the old man pelted him heartily with stones, which soon made the young chap hasten down from the tree and beg the old man's pardon.

MORAL.—If good words and gentle means will not reclaim the wicked, they must be dealt with in a more severe manner.

The above fable, as it is called, is in the form in which it first appeared in the American Spelling Book by Noah Webster, the author of the great American dictionary of the English language. It is intended to show the necessity of sometimes using severe measures to stop the progress of evil. Such is the general perversity of mankind, that peace and security could not exist, unless the "terror of the law" was sometimes exhibited. For the security of the whole, governments are established and rulers appointed, and the power given them to enforce righteous laws, and punish transgressors so that they bear not the sword in vain, and are indeed "a terror to evil doers."

It is however to be observed that it is always well to try mild measures with offenders at first, as many a hard and apparently unfeeling man may be won over to the truth by kindness and love, when nothing else would move him: if this course avails nothing, then it is time to try something else.

While the boy received proper punishment from the



THE BOY THAT STOLE APPLES.

Thou shalt not steal. Exod. xx. 15.—*The mouth of the wicked speaketh frowardness.* Prov. x. 32.—*The triumphing of the wicked is short.* Job xx. 5.—*His mischief shall return upon his own head.* Psa. vii. 16.—*Whosoever will not do the law . . . let judgment be executed speedily upon him.* Ezra vii. 26.—*When the scorner is punished, the simple is made wise.* Prov. xxi. 11.

old man for his act of theft, still there was a more excellent way for the latter to have adopted by which the boy might have been thoroughly and for all time reclaimed. This is illustrated by the Scriptural incident which will be brought to the mind of the reader by the quotation :

“ Let him that is *without sin* cast the *first stone*.”

THE OHIO BOY THAT STOLE APPLES.

We farther illustrate it by an anecdote given by that most excellent, kind man, the late Dr. S. P. Hildreth, in his memoirs of the early pioneers at Marietta, Ohio. In that work he relates the following anecdote of Dr. Jabez True, a surgeon in the Revolutionary war and one of the early settlers of Marietta.

The doctor was a lover of fine fruit and had cultivated with much care, some of the choicest varieties of apples and pears, in a small garden near his house. Among them was a tree of the richest kind of summer sweetening apples, to which the boys paid daily visits whenever the doctor was well out of the way.

James Glover, then a stout boy of about fourteen years of age, hearing the other boys speak of the fine apples in the doctor's garden, concluded he would also try them. So one night a little after bed-time, he mounted the tree, and began filling his bosom and pockets with the fruit. Making a rustling in the branches the doctor happened to hear him, and coming out into the garden, peering up into the trees, he espied James and hailed him. James was obliged to answer and give his name.

“ Ah! James is that you?” he exclaimed. Why, you are in the *wrong* tree:—that is *not* the summer sweetening. Come down, come down, my lad.”

This was indeed the fact, but in his hurry he had not yet made the discovery of his mistake. James came down very slowly, expecting rough treatment,

and the kind language of the doctor only a ruse to get him within his reach. But he was very pleasantly disappointed. Instead of using harsh words, or beating the aggressor, as most men would have done, he took a long pole and beat off as many apples as he could carry, and dismissed him with the request that when he wanted any more to call on him and he would assist him in getting them. James, however, never visited the tree again and did all in his power to persuade the other boys not to do so.

THE EAGLE AND THE FOX.

An eagle that had young ones, looking out for something to feed them with, happened to spy a fox's cub, that lay basking itself abroad in the sun. She made a stoop, and trussed it immediately; but before she had carried it quite off, the old fox coming home, implored her with tears in her eyes, to spare her cub and pity the distress of a poor fond mother, who should think no affliction so great as that of losing her child.

The eagle, whose nest was up in a very high tree, thought herself secure enough against all projects of revenge, and so bore away the cub to her young ones, without showing any regard to the supplication of the fox. But that subtle creature, highly incensed at this outrageous barbarity, ran to an altar where some country people had been sacrificing a kid in the open fields, and catching up a firebrand in her mouth, made towards the tree where the eagle's nest was, with a resolution of revenge. She had scarce ascended the first branches, when the eagle, terrified with the approaching ruin of herself and family, begged of the fox to desist, and with much submission, returned her the cub again, safe and sound.

APPLICATION.—This fable is a warning to us not to deal hardly or injuriously by anybody. The consid-



**Oppression & Violence,
Bring Danger & Vengeance.**

THE EAGLE AND THE FOX.

Rob not the poor because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them. Prov. xxii. 22, 23.—The Lord executeth righteousness and judgment for all the oppressed. Psa. ciii. 7.—His mischief shall return upon his own head, and his violent dealings shall come down on his own pate. Psa. vii. 15.

eration of our being in a high condition of life, and those we hurt far below us, will plead little or no excuse for us in this case. For there is scarce a creature of so despicable a rank, but is capable of avenging itself some way, and at some time or other.

When great men happen to be wicked, how little scruple do they make of oppressing their poor neighbors! they are perched upon a lofty station, and have built their nest on high; and, having outgrown all feelings of humanity, are insensible of any pangs of remorse. The widow's tears, the orphan's cries, and the curses of the miserable, like the javelins thrown by the hand of a feeble old man, fall by the way, and never reach their heart.

But let such a one, in the midst of his flagrant injustice, remember how easy a matter it is, notwithstanding his superior distance, for the meanest vassal to be revenged on him. The bitterness of an affliction, even where cunning is wanting, may animate the poorest spirit with resolutions of vengeance; and when once that fury is thoroughly awakened, we know not what she will require before she is lulled to rest again.

The most powerful tyrants cannot prevent a resolved assassination; there are a thousand different ways for any private man to do the business, who is heartily disposed to it, and willing to satisfy his appetite for revenge at the expense of his life. An old woman may put a firebrand in the palace of a prince, and it is in the power of a poor weak fool to destroy the children of the mighty.

An instance once occurred of a sailor on board of a merchant vessel, having been horribly and unjustly beaten by order of a cruel sea-captain. Whereupon a few days thereafter, on recovering from his wounds, he suddenly rushed upon the tyrant then walking alone on deck, seized him around the waist and springing overboard with him, both perished in mid ocean together.



THE OLD MAN AND HIS SONS.

Behold how good and pleasant it is for brethren to dwell together in unity! Psa. cxxiii. 1.—A three-fold cord is not easily broken. Eccl. iv. 12.—And he bowed the heart of all the men of Judah as the heart of one man. II. Sam. xix. 14.—Jerusalem is builded as a city that is compact together. Psa. cxxii. 3.—Be kindly affectioned one to another. Rom. xii. 10, . . . 16. Be of the same mind one toward another.

THE OLD MAN AND HIS SONS.

An old man had many sons, who were often falling out with one another. When the father had exerted his authority, and used in vain other means to reconcile them, he had recourse to this expedient. He ordered his sons to be called before him, and a short bundle of rods to be brought; and then commanded them one by one to try if, with all their might and strength they could any of them break it. They all tried, but to no purpose; for the rods being closely and compactly bound together, it was impossible for the force of man to do it. After this the father ordered the bundle to be untied, and gave a single rod to each of his sons, at the same time bidding him try to break it; which when each did with all imaginable ease, the father addressed himself to them to this effect: "O, my sons, behold the power of unity; for if you, in like manner, would but keep yourselves strictly conjoined in the bonds of friendship, it could not be in the power of any mortal to hurt you; but when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and are liable to be violated by every injurious hand that assaults you!

APPLICATION.—Nothing is more necessary toward completing and continuing the well being of mankind, than their entering into and preserving friendships and alliances. The safety of a government depends chiefly upon this, and therefore it is weakened and exposed to its enemies in proportion as it is divided by parties. A kingdom divided against itself is brought to desolation. And the same holds good among all societies and corporations of men, from the great constitution of the nation down to every little parochial vestry. But the necessity of friendship extends itself to all sorts of relations in life, as it conduces mightily to the advantages of particular clans and families. Those of the same blood and lineage have a natural disposition to unite



THE FARMER'S SONS.

And the LORD God took the man, and put him into the garden of Eden to dress it and keep it. Gen. ii. 15.—And labor, working with our own hands. I. Cor. iv. 12.—They shall not labor in vain. Isa. lxxv. 23.—The laborer is worthy of his hire. Luke x. 7.—In all labor there is profit. Prov. xiv. 23.—They have a good reward for their labor. Eccl. iv. 9.

together ; which they ought by all means to cultivate and improve. It must be a great comfort to people when they fall under any calamity to know that there are many others who sympathize with them ; a great load of grief is mightily lessened when it is parceled out into many shares. And then joy, in all our passions, loves to be communicative, and generally increases in proportion to the number of those who partake of it with us. We defy the threats and malice of an enemy when we are assured that he cannot attack us single, but must encounter a bundle of allies at the same time. But they that behave themselves so as to have few or no friends in the world live in a perpetual fear and jealousy of mankind, because they are sensible of their own weakness, and know themselves liable to be crushed or broken to pieces by the first aggressor who appears against them.

THE FARMER AND HIS SONS.

A certain farmer at the point of death being desirous that his sons should pursue as he had done the innocent course of agriculture, used this device. He called them to his bedside and said, "All I have to bequeath you is my farm and vineyard. If I have any other treasure it is buried under the ground within a foot of the surface." So after his death the sons dug up with unwearied diligence every foot of the farm and vineyard, expecting to find gold and silver hidden there. In this they were disappointed ; yet such thorough loosening of the ground led to magnificent crops, which proved a real treasure. From this fable we learn that honest industry well applied, seldom fails of bringing a treasure. Exercise is a great promotive of health, the greatest single blessing of life, while the treasures and delights of intelligent agriculture are so various that they are not easily to be conceived without experience.

THE DOG INVITED TO SUPPER.

A gentleman having invited an extraordinary friend to sup with him, ordered a handsome entertainment to be prepared. His dog, observing this, thought within himself, that now would be a good opportunity for him to invite another dog, a friend of his, to partake of the good cheer. Accordingly he did so; and the strange dog was conducted into the kitchen, where he saw mighty preparations going forward. Thought he too himself, "This is rare! I shall fill my stomach charmingly by-and-by, with some of these dainties! I'll eat enough to last me a week; Oh, how nicely and deliciously shall I feed!"

While he stood and thought thus with himself, his tail wagged and his chops watered exceedingly; and this drew the observation of the cook towards him; who, seeing a strange cur with his eyes intent upon the victuals, stole softly behind him, and taking him up by the two hind legs, threw him out of a window into the street.

The hard stones gave him a very severe reception, and he was almost stunned by the fall; but recovering himself, he ran yelping and crying half the length of the street; the noise of which brought several other dogs about him; who, knowing of the invitation, began to inquire how he had fared. "Oh," says he, "admirably well; I never was better entertained in my life; but, in troth, we drank a little too hard; for my part, I was so overtaken, that I scarce know how I came here."

APPLICATION.—There is no depending upon a second-hand interest; unless we know ourselves to be well with the principal, and are assured of his favor and protection, we stand but upon a slippery foundation. They are strangers to the world who are so vain as to think they can be well with any one by proxy; they may, by this means, be cajoled, bubbled, and im-



THE DOG INVITED TO SUPPER.

Let your conversation be without covetousness; be content with such things as ye have. Heb. xiii. 5.—I have learned, in whatsoever state I am, therewith to be content. Phil. iv. 11.—Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter than vanity. Psa. lxxii. 9.—Mind not high things. Rom. xii. 16.

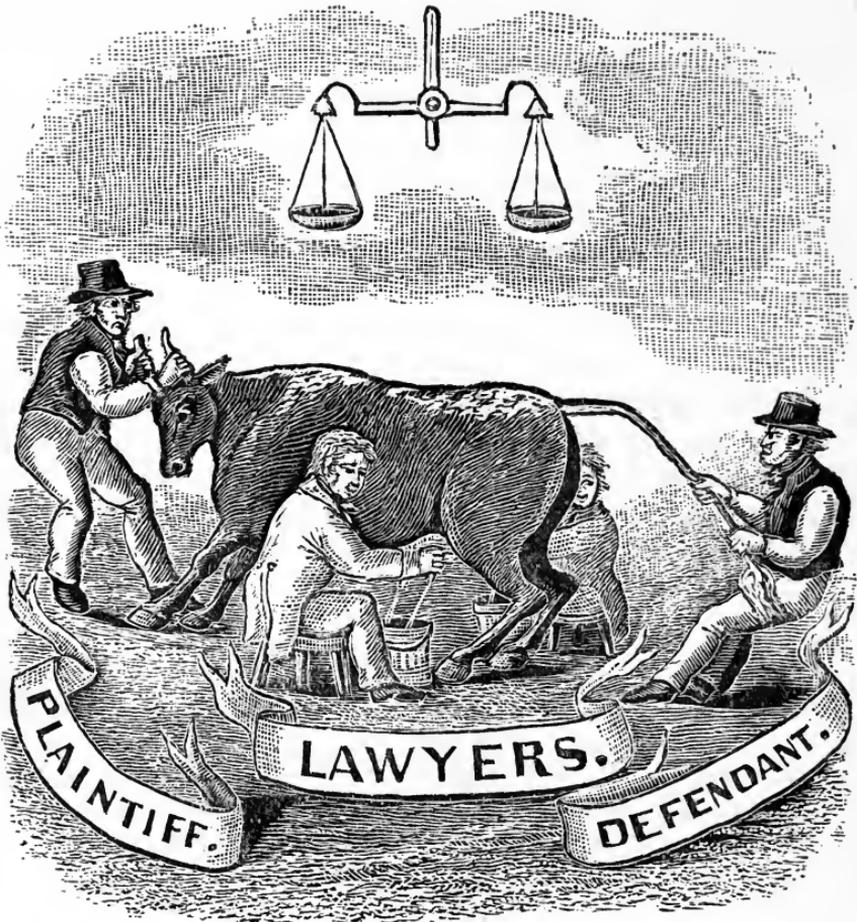
posed upon, but are under great uncertainty as to gaining their point, and may probably be treated with scorn and derision in the end.

Yet there are not wanting among the several species of fops, silly people of this sort, who pride themselves in an imaginary happiness, from being in the good graces of a great man's friend's friend. Alas! the great men themselves are but too apt to deceive and fail in making good their promises; how, then, can we expect any good from those who do but promise and vow in their names? To place a confidence in such sparks, is indeed so false a reliance, that we should be ashamed to be detected in it; and like the cur in the fable, rather give out we had been well treated, than let the world see how justly we had been punished for our ridiculous credulity.

LAW AND THE FOLLIES OF LITIGATION.

The engraving, showing a quarrel over a cow where the plaintiff is pulling at the horns and the defendant at the tail, while their respective lawyers are securing the milk, is a humorous illustration of one of the follies of litigation—an expensive quarrel often costing many times more than the value of the object fought for. Each generation in turn furnishes its quota of examples of parties going to law about trifles, each seeming to want to experience in turn “the folly of it.” Some are often saved from folly by ridicule who never can be saved by reason, and in this view the engraving is useful as a warning.

Law in practice often works injustice. The technicalities of the law and the artifices of lawyers are almost innumerable. The omission of a word or the misspelling of a name frequently allows the triumph of iniquity. This is owing to the rules of law which



THE FOLLIES OF LITIGATION.

Ye desire to have, and cannot obtain, ye fight and war yet ye have not. Jas. iv. 2.—*If it be possible, as much as in you lieth, live peaceably with all men.* Rom. xii. 18.—*The beginning of strife is as when one letteth out water; therefore leave off contention.* Prov. xvii. 14.—*Avenge not yourselves, for vengeance is mine saith the Lord.* Rom. xii. 19.—*If ye do well and suffer for it ye take it patiently, this is acceptable with God.* I. Pet. ii. 20.

can be only of general application and incapable of being formed to suit exceptional cases. The divine law is perfect, because it takes cognizance only of motive and works from the heart outward.

Our laws are a system of rules to guide the conduct of men in their dealings with each other in the varied relations of life. Men in the savage state are a law unto themselves: "might makes right." Having but little or no property, the savage requires neither law nor lawyers. We could not do without either without relapsing into barbarism. And as nations become more civilized, they require more laws as their interests become more diversified. The domain of law has been widely enlarged within the last forty years by the creation of gigantic corporations whose rights as in conflict with those of individuals and communities have to be wisely guarded. The subject of Patent Law is another great subject unknown to olden times.

Few realize how much they are indebted to law. It covers us all over like a mantle and protects our lives and property from destruction. The science of law requires for its study the highest qualities of the human intellect; and never so greatly as at the present day because the interests of society were never so multifarious; and never so much and such diversified knowledge was required for the framing of laws. Timothy Dwight, President of Yale College, considered in his day, seventy years ago, the giant intellect of New England, in his lectures to students, said, so difficult was the framing of a law that he never knew of one not framed by a lawyer that was of any value whatsoever.

From remote ages lawyers have been the great defenders of human liberty. Without the wisdom of lawyers and the righteous decisions of learned, conscientious judges, mankind to-day would nowhere be better than barbarians. Each man would be judge, jury, and executioner, in his own case and according to his own biased judgment.

THE PARTIAL JUDGE.

A farmer came to a neighboring lawyer expressing great concern for an accident which he said had just happened. "One of your oxen," continued he, "has been gored by an unlucky bull of mine, and I should be glad to know how I shall make you reparation." "Thou art a very honest fellow," replied the lawyer, "and will not think it unreasonable that I expect one of thy oxen in return." "It is no more than justice," said the farmer, "to be sure; but what did I say? I mistake, it is *your* bull that has killed one of *my* oxen." "Indeed!" says the lawyer, "that alters the case; I must enquire into the affair; and if——" "And if," said the farmer; "I find the business would have been concluded without an *if*, had you been as ready to do justice to others as to exact it from them."

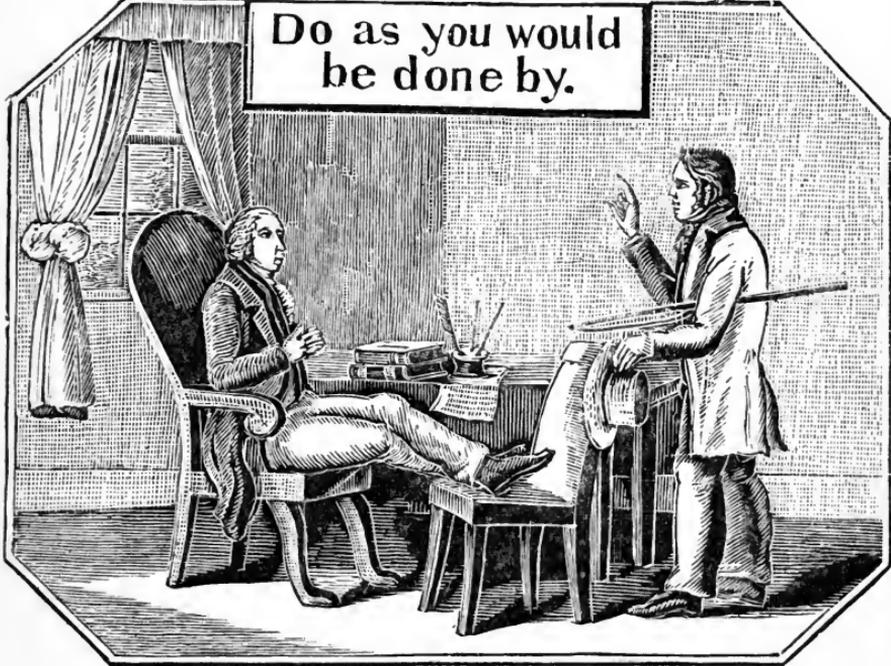
In the engraving prefixed to this fable, the farmer is represented as pointing to the "Golden Rule," "the doing as we would be done by," as a sure guide in all such matters. "This is a most sublime precept," says a commentator, "and highly worthy of the grandeur and beneficence of the just God who gave it."

The general meaning or spirit of it is this: guided by justice and mercy, do unto others what you would have them to do to you were you in like circumstances. The duty of loving God with all our hearts and our neighbor as ourselves is the substance of the second table of the law, and of the instructions and exhortations of the prophets on these subjects, and of the sum of all that is laid down in the sacred writings relative to men's conduct to each other. It seems, says one, that God has in some measure impressed these precepts upon the hearts of all men even in heathen nations.

Whenever the spirit of the Golden Rule is carried out, every one must perceive that it would lead to universal justice, truth, goodness, gentleness, compassion, beneficence, forgiveness, and exclude everything of a



Do as you would
be done by.



THE PARTIAL JUDGE.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Matt. vii. 12.—Thou shalt love thy neighbor as thyself. Matt. xxii. 39.—Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.—That which is altogether just shalt thou follow. Deut. xvi. 20.—He that sweareth to his own hurt and changeth not. Psa. xv. 4.—What doth the Lord require of thee but to do justly, love mercy, and walk humbly. Micah v. 8.

contrary nature. These rules or maxims fully carried out would make a paradise on the earth, and the will of God would be done on the earth as it is done in heaven.

FRIVOLITY OF CHARACTER.

There are of both sexes, a number of volatile persons, who bear a near resemblance to the little play-some birds that skip perpetually from bush to bush.— Their attention is never fixed; their thoughts run upon everything by turns, and stay upon nothing long. In conversation they are unsettled and flighty; when they read, “they gallop through a book like a child looking for pictures.”

Characters of this sort abound in the upper regions of life, among those who have been badly educated, and have nothing to do; and, by a celebrated writer, they are admirably hit off in the following pictorial sketch of *Vetusta*.

