

Poetry.

Grammar in Rhyme.

We advise every little grammarian just entering on Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech.

1. Three little words you often see
Are Articles—*a, an, and the.*
2. A Noun's the name of any thing,
As *school or garden, hoop or swing.*
3. Adjectives tell the kind of noun,
As *great, small, pretty, white, or brown.*
4. Instead of Nouns the Pronouns stand—
Her head, his face, your arm, my hand.
5. Verbs tell of something being done—
To read, write, count, sing, jump, or run.
6. How things are done the Adverbs tell;
As *slowly, quickly, ill or well.*
7. Conjunctions join the words together;
As *men and women, wind or weather.*
8. The Preposition stands before
A Noun, as *in or through a door.*
9. The Interjection shows surprise;
As *oh! how pretty, ah! how wise.*

The whole are called Nine Parts of Speech,
Which Reading, Writing, Speaking, teach.

The Family.

The Progress of Luxury.

We take the following article from the Providence Journal. Such discourses are good signs in secular papers:

"No one who loves his country can remain indifferent to the progress of luxury, which corrupts the morals and enervates the manhood of a people, which engenders habits of idleness and frivolity, and turns even industry into unprofitable channels. The progress of luxury has been the cause of national decay in more than one proud empire, and it is not safe for any people to think themselves beyond its influence. Its entrance should be guarded against with care, and its progress should be watched with the most anxious vigilance. Especially should those whose fortunes place them above the necessity of close economy, set the example of simplicity in their style of life, and manifest their profusion in benefactions to public objects. Not that we would have the rich deprive themselves of any of the rational enjoyments which wealth can purchase; but we would have them avoid that useless and hurtful ostentation in dress, in equipage, in entertainments, which confers no benefit on those who can afford it, and which finds so many imitators in those who cannot.

The introduction of luxurious habits, by increasing the expense of housekeeping, discourages marriage, and thus leads to a long train of immoralities of the most serious character. It breeds envy and discontent, and destroys that union of all classes which is especially essential to the support of republican institutions. It makes wealth supercilious, and poverty hostile to the securities of property. It is an un-mixed evil, and it is the duty of those who shape the public policy, of those who direct the public morals, and of those who influence public sentiment, to discourage every departure from the simple manners of our fathers.

If any think that these remarks are inapplicable to this latitude, we ask them to mark the change which has taken place in our community—not greater, perhaps, than in the communities around us—within a few years. All the increased comfort, and especially all the diffusion of comfort, may well be a matter of congratulation; the countless inventions for the convenience of dwellings, for the more healthful use of food, for the lessened abuse of medicine, all these contrivances which place within the reach of men of moderate means the enjoyments which were formerly confined to the rich, are sources of just congratulation; but all that is devoted to ostentation, to showy furniture, and gaudy equipage, to display of plate, and to splendor in entertainments, is a matter of serious regret. It is a low order of enjoyment. It perverts and exhausts the tastes which would otherwise expend themselves in works of art, in books, in music, and in things which have a humanizing influence. And after all, those who indulge in this ostentation on the comparatively moderate scale on which alone it is possible for most men, even those who are esteemed rich, must remember with constant mortification,

that they cannot approach the few who, in larger communities, and with greater means of folly, lead the fashion in matters of this kind.

That display which has nothing but its expense to recommend it, will be constantly over-topped by new comers, bringing fresh accumulations to waste upon the altars of fashion. The utmost limit of fashionable extravagance in a provincial town is not equal to the common display of folly in New York, does not approach the dishabille of Goodwood, and Blenheim, and Chatsworth. And even these are put to shame by the countless retinues, the lavish display, and the barbaric magnificence of the Eastern nobles.

How foolish, then, for the greatest fortunes to attempt any such rivalry here. A republican people should be distinguished by their elegant simplicity, by their appreciation of the true value of wealth, and by their knowledge of the true mode of life.

A WORD FITLY SPOKEN.

The renowned Dr. Adam Clarke, speaking of his early experience, says:—

"A stranger, who was itinerating as a teacher, called upon my father and requested permission to examine some of the boys. I was among the number. My father, by way of relieving the feelings of the man, said, 'That boy is very slow at learning; I fear you will not be able to do much with him.' My heart sank. I would have given the world to have been as some of the boys around me. The man spoke with kindness, gave me some directions, and, laying his hand upon my head, observed, 'This lad will make a good scholar yet.' I felt his kindness; it raised my spirit; the possibility of being able to learn was in this moment, and for the first time, impressed upon my mind; a ray of hope sprang up within me; in that hope I lived and labored; it seemed to create power; my lessons were all committed to memory with ease, and I could have doubled the effort, had it been required."

From this period, Adam never looked back nor paused. The same quickness of perception and tenacity of memory, discoverable from the dawning of intelligence as applied to other things, now accompanied his pursuit of learning; he was no longer like the animal scamp-ering round the same spot, in consequence of the chain by which it is bound; he became like the racer; there was progress in every movement; he sped over the course with prodigious swiftness, and he felt the pleasure of it himself.

THE TIES OF FRIENDSHIP.

Are you a brother? In what manner do you treat this relation? Have the voices that were once pleasant to you lost their tone? Have the cold and the pitiless storms of the world frozen the current of your kindred feelings within you; or have they lost their power, or wasted in selfish cares, and hollow, heartless formalities? * * * * * Cherish, at home or abroad, the dear ties of kindred, and amid all the turmoil, and all the change of earthly pilgrimage, never, never forget the obligations which they entail upon you. Summon back the bright visions of boyhood. Call up the stream, the hill-side, and the woodland—call him up whose face so often reflected the joyousness of your own, and whose hand at night warmly clasped in yours—call up her whose voice, like every sister's voice, was around your sunny path like music—call up those who with you

—played

Beneath the same green tree.
And every evening knelt and prayed
Around one parent knee."

And though they may be far or near, though the ocean may separate, or the grassy grave hid them from you—never in all the rush and shifting lights and shadows of existence, never forget that you are a brother.

A PROTECTION AGAINST EVIL.—It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of those little creatures, when they have occasion to hive bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and oppression from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict

a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his hatred, and the good returned for evil overcome evil with good.

A WORD TO MOTHERS.—In the evening when your children have prayed for pardon and peace, endeavor to infuse the spirit of that beautiful expression in the Psalmist, 'I will both lay me down in peace and sleep, for thou, Lord, only makest me to do dwell in safety.' At no time is the influence of a mother more valuable, than when her children are retiring to rest.

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