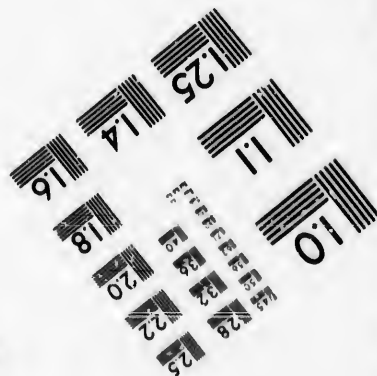
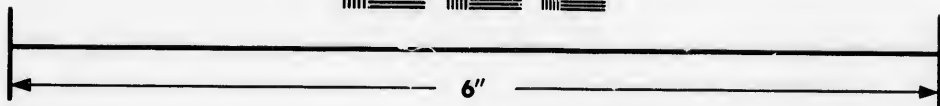
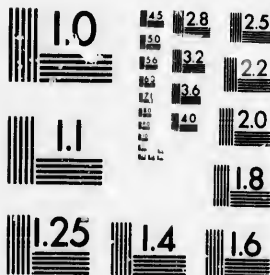


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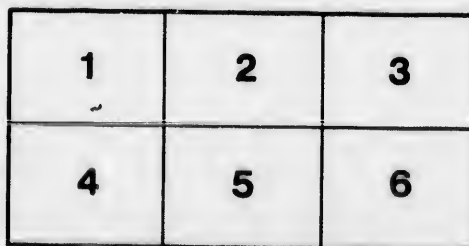
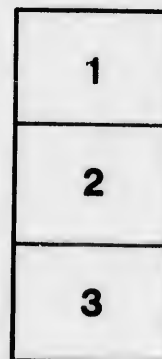
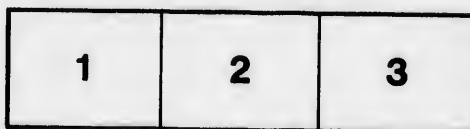
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THE BROTHERS OF THE CHRISTIAN SCHOOLS' ILLUSTRATED SERIES



THE

SECOND READER

CAREFULLY ARRANGED

FOR THE USE OF SCHOOLS.

PART FIRST.



MONTREAL :
BROTHERS OF THE CHRISTIAN SCHOOLS,
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J. CHAPLEAU & SON, Printers and Bookbinders.

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P R E F A C E .

THE arrangement of the matters of the SECOND READER has been carefully adapted to the capacity of the pupils who have already mastered the "FIRST."

It will be observed that there is a nice gradation in the lessons, and that they are of an interesting and instructive character. Those especially on "Sacred History," though necessarily short, present a *connected view* of the leading events recorded in the Bible, from the Creation of the World down to the coming of our Divine Redeemer.

There are no nonsensical lessons, no trifling tales, and each subject, even in the third part, is kept, as much as possible, within the comprehension of pupils for whom it is designed—a task of no small difficulty.

Numerous and fine pictures illustrate particular lessons, and will make them, no doubt, much more attractive.

The most difficult words in each lesson are placed at the head of it, divided into syllables, and accentuated.

To enable the pupil to retain the contents of the lessons in his memory, *questions* have been introduced after each.

It is left to the discretion of the teacher to determine how he will make use of such questions; but we venture to advise him not to spare them.

A portion of the time usually devoted to *Reading* may be usefully employed every day in this kind of *object lessons*.

In a word, in this book, we think the *Reading Lessons* are a little more numerous, the subjects more choicer, the order more pleasing, and the gradation, from the more easy to the more difficult, far better preserved, than in the former editions of our "Second Book." If such be truly the case, the aim of the compiler shall be attained.

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ELEMENTS OF GOOD READING.

I.—PRONUNCIATION.

Correct pronunciation consists in giving to each oral element its proper sound, and the placing of the accent.

Errors in pronunciation which are not the result of carelessness, arise from defects in the organs of speech, or from a defective ear.

Errors are made by the omission, addition or substitution of an oral element.

1.—OMISSION OF AN ORAL ELEMENT.

an	for	and	writin	for	writing
hist'ry	"	history	trav'ler	"	traveler
ev'ry	"	every	Feb'uary	"	February
mem'ry	"	memory	beas	"	beasts

2.—ADDITION OF AN ORAL ELEMENT.

helum	for	hilm	loudher	for	louder
heat	"	eat	soften	"	sof'n
drownded	"	drowned	neow	"	now
milik	"	milk	attacked	"	attacked

3.—SUBSTITUTION OF AN ORAL ELEMENT.

chimley	for	chimney	winder	for	window
said	"	said (sed)	baskit	"	basket
honust	"	honest	seperate	"	separate
gether	"	gather	soorce	"	source

4.—MISCELLANEOUS.

wen	for	when	idear	for	idea
wat	"	what	cawd	"	cord
wich	"	which	watah	"	water
wam	"	warm	ketch	"	catch

5.—THE BLENDING OF SYLLABLES BELONGING TO DIFF. WORDS.

The pure ein art	instead of	The pure in heart
Two small legs	“ “	Two small eggs
There ris sa calm	“ “	There is a calm
Some mice scream	“ “	Some ice cream

II.—ACCENTUATION.

Accent is the peculiar force of voice given to one or more syllables of a word.

The accented syllable is often marked thus ('); as, in mean'ing, at-ten'tion, al'ways.

III.—PAUSES AND MARKS.

, Comma.—The Comma marks the shortest stop in reading.

; Semicolon.—The Semicolon marks a stop a little longer than the comma.

: Colon.—The Colon marks a stop a little longer than the semicolon.

. Period.—The Period marks a full stop. It is placed at the end of a sentence.

? Note of Interrogation.—The Note of Interrogation shows that a question is asked; as, "Do you think he will come to-day?"

! Note of Exclamation.—The Note of Exclamation denotes strong feeling; as, "O my dear child!"

—Dash.—The Dash denotes a sudden turn or break in a sentence; as, "His name was—but I think I will not tell you his name."

" " Quotation Marks.—Quotation Marks show that the exact words of another are taken or quoted; as, "No," said Patrick, "I think he will not come." (*)

NOTES.—1. We should read as if we were talking or telling about what the book says.

2. We should always know the sense of what we are reading; for we cannot read a piece well unless we know what it means.

(*) For application of these PAUSES, see the Lesson of page 65.

DIFF. WORDS.

pure in heart
small eggs
is a calm
ice cream

one or more

s ('); as, in

est stop in

little longer

longer than

t is placed

terrogation
think he

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r break in
I will not

show that
as, "No,"

ing or tell-

at we are
we know

of page 65.

THE SECOND READER.

PART FIRST.

LESSON I.

THE NEW BOOK.



AL'-WAYS, *ad.* perpetually.

AT-TEN'-TION, *n.* act of at tending ; heed.

CARE'-LESS, *a.* having no care ; heedless.

CON-VER-SA'-TION, *n.* discourse.

EX-PRESS', *v.* to make known.

FU'-TURE, *a.* time to come.

MEAN'-ING, *n.* purpose ; signification.

PROM'-ISE, *n.* word; a declaration which binds the one who makes it.

SUP-PORT', *v.* to sustain; to bear up; to maintain; to favor

1. Little Paul Flanagan was always a bright and cheerful boy. But, one fine morning at school, he looked happier than ever before

2. His teacher had just given him a new book. Yes, he had given him a *Second Reader*. "Well done, Paul," said his teacher, "you have been a good boy. You have not been idle or careless.

3. "If you had been an idle boy, you would not have got this new book so soon. But, now that you have a new book, you must try hard to be soon able to read well all the lessons that are in it.