“She is to be again dressed fine, and keep her visiting day; again to change the color of her clothes, again to have a new head, and again to put patches on her face. She is again to see who acts best at the play-house, and who sings finest at the opera. She is again to make ten visits in a day, and be ten times in a day trying to talk artfully, easily and politely about nothing. She is again to be delighted with some new fashion, and again angry at the change of some old one. She is again to be at cards and gaming at midnight, and again in bed at noon. She is to be again pleased with hypocritical compliments, and again disturbed at imaginary affronts. She is to be again pleased at her good luck at gaming, and again tormented with the loss of her money. She is again to prepare herself for a birth-night, and again to see the town full of company. She is again to hear the cabals

and intrigues of the town ; again to have secret intelligence of private amours, and early notices of marriages, quarrels, and partings."

Such is the description of an elderly fashionable lady, of the London stamp ; a description, which, under the fictitious name of a single individual, was meant to embrace a large class.

Nor is it only in the regions of fashion and high-life, that frivolity of character is seen ; though, there, it has the strongest stimulants and the most ample means of displaying itself. Fortunate are they, on whom is imposed the salutary necessity of doing something valuable with their existence ; whose daily occupations, as well as worldly circumstances, withhold them from an imitation of those called the great, but who, by their frivolous pursuits, render themselves least among the little.

A flighty, frivolous turn of mind, is owing partly to nature, partly to education, and partly to habit.

Everybody that is observant, must have seen that some children are more sedate, and others more volatile ; and that the latter, during their infantile years, are peculiarly pleasing for their pert vivacity. They perform childish things in the most engaging manner. And not in childhood only do they gratify and please ; in the following stage of early youth there is a charm in the vivaciousness of their temper, which we are apt to mistake for the germ of genius. But the expectation is often disappointed at the period of mature age. There is then found a gay surface, but no depth ; a high-fed fancy, but a lank understanding and feeble judgment. The man, even the aged man, is still as volatile, still as fond of little sports and of little things, still as boyish, as when he was a boy.

The fruit of age is generally corresponding to the education of childhood. Education goes far, very far, in determining and fixing characters ; and of none more than of young minds remarkably vivacious. Though

a more than ordinary degree of vivacity, in the early years of life, affords no sure promise of superior strength of understanding, so neither is it to be interpreted on the other hand, as a sign that the understanding will be weak; for it sometimes is an accompaniment of great and shining parts. But in either case the management of children of this description is a matter of peculiar delicacy. If prudent care be taken to curb and regulate, without extinguishing, the vivacity of their tempers; if their attention be directed betimes to things most important and serious; if the solid parts of education be well wrought into their minds:—in such cases, although at last they should turn out to be but merely of middling abilities, yet they would stand a fair chance of being not only useful, but peculiarly agreeable, members of community. Contrariwise, if their education be conducted, as too often it happens, in a manner calculated to nourish and confirm the volatile bias of their nature, there will be very little hope of their future respectability or usefulness. For, should they have talents never so bright, the chances are ten to one that they will misemploy them. Or, on the other hand, if their understandings prove but slender, they will be always children in manners and behavior;—pert, lively, frolicsome children, with hoary heads and spectacles on the nose.

“Habit is second nature.” Especially, when habit is superadded to the strong bias of nature, it is the hardest thing in the world to overcome it. And thus it happens that children of more than common liveliness of temper, so seldom learn to “put away childish things,” when they come to be full grown men and women. Permitted to spend their early days in little else but trifles, the habit of trifling becomes firmly rooted, and triflers they continue to be throughout the whole of their lives. The same volatileness, which made them so pleasing in their childhood, renders them shiftless, worthless and of small repute ever after.

Mankind, says a wise observer, are roughly divided in unequal proportions into two sets—1st, the *Frivolous*, those who consume day by day all they can lay their hands on, thinking no more of what is to be their fate in a year or ten years hence than the lower animals: 2d, the *Thoughtful*, a much less numerous body—who are always looking ahead and acting with more or less regard to the future. What impressive examples one could produce of these differences of taste!

Two young men, of good education, start in life with pretty equal chances of success, one of them rises by gradations to be Lord Chancellor. Where do we find the other? Seated with his back to the wall, drawing figures in red and white chalk on a smooth piece of pavement, in the hope of retiring to his evening haunt with the sum of half a crown to be spent probably in the felicity of a carouse. That we may presume is the line of life he has deliberately preferred. He has worked for *beggary* and *got it!*

When a man will make *no sacrifice* of his *pleasures*, but sets his heart on freshly beginning the world every day or every week it is not difficult to do so. The facility with which the thing can be done explains much of what seems to perplex society and drive it almost to its wit's end.

MEMORY, ITS USE AND ABUSE.

Memory is defined to be that faculty of the mind by which it retains the knowledge of past events. No one can explain this wonderful power by which scenes through which we have passed scores of years ago are oftentimes suddenly presented to the mind apparently without any effort on our part to recall them.

In the little citadel of the mind, the *memory* acts as the part of a servant, and is often greatly blamed.



MEMORY, ITS USE AND ABUSE.

Remember now thy Creator in the days of thy youth. Eccl. xii. 1.—*Remember the days of old, consider the years of many generations.* Deut. xxxii. 7.—*My soul is cast down, . . . therefore will I remember thee from the land of Jordan . . . from the hill Mizar.* Psa. xlii. 6.—*A poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.* Eccl. ix. 15.—*And remember all the commandments of the Lord, and do them.* Num. xv. 39.—*This is my memorial unto all generations.* Ex. iii. 15.—*The memory of the just is blessed.* Prov. x. 7.—*His disciples remembered that he had said this unto them.* John ii. 22.

Men seldom are dissatisfied with their understandings, or their judgment or their hearts, but they berate the weakness of their memories, especially old people, but almost never the weakness of their judgments.

“’Tis with our judgments as our watches—none
Go just alike, yet each believes his own.”

Artificial methods of assisting the memory have been suggested by writers, and at least one invention for that purpose has been made and put in practice by those who could not write. It is worthy of notice as a curiosity, if not for its use.

According to Smith’s history of the colony of New York, in 1689, commissioners from Boston, Plymouth, and Connecticut, had a conference with the five Indian nations at Albany; when a Mohawk sachem, in a speech of great length, answered the message of the commissioners, and repeated all that had been said the preceding day. The art they had for assisting their memories was this. The sachem who presided had a bundle of sticks prepared for the purpose, and at the close of every principal article of the message, delivered to them, he gave a stick to another sachem, charging him with the remembrance of that particular article. By this means, the orator, after a previous conference with the sachems who severally had the sticks, was prepared to repeat every part of the message, and to give to it its proper reply. This custom, as the historian remarks, was invariably pursued in all their public treaties.

While all are blest with such a measure of memory as might suffice them, if well improved, some few enjoy it in an extraordinary measure; and, what is truly wonderful, a very *strong* memory is sometimes found yoked with a very *feeble* intellect. There are some persons that can repeat, word for word, a considerably long discourse, upon hearing or reading it only once or twice, and yet are possessed of minds too weak and

slender to reason upon matters with any considerable degree of ability, or to judge of them accurately.

A man of this sort ever makes himself tiresome, if not ridiculous, by dealing out wares from the vast store of his memory, without regard to time, place, or fitness. But whenever, on the other hand, an excellent memory is united with a sound and vigorous understanding, nothing but indolence can hinder such a one from becoming great; nothing but the want of good principle at heart, can prevent his acting with superior excellence, some part, or other, upon the theatre of life.

In general, we forget for want of attention, more than the want of memory. Persons of very indifferent memories find no difficulty in remembering certain things that had excited their attention in a very high degree; while a thousand other things of far greater moment have been utterly forgotten by them. Once on a time, an Indian preacher said to an assembly of white people who were gathered together to hear him—"Though you will forget what I say, you will remember as long as you live, that you had heard an Indian preach." It was even so. None of the assembly did probably forget this striking circumstance, though but few retained in memory either sermon or text.

People invariably remember faces better than names, because a face is an old object brought to mind or view, while the name is not an idea nor an object, but a mere combination of letters generally expressing nothing! Verbal memory, that faculty by which one can exactly repeat a conversation which takes place in one's presence, word for word, is by no means common. News reporters, however, acquire it. Memories for certain things is a matter of cultivation entirely. Hotel clerks learn to speak the name of every guest on sight, though their guests may be changing continually; and a certain insurance agent we

knew on hearing the name of any one of his two hundred policy holders, could at once tell the number of his policy; his memory otherwise was but ordinary. Cyrus knew the name of each soldier in his army. Scipio knew all the inhabitants of Rome. Lord Granville could repeat from beginning to the end the New Testament in the original Greek, and Bossuet could repeat the whole of the Bible and many other works beside. A young man of our acquaintance accustomed to walking down Broadway, New York, could repeat the names on the signs for over a mile on both sides of the street. Still another could repeat the whole of Paradise Lost.

Sir Walter Scott had a fine memory. One day he was sailing down the Tyne with Campbell, when the latter read over to him and once only a poem he had just written. A few days after, the poet came to Sir Walter Scott in great distress, he had lost the manuscript of his poem and could not "for the life of him" recall it. Sir Walter smiled and said, "I think I can help you, Campbell." Whereupon he repeated it word for word, when Campbell wrote it down; and thus was saved to the world the famous poem beginning with—

"On Linden when the sun was low
All bloodless lay the untrodden snow,
And dark as winter was the flow
Of Iser rolling rapidly."

A quick and retentive memory can be easily acquired by almost any one who will take the pains. No faculty can be more easily strengthened. Memory is the golden key to unlock life's richest treasures; and one of its best uses is to remember benefits; and no abuse of it to forget injuries, which like light suppers, good music and cheerful conversation just before retiring, conduces to easy digestion and to soothing dreams. The Scripture warning, against allowing the sun to go down upon one's wrath, forbids this abuse.

LOOK ALOFT.

The order "*Look Aloft* and hold on to the rigging" was given to the sailor boy when about to fall when near the mast-head. He had been sent to make some adjustment in the rigging, during a heavy sea, and a storm of wind and rain. Feeling the pressure of the wind and rain about him and looking downward on the rolling sea beneath, he became alarmed, and his head began to swim, and he knew not what to do. In his distress he called on the captain for "help." His commander, understanding his danger, called out by a trumpet voice, "Hold fast to the rigging, *look aloft!* and all will be well!"

While on the voyage of Life, many of us perhaps during its storms and trials may become somewhat bewildered and dizzy by looking at what is taking place around us. We sometimes see the righteous impoverished and oppressed. Many in past times have even been killed for keeping God's commandments. We may be tempted like Job to ask, "Wherefore do the wicked live, become old, yea, are mighty in power?" The psalmist says the "ungodly prosper in the world; they increase in riches." Some may be led to say, "Why is this? If God hates wickedness, why does he suffer it to exist?" These and like questions of the same nature occur to our minds, and we may think perhaps if we had the disposal of things we would have no sin or suffering in the universe. Are we wiser than God?

In a religious sense, when in our Christian pilgrimage we may encounter darkness, storms and difficulties, we meet many things we cannot fathom or explain. We are "fearfully and wonderfully made:" man is a mystery to himself: no human philosophy can teach him how the soul is united to the body or why he can move his finger. If we undertake to fathom these matters or others like them, we get bewildered, and our



LOOK ALOFT.

Look unto me and be saved. Isa. xlv. 22.—They reel to and fro, and stagger like a drunken man . . . they cry unto the Lord . . . he bringeth them out of their distress. Psa. cviii. 27, 28.

heads become dizzy like that of the sailor boy at the mast-head. To get relief we must "look aloft," or in other words "look unto Jesus, the author and finisher of our faith."

Mr. Spurgeon, the celebrated preacher in London, before his conversion was for a long period under great distress of mind under "the terror of God's law." He says, "I thought the sun was blotted out of my sky,—that I had so sinned against God that there was no hope." His mind appears to have become bewildered; he prayed, but he says, "I never had an answer that I knew of." He had Christian parents and much religious instruction. The secret of his distress was, he says, "I did not fully understand the freeness and simplicity of the Gospel plan." One Sunday morning Mr. S. started to go to a place of worship, but a snow storm prevented him from reaching it. He then turned down a court and came to a little primitive Methodist chapel, belonging to a religious body of the poorer class of people. The storm so prevailed that the regular preacher did not make his appearance. About a dozen or fifteen people were assembled, one of the number, apparently more stupid and ignorant than the rest, went up to the pulpit to preach. His text was "Look unto me and be ye saved, all ye ends of the earth." He did not even pronounce the words rightly. He was obliged to stick to his text for the simple reason that there was but little else he could say. He began, "My dear friends, the text says 'Look!' It ain't lifting your foot or your finger; it's just 'Look!' Well, a man need not go to college to look. You may be the biggest fool, yet you can look. A man need not be worth a thousand a year to look. Any one can look; a child can look. The text says, 'Look unto me!' Many on ye are looking to yourselves. No use looking there; you'll never find comfort there" The preacher followed up the text in this way. "Look unto me; I am sweating drops

of blood I am hanging on the cross. Look ; I am dead and buried . . . Look, I arise again . . I ascend—I am sitting at the Father's right hand. Look to me, Oh look!" He continued in this manner some ten minutes or so, and came to the end of his discourse. "Then," says Mr. S. "he looked at me under the gallery and said, 'Young man, you look very miserable . . . and you always will be miserable—miserable in life and death—if you do not obey my text, but if you obey now, this moment you will be saved.' Then he shouted as only a primitive Methodist can, 'young man, look to Jesus Christ ; look now.' He made me start in my seat ; but I did look to Jesus Christ, there and then. The cloud was gone, the darkness of five years rolled away, and at that moment I saw the sun."

The following verses written by Jonathan Lawrence, a native of New York, a graduate of Columbia College, who died in 1833 at the early age of 26, are in full sympathy with the foregoing. They are entitled

LOOK ALOFT.

In the tempest of life, when the wave and the gale
Are around, and above, if thy footing should fail—
If thy eye should grow dim and thy caution depart—
"Look aloft," and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow
With a smile for each joy and a tear for each woe,
Should betray thee when sorrows like clouds are arrayed,
"Look aloft" to the friendship which never shall fade.

Should the visions which hope spreads in light to thine eye,
Like the tints of the rainbow, brighten to fly,
'Then turn, and thro' tears of repentant regret,
"Look aloft" to the sun that is never to set.

Should they who are dearest, the son of thy heart—
The wife of thy bosom—in sorrow depart,
"Look aloft" from the darkness and dust of the tomb,
To that soil where "affection is ever in bloom."

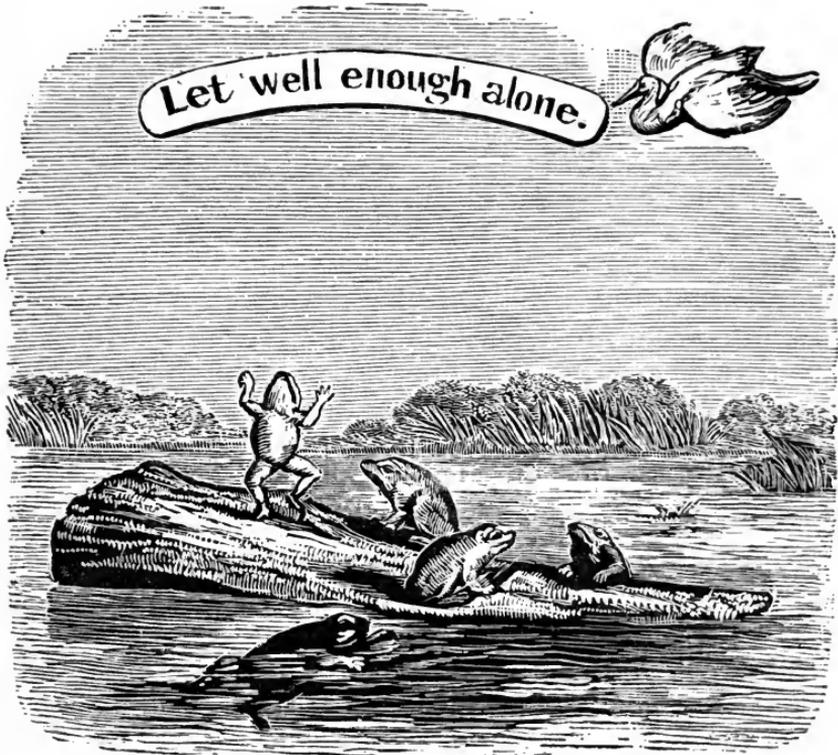
And O ! when death comes in terrors to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, "look aloft" and depart !

THE FROGS DESIRE A KING.

The frogs, grieved of having no established government, sent an ambassador to Jupiter, the heathen divinity, entreating for a king. He perceiving their simplicity, cast a huge log into the lake. The frogs, terrified at the splash occasioned by its fall, hid themselves in the deep water. But no sooner did they see that the huge log continued motionless, than they swam to the top of the water, dismissed their fears, came to so despise it, as to jump up and squat upon it. After some time, they began to think themselves ill-treated in the appointment of so inert a ruler, and sent a second deputation to Jupiter, to pray that he would set over them another sovereign. He then gave them an eel to govern them. When the frogs discovered his easy, good nature, they yet a third time sent to Jupiter to beg that he would choose for them another king. Jupiter, displeased at their complaints, sent a heron, who preyed upon the frogs day by day, till there were none left to croak upon the lake.

APPLICATION.—It is pretty extraordinary to find a fable of this kind, finished with so bold and yet polite a turn by Phædrus: one who obtained his freedom by the favor of Augustus, and wrote it in the time of Tiberius; who were, successively, tyrannical usurpers of the Roman government. If we may take his word for it, Æsop spoke it upon this occasion. When the Commonwealth of Athens flourished under good wholesome laws of its own enacting, they relied so much upon the security of their liberty, that they negligently suffered it to run out into licentiousness.

And factions happening to be fomented among them by designing people much about the same time, Pisistratus took that opportunity to make himself master of their citadel and liberties both together. The Athenians finding themselves in a state of slavery, though their tyrant happened to be a very merciful one, yet



THE FROGS DESIRE A KING.

And Joshua said would to God we had been content. Joshua vii. 7.—*And the elders of Israel came to Samuel and said . . . make us a king to judge us like all the nations. . . . And ye shall cry out in that day because of your king.* I. Sam. viii. 4, 5, 18.—*I have learned in whatsoever state I am, therewith to be content.* Phil. iv. 11.

could not bear the thoughts of it: so that Æsop, where there was no remedy, prescribes them to patience by the example of the foregoing fable: and adds, at last, "Wherefore, my dear countrymen, be contented with your present condition, bad as it is, for fear a change should be worse."

THE FOX AND THE COUNTRYMAN.

A fox being hard hunted, and having run a long chase, was quite tired; at last he spied a country fellow in a wood, to whom he applied for refuge, entreating that he would give him leave to hide himself in his cottage, till the hounds were gone by. The man consented, and the fox went and covered himself up close in a corner of the hovel. Presently the hunters came up, and inquired of the man if he had seen the fox. "No," says he, "I have not seen him indeed;" but all the while he pointed with his finger to the place where the fox was hid.

However, the hunters did not understand him, but called off their hounds and went another way. Soon after, the fox creeping out of his hole, was going to sneak off; when the man, calling after him, asked him, "if that was his manners, to go away without thanking his benefactor, to whose fidelity he owed his life?" Reynard, who had peeped all the while, and seen what passed, answered, "I know what obligations I have to you well enough; and I assure you, if your actions had but been agreeable to your words, I should have endeavored, however incapable of it, to have returned you suitable thanks."

APPLICATION.—Sincerity is a most beautiful virtue; but there are some, whose natures are so poor-spirited and cowardly, that they are not capable of exerting it. Indeed, unless a man be steady and constant in all his actions, he will hardly deserve the name of sincere.

Actions tell more than words.



THE FOX AND THE COUNTRYMAN.

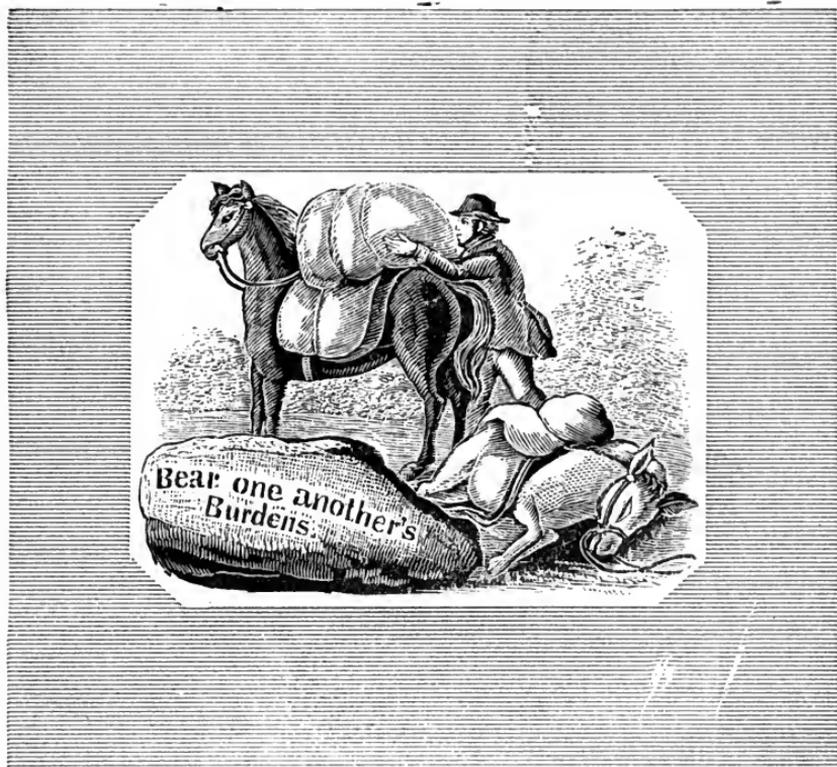
Make thy shadow as the night . . . the noonday ; hide the outcasts ; betray not him that wandereth. Let mine outcasts dwell with thee. Isa. xvi. 3, 4.—Deceit is in the heart of them that imagine evil. Prov. xii. 20.—Do ye not according to their works ; for they say and do not. Matt. xxiii. 3. —Judah hath dealt treacherously and an abomination is committed. Mal. ii 11.—The Lord will abhor the bloody and deceitful man. Psa. v. 6.