4. "In order to read well, it is not enough to be able to read off the words at sight. You must express or bring out the full sense of the words. To do this properly, you must pay attention to what you are reading. You must try and understand the meaning of all that you read.

5. "You must also be careful about the manner in which you read.

6. "You must not read too fast. To read too fast is a great fault, and children should be careful to avoid it.

7. "But you must not read too slowly, nor in a dull, lifeless manner.

8. "Try to read as you hear well-instructed people speak in conversation."

9. Paul paid close attention to all that his teacher said. He learned his lessons that day better than ever before. Full of joy, he brought home his book to his mother, who was a widow. She was poor, and had to work hard to support her children, but she felt happier that evening than any of her richer neighbors.

10. She was happy at seeing little Paul so glad. She was happy because he was now a good boy, and by his actions, as well as his words, gave good promise for the future. All her earthly hope and love were centered in him and his brother John.

11. John was two years younger than Paul, and was too small to be sent to school. How happy it made their good mother to see little Paul teach John to spell the easy words in the First Reader!

12. Little Paul was always sure to spare some time from play, or from the study of his own lessons, in order to teach John.

13. Little boys ought to imitate Paul. They should be always good and useful when they can.

Questions.—1. What is the title of this lesson?—2. What is said of little Paul Flanagan?—3. What was the cause of his happiness?—4. Repeat the words of the teacher to little Paul, as contained in the third paragraph.—5. To read well, what is the first thing to be done?—6. What faults should you avoid in reading?—7. How should you try to read?—8. Did Paul pay attention to the instructions of his teacher?—9. What did he do with his book?—10. What made Paul's mother so happy?—11. Had Paul any brothers?—12. How did he act with regard to John?

LESSON II.

HOW JAMES LEARNED TO READ.

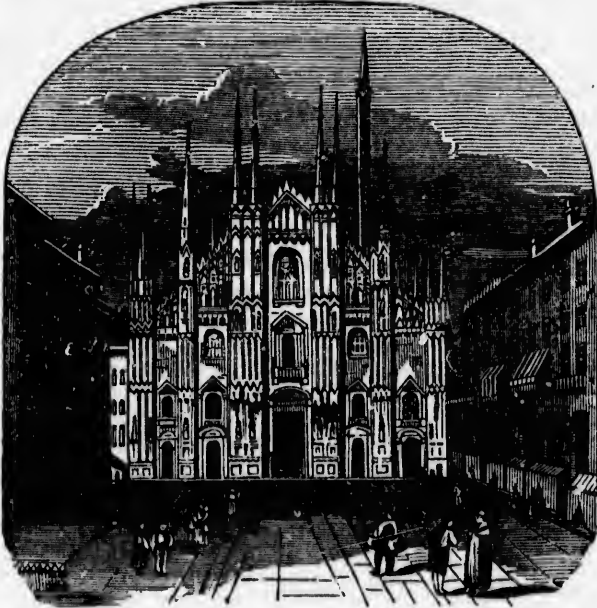
A-MUSE', *v.* to entertain.
CLOS'-ET, *n.* a small apartment.
E'VEN-ING, *n.* the close of the day.
EX-CEPT', *prep.* exclusively of.
LEARN, *v.* to acquire knowledge.
PIC'-TURE, *n.* a painting; a likeness.
PLEAS'-ANT, *a.* delightful; agreeable.
STEE'-PLE, *n.* spire of a church.
SUP-POSE', *v.* to admit without proof; to believe.
TUM'-BLE, *v.* to fall; to roll about.

1. Would you like to know how James learned to read?

2. It is very hard work to learn to read, and it takes a great while to do it. I will tell you how James did it.

3. One evening James was sitting on the floor, by the side of the fire, playing with his blocks. He was trying to build a church.

4. He could make the church very well, all except the steeple; but the steeple would tumble down.



5. Presently, his father said: "James, you may put your blocks into the basket, and put the basket in its place in the closet, and then come to me."

6. Then James's father took him up into his lap, and took a book out of his pocket. His fa-

ther said, "I suppose you thought there were pictures in this book." "Yes, sir," said James.

7. "There are none," said his father. "I have not got this book to amuse you. I am going to have you learn to read it; and learning to read is not easy work."

8. James was very glad when he heard this. He wanted to learn to read, so that he could read story-books himself alone; and he thought that learning to read was a very pleasant, easy work.

9. His father knew that he thought so, and therefore he said: "I suppose you are glad that you are going to learn to read; but it is harder work, and it will take longer time than you think"

10. "You will get tired very often before you have learned, and you will want to stop. But you must not stop."—"What!" said James, "must I not stop once,—at all,—all the time, till I have learned to read?"

11. "Oh, no," said his father; "I do not mean that you must be learning to read all the time; you will only read a little while every day.

12. "What I mean is, that you must read every day, when the time comes, although you will think that you are tired of reading so much, and would rather play.

13. "But no matter if you are tired of it. It is your duty to learn to read, and you must do it, even if it is hard."—"I do not think I shall be tired," said James.

14. "Very well; you can see. But, if you should be tired, you must not say so, and ask not to read."

Questions.—1 What is the subject of this lesson?—2 What is said about learning to read?—3. What is said of James in the first place?—5. Repeat the father's words to James.—7. Were there any pictures in the book?—8. What did the father say to James about learning to read?—13. What was James' reply?

LESSON III.

WHAT PICTURES TEACH.

BEAU'-TI-FUL, *a.* fair; having beauty.

CHEER'-FUL, *a.* animated; gay.

CHEER'-LESS, *a.* dreary; gloomy; sad

CHILL'Y, *a.* somewhat cold.

CURL'ING, *a.* turned in ringlets.

DRIV'-EN, *v.* drifted.

EX-POSED', *v.* laid open, or bare; unprotected.

FAN'-CY, *v.* imagine; believe.

FRANK', *a.* open; candid; undisguised.

HEALTH'-Y, *a.* enjoying health.

KIND'-NESS, *n.* good-will; affection.

1. Is not this a beautiful picture? What a fine, round, healthy, and noble face this child has!



His hair is soft and curly. How round and full his arms are! They are almost as white as driven snow.

2. Surely, this boy is the very picture of health and childish beauty. His frank and honest face tells us that he is happy. How much we can read in that face! He must have kind parents, who love him dearly.

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3. And the young man—the stranger, who so kindly takes the hand of this child—has he not a fine face too? He speaks gently to the child. You can see that in his very face. We can almost fancy that we hear him speak words of kindness. He has not an angry look. His face shows that he is a good young man.

4. And what season of the year do you suppose it is? Is it summer or is it winter? How can you tell? Do you think the white in the picture is snow? Does it look cold and cheerless there?

5. If it were snow, would the boy be bare-foot? Would his arms be bare? Would he be without a hat or a cap on his head? Would there be grass, and leaves, and flowers around him, if it were winter? Would he look so cheerful and happy, if he were standing barefoot in the snow?

6. Have you ever heard the cold called *pinching* cold? Why do we say it is *pinching* cold? Because severe cold seems to *pinch* up the face, and the hands, and all the parts that are exposed to the chilly air. Does this boy look as though he were *pinched* with cold? Does not his open, cheerful, sunny face show that it is summertime?

7. How plainly good pictures speak to us! How much they show! How much they may teach



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us, if we study them well ! They tell a whole story at once ; and they tell it in such a manner that it always interests us. They tell the story so that we can *see* it, as well as read it ; and what we *see*, we do not easily forget.

8. Children, study the pictures in this book, and they will teach you many a useful lesson. Ask yourselves as many questions about them as you can, and see how many of them you can answer.

Questions.—1. Whom does this picture represent ? Name all the words in the first paragraph used to qualify the boy's face, hair, and arms.—2. By looking at the boy's face, what can you say of him?—3. Who takes care of the boy ? How does he appear?—5. What season does the picture represent?—6. What shows that it is summer?—7. What have you to say of good pictures?—8. What advice is given to children in this lesson ?

LESSON IV.

NEVER TELL A LIE.

HIDE, *v.* to conceal.

HO'-LY, *a.* perfectly pure ; divine ; pious.

LIE, *n.* criminal falsehood.

LOSE, *v.* to suffer loss ; to waste.

SCRIPT'-URES, *n.* written word of God.

TORN, *v.* rent.

UP-SET', *v.* to overturn ; to overthrow.

WICK'-ED, *a.* vicious ; unjust ; sinful.



1. No, do not tell a lie. Tell the truth at all times, and be kind and good to all, and then all will love you, and you will be happy.

2. Do you know that it is sinful to tell lies? Yes, you have often been told so. The Holy Scripture also says so; and the Scripture tells the truth. It is very mean, as well as very sinful, to tell lies.

3. If you tell lies, God will be angry with you; all good men will despise you; and all good boys will shun you. Then what would you gain by telling lies? You would not gain anything, but you would lose much.

A child that lies, no one will trust,
He should speak the thing that's true ;
And he that does one wrong at first,
And lies to hide it, makes it two.

4. If you tell lies, you will also feel badly yourself. You will know that you have done wrong ; and when you are wicked you cannot help feeling badly. A bad boy cannot be happy.

5. Then be a good and honest child, so that all can love you. If you have been careless, and have broken a window, or torn a nice book, or lost the door-key, or upset the ink on the table, go to your father, or mother, or teacher, and confess it.

6. Yes, that is the best way ; that is the right way ; that is the honest way. Would you not like to be happy ? Then be an honest child, and never, *never* tell a lie. Do you wish to be a child of God ? Then speak the truth.

Questions.—1. What is the subject of this lesson ? What advice is given about lies.—2. Why should we abstain from telling lies ?—3. If you tell a lie, what will be the consequence ?—5. What should you do when you have done something wrong ?—6. What should you do to be happy, and to be a child of God ?

LESSON V.

WE MUST NOT BE IDLE.

- BEE, *n.* an insect that makes honey.
 CATCH, *v.* to lay hold on ; to seize ; to take.
 HAY'-RICK, *n.* a pile or rick of hay.
 HASTE, *n.* speed ; hurry.
 HON'-EY, *n.* the sweet produce of bees.
 I'-DLE, *a.* lazy ; useless.
 SENSE, *n.* intellect ; meaning.
 STUD'-Y, *v.* to learn ; to think closely.

1 There was once a little boy whose name was Jeffrey Collins. He was very young, and had but little sense. His father and mother sent him to school, but he did not love study as much as he did play

2 One very pleasant morning, as he went to school, he saw a bee flying about, first upon this flower and then on that. So he said, "Pretty bee, will you come and play with me?"—But the bee said, "No, I must not be idle ; I must go and gather honey."

3. Then the little boy met a dog, and he said, "Dog, will you play with me?" But the dog said, "No, I must not be idle ; I am going to catch a hare for my master's dinner ; I must make haste and catch it."

4. Then the little boy went by a hay-rick, and he saw a bird pulling some hay out of the hay-rick, and he said, "Little bird, will you come and play with me?" But the bird said, "No, I must not be idle; I must get some hay to build my nest with, and some moss, and some wool." So the bird flew away.

5. Then the little boy saw a horse, and he said, "Horse, will you play with me?" But the horse said, "No, I must not be idle; I must go and plough, or else there will be no corn to make bread of."

6. Then the little boy thought to himself, "What! is no one idle? Then little boys must not be idle either." So he made haste, and went to school, and learned his lessons very well, and the teacher said he was a very good boy.

Questions.—1. What was the name of the boy mentioned in this lesson?—2. What did the bee answer to the little boy?—3. What did the little boy meet next? What did he say to him?—4. What else did the lazy boy meet? What did the bird say to him?—5. Did the horse go and play with the little boy? Why not?—6. What did the little boy say to himself?

LESSON VI.

THE FOX.



- BE-FORE', *prep.* in front of ; prior to.
 BUSH'Y, *a.* full of bushes ; thick.
 CHEAT, *v.* to defraud.
 CHASE'D', *v.* hunted ; pursued.
 CUN'-NING, *a.* artful ; subtle.
 ES-CAPE', *v.* to shun ; to flee from.
 GOOSE (pl. *geese*), *n.* a water-fowl.
 MATCH, *n.* a contest.
 OFT'-EN, *ad.* frequently ; not seldom ; many times.
 SLY'-LY, *ad.* with artifice ; insidiously.

1. The fox is like a dog. It is a beast of prey. It has a broad head ; a sharp nose, pointed ears, and a long bushy tail.

2. The fox lives in a den or hole, which he often makes near a farm-house. He hides in his den, by day, and when night comes on, he leaves his den, and goes slyly to the farm-yard.

3. He is fond of a duck, or a hen, or a goose, or a lamb. But he will also eat fruit, mice, and

frogs. When he gets hold of a hen or a duck, he runs home to his den.

4. Some men keep packs of hounds or dogs to hunt and kill the fox, and they will ride a long way sometimes before they can catch him.

5. When the fox finds that he is chased, he runs to his hole, where he lies still, till some dog is sent in to drive him out

6. If his den is below a rock, or the roots of trees, he is safe, for the dog is no match for him there; he cannot be dug out.

7. But if he cannot get to his den, he runs in the thick woods, and seeks the most thorny paths. He tries all sorts of plans to get out of the way of the dogs. But when he finds that he cannot escape, he turns and fights till he is sometimes torn in pieces. We call a young fox a *cub*. But the fox is not only very sly, but very cunning also. When any one is very cunning, we say, "he is as cunning as a fox."

8. I will tell you a story about the cunning of the fox.—Some dogs were once in chase of a fox. They came very near him, and it seemed as though they would catch him. There was no hole, or other place, for the fox to hide in. Then what could the fox do?

9. This is what the fox did. There was a low stone wall not far off; the fox ran towards it as

fast as he could go. But nearer and nearer came the dogs, and when the fox had got to the wall, they were close to him.

10. The fox made a jump, and went over; but as soon as he was on the other side, he crept to the wall and lay down as close to it as he could.

11. The dogs, in their haste, went over both wall and fox at a jump, and ran straight on. They were going so fast that they could not stop, and they did not see where the fox had hid.

12. As soon as the dogs were over, the fox, quick as a flash, made a leap back over the wall, and was soon out of sight. On went the dogs, but they never saw the fox again.

13. Was not that a cunning fox? He knew how to cheat the dogs, and saved his life by it.

Questions.—1. What does the fox look like? Where does the fox live?—3. Of what is he fond?—4. What is done to kill the fox?—5. What does the fox do when he sees himself chased?—7. What does he do when closely pursued? What do we call a young fox?—8. Relate in your own words the story about the fox.

LESSON VII.

A STORY ABOUT A SLAVE.

CAVE, *n.* a hollow place in the earth.

DES'ERT, *n.* a wilderness.

LI'ON, *n.* a fierce, strong animal.

ROAR, *n.* the cry of a beast ; a loud noise.

LIMP-ING, *v.* walking lamely.

GRATE'-FUL, *a.* thankful.

EX-POSED', *v.* placed in danger.

STO'-RY, *n.* a tale ; a narrative.

SKIP'-PED, *v.* leaped lightly.