An open enemy, though more violent and terrible, is not, however, so odious and detestable as a false friend. To pretend to keep another's counsel, and appear in their interest, while underhand we are giving intelligence to their enemies, is treacherous, knavish, and base. There are some people in the world very dexterous at this kind of defamation; and can, while they seem most vehement in the commendation or defence of a friend, throw out a hint which shall stab their reputation deeper than the most malicious weapon, brandished at them in a public manner, could have been capable of doing.

THE HORSE AND LOADED MULE

An idle horse and a mule with a heavy load were traveling on the road together. The mule becoming very tired, entreated the horse to assist him, by taking part of the load on his back. The horse was ill-natured and refused to do it; upon which the poor mule tumbled down in the midst of the highway, and expired in an instant. The countryman ungirted his pack-saddle, and tried several ways to relieve him, but all to no purpose; which, when he perceived, he took the whole burden and laid it upon the horse, together with the skin of the dead mule; so that the horse, by his moroseness in refusing to do a small kindness, justly brought upon himself a great inconvenience.

APPLICATION.—Self-love is no such ill-principle, if it were but well and truly directed; for it is impossible that any man should love himself to any purpose, who withdraws his assistance from his friends of the public, as every government is to be considered as a body politic, and every man who lives in it, as a member of that body. Now, to carry on the allegory, no member can thrive better, than when they all jointly unite their endeavors to assist and improve the whole. If the hand



THE HORSE AND LOADED MULE.

Look not every man on his own things, but every man on the things of others. Phil. ii. 4.—Bear ye one another's burdens, and so fulfill the law of Christ. Gal. vi. 2.—Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.—With the merciful thou wilt show thyself merciful; with the froward thou wilt show thyself froward. Psa. xviii. 25, 26.—Inasmuch as ye did it not to one of the least of these, ye did it not to me. Matt. xxv. 45.

were to refuse its assistance in procuring food for the mouth, they must both starve and perish together. And when those who are parties concerned in the same community deny such assistance to each other, as the preservation of that community necessarily requires, their self-interestedness, in that case, is ill-directed, and will have a quite contrary effect from what they intended.

How many people are so senseless as to think it hard that there should be any taxes in the nation! whereas, were there to be none indeed, those very people would be undone immediately. That little property they have would be presently plundered by foreign or domestic enemies; and then they would be glad to contribute their quota, even without an act of the government. The charges of supporting a government are necessary things, and easily supplied by a due and well-proportioned contribution. But, in the narrower and more confined view, to be ready to assist our friends upon all occasions, is not only good, as it is an act of humanity, but highly discreet, as it strengthens our interest, and gives us an opportunity of lightening the burden of life.

THE HARE AND THE TORTOISE.

A hare insulted a tortoise upon account of his slowness, and vainly boasted of her own great speed in running. "Let us make a match," replied the tortoise; "I'll run with you five miles for five pounds." The hare agreed; and away they both started together. But the hare, by reason of her exceeding swiftness outran the tortoise to such a degree, that she made a jest of the matter; and finding herself a little tired, squatted in a tuft of fern that grew by the way, and took a nap; thinking, that if the tortoise went by, she could at any time fetch him up, with all the ease imaginable.



THE HARE AND THE TORTOISE.

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, nor yet favor to men of skill; but time and chance happeneth to them all. Eccl. ix. 11. —He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich. Prov. x. 4. —Let us run with patience the race that is set before us. Heb. xiii. 1. —And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. vi. 9.

In the meanwhile the tortoise came jogging on, with a slow but continued motion; and the hare, out of a too great security and confidence of victory, oversleeping herself, the tortoise arrived at the end of the race first.

APPLICATION.—Industry and application and perseverance in business make amends for the want of a quick and ready wit. Hence it is, that the victory is not always to the strong, nor the race to the swift. Men of fine parts are apt to despise the drudgery of business; but by affecting to show the superiority of their genius, upon many occasions, they run into too great an extreme the other way; and the administration of their affairs is ruined hopelessly through idleness and neglect.

What advantage has a man from the fertility of his invention and the vivacity of his imagination, unless his resolutions are executed with a suitable and uninterrupted rapidity? In short, your men of wit and fire, as they are called, are oftentimes sots, slovens, and lazy fellows; they are generally proud and conceited, to the last degree; and in the main, not the fittest persons for either conversation or business. Such is their vanity, they think the sprightliness of their humor inconsistent with a plain, sober way of thinking and speaking, and able to atone for all the little neglects of their business and persons.

But the world will not be thus imposed upon; the man who would gain the esteem of others, and make his own fortune, must be one that carries his point effectually, and finishes his course without swerving or loitering. Men of dull parts and a slow apprehension, assisted by a continued diligence, are more likely to attain this, than your brisk retailers of wit, with their affected spleen and indolence; and if business be but well done, no matter whether it be done by the sallies of a refined wit or the considering head of a plain man.



THE DOVE AND THE ANT.

With the merciful thou wilt show thyself merciful. II. Sam. xxii. 26.—Put them in mind to be ready to every good work. Titus iii. 1.—With what measure ye mete, it shall be measured to you again. Matt. vii. 2.—Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive. Psa. xli. 1, 2.

THE DOVE AND THE ANT.

An ant, compelled by thirst went to drink in a stream of water, but the current with its circling eddy bore her away. A dove pitying her distressing situation, dropped a twig from a neighboring tree, and let it fall into the water, by which means the ant saved herself and got ashore. Not long afterward, a hunter searching for game, discovered the dove alighting on a tree standing near the spot where the ant had reached shore. The ant saw the hunter as he was aiming a deadly shot at her benefactor, whereupon she suddenly ran up on the ankle of the hunter and gave him such a bite as to cause him to give a start; his gun missed fire, when the dove took the alarm and flew away.

APPLICATION.—The foregoing fable shows the quick fulfillment of divine promise to an act of mercy. "Blessed are the merciful, for they shall obtain mercy." It is worthy of note that it was given in a most unexpected manner, and apparently by a most insignificant and feeble instrument.

The dove out of pure compassion saved the poor little ant from death, not expecting any return for his kindness, doubtless supposing that it was impossible that such a little creature could render him any favor or assistance whatever. But it is shown by the fable that the Almighty can as easily save by an ant as by an elephant.

Mercy, in many places in Holy Writ, is an attribute of Deity, extending to all the creatures he has made. "Doth God care for oxen?" Yes! verily, for not a sparrow falls to the ground without his notice. Man, who was created in the image of his Creator, is called upon to imitate God, by being merciful even to the beasts under him.

"The bright and shining piece of morality" (says Archdeacon Croxhall, in his application, or comment, on this fable), "which is recommended to us in this



THE MATRON AND HER MAIDS.

Servants be obedient to your own masters, according to the flesh . . . in singleness of heart as unto Christ . . . doing the will of God from the heart with good will doing service as to the Lord. Eph. vi. 5, 6, 7.—Be not overcome of evil, but overcome evil with good. Rom. xii, 21.—Servants be subject to your masters with fear, not only to the good and gentle, but also to the froward. I. Pet. ii. 18.—I have learned in whatsoever state I am, therewith to be content. Phil. iv. 11.

fable is set forth in this example of the dove, who without any obligation or expectation, does a voluntary office of charity to its fellow creature in distress." If such services may be rendered by dumb animals, how much more shall man render to man.

THE MATRON AND HER MAIDS.

A certain matron had several maids whom she used to call up to their work, every morning, at the crowing of the cock. The young women, who found it grievous to have their sweet sleep disturbed so early, combined together, and killed the cock, thinking that when the alarm was gone, they might enjoy themselves in their warm beds a little longer. The matron, grieved for the loss of her cock, and having discovered the whole plot, was resolved to be even with them; for, from that time, she obliged them to rise constantly at midnight.

APPLICATION.—It can never be expected that things should be in all respects agreeable to our wishes; and if they are not very bad indeed, we ought in many cases to be contented with them; lest when, through impatience, we precipitately quit our present condition of life, we may to our sorrow find, with the old saying, that seldom comes a better. Before we attempt any alteration of moment, we should be certain what state it will produce; for when things are already bad, to make them worse by trying experiments, is an evidence of great weakness and folly, and is sure to be attended with too late repentance. Grievances, if really such, ought by all means to be redressed, provided we can be sure of doing it with success. But we had better, at any time, bear with some inconveniences, than to make our condition worse, by attempting to mend it.

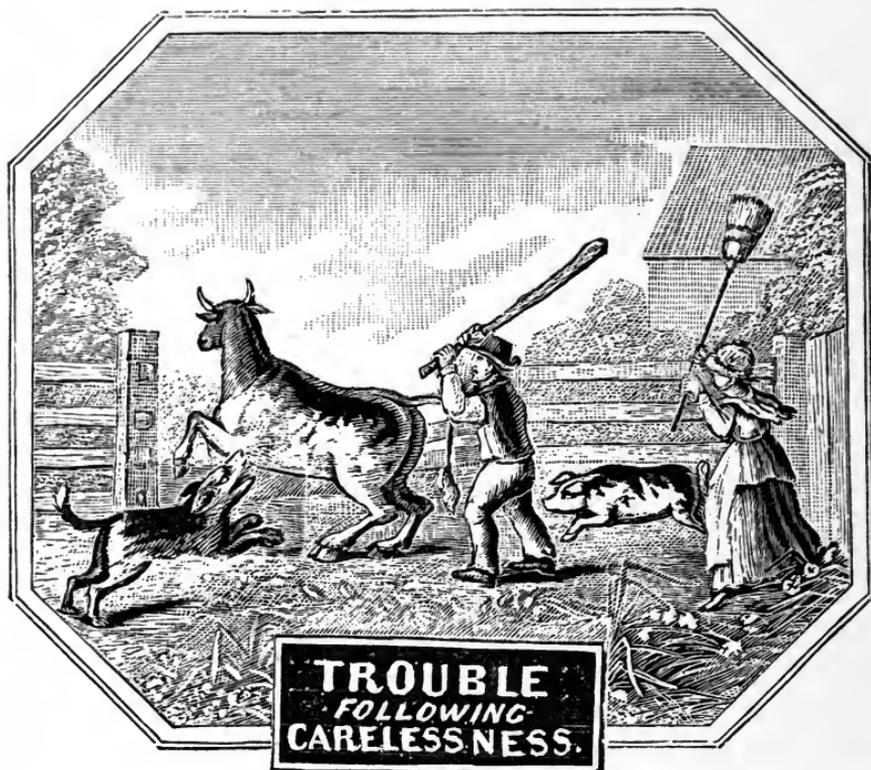
NECESSITY OF PRECAUTION.

That "an ounce of prevention is worth a pound of cure," is an old and true proverb, which is applicable alike to a multitude of cases; the ills and misfortunes we suffer or which overtake us, are in a large proportion, either of our own procurement, or such as might have been prevented by timely care and precaution.

The prefixed engraving shows one form of the evil of not using the precaution necessary in attending to our every day affairs. The bars which close the entrance to a field of valuable vegetables have been let down, or so slightly put up, that the cattle find but little difficulty in getting in, where they do much damage in a short time, before they can be driven out.

Many of our mishaps, or misfortunes, as we call them, spring from imprudence or neglect. Through the neglect of a small leak a ship is sunk, and its crew perhaps lost. The neglect of a few feet of fence may destroy a crop, and so may a few days' negligence and sloth in seed time or harvest. Angry law-suits, and heavy pecuniary losses, not unfrequently might have been prevented by a seasonable attention that would have required very little of time or labor. Some plunge themselves into inextricable embarrassment, which might have been avoided had a portion of their leisure been devoted to the devising of a reasonable plan of living; and others again are impoverished and devoured by artificial wants, of which they might easily have prevented the intrusion.

But that which is of the most importance by many degrees, is yet behind. There are means preventional of moral, as well as of natural evil. Most of the vices that infest society, and bring utter ruin upon individuals, are more easy of prevention than of cure; and it is to be hoped that the time is coming when civil governments, blending Christian morals with state policy, will employ their power and influence fully as much to pre-



NECESSITY OF PRECAUTION.

Be thou diligent to know the state of thy flocks and look well to thy herds. Prov. xxvii. 23.—I went by the field of the slothful and lo the stone wall thereof was broken down. Prov. xxiv. 30, 31.—He that will love life and see good days, let him eschew evil and do good, seek peace and ensue it. I. Pet. iii. 10, 11.—Be sober, be vigilant, because your adversary walketh about. I. Pet. v. 8.—The rod and reproof give wisdom, . . . correct thy son and he shall give thee rest. Prov. xxix. 15, 17.

vent crime as to punish it. That would be an era more happy than language can describe.

Inconsiderate parents are apt to think, and do sometimes say, that time will cure the faults of their children. This is a sad and fatal mistake. Not but that time perchance may cure the minor follies and errors of the juvenile mind; but immoral propensities are strengthened, rather than cured, by time, which matures them into fixed habits. The bias to lying, profaneness, defrauding, or whatever immorality else, is not so very hard to cure when it first appears in the child; but if it be neglected then, it grows into an inveterate habit in the man.

The most important object of domestic government, is so to train up children that they may have a due government of themselves when they shall come to be full grown men and women. This is a point on which the worth or worthlessness of character entirely depends.

Very sad results often occur from persons when in full health, from neglecting to make their *wills*, by which *cruel* neglect, young children and old, feeble people are often brought to deep poverty and suffering. The same applies to the neglect of taking receipts in important transactions, and promptly putting upon *record* deeds of property. To persons of means, the writing of their names in the middle of a sheet of paper, is a dangerous operation, unless it be immediately destroyed.

Tallyrand, the celebrated French statesman, so noted for his cunning and shrewdness, was once asked by a beautiful lady to honor her album with his signature. He thought for a moment, and then very politely complied with her request. As he was then at the head of the French Treasury, there might have been written over it an order for a million of francs, which probably would have been duly honored, as the signature was genuine; but for the single circumstance that he had taken the precaution to write his name at the *very top* of the page!

TRUTH AND COURAGE.

“Dare to be true; nothing can need a lie;
The fault that needs it most, grows two thereby.”

It requires courage always to speak the truth. And hence, in the 14th and 15th centuries, commonly termed the age of chivalry, the two points of honor, in the male sex, were *valor* and *veracity*; particularly a steadfast adherence to plighted faith, or one's word and promise: lying, or falsehood, being considered as indicative of cowardice, and abhorred rather for its meanness than for its moral turpitude. Accordingly, the chivalrous knights, while little regarding any part else of the second table of the holy decalogue, and least of all the sixth, seventh and tenth commandments, would, nevertheless, suffer any pains and penalties in preference to the imputation of word breaking, lying, or prevarication. In the old romance, *Amadis de Gaul*, King Lisuarte being reduced to the dire alternative of breaking his word, or delivering up his daughter into the hands of an utter stranger; he is represented as exclaiming, “My *daughter* must fare as God hath appointed; but *my word* shall never be wilfully broken.”

The age of chivalry is long since past; but some of its relics have floated down the stream of time, and are visible even at the present instant. In some of the high circles of fashion, valor and veracity are considered not merely as indispensable requisites of a gentleman, but as almost the only points of honor that are necessary to his character. A man may be a blasphemer of God and religion, a notorious profligate, an inmate of the brothel, a seducer of female virtue; he may be all this, and yet rank high as a gentleman; he may be all this, and yet be received into what fashion calls good company, with as cordial welcome as if his character were white as the driven snow. But if he lie under the imputation either of direct cowardice, or of the indirect cowardice of uttering a wilful false-

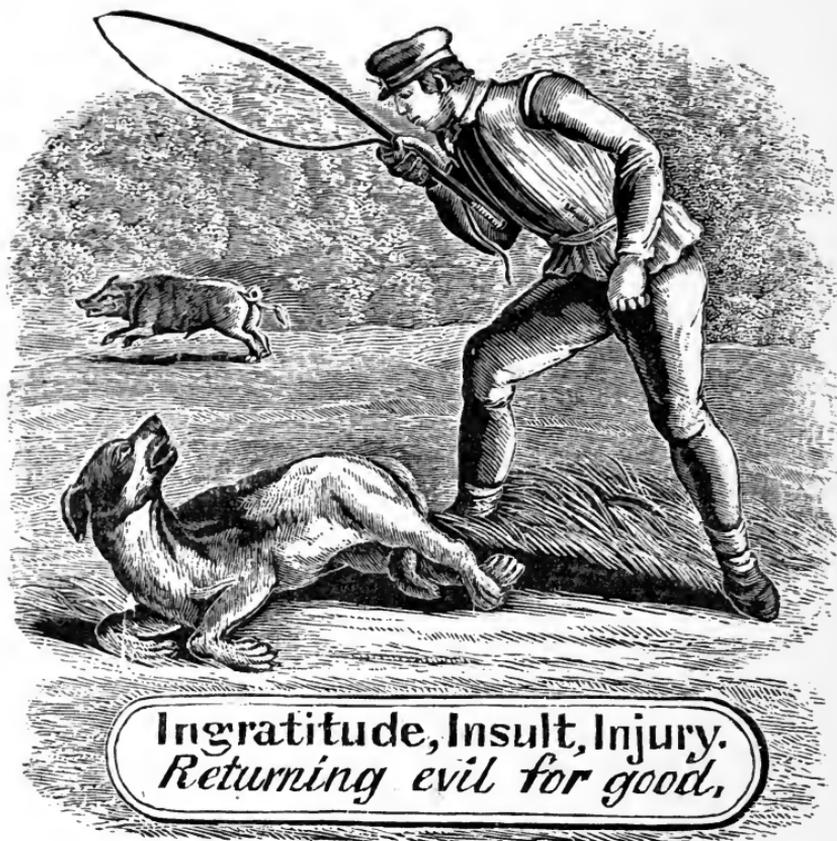
hood, he is despised, banished, and proscribed, as unfit for the company of ladies and gentlemen. For which reason, a man of this sort of high fashion, when charged directly or by implication, of being a coward, or a liar, finds his chivalrous spirit roused, and lifted to the highest pitch. Call him a foe to God, a debauchee, a violator of the connubial ties, and he is able to laugh it off; for it does in no wise touch his honor; but call him a coward, or a liar, and he thinks nothing but your blood can wash away the stain.

Apart, however, from the notions of chivalry, the vice of lying ranks among the meanest of vices. It is the vice of slaves. It is the vice that chiefly abounds among nations in political slavery, and with that low and wretched class of our fellow beings who are in personal bondage. Slavish fear prompts them to prevaricate and lie, as it were in self-defence. Speaking the truth, is one of the easiest things in the world; for it is merely the expression of one's own perceptions, or of what lies clearly in his memory. The veriest child, that has attained the use of the organs of speech, is capable of this. Whereas to speak falsehood, requires effort and art. Falsehood is fiction, and needs invention and contrivance, so to frame and fashion it as to make it bear the semblance of truth.

Lying, even in its simplest and most inoffensive forms, is by no means free of all mischief. Confidence is the cement, or rather the main pillar of society. Without it friendship is but a name, and social intercourse a sort of war in disguise.

If habitual liars could fully realize the *unutterable loathing* the very sight or thought of them often occasions, some of them would feel like going out and hanging themselves.

He that is *inflexibly truthful* is a power in any community. He commands respect and can walk upright under the sun of heaven, the peer of the mightiest, and respected by all.



THE OLD HOUND.

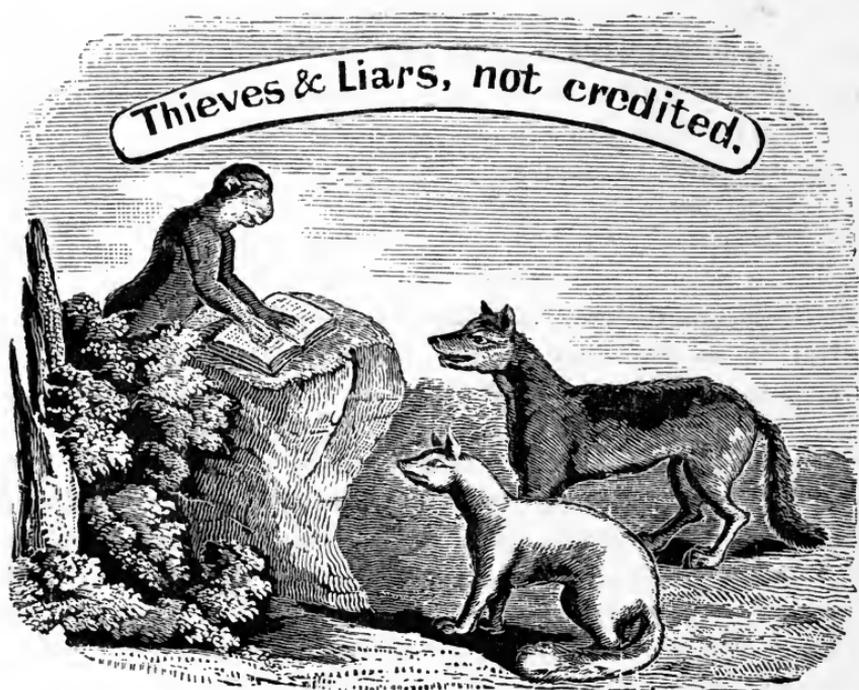
For as he thinketh in his heart, so is he. Prov. xxiii. 7.—
Cast me not off in the time of old age; forsake me not when my strength faileth. Psa. lxxi. 9.—
The king of the Chaldees . . . had no compassion upon, . . . or old man, or him that stoopeth for age. II. Chron. xxxvi. 17.—
A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. Prov. xii. 10.

THE OLD HOUND.

An old hound, who had been an excellent one in his time, and given his master great sport and satisfaction in many a chase, at last, by the effect of years, became feeble and unserviceable. However, being in the field one day when the stag was almost run down, he happened to be the first that came in with him, and seized him by one of his haunches; but his decayed and broken teeth not being able to keep their hold, the deer escaped and threw him quite out. Upon which, his master, being in a great passion, and going to strike him, the honest old creature is said to have barked out this apology: "Ah! do not strike your poor old servant; it is not my heart and inclination, but my strength and speed that fail me. If what I now am displeases, pray don't forget what I have been."

APPLICATION.—This fable may serve to give us a general view of the ingratitude of the greatest part of mankind. Notwithstanding all the civility and complaisance that is used among people, where there is a common intercourse of business, yet, let the main spring, the probability of their being serviceable to each other, either in point of pleasure or profit, be but once broken, and farewell courtesy; so far from continuing any regard in behalf of past favors, it is very well if they forbear doing anything that is injurious. If the master had only ceased to caress and make much of the old hound when he was past doing any service, it had not been very strange; but to treat a poor creature ill, not for a failure of inclination, but merely a defect of nature, must, notwithstanding the crowd of examples there are to countenance it, be pronounced inhuman and unreasonable.

There are two accounts upon which people that have been useful are frequently neglected. One, when they are so decayed, either through age or some accident, that they are no longer able to do the service they



THE WOLF, FOX AND APE.

Wayfaring men, though fools, shall not err therein. Isa. xxxv. 8.
With a double tongue do they speak. Psa. xii. 2.—*Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.* Isa. v. 20.—*A froward man soweth strife.* Prov. xvi. 28.—*A false witness shall perish.* Prov. xxi. 28.—*A good name is rather to be chosen than great riches.* Prov. xxii. 1.

have formerly done ; the other, when the occasion or emergency which required such talents no longer exists. Phædrus, who more than once complains of the bad consequences of age, makes no other application to this fable, than by telling his friend Philetus, with some regret, that he wrote it with a view, having it seems been repaid with neglect or worse usage, for services done in his youth, to those who were then able to afford him a better recompense.

THE WOLF, FOX AND APE.

The wolf accused the fox of felony, before the ape, who, upon that occasion, was appointed special judge of the cause. The fox gave in his answer to the wolf's accusation, and denied the fact. So, after a fair hearing on both sides, the ape gave judgment to this purpose:—"I am of opinion that you," says he to the wolf, "never lost the goods you sue for; and as for you," turning to the fox, "I make no question," said he, "but you have stolen what is laid to your charge, at least." And thus the court was dismissed, with this public censure passed upon each party.

APPLICATION.—A man that has once blemished his credit by knavery, will not be believed for the future, even though he should speak the truth. One would think the consideration of this should be some obstruction to lying and cheating, and a discouragement to the professors of that faculty. Cheating and knavery may now and then succeed and pass muster with the undiscerning; but the contrivers are liable to be detected and exposed, even by the simple crew which they practice upon. A knave has a chance of succeeding once or twice, and that with the most foolish part of mankind; whereas an honest man is sure of being constantly trusted and well esteemed, and that by all wise and good people.

THE SPENDTHRIFT AND THE SWALLOW.

A prodigal young spendthrift who wasted his whole patrimony in variety shows and at the gaming table, among lewd, silly-minded people, was taking a melancholy walk near a brook. It was in the month of January; and happened to be one of those warm, sunshiny days which sometimes smile upon us even in that wintry season, and to make it the more flattering, a swallow which had made his appearance by mistake too soon, flew skimming along upon the surface of the water.

The giddy youth observing this, without any farther consideration concluded that warm weather had come, and that he should have little or no occasion for his overcoat, went and pawned that and other of his thick garments to raise more money, which in turn went the same as the other. Then after he had become reduced almost to rags, he took another solitary walk in the same place as before. But the weather being severe and frosty, had made everything look with a different aspect from what it did. The brook was frozen over and the poor swallow lay dead upon the bank of it; the very sight of which cooled the young spark's brains. Coming to a kind of sense of his misery as he stood there ragged and shivering, he reproached the deceased bird as the author of all his misfortunes. "Ah! wretch that thou wert!" says he, "thou hast undone both thyself and me, who was so credulous as to depend upon thee."

APPLICATION.—They who frequent variety shows and gaming houses and keep dissolute company, should not wonder if they came in a very short time to grief. The wretched young fellows who once addict themselves to such a scandalous kind of life, seem to have nothing else in their heads but to idle their time and squander their money. They do not make the use of their reasoning that other people do, but like the



THE SPENDTHRIFT AND THE SWALLOW.

Go to the ant, . . . consider her ways, . . . provideth her meat in the summer and gathereth her food in the harvest. Prov. vi. 6, 8.—He that tilleth his land shall have plenty of bread ; but he that followeth after vain persons shall have poverty enough. Prov. xxviii. 19.—He becometh poor that deuleth with a slack hand ; . . . he that sleepeth in harvest is a son that causeth shame. Prov. x. 4, 5.—The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest and have nothing. Prov. xx. 4.—The drunkard and the glutton shall come to poverty. Prov. xxiii. 21.

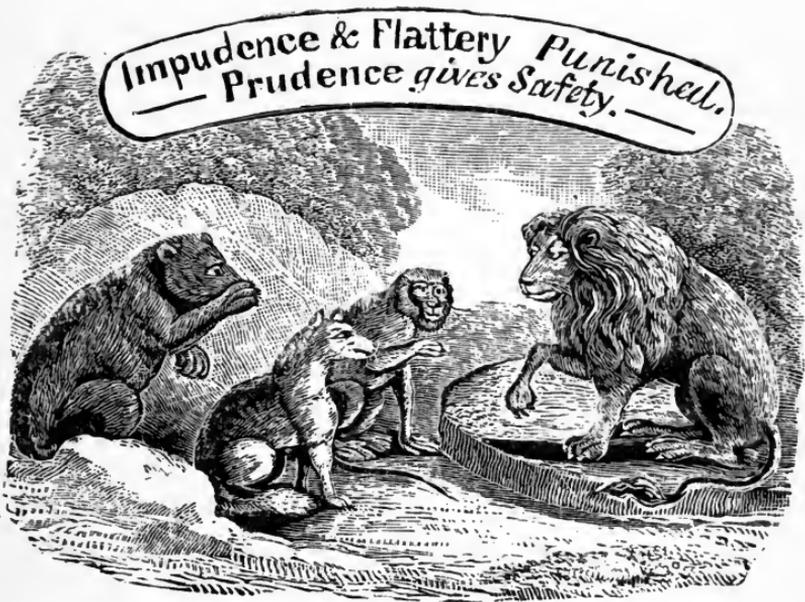
jaundiced eye view everything in that false light which their distemper and debauchery represent it. But they find they have to reap as they have sowed, when they become filled with remorse and vexation. They worked for penury, and the pity and the contempt of the industrious and sober-minded, and got it. Verily, the way of the transgressor *is hard*.

THE LION, BEAR, APE AND FOX.

The lion having called some of his subjects together for some special business, found in the audience assembled the bear, the ape and the fox. The bear, who was noted for his ill-manners and insolence, when in company with his fellow-subjects, had the audacity even to hold his nose when in the immediate presence of his majesty. He said nothing, but his act spoke as loud as words could utter, that the scent on the royal grounds was so bad that he could not endure it. The lion was so angered at the insult thus given him that with one stroke of his paw, he knocked the bear senseless to the earth.

The monkey seeing the prostrated condition of the bear, became somewhat alarmed for his personal safety; he began immediately to utter his excited protestations against the action of the bear, declared that he shared none of his opinions, and he must say that when he came into his majesty's presence it seemed like coming into a garden of roses and other sweet-smelling plants. He continued in this strain for a while, till the lion was so annoyed by this fulsome flattery that he told him to stop speaking, that he need not speak till he had been called to express his opinion, but if he attempted to do it without permission, he would kick him off the premises.

The fox was then asked if he had experienced any



THE LION, BEAR, APE AND FOX.

Charity suffereth long. Doth not behave itself unseemly.
 I. Cor. xiii. 4, 5.—*The churl deviseth wicked devices.* Isa.
 xxii. 7.—*Fear God. Honor the king. Servants be subject to*
your masters. I. Pet. ii. 17, 18.—*They flatter with their tongue.*
 Psa. v. 9.—*See that ye walk circumspectly, not as fools, but as*
wise. Eph. v. 15.—*A prudent man forseeth the evil and hideth*
himself. Prov. xxii. 3.

peculiar or offensive odor when on the king's ground. Reynard taking in the situation of affairs, with his accustomed prudence, replied that recently he had caught a severe cold, which prevented him from having any knowledge, and consequently could give no opinion on the subject.

A decent respect should be shown to all who are entrusted with civil office, to carry out and enforce laws for the public good. The office-holder may not be of our party, and we may not have personal respect for him as a man, but we are to have a proper respect for him as an officer. In fact, he is God's minister, appointed "to be a terror to evil-doers, and he beareth not the sword in vain;" any insult to him, or any attempt to degrade him, as long as he is in office, is injurious to the well-being of society.

In our intercourse with mankind we see and hear many things of which it will do no good to express our opinions. Whatever may be our private views of many things which come to our knowledge, it is neither wise nor prudent to speak of them to others, much less give our personal opinion.

THE SOUL OF MAN.

[*From the Economy of Human Life.*]

The blessings, O man! of thy external part, are health, vigor, and proportion. The greatest of these is health. What health is to the body, even so is honesty to the soul.

That thou hast a soul, is of all knowledge the most certain, of all truths the most plain unto thee. Be meek, be grateful for it. Seek not to know it perfectly. It is inscrutable.

Thinking, understanding, reasoning, willing, call not these the soul. They are its actions, but not its essence.

Raise it not too high, that thou be not despised. Be not thou like unto those that fall by climbing, neither debase it to the sense of brutes; nor be thou like to the horse and the mule, in whom there is no understanding.

Search it by its faculties, know it by its virtues. They are more in number than the hairs of thine head; the stars of heaven are not at all to be counted with them.

Think not with Arabia, that one soul is parted among all men; nor believe thou with the sons of Egypt, that every man hath many; know, that as thy heart, so also thy soul is one.

Doth not the sun harden the clay? doth it not also soften the wax? As it is one sun that worketh both, even so it is one soul that willeth contraries.

As the moon retaineth her nature, though darkness spread itself before her face as a curtain; so the soul remaineth perfect even in the bosom of a fool.

She is immortal; she is unchangeable; she is alike in all. Health calleth her forth to show her loveliness, and application anointeth her with the oil of wisdom.

Although she shall live after thee, think not she was born before thee. She was created with thy flesh, and formed with thy brain.

Justice could not give her to thee exalted by virtues, nor mercy deliver her to thee deformed by vices. These must be thine, and thou must answer them.

Suppose not death can shield thee from examination; think not corruption can hide thee from inquiry. He who formed thee of thou knowest not what, can he not raise thee from thou knowest not what again?

Perceiveth not the cock the hour of midnight? Exalteth he not his voice to tell thee it is morning? Knoweth not the dog the footsteps of his master? and flieth not the wounded goat to the herb that healeth him? Yet when these die, their spirit returneth to the dust: thine alone surviveth.



ST. JOHN AND THE ROBBER.

That was the true light, which lighteth every man that cometh into the world. John i. 2.—There is a spirit in man; and the inspiration of the Almighty giveth them understanding. Job. xxxii. 8.—God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him. Acts x. 34, 35.—For whosoever shall call upon the name of the Lord shall be saved. Rom. x. 13.—Let us love one another . . . for God is love. I. John iv. 7, 8.

ST. JOHN AND THE ROBBER.

Eusebius, one of the ancient historians of the church, states that St. John, during his ministration to the western churches, cast his eye upon a young man, remarkable for the extent of his knowledge and the ingenuousness of his mind. The aged apostle thought he had discovered in him a useful instrument for the propagating of Christianity; accordingly he took particular pains for his conversion, and to instruct him in the divine doctrines of his great Master; and that he might be still better acquainted with the system of Christianity, at his departure he recommended him to the care of a pious old father who had some authority in the infant church.

The youth continued awhile in the duties of his new profession, and with care attended to the lectures of his venerable tutor. But his former associates, when they found themselves deserted by him, were grieved at the success of the apostle, and exerted their utmost efforts to regain so useful and entertaining a companion. They succeeded in their attempts; the father was forsaken, and his pupil plunged deep into irregularity and vice. The apostle, after some time, returned to those parts; and "where," said he with impatience to his aged friend, "where is my favorite youth?" "Alas!" replied the good old man, with tears in his eyes, "he is fallen, irrecoverably fallen! he has forsaken the society of saints, and is now a leader of a gang of robbers in the neighboring mountains."

Upon hearing this unexpected and sad account, the apostle forgot his sufferings and years, and hastened to the place of rendezvous, where being seized by one of the band, he desired to speak to their captain. The captain being told that a strange pilgrim desired to be admitted to him, ordered him to be brought before him; but when he beheld the venerable apostle, his hopes of amusement sunk, and were changed into



THE MISCHIEVOUS DOG.

When pride cometh, there cometh shame. Prov. xi. 2.—The unjust knoweth no shame. Zeph. iii. 5.—Shame shall be the promotion of fools. Prov. iii. 35.—He that is a fool walketh by the way, his wisdom faileth, he saith to every one that he is a fool. Eccl. x. 3.—Thou art filled with shame for glory. Hab. ii. 16.—Whose glory is their shame. Phil. iii. 19.

shame and confusion; and the hardy leader of a band of robbers trembled before a poor and helpless old man. He quitted once more the society of wickedness, and lived and died a Christian.

THE MISCHIEVOUS DOG.

A certain man had an ill-tempered and mischievous dog, that when any one approached would run up slyly to their heels and endeavor to bite them without notice. His master to prevent his doing injury to any one, suspended a bell around his neck, that notice of his presence might be given wherever he went. The dog grew proud of his bell and went tinkling it all over the market-place. An old hound said to him: "Why do you make such an exhibition of yourself? That bell you carry is not, believe me, any order of merit, but on the contrary, a mark of disgrace, a public notice to all men to avoid you as an ill-mannered dog."

APPLICATION.—Some people are so exceeding vain, and at the same time, so dull of apprehension, that they interpret everything by which they are distinguished from others, in their own favor. If they betray any weaknesses in conversation, which are apt to excite the laughter of their company, they make no scruple of ascribing it to their superiority in point of wit.

If want of sense or breeding (one of which is always the case) disposes them to give or mistake affronts, upon which account all discreet sensible people are obliged to shun their company, they impute it to their own valor and magnanimity, to which they fancy the world pays an awful and respectful deference.

There are several decent ways of preventing such turbulent men from doing mischief, which might be applied with secrecy, and many times pass unregarded, if their own ignorance did not require the rest of mankind to take notice of it.

THE WAGONER AND HERCULES.

A wagoner, or carter, driving his team on a bad road, one of the wheels of his wagon sunk down into a deep rut. The rustic driver thinking it impossible to get the wheel out of such a place, and it being important that his load should be delivered at a certain hour, and if not he would suffer a great and perhaps an irreparable loss. In his distress, he did nothing but utter loud cries to Hercules, the god of strength, one of the heathen divinities, which his countrymen worshiped. To this being the poor wagoner appealed for immediate help and deliverance, falling on his knees in the midst of the mud.

While in this attitude, an old philosopher happened to come by. "What are you doing there, my honest friend?" said he. "That is not the way to get the wagon out of the hole, you must work as well as pray. Up, bestir yourself, and put your shoulder to the wheel. I am an infirm old man, but I will do what I can to help you, as I perceive you are in distress. But see, here come two stout young men and I feel sure that they will help us." When a human creature has thought seriously of his situation, and done all he can to remove its difficulties, he then feels that he has done his duty, and will have no regrets for any neglect on his part. He may expect that the motto or saying will prove true "God helps those that help themselves."

The fable adds that when the young men came up, the philosopher worked with the others and after some little trouble the wheel was put on even ground. "God bless you, sir!" said the driver to the philosopher, "I see you are right, and another time I will never expect my affairs will go right, till I have done all I can on my part to put them in good order."

It will be observed that when the wagoner despaired of receiving any help from the exertions of himself or others, instinctively he called upon Hercules whom he



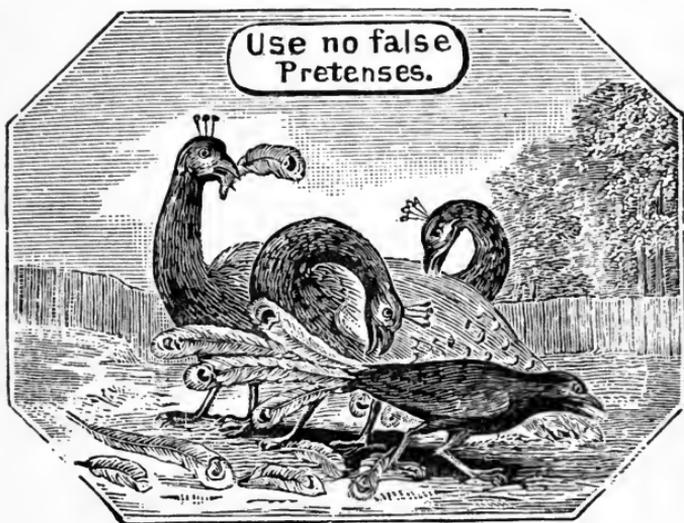
THE WAGONER AND HERCULES.

Do your own business, and work with your own hands. I. Thess. iv. 11.—These hands have ministered unto my necessities. Acts xx. 34.—Work out your own salvation . . . for it is God who worketh in you both to will and to do of his good pleasure. Phil. ii. 12, 13.—Not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer. Rom. xii. 11, 12.

was taught to believe was the deity who was able to give him immediate deliverance. Whatever we may think of the propriety of the wagoner's calling upon such a being we must admit that the wagoner was one of God's creatures and as such was entitled to all the promises he has made to the race. He has declared that "he is no respecter of persons," and that his tender mercies are over all his works. He heareth the cry of the poor and the needy. We have therefore no right to say that the prayer of a poor ignorant heathen will not be heard and answered, when he is in distress.

"It does not follow," says a learned and pious commentator, "that because one people are favored with a divine revelation, that therefore they shall be *saved*; while others who have not that revelation, shall finally perish; this is not God's procedure; where he has given a *law* a *divine revelation*; he requires obedience to that law; and only *doers of that law*, who have lived according to the light and privileges granted in that revelation *shall be justified*; shall be finally acknowledged to be such and fit for the kingdom of God. Nor does it follow that the Gentiles who have not had a divine revelation shall either *perish* because they had it not; or their unrighteous conduct pass *unpunished*; because, not having this revelation, it might be considered an excuse for their sins."

St. Paul says in Româns, chap. ii, "When the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written upon their hearts," etc. We learn by this, that the Gentiles who have not had the revelation spoken of above, have a natural instinct, or a measure of that "light which lighteth every man that cometh into the world." This imparts the *things contained in the law*, to act according to justice, temperance, and truth, the practice of which the revealed word so powerfully enjoins; *these are a law unto themselves*; they are not



THE VAIN JACKDAW.

Let every man abide in the same calling wherein he was called.
 I. Cor. vii. 20.—*He that worketh deceit shall not dwell in my house, he that telleth lies shall not tarry in my sight.* Psa. ci. 7.
 —*And be content with such things as ye have.* Heb. xiii. 5.
 —*Man walketh in a vain show.* Psa. xxxiv. 6.—*Mind not high things.* Rom. xii. 16.—*The joy of the hypocrite is but for a moment.* Job xx. 5.

accountable to any other law, and are not to be judged by any dispensation different from that under which they live.

THE VAIN JACKDAW.

A certain jackdaw was so proud and ambitious, that not contented to live within his own sphere, he picked up the feathers which fell from the peacocks, stuck them among his own, and very confidently introduced himself into an assembly of those beautiful birds. They soon found him out, stripped him of his borrowed plumes, and falling upon him with their sharp bills, punished him as his presumption deserved. Upon this, full of grief and affliction, he returned to his old companions, and would have flocked with them again; but they, knowing his late life and conversation, industriously avoided him, and refused to admit him into their company; and one of them, at the same time, gave him this serious reproof: "If, friend, you could have been contented with your station, and had not disdained the rank in which nature had placed you, you had not been used so scurvily by those upon whom you introduced yourself, nor suffered the notorious slight which we now think ourselves obliged to put upon you."

APPLICATION.—What we may learn from this fable is, in the main, to live contentedly in our own condition, whatever it be, without affecting to look bigger than we are, by a false or borrowed light. To be barely pleased with appearing above what a man really is, is bad enough; and what may justly render him contemptible in the eyes of his equals; but if, to enable him to do this with something of a better grace, he has clandestinely feathered his nest with his neighbor's goods, when found out, he has nothing to expect but to be stripped of his plunder, and used like a felonious rogue into the bargain.

MARRIAGE AMONG THE ANCIENT ROMANS
AND THE EARLY AMERICANS.

The ancient Romans were republicans after their kind, and continued such for a considerable number of centuries. Though they were pagan idolaters, and their worship was deplorably corrupt, yet previous to their imbibing the atheism of Epicurus, they generally believed in a future retribution of rewards and punishments; which belief operated so powerfully upon them, that they were truly exemplary in some of their social virtues.