1 There is a story told of a slave, which I will tell you.

2 A slave ran away from Rome in old times, and went across the desert to get to his home. One day, he went into a cave, which proved to be a lion's den.

3 He soon heard the roar of a lion, and made up his mind to be eaten up. But the lion came limping to him, and put his paw upon the man's knee ; while the man was afraid to stir. The slave looked at the paw and saw that it was much swollen, and found a large thorn in it ; but he did not, at first, dare to pull it out, lest the lion should get angry from the pain and kill him. At last he did pull it out.

4 The lion bore it quietly, and when his paw was easy, he licked the man, and fawned on him just as dogs do. The man lived there some days, for he was weak and tired. He did not reach his home, but was caught and led back to Rome.

5. For his crime of running off, he was to be exposed to wild beasts. When the day came, he was led to the spot, and a lion that was lately caught, and that had not been fed for some days, that he might be more fierce, was let loose upon the man; as soon as the door was opened, he sprang out of his den with a wild roar.

6. But when the lion saw the man, he crept softly up to him and licked him, and skipped about him, to show how glad he was, and did not hurt him in the least. It was the same lion the man had met with in the desert.

7. The slave was set free. The lion was given to him; and the grateful beast would go with him through the streets of Rome, like a dog

Questions.—1. What story is told in this lesson?—
2. What is a slave? Where is Rome? Where did the slave go? What did he come across?—3. What took place when he was there? What was the matter with the lion?—4. What did the lion when the slave pulled out the thorn? What became of the man afterwards?—5. What punishment was to be inflicted on him for having run away?—6. What happened when the lion saw the slave?

LESSON VIII.
THE OLD SLATE.



1. "I have a great mind to break this stupid old slate," said Charles, one morning, almost crying over his first lesson in subtraction.— "Why, what has the poor slate done?" asked his brother Patrick.

2. "Nothing. That is just why I complain of it."—"What a wicked slate, Charles!"

3. "So, it is. I mean to throw it out of the window, and break it in pieces on the stones."

—"Will that get your lesson for you, Charlesley?"

—"No; but if there were no slates in the world, I should have no such lesson to learn."

4. "Oh, oh! Indeed! But, that does not follow, by any means. Did slates make Arith-

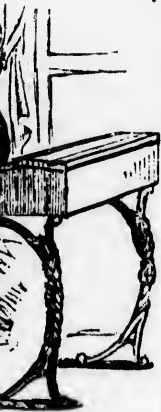
metic? Would people never have to count, and calculate, if there were no slates? you forget pens, lead-pencils, and paper: you forget all about mental arithmetic, Charley!

—"Well, I don't like to cipher; that's all: but I do like to count."

5. "And so you, hasty boy, you get angry with the poor harmless slate, that is so convenient when you make mistakes and wish to rub them out. This is the way with a great many thoughtless, quick-tempered people. They try to find fault with somebody or something, and get into a passion, and perhaps do mischief; when, if they would reflect, they would find that they themselves ought to bear all the blame. Now, Charley, let me see what I can do for you."

6. So Patrick sat down in his father's great easy chair: he tried to look grave and dignified, like an old gentleman, though he was but eighteen. Charley came rather unwillingly, laid the slate on his lap, and began to play with the chain of his watch. "Why, what is this?" said he; "soldiers, and cats, and dogs, and houses with windows of all shapes and sizes!"

7. Charley looked foolish. "Oh! the lesson is on the other side," said he, turning the slate over."



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—“ Ah, silly boy !” said Patrick ; “ here you have been sitting half an hour drawing pictures, instead of trying to learn your lesson. And now, which do you think ought to be broken, you or your slate ?” and he held the slate up high, as if he meant to beat his brother’s head with it.

8. Charley looked up, with his hands at his ears, but laughing all the while, for he knew Patrick was only playing with him. Presently, however, Patrick put on a serious face, and said, “ Now, my little man, you must go to work in good earnest, to make up for lost time.”

9. “ Oh ! Patrick, it wants only twenty minutes of nine : I shall be late to school. Can’t you, just this once, make the figures for me ?”

—“ No,” said Patrick.

—“ Oh, do ! just this once.”

10. “ No, Charley ; there would be no kindness in that. You would never learn arithmetic in that way. If I do it once, you will find it harder to be refused to-morrow. I will do a much kinder thing : I will just show you a little, and you may do all the work yourself.”

11. So he passed his arm gently around him ; and though Charley pouted at first, and could hardly see through his tears, Patrick questioned him about the rule, and then began to show him the proper way to get his lesson.

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When all was finished, Charley was surprised to find that he should still be in season for school.

12. " Now, to-morrow, Charley," said Patrick, " do not waste a moment, but begin your lesson at once, and you will find it a great saving, not only of time, but of temper. I hope you will not get into a passion again, with this good old slate of mine. It went to school with me when I was a little boy, and I should be sorry if you had broken it for not doing your work."

13. Away ran Charles to school, thinking to himself, " Well, I suppose I was wrong, and Patrick was right. I ought not to have been making pictures; I ought to have been getting my lesson."

Observation.—This lesson shows the folly of putting off any work that ought to be, and must be done. The best way is to set about it at once, with a determination *to do it*. It is a very true saying, that " Where there's a will, there's a way."

Questions.—1. What did Charles say when he could not find his problem in Subtraction?—2. Repeat the words of Patrick to Charles.—3. What do you mean by " mental arithmetic " ?—4. What is said of thoughtless, quick-tempered people?—5. What did Patrick do to assist his brother?—6. What did Charley do meanwhile?—7. What was Charley's request from Patrick?—8. Why did Patrick refuse to grant it? &c., &c.

LESSON IX.

BUSINESS FIRST, AND THEN PLEASURE.

AL-LOWED', *v.* permitted.

DEBT, *n.* what is owed or due.

HAB'IT, *n.* custom; use.

RE-WARD', *n.* recompense.

SPEND, *v.* to consume; to expend.

WEALTH'-Y, *a.* rich; opulent.

WORK, *n.* toil; labor; task.

1. John Hagan, who is very rich now, was poor when a boy. When asked how he became so wealthy, he replied, "My father taught me never to play till all my work for the day was done, and never to spend my money till I had earned it,—that is, never to get into debt.

2. "If I had but half an hour's work to do in the day, I was told that I must do it the first thing, and in half an hour. After this was done, I was allowed to play; and I am sure I could then play with much more pleasure than if I had the thought of an unfinished task before my mind.

3. "I early formed the habit of doing every thing in its time, and it is to this habit that I owe all my good fortune."

Let every body who reads this, form the same habit, and he may have a similar reward.

(*Observation.*—This lesson, like the preceding one, illustrates the importance of attending to business before pleasure, and *of doing every thing in its time*).

Questions.—Was John Hagan rich or poor when he was a boy?—By what means did he get rich?—How much work had he to do every day?—What was he allowed to do after his work was done?—What good habit did he form?—What does this lesson illustrate?

LESSON X.

MONEY.

BUY, *v.* to acquire by paying a price.

EARN, *v.* to gain by labor.

GAZE, *v.* to stare ; to look intently.

HAND'-FUL, *n.* as much as the hand can hold.

IN'-TER-EST, *n.* concern ; share.

OF'FICE, *n.* a room.

ROOT, *n.* source.

WEAR, *v.* to care.

1 Daniel took a handful of money and showed it to his friends. They gazed at it with great interest, for it was not often that one of them had so much money in his pocket.

2 The boy with the hat on has been away from home, and has been at work in a printing-office. He worked in a printing-office before he



went away. Now he has returned, and is showing to his old friends in the office the money which he has earned.

3. "There, boys," said he, "you see what I have earned. I earned it all by hard work. I know how to work, and, although I have nice clothes on now, I am not ashamed to work.

4. "I bought these clothes with the money which I earned; and I think a boy has a right to wear good clothes if he buys them with his own money. I mean to go to work again, and earn more money; and I don't mean to spend it foolishly, either."

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5. That is right. Work and earn money, and then take good care of it. But you must not be vain because you have a little money. That would be both foolish and wicked.

6. But what is money good for? It is good to buy clothes with, and to buy food with; and it is good to give to the poor, that they may buy food, and clothes, and fuel with it, to keep them from starving and freezing.

7. It is foolish to get money just to keep it, to be proud of, and to tell how rich you are. Money is a good thing when it is put to a good use, but a bad thing when it is used to do wrong with. Much good may be done with it, and much evil also. The Holy Scripture tells us that "The love of money is the root of all evil."

Questions.—1. What did Daniel show to his friends?
—2. What was Daniel's occupation when he left home?—
When he came back?—3. By what means did he earn his
money?—4. With what did he buy his fine clothes? What
does he intend to do with the money he will earn again?
—5. Must we be vain because we have a little money?—6.
What is money good for?—7. When is it foolish to get
money? What does the Holy Scripture tell us about the
love of money?

LESSON XI.

LAZY SLOKINS, THE SCHOOL-BOY.



AC'TIVE, *a.* that acts ; busy.
 BUS'Y, *a.* employed ; active.
 LA'ZY, *a.* idle ; sluggish.
 PIEC'ES, *n.* fragments ; parts.
 RE-CITE', *v.* to rehearse ; to repeat.
 SCARCE'LY, *ad.* hardly.
 SMART, *a.* sharp ; quick ; active.
 SPELL, *v.* to form words of letters.
 STRANGE, *a.* odd ; foreign ; unknown.

1. One of these boys has a book in his hand,
 and you can see that he is very busy reading it.
 It looks like a new book, although the boy has
 used it a long time.

2. This boy is getting his lesson in school, and he will have a good lesson, and he will recite it well too. You can see that *he* is not a lazy boy, and that he takes good care of his books.

3. The name of the other boy is Slokins. What do you think of him? He looks like a lazy fellow. He has a book in his hand, but it is all torn in pieces. He can scarcely read in it. When he reads, he has to stop to spell the hard words.

4. Slokins does not like a book. You can see that in his face. His face TELLS OF HIM. It tells that he is lazy. Do you think, if he were a good, smart, and active boy, and one who liked to read, that his face would look so?

5. No, his face would not look so. His face would have a smart look, for smart boys generally *look* smart. And how do you suppose Slokin's book became so torn and dirty? It is because he did not take care of it. Is it not strange that the books of the boys who get their lessons, always look very nice?

Questions.—1. How many boys are represented in this picture? Which the good one, and the bad one?—2. Which of them will recite his lesson the better?—3. What is the name of the lazy boy? Can he read? In what state is his book?—4. Does Slokins like a book? How can you see that?—5. If he were a good, smart, and active boy, would his face look so? &c., &c.

-BOY.



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LESSON XII.

GOD IS NEAR.

BEAST, *n.* an irrational animal ; a brute.

DEW, *n.* moisture deposited at night.

GOOD'-NESS, *n.* kindness.

LIEDOWN, *n.* to rest ; to go to bed.

LIFT UP, *v.* to raise , to elevate.

SWIM, *v.* to float on or to move in the water.

THOUGHT, *n.* act of thinking ; idea.

1. It is God who made all things. He made the earth, and He made the sun, and the moon, and the stars also.

2. God made the beasts that roam over the earth, the birds that fly in the air, and the fish that swim in the rivers, the lakes, and the great sea. He also made man.

3. God makes the tender herb and the grass to grow, as well as the tall trees of the forest ; and He sends the rain and the dew to water them, and the sun to warm them.

4. He gives us all our food ; for if He did not take care of the beasts, and the birds, and the fish, and the grain that we sow, and the seeds that we plant, all of them would die ; and then we should also die.

5. But God not only takes care of us, and all things around us, but He is also near us at all times. He sees us now. He sees all that we do, and He knows all our thoughts. He knows all things.

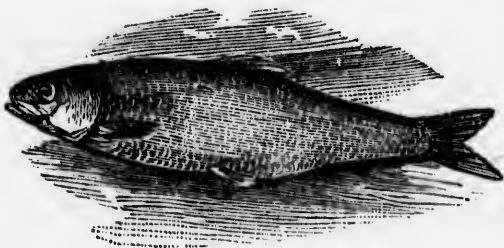
6. We should thank God for all his goodness to us. We should pray to Him often, and ask Him to keep us from sin, and to bless us.

7. When we rise from bed in the morning, and when we lie down at night, we should lift up our hearts to Him in prayer. God will hear us, and if we pray to Him with a right heart, He will bless us, both in this world and in the world to come.

Questions.—1. Who made all things?—2. Name some of the creatures made by God?—3. Who sends the rain and dew to water the herbs grass, &c.?—4. Who gives us our food? What would happen to the beasts, to the plants, and to ourselves if God did not take care of all?—5. Is God far from us? Does He see us? Does He know our thoughts?—6. What should we do to acknowledge the goodness of God?—7. What should we do in rising from our bed in the morning, and lying down in the evening?

LESSON XIII

THE FISH.



A-WAY', *ad.* at a distance off.

CATCH, *v.* to seize; to take hold of.

DIFF'-FER, *v.* to vary; to be unlike.

FISH'-HOOK, *n.* a hook to catch fish.

IN-DEED', *ad.* in truth; in reality.

SCALES, *n.* covering of a fish.

TAIL, *n.* the hinder part; the end.

WA'-TER, *n.* a fluid.

1 Do you know what this is?—It is a fish. Did you ever see a live fish? Did you ever catch one? What did you catch it with? Did you have a fish-hook and line? Did you ever catch a little fish in your hands?

2. Fish live in the water. They cannot live long out of the water. A fish swims with its fins and tail. Do you see the fins of this fish? Do you see his tail? He has scales all along his

back, and on his sides ; but they are not so large as his fins.

3. Do you see the eye of this fish ? Do you think he has more than one eye ? Where do you think the other eye is ? Do you think the fish can see when he is away down in the water ? What makes you think he can see ? If he could not see, he might hit his head against a stone or a rock, and that might kill him.

4. Could you see if you were down deep in the water ?—No, not very well. But the fish can see very well indeed. The eyes of the fish are not like ours. They are made to *see* with in the water ; but ours are made to *see* with in the air. The fish is made to *live* in the water, and we are made to *live* in the air. Who made the eyes of the fish to differ from ours ?—God alone.

Questions.—1. What is a fish-hook ? What means to *catch* ?—2. Where do fishes live ? Name the principal parts of a fish.—3. Do fishes see when they are away down in the water ?—4. Are the eyes of fishes like ours ? Who made them to differ from ours ?

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LESSON XIV.

THE WORKS OF GOD.

1.

God made the sky that looks so blue ;
He made the grass so green ;
He made the flowers that smell so sweet,
In pretty colors seen.

2.

God made the sun that shines so bright,
And gladdens all I see ;
It comes to give us heat and light ;
How thankful we should be !

3.

God made the pretty bird to fly,
How sweetly has she sung !
And though she flies so very high,
She won't forget her young.

4.

God made the cow to give nice milk ;
The horse for us to use ;
We'll treat them kindly for his sake,
Nor dare his gifts abuse.

5.

God made the water for our drink ;
He made the fish to swim ;
He made the tree to bear nice fruit ;
Oh ! how we should love Him !