In particular, perjury was scarcely known among them, and infidelity in the connubial state was no less uncommon. The Roman republicans were plain men and women, accustomed to daily labor, and quite unaccustomed to finery of apparel or luxury of living. A Roman, of even noble blood, tilled his little field with his own hands, and was proud of tilling it with superior industry and skill; while his wife made it her chief ambition to be an excellent housewife.

While this state of things lasted, and a very long while it did last, the Romans were eager enough to get themselves wives. They married generally and they married young; for they thought, and well they might, that whoso found a wife, found a good thing,—a real helpmeet, as well as a dear and faithful companion. And what is singularly remarkable, if true, it is recorded by a Roman historian, that there had not been known in the city of Rome a single instance of divorce during the space of five hundred years; though they had put it in the power of the husband to repudiate his wife almost at pleasure.

Unfortunately for the Roman republic, and more especially for the female part of it, a great and splendid event quite changed the morals, the taste, the habits, and the whole face of the country. One hundred and ninety years before the Christian era, the Romans

for the first time entered into Asia with an army, which under Scipio defeated and conquered Antiochus the Great, of Syria; and from thence they brought home such a taste for the luxuries of the East, as promoted and hastened the ruin of their commonwealth; and in no way more directly, than by a practical *forbiddance* of *marriage*.

The Roman women, once so plain, frugal and industrious, became enamored of the costly finery that was brought from the East; one of them, Tullia Paulina, when dressed in all her jewels, is said to have worn on her person to the value of 332,000 pounds sterling. And though this was the most extraordinary instance of the time, yet it is reasonable to suppose that the rest of the Roman ladies endeavored to follow her as near as they could.

This new order of things, while it brought the republic down near the abyss of ruin, brought marriage almost into disuse; insomuch that Augustus, the first Roman Emperor, finding among the men such a general disinclination to marry, was forced to pass severe penal laws to compel them. But it is stated that it was all to little purpose. One of the leading things which brought about this was the extravagance of the women of the upper classes in dress and finery. This caused such an expense, that very few of the men would enter the marriage relation. We see similar causes now operating among what are termed the upper classes in our large cities. Marriage, when it does take place, is often a matter of bargain and sale, the rich marrying the rich, and this too without the opportunity of the parties learning of the respective domestic habits and the moral qualities of the other. "Such acquaintance is well nigh impossible," says a late city writer, "in large cities, crowded with innumerable activities and beset with social distractions. Mothers thus find it impossible to invite into their homes, for quiet evening visits, even the young men whose society they know would

be desirable for their daughters." This seems an inevitable necessity, from the luxurious habits, the pleasure-seeking lives of a large class of our wealthy American city people—with their clubs for the men, and "kettle drums" or afternoon tea for the women. These seem to be treading in the same paths as the Romans in their days of luxurious indulgence and idle dawdling.

The great hope of our country is in the virtue of the great body of our common people, away from the great cities. Without marriage, and marriage too founded upon the affections of the heart, and then farther cemented and rendered beautiful and holy by mutual sacrifices of the wedded, a nation must eventually be lost to virtue and sink to irremediable ruin and decay.

As with the ancient Romans, so with the early settlers of our country, marriage was universal. They married young, and had large families; ten and twelve children each was not unusual.

The original settlers of New England did not in all exceed about 20,000 people, distributed say in some 5,000 families. And these emigrated mainly in the fourteen years comprised between the dates 1628–1642; after which emigrants came scattering along few and far between. Yet 170 years after, when was taken the first census, that of 1800, these few thousand families had increased to over one million of souls!

As a consequence, all of the descendants of the original New Englanders, as genealogical investigations prove, are either nearly or remotely connected with all the others. Multitudes of husbands and wives are thus blood relations, cousins, and honestly and ignorantly so; the cousinship being generally so many degrees removed, as not to occasion any very marked deterioration in the progeny—at least none to which they willingly acknowledge!

The writer, after over a quarter of a century of wedded life, within a few weeks has discovered that he married a fifth cousin. Furthermore, he had the privi-

lege of informing a retired sea captain then a chance evening visitor at his house, a gentleman of nearly eighty years of age, that his deceased wife, with whom he had lived happily forty years, was his blood relation—also a fifth cousin—a fact of which he was until that moment entirely ignorant.

The decay of marriage among us, the lateness of marriage when it does take place, with the very small number of children to each family, is an alarming feature of our time. Where it is a matter of design, as it largely is, it shows a fear of incurring responsibilities that is not short of *moral cowardice*.

Great strength is found in large families in the promotion of the domestic virtues, by the sacrifices required each for the other, and from the hold which such always seem to have upon a community, where they have been bred to habits of industry, frugality and virtue. When children go out into the world to fight the battle of life, they find few such warm, loving friends, as the brothers and sisters who were nurtured with them under the parental roof-tree; so the more of them the better, the heart being stronger and richer from its abundance of roots.

Some forty years since in a New England town, the oldest of a large family, a young mechanic being on his death-bed, called his five brothers to his bed side to give them his last, his dying words. He told them that life would be pleasant to them if they practiced economy, were industrious and preserved strict principles of honor and justice in their transactions with their fellow-men. But withal they must stand by each other. He made them promise that they would meet on the beginning of each January, compare notes as to the results of the business of the past year, give mutual counsel, and, if either one should have fallen behind, assist him. He then died.

The brothers followed his dying advice, and embarked in the ordinary avocations of life in their native

town. On attaining manhood they became a power in the community, through their united strength, and the sound common sense that marked their careers, being sought for in positions of trust, one of them rising from a workman's bench to be Governor of the State, and a gentleman of large fortune.

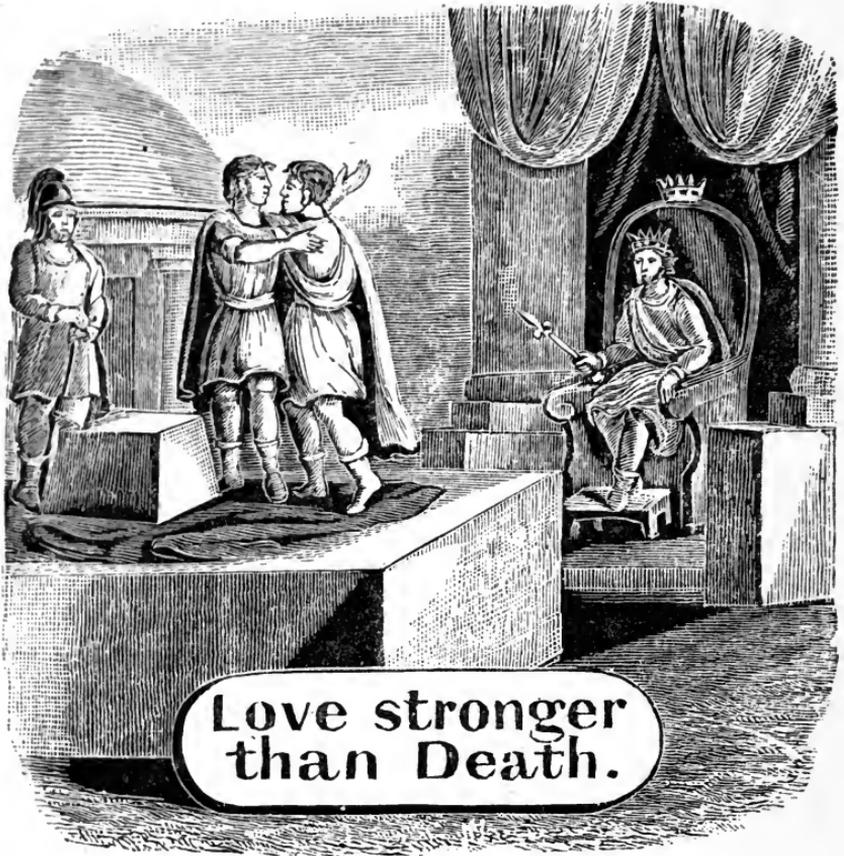
FRATERNAL FRIENDSHIP.

Friendship is that peculiar relation which is formed by a consent and harmony of minds, by mutual esteem and reciprocal tenderness and affection. Friendship is to be considered as a rare and singular blessing, vouchsafed perhaps to few, but when vouchsafed, one of the most exquisite cordials in human life. Multitudes are unqualified for a constant and warm friendship. Some ardent enough in their benevolence, and not defective either in officiousness or liberality, are mutable and uncertain; soon attracted by new objects, disgusted without offence and alienated without enmity.

One cannot properly be chosen for a friend, whose kindness is exhaled by its own warmth, or frozen by the first blast of slander. He cannot be a useful counsellor who will hear no opinion but his own. He will not much invite confidence, whose principal maxim is to suspect; nor can the candor and frankness of that man be much esteemed, who spreads to human kind, and makes every man, without distinction, an intimate of his own bosom. Entire friends are like two souls in one body; they can give or receive nothing; all is common between them.

DAMON AND PYTHIAS.

One of the most remarkable instances of fraternal friendship recorded in ancient history is that of Damon and Pythias. Damon being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty to visit his wife and children, leaving his friend Pythias as a



FRATERNAL FRIENDSHIP.

As touching brotherly love . . . ye yourselves are taught of God to love one another. I. Thess. iv. 9.—For all the law is fulfilled in one word . . . Thou shalt love thy neighbor as thyself. Gal. v. 14.—The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. I. Sam. xviii. 1.—A friend loveth at all times, and a brother is born for adversity. Prov. xvii. 17.—Scarcely for a righteous man will one die; yet . . . for a good man some would even dare to die. Rom. v. 7.—Christ died for the ungodly. Rom. v. 6.—The just for the unjust. I. Pet. iii. 18.

pledge of his return, on condition that if he failed, Pythias should suffer in his stead. Damon not having appeared at the time appointed, the tyrant had the curiosity to visit him in prison. "What a fool was you," said he, "to rely on Damon's promise! How could you imagine that he would sacrifice his life for you, or for any man?" "My lord," said Pythias, with a firm and noble aspect, "I would suffer a thousand deaths rather than my friend should fail in any article of honor. He cannot fail; I am confident of his virtue as I am of my own existence; I beseech the gods to preserve his life. Oppose him ye winds! suffer him not to arrive, till my death has saved a life of more importance than mine, necessary to his lovely wife, to his little innocents, to his friends and to his country."

The fatal day arrived, Pythias was brought forth; and with an air of satisfaction, walked to the place of execution. Addressing the assembled people: "My prayers are heard, the winds have been contrary; Damon could not conquer impossibilities; he will be here to-morrow, and my blood shall ransom that of my friend." As he pronounced these words a murmur arose, a distant voice was heard, the crowd caught the words, and "*Stop, stop execution!*" was repeated by all. A man came at full speed and was instantly in the arms of Pythias. "You are safe," he cried, "You are safe, my friend, my beloved; the gods be praised." Pale, cold, and half speechless in the arms of his Damon, Pythias replied in broken accents, "Fatal haste,—cruel impatience. But I will not be wholly disappointed; since I cannot die to save you I *will die to accompany you.*"

The heart of Dionysius was touched; he could no longer resist the power of virtue. He descended from his throne and advanced towards the pair, exclaiming "*Live, live* both of you! you have demonstrated the existence of virtue, and consequently of a God who rewards it."

FRETFULNESS AND DESPONDENCY.

[From Mrs. Childs' "Looking toward Sunset."]

Probably there are no two things that tend so much to make human beings unhappy in themselves and unpleasant to others as habits of fretfulness and despondency; two faults peculiarly apt to grow upon people after they have passed their youth. Both of these ought to be *resisted* with constant vigilance, as we would resist a disease.

Life is made utterly disagreeable to us when we are obliged daily to listen to a complaining house-mate. How annoying and disheartening are such remarks as these:

"I was not invited to the party last night. I suppose I am getting to be of *no* consequence to anybody now."

"Yes, that is a beautiful present you have had sent you. Nobody sends *me* presents."

"I am a useless incumbrance now. I can see that people want me *out* of their way."

Such observations are not unfrequently heard from persons who are surrounded by external comforts, and who are consequently envied by others of similar disposition in less favorable circumstances. No virtue has been so much recommended to the old as cheerfulness. In his letters Southey says: "I have told you of the Spaniard, who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, I make the most of my enjoyments; and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others."

Perhaps you will say, "all this is very fine talk for people who are naturally cheerful. But I am naturally low-spirited by temperament; and how is that to be helped?"

In this world of sorrow and disappointment, every human being has trouble enough of his own. It is unkind to add the weight of your despondency to the burdens of another, who, if you knew all his secrets, you might find had a heavier load than yours to carry. You find yourself always refreshed by the *presence* of cheerful people. Why not make earnest efforts to confer that pleasure on others? You will find half the battle gained, if you never allow yourself to *say* anything gloomy. If you habitually try to pack your troubles away out of other people's sight, you will be in a fair way to forget them yourself:

First, because evils become *exaggerated* to the imagination by repetition.

Second, because an effort made for the happiness of others, *lifts us* above ourselves.

Perhaps you will say, "If I feel low-spirited, even if I do not speak of it, I cannot help showing it." The best way to avoid the intrusion of sad feelings, is to immerse yourself in some occupation. The French have a proverb, "To be busy is to be half happy." Adam Clarke said: "I have lived to know that the *secret of happiness* is never to allow your energies to stagnate."

If you are so unfortunate as to have nothing to do at home; then the moment you begin to feel a tendency to depression, start for the homes of others. Tidy up the room of some helpless person, who has *nobody* to wait upon her; carry flowers to some invalid, or read to some lonely old body. If you are a man, saw and split wood for some poor widow, or lone woman in the neighborhood. If you are a woman, knit stockings for poor children, or mend caps for those whose eyesight is failing; and when you have done them, don't send them home, but take them yourself.

Merely to have every hour of life fully occupied is a great blessing; but the *full benefit* of constant employment cannot be experienced unless we are occupied in

a way that promotes the *good* of others, while it exercises our own bodies and employs our own minds.

The value of occupation is three-fold to aged people, if usefulness is combined with exercise; for in that way the machinery of body, mind and heart may all be kept from rusting. After life has passed its maturity, great care should be taken not to become indifferent to the affairs of the world. It is salutary for both mind and heart to take an interest in the great moral questions of the age. In John Wesley's Journal for self-examination, this suggestive question occurs: "Have I embraced every probable opportunity of doing good, and of preventing or removing or lessening evil?"

Nothing is more healthy for the soul than to *go out* of ourselves and *stay out*. We thus avoid brooding over our own bodily pains, our mental deficiencies, or past moral short-comings. We forget whether others neglect us or not; whether they duly appreciate us or not. He who leads a true, active and useful life, has no time for such corrosive thoughts.

All self-consciousness indicates *disease*. We never think about our stomachs till we have dyspepsia. The moral diseases which induce self-consciousness, are worse than the physical, both in their origin and their results. To indulge in repinings over our own deficiencies as compared with others, while it indicates the baneful presence of envy, prevents our making the best use of such endowments as we have. A continual preparation for eternal progress is the wisest and happiest way of living here. If we daily strive to make ourselves fit companions for angels, we shall be sure of enjoying some degree of heaven upon earth.

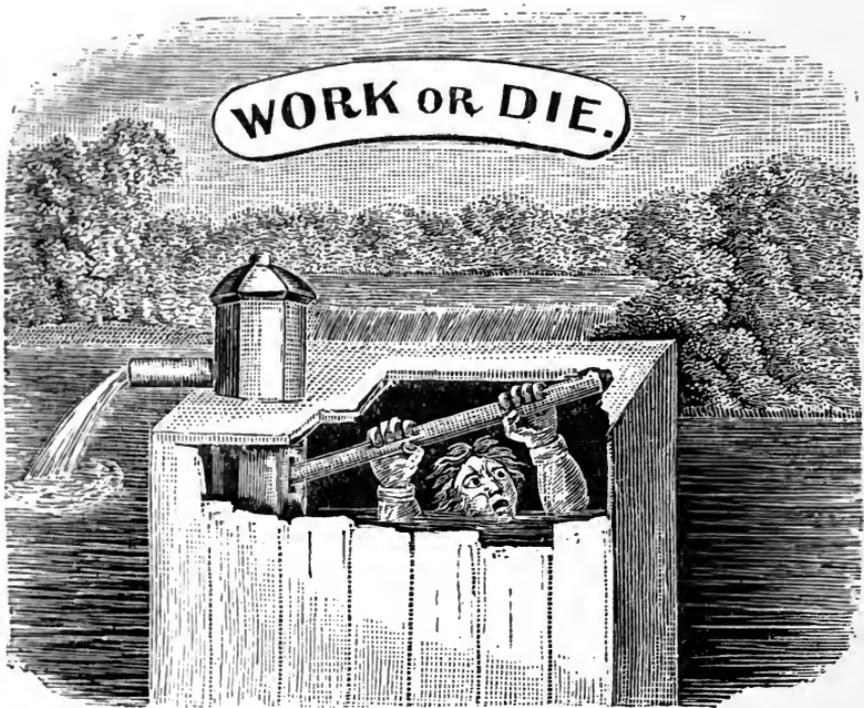
Perhaps there is no error of human nature productive of so much unhappiness as the indulgence of temper. Often everything in a household is made to go wrong an entire day because one member of the family rises in a fretful mood. If one is overcome by angry feel-

ings, they should try and divert their minds, go out into the open air, feed animals, gather flowers or fruit for the very person they were tempted to annoy. By thus opening the door for the devils to walk out of your soul, angels will be sure to walk in.

IDLERS, VAGRANTS, TRAMPS, ETC.

Multitudes pass along the stream of life without laboring at the oar, or paying anything for their passage; so that the charge of their fare falls, most unreasonably, upon their fellow passengers. This is an evil of a very serious and dangerous nature; for such idlers not only burden the community, but corrupt it. To say that it were as well for their country that they had never been born, and that they are unworthy to be numbered in the census of its population,—to say this is saying too little. They not only do no good but they do much harm; they not only prey upon the fruits of other men's industry, but they deprave public morals. It is in the nature of this kind of gentry to multiply very fast if they are not checked; for besides that they bring up their children, if children they have, in their own way of living, they are perpetually making proselytes from the families of their neighbors: leading astray, by their examples and enticements, a great many youth, who, but for them, might have been industrious and useful to society.

In some countries, the wisdom of legislators has been much employed on this subject, and the arm of executive power has enforced industry, as a political duty which every one owed to the State. The Hollanders in particular, in the early age of their republic, considered idle persons as politically criminal and punished idleness as a crime against the commonwealth. Those who had no visible means for a livelihood, were called before the magistracy, to give an



ANCIENT PUNISHMENT OF IDLERS IN HOLLAND.

GENTLEMANLY IDLERS, VAGRANTS, TRAMPS, &C.

We commanded you, that if any would not work, neither should he eat. 1 Thess. iii. 10.— We hear that some walk among you disorderly, working not at all, but are busy bodies them that are such we command and exhort by the Lord Jesus Christ, that with quietness they work and eat their own bread. 1 Thess. iii. 11, 12.— Not slothful in business. 1 Thess. 4, 11. — In all labor there is profit. Prov. xiv. 23.

account how they got their living; and if they were unable to render a satisfactory explanation, they were put to labor.

Those thrifty Hollanders are said to have employed, also, the following singular expedient. They constructed a kind of box sufficiently large for a man to stand therein upright and exercise his bodily faculties. In the interior of it there was a pump. The vagrant or idler was put into this box, which was so placed, in the liquid element, that the water would gush into it constantly, through apertures in its bottom and sides; so that the lazy culprit had to work at the pump, with all his might, and for several hours together, to keep himself from drowning. The medicine, it is said, was found to be an infallible cure for the disease; inso-much that no person was ever known to work at the pump for the second time.

We do not recommend those old Dutch laws and customs for domestic use here. Yet every thing ought to be done in this case, which can be done, consistently with that personal liberty guaranteed to every citizen.

Public sentiment, as it now stands, in some, if not in most parts, of our country, must needs be rectified; else idleness and dissipation will continue to gather numbers and strength. So long as an idle, worthless chap—perchance a gambler and sharper—by means of a fine coat, a lily-hand, and graceful bows, is able to take rank of an industrious, worthy young farmer, or mechanic, who gets an honest living by the sweat of his face—it will be vain to denounce idleness, or to recommend industry. Under such circumstances, young men, whose ambition is more than a match for their moral principle, very naturally turn idlers, or set out to live by their wits; well knowing that if they can only keep up a gentlemanly appearance, by almost whatever means, they will be much better received, and rank much higher, than if they were plain, industrious, laboring men.

REVERSES IN WORLDLY MATTERS.

One of the greatest calamities of life, is the sudden fall from affluence, or competence, to poverty. Not that what we call poverty is in itself so extremely distressing. In some countries it implies a privation of the indispensable necessities of life, or the sufferance of hunger and nakedness, but in this country few are so poor but that, with prudent care and assiduous industry, they can provide themselves with wholesome food and comfortable raiment. Many of the poorer classes, are neither the least contented, nor the least happy. Unaccustomed to the elegances and luxuries of life, they feel no hankering after them; and accustomed to earn their bread by their toil, they regard labor as no hardship. It procures them two very essential enjoyments—keen appetite and sound sleep; and with respect to real and heartfelt enjoyments they, very often, have more than an equal share. That degree of poverty which includes not in it the pinching want of real necessities, wounds the *mind* alone; and it often deeply wounds the minds of those who have fallen from easy and plentiful circumstances. To them it is an evil indeed. A comparison of the past with the present renders the present irksome if not intolerable. The real or imaginary neglects they experience in society, and even from their former familiar acquaintances plant, as it were, thorns in their hearts.

Time, however, wears away the pungency of first impressions. There is (and the goodness of the Creator is clearly manifested in it), as it were, a principle of elasticity in the minds of human beings which enables them to recover themselves when crushed down by the shocks of adversity and to accommodate after a while their feelings to their circumstances with marvelous facility. But far above and beyond this, the balm that Religion furnishes has the never failing



Chicago in Flames.