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LESSON XV.

THE THOUGHTLESS BOY.

AD-VICE', *n.* counsel.

CON-FINE', *v.* to limit ; to restrain.

DIS-RE-GARD'ED, *v.* paid no attention to ; despised.

PAUSE, *v.* to stop.

RE-COV'-ER-Y, *n.* regaining health.

WARN'-ING, *n.* caution.

1. Frank was returning from school on a very cold day in winter. As he was passing, with the other boys, over a bridge, he saw that the river was frozen, "Come, boys," said he, "let us have a *slide!*" They were all ready to join him, and ran at once towards the river.

2. On their way they met an old man, who said to them : "Boys, the ice is not frozen strong enough to bear you up ; you will certainly go down into the water." This made the boys pause, and fear to venture on the ice. Frank alone disregarded the well-meant warning. He stepped upon the ice, and cried out to the other boys : "Shame, you cowards ! what is there to be afraid of ?"

3. Frank had not gone many steps before the ice broke under his feet, and he was plunged up to his neck in the water. All the boys ran off, and

Frank must have perished, if the good old man, who had stopped near the place, had not run to the spot and saved him.

4. Frank, trembling from head to foot, was as pale as death, and could not speak a word. Though his wet clothes were taken off, and great care taken of him, he was very ill, and confined to his bed for several days. "Remember, in future, Frank," said his father after his recovery, "*that those who do not attend to good advice, will suffer for it.*"

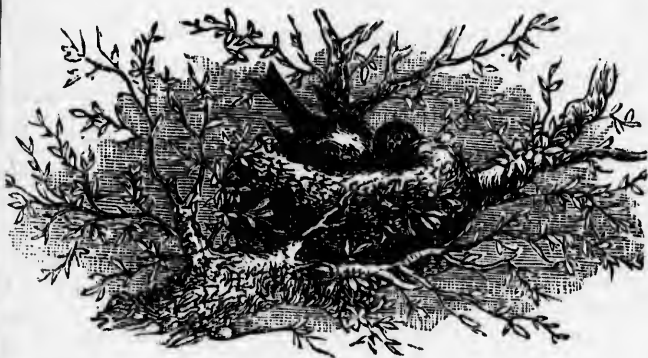
Questions.—1. What is the subject of this lesson?—2. What was Frank doing on a very cold day in winter?—3. What did Frank say, as he was passing one day over a bridge, on returning from school?—4. What effect had Frank's words on the boys?—5. Whom did the boys meet on their way? What did the old man say, and what did Frank do, contrary to the charitable warning?—6. What happened to Frank?—7. Did the boys assist Frank in his danger?—8. What would have become of Frank if not aided by the old man?—9. What was the result of Frank's conduct, and what lesson did he receive from his father?—10. What does this lesson teach us?—11. Repeat the father's words to Frank.

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LESSON XVI.

BIRDS.



- AP-PEAR', *v.* to be in sight.
 BEAK, *n.* the bill of a bird.
 CHIRP'-ING, *v.* making a noise as a bird.
 FLED'-GE, *v.* to furnish with feathers.
 PA'-TIENCE, *n.* suffering without complaint.
 PICK-UP, *v.* to choose ; to clean ; to open.
 SPRING, *n.* the vernal season.
 WEAVE, *v.* to form by a loom, or by texture.
 WON'-DER, *v.* to be surprised.

1. When the cold winter is passed, and spring begins, before even a leaf has yet burst forth, you will hear the little birds singing and chirping as soon as it is day-light.

2. Perhaps you wonder what makes them so busy and merry, in the cold early days of April.

But this is the time when they begin to build their nests.

3. All the day they are picking up bits of wool, and straw, and moss, and little twigs. These they weave in and out, with a great deal more skill than you or I could weave them.

4. Then, when their nests are completed, they lay in them their pretty eggs, blue, green, or speckled. They sit upon them for many long days, until they are hatched, only leaving them for a short time, when they are in want of food.

5. One would think that their patience must be tired out, when at last, a tiny bird, not yet fledged, breaks its shell, and then the others, one by one, appear.

6. Whilst their mother is gone to search for food, they lie quite close, to keep each other warm. As soon as she flies up to the nest, they all open their wide, yellow beaks, and begin chirping to be fed. She feeds them all, with as much care as your mother fed you when you were a baby.

7. The wren sometimes lays as many as eighteen eggs, and when the young ones all come out of their shells, she must have hard work to bring them up.

8. Yet, she neglects none, but feeds each in its turn. Most little birds build their nests in a bush

or tree, to be out of the reach of danger. But poultry, such as hens and ducks, build theirs on the ground.

9. Their young ones are covered with down, and can run about as soon as they leave the shell. If their nests were built on trees, the young ones, in trying to run, would fall over the side of the nest.

10. Before little birds can fly, they are often in great danger, either from larger birds, or cats, or naughty boys. For boys will often, in their cruel sport, tear down the nests of little birds, to take their eggs, or destroy their young ones.

11. And then when the mother comes home, she sees the pretty nest she had formed with such care, all torn to pieces, and her nestlings dead on the ground. But if they live till their feathers come, their mother takes them out to fly for a little while, and then brings them back to the nest.

12. In a few days, they get strong, and when their mother sees that they are able to shift for themselves, she leaves them.

13. It is God that teaches the little birds to build their nests, and to take as much care of their helpless young, as if they had sense and feelings such as we have.

Questions.—1. When do you hear the little birds singing and chirping?—2. What makes them so busy and merry?—3. Why do they pick up bits of wool and straw?—4. What do the birds do, when their nests are complete?—5. What happens after a while?—6. What do the little birds do while the mother is gone in search of food?—7. How many eggs does the wren lay?—8. Where do most little birds build their nests?—9. Why do poultry build their nests on the ground?—10. To what dangers are little birds exposed when young?—11 and 12. When does the mother leave her little ones?—13. Who teaches the little birds how to build their nests?

LESSON XVII.

ALONE IN THE DARK.

CAN'-DLE, *n.* a light made of tallow, &c.

FIRE'-PLACE, *n.* a place for a fire.

FRIGHT'-ENED, *v.* terrified.

GLIM'-MER, *n.* a weak light; gleam.

MEAD'-OW, *n.* grass-land annually mown for hay.

NOON'-TIDE, *n.* mid-day.

WRAPPED', *v.* covered.

1.

She has taken out the candle,
 She has left me in the dark;
 From the window not a glimmer,
 From the fire-place not a spark.

2.

I am frightened as I'm lying
All alone here in my bed,
And I've wrapped the clothes as closely
As I can around my head.

3.

There are birds out on the bushes,
In the meadow lies the lamb.
How I wonder if they're ever
Half as frightened as I am.

4.

Yet, I know there's One who seeth
In the night as in the day,
For to Him the darkness dreary,
Is as bright as noontide day.

5.

Then I'll turn and sleep more soundly
When one little prayer I've prayed,
For there's nothing in the darkness,
That should make a child afraid.

LESSON XVIII.
HONESTY REWARDED.



CU'-RI-OUS, *a.* inquisitive.
 GEN'-ER-OUS, *a.* free in giving.
 OF-FENSE', *n.* a fault.
 PRIS'-ON, *n.* a jail.
 RE-SERVE', *v.* to keep.
 RE-WARD', *n.* a recompense.
 TEMP-TA'-TION, *n.* act of tempting; enticement;
 leading into evil.
 UP'-RIGHT-NESS, *n.* honesty.

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1. As Edward and Henry were one day taking a walk, they passed a garden, the gate of which stood open. They were so curious as to look in, and saw some grape-vines, loaded with fruit.