REVERSES IN WORLDLY MATTERS.

For riches certainly make themselves wings and fly away, as an eagle toward heaven. Prov. xxiii. 5.—Let not the rich man glory in his riches. Jer. ix. 23.—Charge them that are rich in this world's goods, that they be not high-minded, nor trust in uncertain riches. I. Tim. vi. 17.—Before I was afflicted I went astray, but now have I kept thy word. Psa. cxix. 67.—For he doth not willingly afflict nor grieve the children of men. Lam. iii. 33.—Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law. Psa. xciv. 12.

virtue of removing the corrosions of the heart, occasioned by worldly misfortunes.

No human prudence can always secure its subject from disastrous reverses in worldly circumstances. In times of old "there came a great wind from the wilderness, and smote the four corners of the house" in which the sons and daughters of the man of the East—as distinguished for benevolence and charity as for wealth—were eating and drinking. In a single hour, his vast substance, and the natural heirs to it, were all swept from him.

The most flattering condition of worldly prosperity is sometimes found like the smoothness of the surface of the waters when they are near the fall of the cataract. There have been many who by an undue "haste to be rich" plunged themselves into poverty. Scorning the secure competence they already possess, or which is fairly within their reach, they put it to risk upon the precarious contingency of suddenly attaining the condition of opulence. Impatient of slow gains, the fruits of regular industry, they dash into hazardous enterprises. If success attend them for a while, their hopes and desires are expanded and they plunge into deeper speculations, till unexpectedly the fallacious ground on which they stand cleaves from under them and their fortunes are all swallowed up.

One of the most extraordinary reverses in human affairs took place in the burning of Chicago in October, 1871. This event, like many others in the world's history, occurred from apparently trivial circumstances. It is related in ancient history that old Rome was once saved by the cackling of geese; and by an insignificant occurrence Chicago was laid in ashes by the kick of a cow. It appears that on Sunday evening, October 8, about 9 o'clock, a woman took a kerosene lamp into a small barn-like building to milk a cow, who kicked over her lamp which set the hay on fire. Before the alarm could be sounded two or three other

little buildings—tinder-boxes—to the leeward took fire; the spread, or rather the flight of the fire, was exceeding rapid, being impelled forward by a south-west gale and all attempts to stop its progress proved in vain.

“Within twenty-four hours after the fire commenced,” say Messrs. E. Colbert and E. Chamberlin in their account of “Chicago and the Great Conflagration,” “the flames had swept over an area of more than twenty-five hundred acres—a space equal to a square of two miles each side—destroying nearly three hundred human lives, reducing seventeen thousand five hundred buildings to ashes, rendering one hundred thousand persons homeless, and sweeping out of existence two hundred million dollars worth of property. Without a peer in her almost magical growth to what seemed to be enduring prosperity, the city of Chicago experienced a catastrophe almost equally without a parallel in history, and the sad event awakened into active sympathy the whole civilized world.

The annexed cut, showing the conflagration in the southern section of the city, is taken from one in Colbert and Chamberlin’s account, showing the Illinois river with two of the swing bridges over it, as seen from the northern bank in the central part of Chicago.

There is one kind of revolution perpetually going on in this country; the revolution in fortunes. The rich families of the last age, all but a few, are utterly extinct as to fortune; and, on the other hand, the families that now figure in the magnificence of wealth, are, in general, the founders of their own fortunes; not a few of them having emerged from obscurity, and some from the deepest shades of poverty. The revolutionary wheel is still turning, and with a few turns more, it will turn down a great part of the present rich families, and will turn up, in their stead, an equal, or perhaps greater number, from the poor and middling classes.

MAN'S LONELINESS.

[Written for this work by Henry Howe.]

We each of us came into this world alone, and we shall go out of it alone. No one ever saw us, only our bodily frame, the house we live in. And what is called *death*, is simply leaving this house of ours. Ordinarily this is probably without the least suffering, the soul as unconscious as when passing into an earthly sleep.

Man is made guardian over himself, and is created intensely selfish,—using the word selfish in its broad sense. His own good must to him outweigh in value the whole universe beside. Self-protection and self-advancement is the first law of nature. One's self is for each of us our sole, our only possession. Wonderful possession! a soul responsive to the greatest delights and the most acute anguish.

The divine law, "thou shalt love thy neighbor as thyself," means with the same sort of love. Says Alger in his "Genius of Solitude," "However instinctive it may be, it is wicked to have one set of feelings for ourselves, and an opposite for our brethren. This is the fundamental law of morality, in which are bound up both the happiness of the individual and the well-being of the whole. The violation of this law is more prolific of loneliness and misery than any other cause.

"The divine plan of having each one look out first and chiefly for himself, is the only one that would work. Were philanthropy universally as strong as self-love, it might be necessary to legislate against it in order to protect the whole of society, by the preservation of the separate individuals who compose it. Each first for himself, and second for all, is the great law of nature."

"It is a busy life," Foster says in his essays, "we are interested only about self, or about those who form a part of our self-interest. Beyond all other extrava-

gances of folly is that of expecting to live in a great number of hearts."

Indifference to others does not, with good people, arise from want of humanity, but from want of knowledge. Let even an entire stranger be in great physical peril, as on the summit of a burning building, and no means of escape, then the hearts of an entire multitude will writhe in anguish at the sight. With mental distress it is different. There can be but little sympathy, because it cannot be realized by others. They do not feel the stings of your adversity, more than they feel a dream of another when he relates it.

An almost universal complaint of men plunged from prosperity to adversity is that so many of their old associates pass them coldly on the street. The world seems to them heartless. This cuts like a knife, for everybody yearns for recognition. "Dear to man is the face of his brother man; pleasant it is everywhere to hear this brother-man's voice, and have interchange of ideas with him."

The neglect of which the unfortunate complain arises partly from the general principle in the human heart of deference to power. Very good sort of people, humane and generous, often unconsciously to themselves, smile upon the prosperous with *extraordinary* suavity. An old man illustrates this principle by an anecdote in his experience. "When I was a young man," said he, "my father died; and two brothers of my mother came from another city to condole with her. The younger was rich; the older comparatively poor, his business life having been unfortunate; but both were gentlemen and advanced in life. At dinner I helped my youngest uncle first, and I think because he was so very rich. But from that day to this—after a lapse of over forty years—I look back upon it with *shame*, as a slight to the noble gray-haired old man who sat by his side—shame that I should have been guilty of such an act of *toadyism*. My daily prayer,"

said he, "is that I may be preserved from all fawning to the prosperous; and my practice is to be especially kind to the timid and the humble, for it does make them *so happy* to be noticed, that I am repaid an hundred fold."

The unfortunate are apt to show it in their manner. They grow morbid, nurse their troubles, and meet others with sad faces. Unconsciously we return a glance as it is given and avoid meeting the gloomy ones. The unfortunate man who preserves his spirits, and laughing at adversity again enters the fight, still remains a power, and his pluck wins admiration. He is still the possessor of all he ever truly had—*himself*. The same sun shines above, and the same loving hearts may be bound to meet him under his own roof-tree.

Some thirty or forty years ago, the then mayor of the city of New Haven was at the head of a large manufactory, and a man noted for his noble public spirit. At one time he built a splendid church and gave it to the public. He failed in business. But with smiling face and cheerful heart, although then an old, gray-haired man, he took a basket on his arm and went from door to door of the city of which he had been the first citizen, peddling lamp-lighters made from wood shavings. They were of his own invention. Never did the man appear so great, so grand as then: the exhibition of a large soul rising superior to adversity. In a distant city he arose again to the head of a large establishment, and then was gathered to his fathers, his work on earth well done.

Success is the only criterion by which people can measure their fellow-men. They have no time, and rarely any of them brains enough to discern latent talents. Such a man as William Shakespeare, with his transcendent intellect, could live and die among a people, and they so stupid as to utterly fail of being impressed by him enough to preserve anything of moment in regard to his history.

If you accomplish nothing, you are to the world as nothing. Mrs. Hemans once said, "Life has but few companions for the delicate-minded." Acquaintances we most of us have, friendly and kindly-disposed, provided we are amiable, and don't *ask* much of them; but the pearl of friendship, so strong as to lead to essential sacrifices for us is very rare. None but noble natures are capable of this; and noble men "do not march in regiments." Robert Chambers, of the great Scotch publishing firm of Chambers Bro., in his recollections, writes, "I have sometimes thought of describing my bitter, painful youth to the world, as something in which it might read a lesson; but the retrospect is too distressing. The one grand fact it has impressed is the very *small amount of brotherly assistance* there is in this world . . . Till I *proved* I could *help* myself, no friend came to me. Uncles, cousins, etc., in good positions in life I had, but not one came to help me—not one offered, or seemed inclined to give the smallest assistance. The consequent self-defying self-relying spirit in which at sixteen, I set out as a bookseller, with only my own small collection of books as a stock—not worth more than two pounds—led to my being quickly independent of all aid; but it has not been all a gain, for I am now sensible that my spirit of self-reliance too often manifested itself in an unsocial, unamiable light, while my recollections of 'honest poverty' may have made me too eager to attain and secure worldly prosperity."

It is best to face our own position among our fellow-men; that we are but little in their thoughts—that each is mainly occupied—as, indeed, we are each ourselves—in thinking and working for himself. God having put the personality of each individual in his own keeping, to guide his own career, both for this world and the world to come, he can repent of his own sins and not of his neighbors', and when he dies, even if a good man, will in a short time cease to be

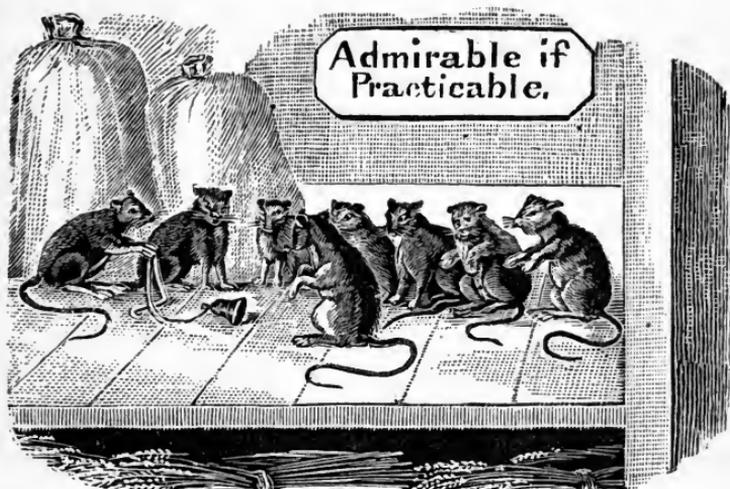
spoken or thought of, excepting perhaps by one, two or three of his nearest and dearest kindred, and then only at rapidly lengthening intervals, until even to them he will be dim in memory as they near the end, which comes to all.

The general view of the position of others does not warrant us in cherishing bitterness. With ourselves they are struggling in the stream of life, weak, erring; but with capacities for nobler things, which if they fail to exercise, they lose the sweetest of all joys, the exquisite emotion that comes from doing good. Another important point by which we are to be governed is not to trouble ourselves overmuch in regard to what others say of us. Only do right, and we are certain to be a pleasant thought with others. This they cannot help, for virtue never fails to make its impress. Like a diamond, purity of character ever sparkles, and sparkles the brightest from out of the darkest and most gloomy surroundings, as the stars of heaven in the blackest night.

THE MICE IN COUNCIL.

The mice called a general council; and having met after the doors were locked, entered into a free consultation about ways and means how to render their fortunes and estates more secure from the danger of the cat. Many things were offered, and much was debated pro and con, upon the matter.

At last, a young mouse, in a fine florid speech, concluded upon an expedient, and that the only one which was to put them for the future entirely out of the power of the enemy; and this was, that the cat should wear a bell about her neck, which, upon the least motion, would give the alarm, and be a signal for them to retire into their holes. This speech was re-



THE MICE IN COUNCIL.

Who is this that darkeneth counsel by words without knowledge. Job xxxviii. 2.—Now therefore consider what ye have to do. Judg. xviii. 14.—This their way is their folly. Psa. xlix. 13.—Israel shall be ashamed of his own counsel. Hosea x. 6.—See then that ye walk circumspectly, not as fools but as wise. Eph. v. 15.—The wisdom of the prudent is to understand his way. Prov. xiv. 8.

ceived with great applause, and it was even proposed by some, that the mouse who made it should have the thanks of the assembly.

Upon which, an old grave mouse, who had sat silent all the while, stood up, and in another speech, owned that the contrivance was admirable, and the author of it, without doubt, an ingenious mouse; but, he said, he thought it would not be so proper to vote him thanks, till he should farther inform them how this bell was to be fastened about the cat's neck, and what mouse would undertake to do it?

APPLICATION.—Many things appear sensible in speculation, which are afterwards found to be impracticable. And since the execution of anything is that which is to complete and finish its very existence, what raw counsellors are those who advise, what precipitate politicians those who proceed to, the management of things in their nature incapable of answering their own expectations, or their promises to others! At the same time, the fable teaches us not to expose ourselves in any of our little coffee-house committees, by determining what should be done upon every occurrence of mal-administration, when we have neither commission nor power to execute it.

He that, upon such occasion, adjudges as a preservative of the state, that this or that should be applied to the neck of those who have been enemies to it, will appear full as ridiculous as the mouse in the fable, when the question is asked, who shall put it there?

In reality, we do but expose ourselves to the hatred of some, and the contempt of others, when we inadvertently utter our impracticable speculations, in respect of the public, either in private company, or authorized assemblies.

Speculation is good, but it must go so far as to include ways and means for securing the result contemplated. Otherwise it is but a broken bridge.

GAMBLING.

The engraving shows one of the numerous well authenticated cases of the direful effects of gaming—a suicide which took place some years since at one of the principal hotels in Cincinnati. The account is given by Mr. Green, the reformed gambler, in his little work on gambling.

The suicide was a foreigner of high parentage, a gentleman of noble impulses, bred in the lap of luxury, who until within two or three years of his death sustained an unblemished reputation. He landed in New York with \$70,000 in money, nearly half of which belonged to his motherless daughters. His object was to find a pleasant place of residence in this country and then return and bring them over.

He accepted an invitation from a countryman, an old friend, residing in New York, to make his house his home while in the city. His first downward step arose from his using wine at the table of his friend, and then passing the evenings with him in social card playing, at which he soon became an adept.

After this he went west, and at Pittsburgh joined a party going down the Ohio in a steamer. On board the boat, to pass away the time, he was induced to join in a game of cards. By the invitation of a lady-like woman against whom he played, he was led to drink wine which had been drugged and lost the game. His partner was a gambler and husband of the winner. Between them he lost over \$2,000 before they arrived at Cincinnati.

From thence he went to Louisville, where he was invited by a gentleman to whom he had a letter of introduction to dine with him in company with some brother merchants. Cards were introduced and he won a small sum. But finding his money gradually wasting away, he left for Texas where his now master passion led him into association with gamblers and



DIREFUL EFFECT OF GAMING.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. I. Tim. vi. 9.—He that maketh haste to be rich shall not be innocent. Prov. xxviii. 20.—A companion of fools shall be destroyed. Prov. xiii. 20.—But every man is tempted when he is drawn away and enticed. James i. 14.—There is that maketh itself rich, yet hath nothing. Prov. xiii. 7. Thou shalt not covet. Exod. xx. 17.—Mortify therefore, . . . covetousness which is idolatry. Col. iii. 5.

drinking men, until he was robbed of nearly his last dollar.

He thereupon returned to Cincinnati and while there implored Mr. Green to lend him \$65 with which to settle his board bill and leave the city. Having paid his bill, his insatiable passion for the gambling table led him to make another venture before leaving, when he lost everything. Thereupon he returned to his hotel where he wrote several affectionate farewell letters to his friends and then blew out his brains with a pistol.

Gambling for money directly is no worse than gambling in stocks. Both alike often lead to suicide and both are founded upon the same vile, ignoble, and devilish principle of trying to *rise solely* upon an *injury* to another. "He that hasteth to be rich shall not be innocent." Worth of character is beyond all price, and he that *pollutes* his own *soul* for gold has sunk low indeed. What signifieth it, if one gain the whole world and loseth his own soul?

PEACE.

[Written for this work by Henry Howe.]

The engraving represents a little child clad in garments of white, standing on the banks of a calm, beautiful lake, her arms filled with flowers. By her side is a lamb, type of innocence and purity. Amid a bower of roses blossoming in fragrance, perched on a hanging branch rest a pair of turtle doves, happy in each other's love. The skies are smiling, and the whole scene is one of quiet content and happiness.

Amid all the conflicts of life the upright man ever looks forward to and hopes for peace and rest. Some of the most sanguinary wars have been undertaken simply to conquer a peace—to put a final end to encroachments that were disturbing the quiet of a nation.



THE BLESSING OF PEACE.

On earth peace and good will to men. Luke ii. 14.—Great peace have they that love thy law. Psa. cxix. 165. And I will give peace in the land. Lev. xxvi. 6.—To the counsellors of peace is joy. Prov. xii. 20.—And the work of righteousness shall be peace; and the effect of righteous quietness and assurance forever. Isa. xxxii. 17.—Let us therefore follow after the things which make for peace. Rom. xiv. 19.—And be at peace among yourselves. I. Thess. v. 13.

Several centuries back the ever valorous Irish—if we may believe Stanihurst, a very old historian,—baptized their children by immersion, but kept the right arm of the males out of the water; alleging as the reason, that they chose to let original sin remain in that arm, so that by means of the moral venom contained therein, it might give the more deadly blows in battle.

To live in peace with one's neighbors, friends and even family, is often very difficult. But the wise and virtuous will labor for this, for it is indispensable; we cannot have misunderstandings with others without having our own peace disturbed; one to be happy must be at peace with all men. In most cases if one abuses you, it is best to answer him, if at all, mildly and quit his company; if he slanders you, live so that none will believe him. There is nothing so wise as the cool, calm, quiet way of dealing with wrongs. It is generally effectual. The old proverb should be ever remembered: "Where one will not, two cannot fight." Oftentimes nothing is so exasperating and mortifying to quarrelsome persons as silent contempt. It makes them feel their inferiority as nothing else can.

Formerly our editors of newspapers largely indulged in their columns in personal abuse of those who conducted papers of opposite politics—a habit which is happily disappearing. At that period Mr. K., a friend of the writer, was editing a daily paper in one of our thriving cities. It was his inflexible rule to avoid all disagreeable personalities. He was on one occasion called upon by a Mr. C. who stated that he was about to establish a newspaper of opposite politics; that he had called to make his personal acquaintance, and wished to be on good neighborly terms. Mr. K. received him in a very kindly spirit, fully reciprocating his sentiments of good will, and stating that of all silly follies, that of fostering ill will toward those of different politics was one of the weakest; that difference of

politics was simply honest difference of opinion as to the best methods of securing good government.

What was the astonishment of Mr. K. on opening the first issue of his neighbor Mr. C. to find a leading column devoted to foul personal abuse of himself! And this was continued more or less, week after week. Mr. K. never noticed it in the least, maintaining a dignified silence, whereat the other complained bitterly!

The Society of Friends, the peace-loving Quakers, are perhaps the most happy people upon the face of the earth. They do not allow lawsuits between themselves but settle all their differences by arbitration. They cultivate calmness of spirit, moderation and modesty of speech, and simplicity of manner. Life moves on with them in peace and beauty. The self-sacrificing Sisters of Charity, who give their entire lives to ministering to the sick and suffering, have a wonderfully calm, placid expression of countenance, showing the effect of a life of practical benevolence in rendering the face serenely beautiful.

The invocation to peace in the liturgy of the English church which always closes the services of all the Protestant Episcopal churches throughout the globe, is one of the most beautiful, solemn utterances that can fall from human lips; one of the most soothing, quieting, that can enter human hearts. Then it is that the Priest, standing in his robes of snowy white, with outstretched palms in the presence of the assembled worshipers, with bowed heads, utters these words in tones like calming music:

“And now may the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always. *Amen.*”

As the last word dies away, for a moment the silence, still as of death, remains unbroken, for every heart has been touched by the solemnity of the appeal; then a

slight rustling sound, as leaves stirred by the wind, rises from everywhere, increasing into a general sea of sound. A few minutes later the sanctuary is vacant and the worshipers are out under the blue skies, mostly in loving family bands on the way to their homes refreshed and invigorated by drinking at the pure, holy fountain from whence issue the waters of life, "the peace of God which passeth all understanding."

What a wonderful being is man! how awful the mysteries which envelop him! Amid his distresses and conflicts he looks beyond for peace. He hungers and thirsts after righteousness, which proves that the germ of holiness is inborn with his nature; and so he builds temples to the living God and devotes one day in seven, a calm, restful day, to his worship, for in his sad helplessness and dreary loneliness, he wants God in the world—wants the loving, the peace-filling Father.

"We are spirits clad in veils,
Man by man was never seen;
All our high communing fails
To move the shadowy screen.

"Man by man was never known,
Mind with mind did never meet;
We are columns left alone
Of a temple once complete."



HOMELY VIRTUES;

OR

GUIDE TO A HAPPY LIFE.

BY

TIMOTHY DWIGHT, LL.D., S.T.D.,

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TWENTY-TWO YEARS PRESIDENT OF YALE COLLEGE.

(WRITTEN IN 1794.)

INTRODUCTION.

SCOPE AND PLAN OF POEM.

*Author's Address.—Farmer introduced—Villagers assembled—
He recommends to them an industrious and œconomical life;
the careful education and government of their children, and
particularly the establishment of good habits in early life;
enjoins upon them the offices of good neighbourhood, the avoid-
ance of litigation, and the careful cultivation of parochial
harmony—Conclusion.*

GUIDE TO A HAPPY LIFE.