2. "See, Henry," said Edward, "what nice grapes! There is no one in the garden; let us take some of them." "No," said Henry; "that would not be right, for the garden is not ours."—"What matter!" cried Edward; "the garden is so full of grapes, the owner will not miss them."

3. "Still it would be wrong to do so," said Henry; "for it is theft to take away secretly what belongs to another, be it ever so trifling. Shall I tell you what my father said lately, when he was telling us of a thief who passed by our house, with his hands tied, on his way to prison?"

4. "Well, what did your father say?" inquired Edward. "He said, that those who begin with small offenses, often finish with great ones. Besides, Edward, if the owner does not see us, you know God always sees us."

5. Edward became thoughtful. He had been strongly tempted to do wrong; but when he thought of God, he easily resisted the temptation. "You are right, Henry," said he, "let us go on."

6. The owner of the garden had been listening all the time, though unseen by the boys. He now came forward, praised Henry's uprightness, and gave him several bunches of the fruit. Henry was good and generous, and gave a share to his blushing companion.

7. What a good thing it is for a boy to be good and upright! Even in this world, God sends him a reward. But his final reward He reserves for heaven, where the good and virtuous will reign with Him and His saints for ever.

Questions.—1. What is the subject of this lesson?—What were Edward and Henry doing one day, and what did they see on their way?—2. Relate the conversation which took place between them.—What was Edward's proposal?—3. What was Henry's reply?—4. What did Henry's father say about a man who passed with his hands tied, on his way to prison?—5. What caused Edward to resist the temptation?—6. Did the owner of the garden punish the boys?—7. Is there a reward for a boy who is good and upright?

LESSON XIX.

THE EARTH, SUN, AND MOON.

AX'-IS, *n.* the line that passes through a body and on which it revolves.

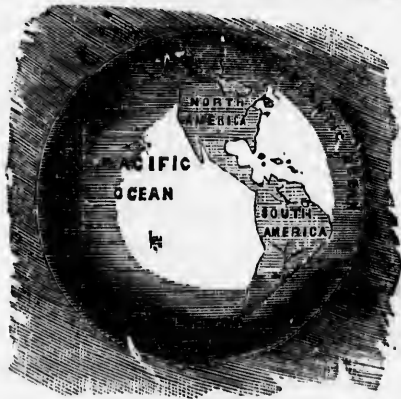
EAST, *n.* the place where the sun rises.

FLAT, *a.* plain; smooth; level.

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KING, *n.* a monarch ; a sovereign.
QUEEN, *n.* the wife of a king.
RULE, *v.* to govern ; to manage.
WEST, *n.* the place where the sun sets.



1. We live on the earth. The earth is not flat, as it seems to us to be. It is like a ball. Men sail round the earth, or the world, in ships.

2. The world does not stand still, but turns round like a top. It is said to turn on its axis ; but it also goes round the sun. It turns round on its axis once each day, but it takes a year to go round the sun.

3. The sun also is a great globe, or ball. It seems like a ball of fire. The sun gives us light and heat. We see the sun by day, but not by night. Do you know why we do not see the sun in the night ?

4. The sun rises in the east, and it sets, or goes down in the west. When the sun sets, it is night. The moon and stars give light by night.

5. The moon is a globe, or ball, but not so large as the sun or the earth. The moon goes round the earth, while the earth goes round the sun. The moon has no light in herself, but she gets her light from the sun.

6. The Holy Scripture tells us that God made these great lights. He made the sun to rule the day, and the moon to rule the night. We call the sun, "The king of the day," and the moon, "The queen of the night".

Questions.—1. On what do we live? Is the earth flat?—2. Does the world stand still? How long does it take the world to go round the sun?—3. What is the sun? What does he give us?—4. Where does the sun rise? Where does it set? When do the moon and stars give light?—5. What is the moon? What is the motion of the moon? Has she any light in herself?—6. What do the Holy Scriptures say about the sun, the moon, and all the other great lights?

LESSON XX.

THE MILLER AND HIS SON.

DULL, *a.* stupid.

MAR-KET, *n.* a place where things are sold.

PLOD, *v.* to walk slowly.

RE-SPECT', *n.* esteem ; regard.

TEND'ING, *v.* taking care of.

WAG'-ON-ER, *n.* one who drives a wagon.

1. A miller and his son once drove an ass to town, to sell him in the market.

2. A man on horseback met them. "Oh!" said he laughing, "what dull fellows you are to let the ass go idle, when one of you might be having a good ride!"

3 The father then called to his son to mount. After a while, a wagon met them. The wagoner called out to the son. "Are you not ashamed, you young fellow, to ride, while your old father has to go along by your side on foot?"

4. As soon as the son heard these words, he jumped off the ass, and let his father get on.

5. After they had gone some distance further along a sandy road, a poor woman met them; she was carrying a basket full of fruit on her head.

6. "You are an unfeeling father," said she, "to make yourself so comfortable upon the ass, and to let your poor son plod through the deep sand." The father then took his son also upon the ass.

7. But when a shepherd, who was tending sheep on the roadside, saw them both riding along on the ass, he shouted out: "Ah! the poor

beast! he will surely fall to the ground under such a heavy load. You have no mercy for the wretched brute!"

8. They then both got down, and the son said to his father: "What shall we now do with the ass in order to satisfy the people? We had better tie his feet together, and carry him on a pole on our shoulders to market."

9. But his father said: "you observe now, my son, that it is impossible to please everybody; but by doing our duty well, all will respect us, and God will love us."

Questions.—1. What were the miller and his son driving one day to town?—2. Whom did they meet on the way? What did the horseman say to them?—3. What did the wagoner say to the son? What did the son do?—6. What did the poor woman say?—7. What did the shepherd shout out as he saw the miller?—8. Relate the advice of the son.—9. Repeat the remark of the father.

LESSON XXI.

SCHOOL AT HOME.

(GETTING THE SCHOOL-ROOM READY).

BE-GUN', *v.* entered upon; commenced.
DESK, *n.* an inclining table to write on.
E-LECT'ED, *v.* chosen; selected.
FAIR'-LY, *ad.* with fairness; justly.

GLO'-RY, *n.* high honor ; renown.
KING'-DOM, *n.* the dominion of a king.
STOOLS, *n.* seats without backs.

1. The cold wind was blowing and the big drops of rain were falling fast.

2. " My children," said mamma, " you need not go to school this morning ; but if you wish, you may have a room all to yourselves, and play school at home."

3. " O, thank you, mamma," said Arthur, Herbert, and Irving, all at once ; " that will be so nice." " And after the school is fairly begun, won't you come and see us ?" said little Herbert. And he went up to mamma and kissed her.

4. " Do you want me to come, Berty ?" said mamma. They always called little Herbert, *Berty*.

5. " O, yes," said Berty, " we always like to have visitors. Our teacher says it does the scholars good to have visitors."

6 " Well, I will come and see you by-and-by. Who shall be the teacher ?" said mamma.

7. " I want Arthur to teach me," said little Irving. " Sometimes he teaches me at the big school, and the teacher says he is a good little teacher. I want Arthur to teach me," he said again.

8. "I'm agreed," said Herbert; "for Arthur is the eldest and knows the most." So Arthur is elected teacher.

9. "Now," said Arthur, "as I am to be the teacher and you the scholars, I must have a big seat up at a desk, and you must have little seats on the floor.

10. "This table will make a good desk, if we move it out from the wall a little way, and raise the back leaf.

11. "The chair shall be behind the table. There! my desk is ready."

12. "Now, Irving, you may get the little bell and put it on the desk. I shall want the bell to call the school to order and to let you know when to recite. What shall we get for you to sit on? Oh! I know now—if mamma will let us have these two little stools in the parlor."