INTRODUCTION.

YE children of my fondest care,
With tenderest love, and frequent prayer,
This solemn charge, my voice has given,
To prompt, and guide, your steps to heaven.
Your present welfare now demands
A different tribute, from my hands.

Not long since liv'd a Farmer plain,
Intent to gather honest gain,
Laborious, prudent, thrifty, neat,
Of judgment strong, experience great,
In solid homespun clad, and tidy,
And with no coxcomb learning giddy.
Daily, to hear his maxims sound,
Th' approaching neighbours flocked around;
Daily they saw his counsels prove
The source of union, peace, and love,
The means of prudence, and of wealth,
Of comfort, cheerfulness and health:
And all, who followed his advice,
Appeared more prosperous, as more wise.

WEARIED, at length, with many a call,
The sage resolved to summon all:

And gathering, on a pleasant Monday,
 A crowd, not always seen on Sunday,
 Curious to hear, while hard they press'd him,
 In friendly terms, he thus address'd 'em.

ADDRESS.

“MY friends, you have my kindest wishes ;
 Pray think a neighbour not officious,
 While thus, to teach you how to live,
 My very best advice I give.”

“AND first, industrious be your lives ;
 Alike employ'd yourselves, and wives :
 Your children, join'd in labour gay,
 With something useful fill each day.
 Those little times of leisure save,
 Which most men lose, and all men have ;
 The half days, when a job is done ;
 The whole days, when a storm is on.
 Few know, without a strict account,
 To what these little times amount : -
 If wasted, while the same your cost,
 The sums, you might have earn'd, are lost.”

“LEARN small things never to despise :
 You little think how fast they rise.
 A rich reward the mill obtains,
 'Tho' but two quarts a bushel gains :
 Still rolling on its steady rounds,
 The farthings soon are turn'd to pounds.”

“NOR think a life of toil severe :
 No life has blessings so sincere.

It's meals so luscious, sleep so sweet,
 Such vigorous limbs, such health complete,
 A mind so active, brisk, and gay,
 As his, who toils the livelong day.
 A life of sloth drags hardly on ;
 Suns set too late, and rise too soon ;
 Youth, manhood, age, all linger slow,
 To him, who nothing has to do.
 The drone, a nuisance to the hive,
 Stays, but can scarce be said to live :
 And well the bees, those judges wise,
 Plague, chase, and sting him, 'till he dies.
 Lawrence, like him, tho' saved from hanging,
 Yet every day deserves a banging."

"LET order o'er your time preside,
 And method all your business guide.
 Early begin, and end, your toil ;
 Nor let great tasks your hands embroil.
 One thing at once, be still begun,
 Contrived, resolved, pursued, and done.
 Hire not, for what yourselves can do ;
 And send not, when yourselves can go ;
 Nor, till to-morrow's light, delay
 What might as well be done to-day.
 By steady efforts all men thrive,
 And long by moderate labour live,
 While eager toil, and anxious care,
 Health, strength, and peace, and life, impair."

"WHAT thus your hands with labour earn,
 To save, be now your next concern.

Whate'er to health, or real use,
 Or true enjoyment, will conduce,
 Use freely, and with pleasure use ;
 But ne'er the gifts of Heaven abuse :
 I joy to see your treasur'd stores,
 Which smiling Plenty copious pours,



PEACE AND PLENTY.

Your cattle sleek, your poultry fine,
 Your cider in the tumbler shine,
 Your tables, smoking from the hoard,
 And children smiling round the board.
 All rights to use in you conspire ;
 The labourer's worthy of his hire.

Ne'er may that hated day arrive,
When worse yourselves, or your's, shall live ;
Your dress, your lodging, or your food,
Be less abundant, neat, or good ;
Your dainties all to market go,
To feast the epicure, and beau ;
But ever on your tables stand,
Proofs of a free and happy land."

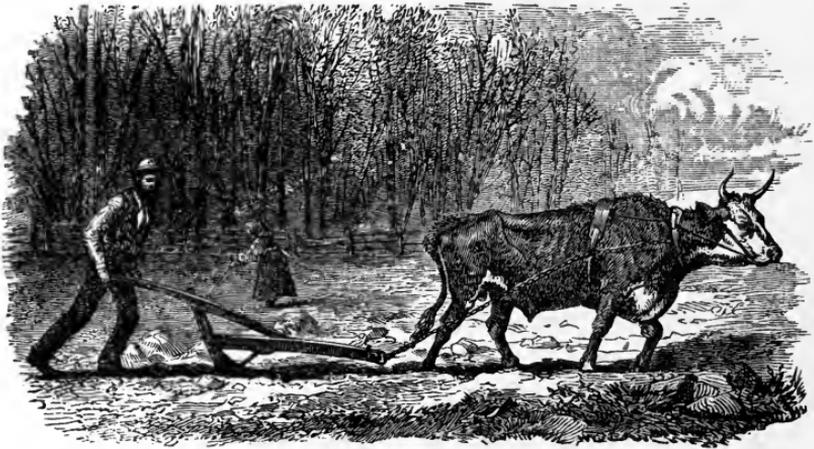
"YET still, with prudence, wear, and taste ;
Use what you please, but nothing waste :
On little, better far to live,
Than, poor and pitied, much survive.
Like ants, lay something up in store,
Against the winter of threescore.
Disease may long your strength annoy ;
Weakness and pain your limbs destroy ;
On sorrow's bed your households lie ;
Your debtors fail, your cattle die ;
Your crops untimely seasons kill,
And life be worn with many an ill."

"Lo, too, your little flocks demand
Much from the kind parental hand ;
Your sons, or learning, trades, or farms ;
Your daughter's portions, with their charms ;
From prudence, this provision flows,
And all, from little savings, grows."

"AND, O ye fair ! this toil demands
The efforts of your faithful hands.
If wealth, your husband's hearts are wishing,
Of you, they first must ask permission.

By Heaven conjoin'd, to gain, and have,
 'Tis their's to earn ; 'tis yours to save :
 Whatever from their labour grows,
 Careful, you keep, but, heedless, lose."

"Tis folly in th' extreme, to till
 Extensive fields, and till them ill.
 The farmer, pleas'd, may boast aloud
 His bushels sown, his acres plough'd ;
 And, pleas'd, indulge the cheering hope,
 That time will bring a plenteous crop.



PLOUGHING THE ACRES.

Shrewd Common-sense sits laughing by,
 And sees his hopes abortive die :
 For, when maturing seasons smile,
 Thin sheaves shall disappoint his toil.
 Advis'd, this empty pride expel ;
 Till little, and that little well.
 Of taxes, fencing, toil, no more,
 Your ground requires, when rich, than poor ;

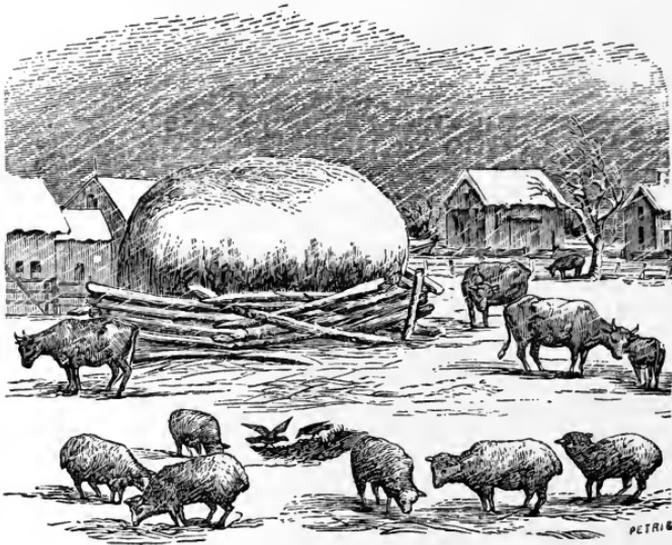
And more one fertile acre yields,
Than the huge breadth of barren fields.
That mould, the leaves, for ages, spread,
Is, long since, with the forests, fled ;
That slender ploughing, trifling care,
No longer will your fields prepare.
Some new manure must now be found ;
Some better culture fit the ground.
Oft turn the soil to feel the weather ;
Manure from every quarter gather,
Weeds, ashes, Paris-plaister, lime,
Marle, sea-weed, and the harbour slime.
Like Germans bid your acres thrive ;
But not like stinting Germans live."

"LET every grass of kindly seed
Exterminate the noisome weed ;
The clover round your pastures blow ;
The rye-grass o'er your meadows bow ;
Hence the rich mow your barns shall fill ;
Hence with rich green your pastures smile ;
The ox, untir'd, his toil sustain,
And fat steers frisk it, o'er the plain."

"YOUR herds feed well, increase, amend,
And from the wintery storm defend.
No source will surer profit give,
Or furnish easier means to live.
The grazier hugs his cool retreat,
And smiles, to see the farmer sweat ;
To see much labour little yield,
The gleanings of a worne-out field ;

While glistening beeves around him sport,
 And drovers to his house resort ;
 Manur'd, huge swarths his meadows load,
 And heavy harvests proudly nod."

"LET useful flocks your care demand,
 Best riches of a happy land.
 From them, shall swell the fleecy store,
 And want, and rags. depart your door ;



CRUELTY.

Your daughters find a sweet employ,
 And, singing, turn the wheel with joy :
 With homespun rich the loom be gay ;
 Your households clad in bright array ;
 And female toil more profit yield,
 Than half the labours of the field."

"WHEN first the market offers well,
 At once your yearly produce sell.

A higher price you wait in vain,
And ten times lose, where once you gain.
The dog, that at the shadow caught,
Miss'd all he had, and all he sought.

“LESS, day by day, your store will grow,
Gone, you scarce know or when, or how;
Interest will eat, while you delay,
And vermin steal your hopes away.
In parcels sold, in ways unknown,
It melts, and, unobserved, is gone.
No solid purpose dribblets aid,
Spent, and forgot, as soon as paid :
The sum, a year's whole earnings yield,
Will pay a debt, or buy a field.”

“IN time, whate'er your needs require,
Lay in, of clothing, food, or fire.
Your cellars, barns, and granaries fill ;
Your wood, in winter, round you pile :
Let spring ne'er see th' exhausted mow,
Or oxen faint, before the plough ;
Nor summer, when its hurries come,
Your wood, in harvest, carted home.”

“ALONG the side of sloping hills,
Conduct your numerous living rills.
Thence bid them, sweetly-wandering, flow,
To wake the grass, in fields below.
Rich meadows in their course shall spring,
And mowers whet the scythe, and sing.”

“LOOK round, and see your woods decay'd,
Your fuel scarce, your timber fled.

What groves remain with care enclose,
 Nor e'er to biting herds expose.
 Your store with planted nuts renew,
 And acorns o'er each barren strew.
 Tho' spring now smiles, yet winter's blast
 Will soon the frozen skies o'erblast;
 And, pinch'd, your children crowding nigher,
 Hang shivering o'er the scanty fire:
 Rouse! your reluctant sloth o'ercome,
 And bid reviving forests bloom."

"YEARLY the house, the barn, the fence,
 Demand much care, and some expence.



NEGLECT.

Small sums, in time, with prudence paid,
 Will profit more than great, delay'd:
 Each year's decays in time repair,
 Nor foolish waste, thro' want of care."

"NEAT be your farms: 'tis long confessed,
 The neatest farmers are the best.
 Each bog, and marsh, industrious drain,
 Nor let vile balks deform the plain;

No bushes on your headlands grow,
 Nor briars a sloven's culture show.
 Neat be your barns ; your houses neat ;
 Your doors be clean ; your court-yards sweet ;
 No moss the sheltering roof inshroud ;
 No wooden panes the window cloud ;
 No filthy kennel foully flow ;
 Nor weeds with rankling poison grow :



DISORDER.

But shades expand, and fruit-trees bloom,
 And flowering shrubs exhale perfume.
 With pales, your garden circle round ;
 Defend, enrich, and clean, the ground :
 Prize high this pleasing, useful rood,
 And fill with vegetable good."

" WITH punctual hand your taxes pay,
 Nor put far off the evil day.

How soon to an enormous size,
Taxes, succeeding taxes, rise!
How easy, one by one, discharg'd!
How hardly, in the mass enlarg'd!
How humbling the intrusive dun!
How fast, how far, th' expences run!
Fees, advertisements, travel, cost,
And that sad end of all, the post!
This gulph of quick perdition flee,
And live, from duns and bailiffs free."

"IN merchants' books, from year to year,
Be cautious how your names appear.
How fast their little items count!
How great, beyond your hopes, th' amount!
When shelves, o'er shelves, inviting stand,
And wares allure, on either hand;
While round, you turn enchanted eyes,
And feel a thousand wants arise,
(Ye young, ye fair, these counsels true
Are penned for all, but most for you),
Ere Fancy leads your hearts astray,
Think of the means you have to pay;
What wants are nature's; fancy's what;
What will yield real good, when bought;
What certain, future means you find,
To cancel contracts, left behind;
What means to make the first of May
To you, and your's, a welcome day."

"To you, let each returning spring
That day of certain reckoning bring;

All debts to cancel, books t' adjust,
And check the wild career of trust.
From frequent reckonings friendship grows,
And peace, and sweet communion flows."

"MEANWHILE, of all your toil, and care,
Your children claim the largest share.
In health, and sickness, much they need,
To nurse, to watch, to clothe, and feed ;
Their education much demands
From faithful hearts, and active hands."

"FIRST be their health your constant care ;
Give them to breathe the freest air :
Their food be neither rich, nor dainty,
But plain, and clean, and good, and plenty :
Their clothes, let changing seasons rule,
In winter warm, in summer cool,
In your own houses spun, and dy'd,
For comfort made, and not for pride.
Hardy, not suffering, be their life,
With heat, and cold, and storm, at strife ;
Accustom'd common ills to bear,
To smile at danger, laugh at fear,
Troubles to brave, with hardy breast,
And seek, thro' toilsome action, rest.
Teach them each manly art to prize,
And base effem'nacy despise,
Teach them to wrestle, leap, and run,
To win the palm, and prize it, won ;
To seek, in acts like these, and find
A nervous frame, and vigorous mind."

“MY country’s youth, I see with pain,
The customs of their sires disdain,
Quit the bold pastimes of the green,
That strengthen striplings into men,
Grovel in inns, at cards, and dice,
The means of foul disease, and vice,
And waste, in gaming, drink, and strife,
Health, honour, fame, and peace, and life.”

“ WITH gentler hand, your daughters train,
The housewife’s various arts to gain ;
O’er scenes domestic to preside ;
The needle, wheel, and shuttle, guide ;
The peacock’s gaudry to despise,
And view vain sports with parents’ eyes ;
On things of use to fix the heart,
And gild, with every graceful art.
Teach them, with neatest, simplest dress,
A neat, and lovely mind t’ express ;
Th’ alluring female mien to wear ;
Gently to soothe corroding care ;
Bid life with added pleasure glow,
And sweetly charm the bed of woe.
To show, the giddy fair-one train’d,
With every ugly spot is stain’d ;
While she, who lives to worth, and duty,
Shines forth, in Wisdom’s eye, a beauty.”

“ WITH steady hand your household sway,
And use them always to obey.
Always their worthy acts commend ;
Always against their faults contend ;

The mind inform ; the conscience move ;
 And blame, with tenderness, and love.
 When round they flock, and smile, and tell
 Their lambkin sports, and infant weal,
 Nor foolish laugh, nor fret, nor frown ;
 But all their little interests own ;
 Like them, those trifles serious deem,
 And daily witness your esteem :
 Yourselves their best friends always prove,
 For filial duty springs from love.
 Teach them, with confidence t' impart,
 Each secret purpose of the heart :
 Thrice happy parents, children bless'd,
 Of mutual confidence possess'd !
 Such parents shall their children see
 From vice, and shame, and anguish, free."

"CORRECT not, 'till the coming day
 Has fann'd resentment's heat away.
 When passion rules, 'tis fear obeys ;
 But duty serves, when reason sways.
 In earliest years, the rod will mend ;
 In later, fails to reach the end.
 Still vary : let neglect, disgrace,
 Confinement, censure, find their place.
 Convince, ere you correct, and prove
 You punish, not from rage, but love ;
 And teach them, with persuasion mild,
 You hate the fault, but love the child."

"ALL discipline, as facts attest,
 In private minister'd is best.

Vex'd to be seen disgrac'd, and sham'd,
 His passion rous'd, his pride inflam'd,
 Your child his guilt with care conceals,
 And pertly talks, and stoutly feels ;
 From truth, with swift declension flies,
 To arts, equivocations, lies ;
 And sullen broods, with sad design,
 O'er sweet revenge of future sin.
 Alone, before the parents' bar,
 His conscience with himself at war,
 Of pride, and petulance, bereft,
 Without a hope, or refuge, left,
 He shrinks, beneath a father's eye,
 And feels his firm perverseness die ;
 Reverses the love, his sighs implore,
 And grateful turns, to sin no more."

"ON uniformity depends
 All government, that gains its ends.
 The same things always praise, and blame,
 Your laws, and conduct, be the same."

"LET no discouragement deter,
 Nor sloth this daily talk defer.
 Sloth and discouragement destroy
 The children's weal, the parents' joy.
 For one, who labor lothes, we find
 Ten thousand lothing toil of mind,
 That close attention, careful tho't,
 With every real blessing fraught.
 Early the stubborn child transgresses ;
 Denies it ; nor, 'till forced, confesses :

The fault, tho' punish'd, he renews;
New punishment the fault pursues :
His heart by nature prone to sin,
Agen he wounds you, and agen ;
Amaz'd, dishearten'd, in despair,
To see so fruitless all your care,
And wearied, by such fix'd attention
To crimes, that suffer no prevention,
Reluctant, by degrees, you yield,
And leave him master of the field."

" THEN with fond hope, that reason's sway
Will win him from his faults away,
For decent power, alone you strive,
Resign'd, if decently he'll live."

" VAIN hope! by reason's power alone,
From guilt, no heart was ever won.
Decent, not good, may reason make him ;
By reason, crimes will ne'er forsake him.
As weeds, self-sown, demand no toil,
But flourish in their native soil,
Root deep, grow high, with vigour bloom,
And send forth poison, for perfume ;
So faults, inborn, spontaneous rise,
And daily wax in strength, and size,
Ripen, with neither toil, nor care,
And choke each germ of virtue there.
Virtues, like plants of nobler kind,
Transferred from regions more refin'd,
The gardener's careful hand must sow ;
His culturing hand must bid them grow ;

Rains gently shower ; skies softly shine,
And blessings fall, from realms divine."

" MUCH time, and pain, and toil, and care,
Must virtue's habits plant, and rear :
Habits alone thro' life endure,
Habits alone your child secure :
To these be all your labours given ;
To these, your fervent prayers to Heaven.
Nor faint, a thousand trials o'er,



THE SMITH BESIDE HIS ANVIL.

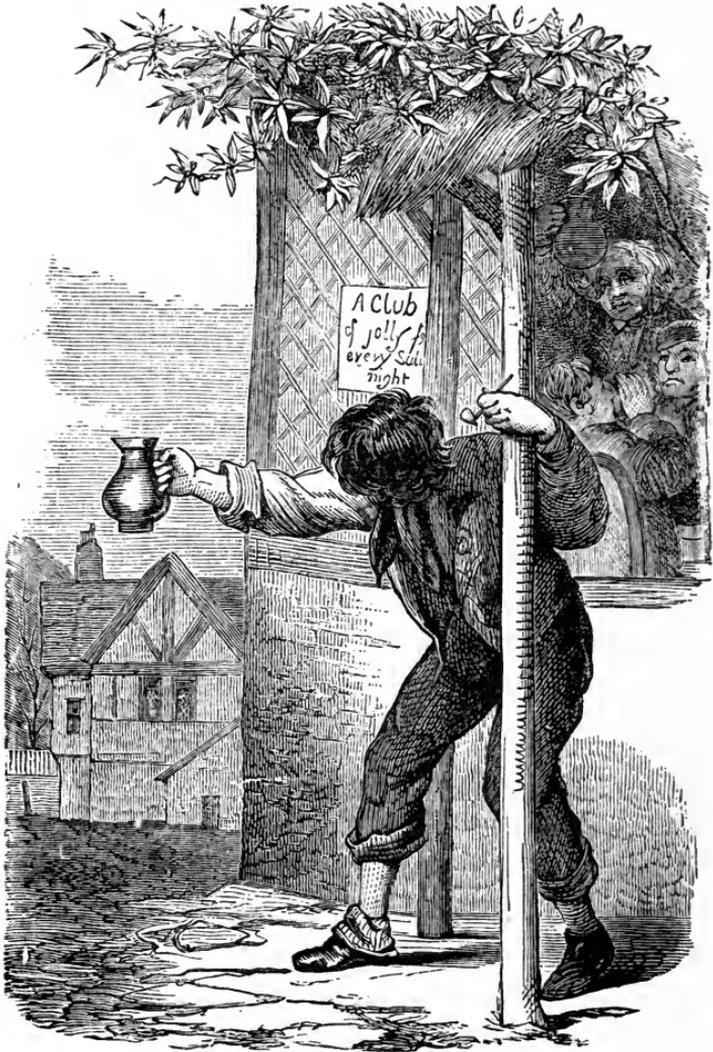
To see your pains effect no more ;
Love, duty, interest, bid you strive ;
Contend, and yield not, while you live ;
And know, for all your labours pass'd,
Your eyes shall see a crop, at last.
The smith beside his anvil stands,
The lump of silver in his hands,
A thousand strokes with patience gives,
And still unformed the work perceives ;

A thousand, and a thousand more,
Unfinish'd leaves it as before ;
Yet, though, from each, no print is found,
Still toiling on his steady round,
He sees the ductile mass refine,
And in a beauteous vessel shine."

"TAVERNS, and shops, and lounging places,
Vile comrades, gaming tables, races,
Where youth to vice, and ruin, run,
Teach them, as pits of death, to shun.
At nine, when sounds the warning bell,
Use them to bid their sports farewell ;
Health, order, temperance, every joy,
As blasts, untimely hours destroy ;
At these dread hours, in places vile,
Where all things tempt, betray, defile,
Abroad, to every ill they roam,
But peace, and safety, find at home."

"FROM licens'd talk their tongues restrain,
And bridle, with discretion's rein ;
Safety, and peace, reserve affords ;
But evil hides in many words.
All wond'rous stories bid them shun,
And the pernicious love of fun ;
In lies, great stories ever end,
And fun will every vice befriend.
What sports of real use you find,
To brace the form, or nerve the mind,
Freely indulge; such sports, as these,
Will profit youth, as well as please.
But from all arts and tricks dehort,
And check th' excessive love of sport.

All buzzing tales, of private life,
 All scandals, form'd on household strife,
 The idle chatterings of the street,



“WHERE YOUTH TO VICE, AND RUIN, RUN.”

Early forbid them to repeat ;
 But teach them, kindness, praise, and truth,
 Alone become the voice of youth.”

“THEIR hearts with soft affections warm ;
Their taste, to gentle manners form ;
Let manly aims their bosoms fire,
And sweet civility inspire.
Bid them the stranger kindly greet,
The friend with faithful friendship meet,
And charm of life the little span,
By general courtesy to man.”

“Teach them to reverence righteous sway,
With life defend, with love obey ;
Nor join that wretched band of scoffers,
Who rail at every man in office.
With freedom’s warmth their souls inspire,
And light their brave forefathers’ fire.
Bid them their privileges know ;
Bid them with love of country glow ;
With skill, their arms defensive wield,
Nor shun the duties of the field.”

“How bless’d this heaven-distinguish’d land !
Where schools in every hamlet stand ;
Far spread the beams of learning bright,
And every child enjoys the light.
At school, beneath a faithful guide,
In teaching skill’d, of morals tried,
And pleas’d the early mind to charm
To every good, from every harm,
Learn they to read, to write, to spell,
And cast accompts, and learn them well :
For, on this microscopic plan,
Is form’d the wise, and useful man.

Let him a taste for books inspire ;
While you, to nurse the young desire,
A social library procure,
And open knowledge to the poor.
This useful taste imbib'd, your eyes
Shall see a thousand blessings rise.
From haunts, and comrades vile secure,
Where gilded baits to vice allure,
No more your sons abroad shall roam,
But pleas'd, their evenings spend at home ;
Allurements more engaging find,
And feast, with pure delight, the mind.
The realms of earth, their tho'ts shall scan,
And learn the works, and ways, of man ;
See, from the savage, to the sage,
How nations ripen, age by age ;
How states, and men, by virtue rise ;
How both to ruin sink, by vice ;
How thro' the world's great prison-bounds,
While one wide clank of chains resounds,
Men slaves, while angels weep to see,
Some wise, and brave, and bless'd, are free.
Thro' moral scenes shall stretch their sight ;
Discern the bounds of wrong, and right ;
That lothe ; this love ; and, pleased, pursue
Whate'er from man to man is due ;
And, from the page of Heaven derive
The motives, and the means, to live."

" NOR think the scope, or talk, too great ;
Coolly your leisure moments state ;
These, nicely reckoned, will appear
Enough for all, that's promised here.

Would you still higher proof behold?
Plain facts that higher proof unfold.
I know, and tell it with a smile,
No narrow list of men of toil,
Illum'd by no collegiate rays,
And forc'd to tread in busy ways,
Who yet, to read, intensely loving,
And every leisure hour improving,
On wisdom's heights distinguish'd stand,
The boast, and blessing, of our land.
This mystery learn : in great, or small things,
'Tis application masters all things."

" THUS taught, in every state of life,
Of child, of parent, husband, wife,
They'll wiser, better, happier, prove ;
Their freedom better know, and love ;
More pleasures gain, more hearts engage,
And feast their own dull hours of age."

" USE them, and early use, to have,
To earn, and what they earn, to save.
From industry, and prudence, flow
Relief of want, and balm of woe,
Delightful sleep, enduring wealth,
The purest peace, the firmest health,
True independence of our peers,
Support for sickness, and for years,
Security from household strife,
The conscience sweet of useful life,
Esteem abroad, content at home,
An easy passage to the tomb,

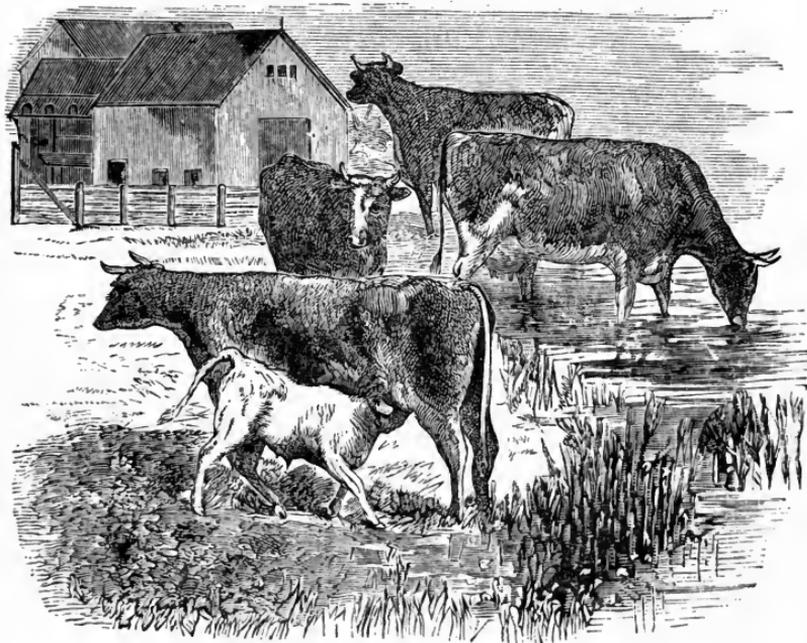
With blessings numberless, that flow
To neighbour, stranger, friend, and foe,
That man to man resistless bind,
And spread, and spread, to all mankind.”

“ WOULD you for them this good acquire,
Prudence, and industry, inspire ;
To habit bid the blessings grow ;
Habits alone yield good below.
To these untrain'd, whate'er you give,
Whate'er inheritance you leave,
To every worthless passion given,
And scatter'd to the winds of heaven,
Will foes, and strangers, clothe, and feed ;
While your own children pine with need,
Their friends, pain'd, pitied, slighted, fly,
Forgotten live, and wretched die.”

“ IN this New World, life's changing round,
In three descents, is often found.
The first, firm, busy, plodding, poor,
Earns, saves, and daily swells, his store :
By farthings first, and pence, it grows ;
In shillings next, and pounds, it flows ;
Then spread his widening farms, abroad ;
His forests wave ; his harvests nod ;
Fattening, his numerous cattle play,
And debtors dread his reckoning day.
Ambitious then t' adorn with knowledge
His son, he places him at college ;
And sends, in smart attire, and neat,
To travel through each neighbouring state ;

Builds him a handsome house, or buys,
Sees him a gentleman, and dies.”

“ THE second, born to wealth and ease,
And taught to think, converse, and please,
Ambitious, with his lady-wife,
Aims at a higher walk of life.
Yet, in those wholesome habits train'd,



NEATNESS AND THRIFT.

By which his wealth, and weight, were gain'd,
Bids care in hand with pleasure go,
And blends economy with show.
His houses, fences, garden, dress,
The neat and thrifty man confess.
Improv'd, but with improvement plain,
Intent on office, as on gain.

Exploring, useful sweets to spy,
 To public life he turns his eye.
 A townsman first ; a justice soon ;
 A member of the house anon ;
 Perhaps to board, or bench, invited,
 He sees the state, and subjects, righted ;
 And, raptur'd with politic life,
 Consigns his children to his wife.
 Of household cares amid the round,
 For her, too hard the task is found.
 At first she struggles, and contends ;
 Then doubts, desponds, laments, and bends ;
 Her sons pursue the sad defeat,
 And shout their victory complete ;
 Rejoicing, see their father roam,
 And riot, rake, and reign, at home.
 Too late he sees, and sees to mourn,
 His race of every hope forlorn,
 Abroad, for comfort, turns his eyes,
 Bewails his dire mistakes, and dies."

" His heir, train'd only to enjoy,
 Untaught his mind, or hands, t' employ,
 Conscious of wealth enough for life,
 With business, care, and worth, at strife,
 By prudence, conscience, unrestrain'd,
 And none, but pleasure's habits, gain'd,
 Whirls on the wild career of sense,
 Nor danger marks, nor heeds expense.
 Soon ended is the giddy round ;
 And soon the fatal goal is found.
 His lands, secur'd for borrow'd gold,
 His houses, horses, herds, are sold.

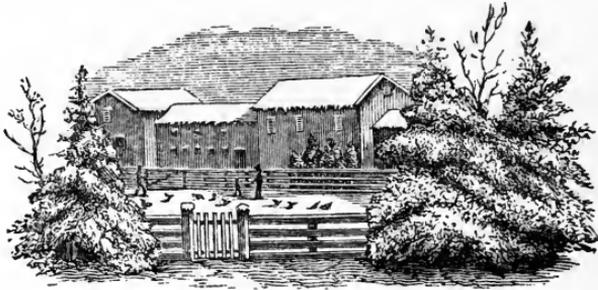
And now, no more for wealth respected,
He sinks, by all his friends neglected ;
Friends, who, before, his vices flatter'd,
And liv'd upon the loaves he scattered.
Unacted every worthy part,
And pining with a broken heart,
To dirtiest company he flies,
Lies, gambles, turns a sot, and dies.
His children, born to fairer doom,
In rags, pursue him to the tomb."

"Apprentic'd then to masters stern,
Some real good the orphans learn ;
Are bred to toil, and hardy fare,
And grow to usefulness, and care ;
And, following their great-grandsire's plan,
Each slow becomes a useful man."

"SUCH here is life's swift-circling round ;
So soon are all its changes found.
Would you prevent th' allotment hard,
And fortune's rapid whirl retard,
In all your race, industrious care
Attentive plant, and faithful rear ;
With life, th' important task begin,
Nor but with life, the task resign ;
To habit, bid the blessings grow,
Habits alone yield good below."

"BUT, to complete the bless'd design,
Both parents must their efforts join ;
With kind regard, each other treat :
In every plan, harmonious meet ;

The conduct each of each approve ;
 Nor strive, but in the strife of love.
 What one commands, let both require ;
 In counsels, smiles, and frowns, conspire ;
 Alike oppose ; alike befriend ;
 And each the other's choice commend.
 In sweetest union thus conjoin'd,
 And one the life, as one the mind,
 Your children cheerful will obey,
 And reverence undivided pay ;
 The daily task be lightly done,
 And half the household troubles gone :
 While jars domestic weal destroy,
 And wither every hope of joy."



WELL KEPT FENCE AND BARN.

"MEANTIME, let peace around you rest,
 Nor feuds good neighbourhood molest.
 Your neighbour's crops with justice eye,
 Nor let his hopes by trespass die.
 Your fence repair, your herds repel ;
 Much virtue's found in fencing well.
 With care his reputation guard ;
 Sweet friendship will that care reward.

No idle tattler e'er receive ;
No storied scandal e'er believe :
What's good, and kind, alone report ;
Tell nothing, which can others hurt :
Oblige, lend, borrow—freely all—
Rejoice not in another's fall :
When others need, assistance lend ;
Are others sick ? their calls attend ;
Their visits hospitably greet,
And pay, with cheerful kindness sweet.
These things, or I mistake, will form,
And keep the heart of friendship warm."

" BUT should contentions rise, and grudges,
Which call for arbitrating judges,
Still shun the law, that gulph of woe,
Whose waves without a bottom flow :
That gulph, by storms forever tossed,
Where all, that's once afloat, is lost ;
Where friends, embark'd, are friends no more,
And neither finds a peaceful shore :
While thousand wrecks, as warnings lie,
The victims of an angry sky."

" EACH cause let mutual friends decide,
With common-sense alone to guide :
If right, in silent peace be glad ;
If wrong, be neither sour, nor sad :
As oft you'll find full justice done,
As when thro' twenty terms you've run ;
And when, in travel, fees, and cost,
Far more than can be won, is lost."

"LEARN, this conclusion whence I draw.
 Mark what estates are spent in law!
 See men litigious business fly,
 And loungers live, and beggars die!
 What anger, hatred, malice fell,
 And fierce revenge their bosoms swell!
 What frauds, subornings, tamperings rise!
 What slanders foul! what shameful lies!
 What perjuries, blackening many a tongue!
 And what immensity of wrong!
 Where peace, and kindness, dwelt before,
 See peace, and kindness, dwell no more!
 Ills to good offices succeed,
 And neighbours bid each other bleed!"

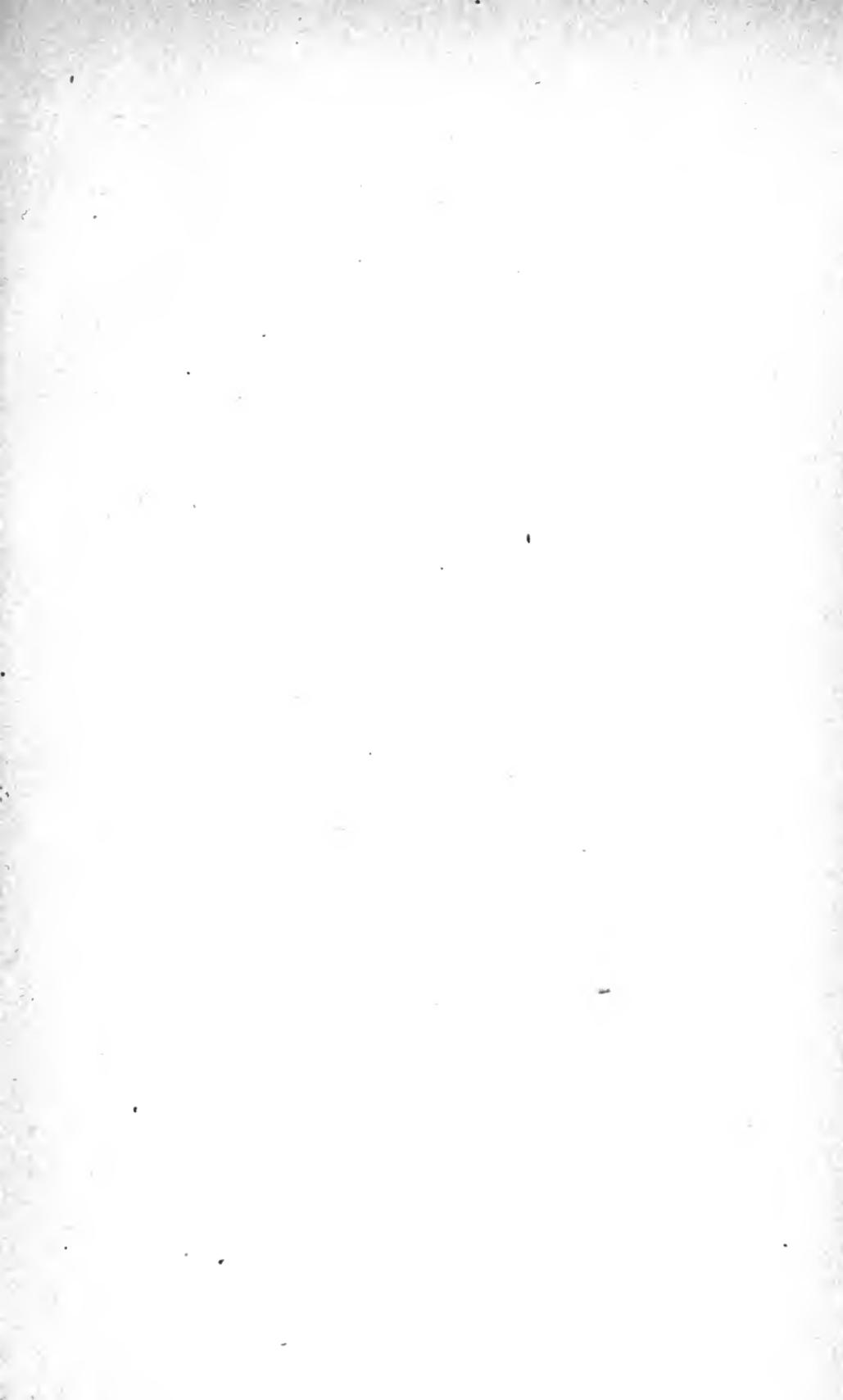
"ESOP, the merry Phrygian sage,
 Worth half the wise-men of his age,
 Has left to litigants a story,
 Which, with your leave, I'll set before you."

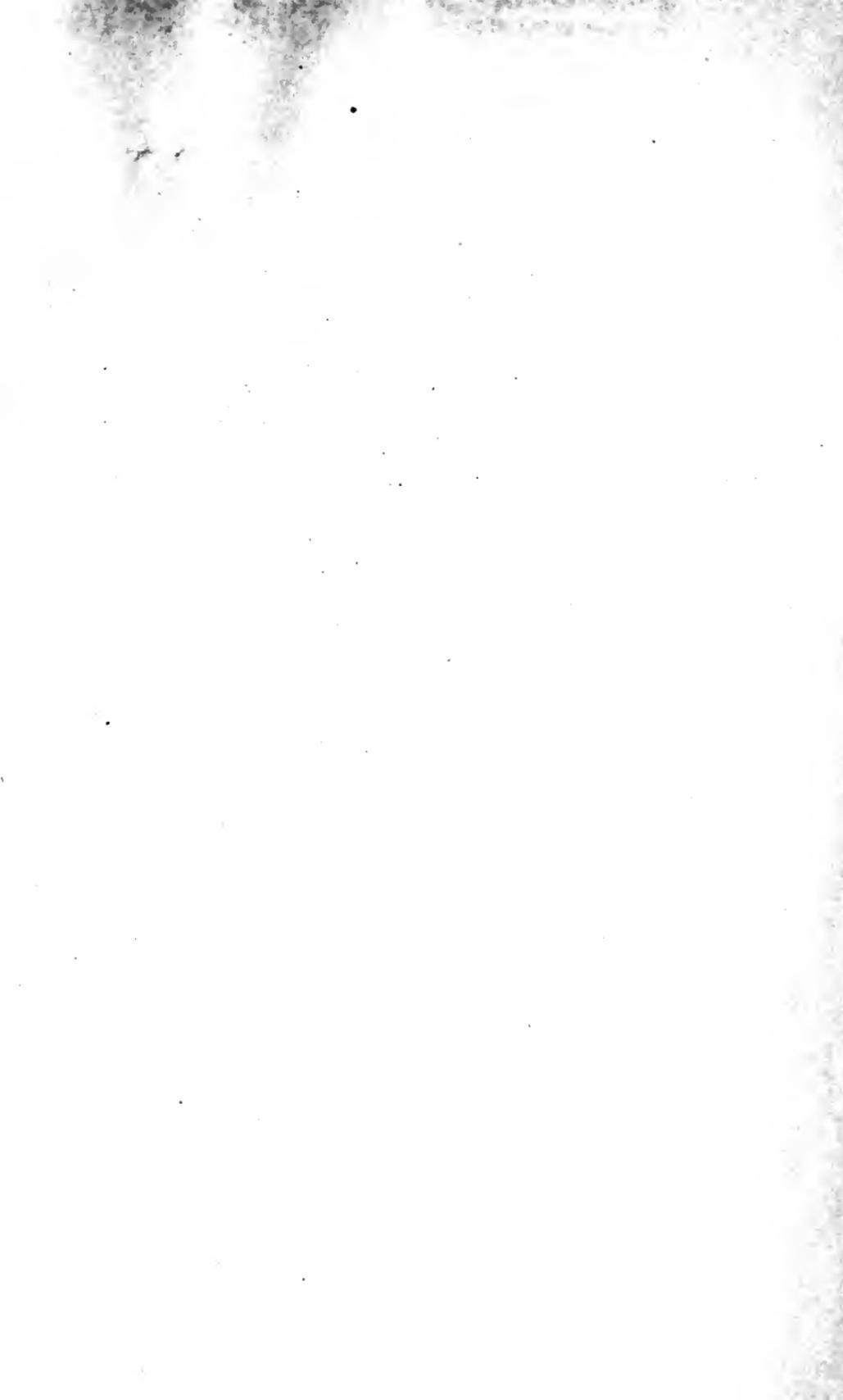
"THE bear, and lion, on the lawn,
 Once found the carcase of a fawn.
 Both claim'd the dainty; neither gave it;
 But each swore roundly he would have it.
 They growl'd; they fought; but fought in vain;
 For neither could the prize obtain;
 And, while, to breathe, they both retreated,
 The lawyer fox, came in, and eat it."

"AND would you useful live, and bless'd,
 Parochial heats, and jars, detest.
 Like you, their interests others feel;
 Have pride, and passions, warmth, and will.

Those interests clash ; those wills contend ;
And some, where all have votes, must bend.
A yielding spirit hence maintain ;
Let all concede, that all may gain :
Hence, when fierce heat the mass inspires,
And Party blows her angry fires,
For weeks, or months, or years, postpone
What, prudence tells you, must be done ;
Time will command the flames to cease,
And party soften into peace.”

THUS spoke the sage. The crowd around,
Applauding, heard the grateful sound :
Each, deeply musing, homeward went,
T' amend his future life intent ;
And, pondering past delays, with sorrow,
Resolv'd, he would begin, to-morrow.





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