13. "I will ask her," said Berty; and away he ran. "Yes, we can have them, and here they are. How soft they are."

14. "Now," said Arthur, "it is time for school to begin. You may get your little books and slates, and put them on my desk. When I tap the bell, you must take your seats and sit up straight." And Arthur went to the desk and gave the bell a tap.

Questions.—1.—2 Why did the mother hinder her little children from going to school?—3.—4—5.—6. Relate the conversation of Bertie with his mother—7. Who was chosen as teacher?—8. Who pleaded Arthur's cause?—9.—10.—11.—12. Repeat what Arthur said.

LESSON XXII.

THE STRANGE LITTLE BOY.



1.

Here is a little boy;
 Look at him well;
 Think if you know him:
 If you do, tell.
 I will describe him
 That you may see
 If he is a stranger
 To you and to me.

2.

He has two hands
That can manage a top,
And climb a tall chestnut
To make the nests drop.
They're just full of business,
With ball, hoops, and swing,
Yet are never too busy
To do a kind thing.

3.

He has two feet
That can run up and down,
Over the country,
And all about town.
I should think they'd be tired ;
They never 'are still
But they're ready to run for you
Whither you will.

4.

He has two eyes
Always busy and bright,
And looking at something
From morning till night.
They help him at work,
They help him at play,
And the sweet words of Jesus
They read every day.

5.

He has two ears,
O how well he can hear
The birds as they sing
And the boys as they cheer !
They are out on the common,
And loudly they call ;
But one word from his mother
He hears first of all.

6.

He has a tongue
That runs like a sprite ;
It begins in the morning
As soon as the light.
It's the best little tongue
You any where find ;
For it always speaks truth,
And it always is kind

7

He has a heart
That is happy and gay ;
For Jesus is king there
The whole of the day
The Lord's little servant
He's trying to be ;
Is this boy a stranger
To you and to me ?

LESSON XXIII.

ACTING A LIE.

AP'-PLE, *n.* a fruit.

CON'-SCIENCE, *n.* the moral sense.

DECEIVE, *v.* to impose on; to delude.

FALSE'-HOOD, *n.* a lie; an untruth.

MEAN, *v.* to intend; to purpose.

STO'-RY, *n.* a tale; a narration.

1. " Alfred, how could you tell mother that wrong story?"—said Lucy to her brother " You know you *did* eat one of the apples that were in the fruit dish; yet you told mother you *did* not."

2. " Now, Lucy, I did not tell any falsehood about it at all. You know mother asked me if I took one of the apples from the dish, and I said No. And that was true; for the apple rolled off from the top of the dish, when I hit the table, and I picked it up from the floor. Mother did not ask me if I *ate* one, but if I took one from the dish "

3. " But you know, Alfred, what mother meant, and you know you deceived her; and you meant to deceive her. And that is *acting* a falsehood; which is just as bad as *telling* a falsehood. If mother had asked you if you had eaten

the apple, and you had shaken your head, would not that have been telling a falsehood? Certainly it would."

4. And Lucy was right. God knows what we mean, as well as what we say. Do you not think an acted lie is as sinful in his sight as a spoken lie? And do you not think that Alfred's conscience troubled him? You should never act one thing, and mean another

Questions.— 1. Relate the conversation which took place between Lucy and Alfred, about *acting* a falsehood.— 2. Who was right? — 3. Is an acted lie as wicked in God's sight as a spoken one?

LESSON XXIV

THE OLD MAN AND HIS GRANDSON.

DAUGH'-TER-IN-LAW, *n.* the wife of a son.
 MOIST'-EN-ED; *v.* dampened, or wet.
 OV'-EN, *n.* a place for baking meat or bread in.
 SPILL'-ED, *v.* let fall.
 TROUGH, *n.* a long shallow vessel of wood for hogs to feed in.
 VEX'-ED, *a.* angry; displeased.

1. Once, upon a time, there was a very old, old man, whose eyes were dim, his ears useless for hearing, and his knees trembling. When he sat

at table he could scarcely hold his spoon, and often he spilled his food over the table-cloth, and sometimes on his clothes.

2. His son and daughter-in-law were much vexed about this, and at last they made the old man sit behind the oven in a corner, and gave him his meals in an earthen dish, and not enough either; so that the poor man grew sad, and his eyes were moistened with tears.

3. Once his hands trembled so much that he could not hold the dish, and it fell on the ground, and was broken to pieces. The young wife scolded him, but he made no reply, and only sighed. After that they bought him a wooden dish, for a couple of pence, and out of that he had to eat

4. One day, as he was sitting in his usual place, he saw his little grandson, of four years old, upon the ground, near him, fitting together some pieces of wood.

5. "What are you making?" asked the old man. — "I am making a wooden trough," replied the child, "for father and mother to feed out of when I grow big."

6. At these words, the father of the child looked at his wife, and presently they both began to cry, and were sorry; and after that, they let the old grandfather sit at table with them,

and always take his meals there, and they did not scold him any more, even if he spilled a little of his food upon the cloth.

Questions.—1. What is the subject of this lesson?—
 What were the afflictions of the old man?—2. Where did his son and daughter-in-law make him sit?—3. What kind of a dish did he receive from his children?—4. What was his little grandson doing with pieces of wood?—
 5. What did the child answer to his grandfather?—6. What was the effect of the child's words on his parents?

LESSON XXV

THE TEMPTER.

BE-FORE', *prep.* in front of; prior to.
 BE-SIDES', *ad.* moreover; distinct from.
 DIS-O-BEY', *v.* to transgress; to violate.
 E-NOUGH', *ad.* a sufficiency.
 ER'-RAND, *n.* a message.
 HAP'-PI-ER, *a.* more satisfied.
 SOR-RY', *a.* grieved.

1. John, one day, was standing at the door of his home. His father had told him not to go away, as he wanted soon to send him on an errand.

2. A boy, who used often to play with John, came along with a Kite in his hand. "Come, John," said he, "come, go with me, and help



me to fly my Kite; there is a fine wind to-day, and I have string enough to let it go almost out of sight."

3. "I can't go," said John. "My father told me to stay here till he came back; then I am going on an errand for him."

4. "How long will he be gone?" asked the boy.

"I don't know," said John; "he may be gone half an hour."

5. "O, we shall have time, then, to go and fly the Kite, and come back again!"

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"But I must not disobey my father," said John, he told me to wait at home till he came."

6. "If your father were here, I am sure he would let you go. Besides, you will be back before he comes, and he will not know anything about it."

7. "But I should know that I had done wrong," said John, "and I should be sorry for it afterwards. No, I will not go with you."

8. John did right. How much happier all boys and girls would be, if they would do as John did when any one tempts them to do wrong!

Questions.—1. Where was John standing? What had his father told him?—2. Who came along? What did he say?—3. What answer did John make?—4. Did the boy do right in trying to persuade John to disobey his father?—5. Can you tell me why it is wrong to disobey your parents?—6. What do your parents do for you?—7. What kind of a boy should we call John?—8. Do you think a boy like John is a trustworthy boy?

LESSON XXVI.

WHAT THE BOYS WOULD BE.

BLACK'SMITH, *n.* a smith who works in iron.

CHEAT, *v.* to defraud; to impose on.

COURT, *n.* a seat of justice.

Doc'-TOR, *n.* a physician.

EAR'-NEST-LY, *ad.* warmly.

E'-VEN-ING, *n.* the close of the day.

IM-POR'-TANT, *a.* momentous.

PRO-FES'-SION, *n.* an employment; a vocation.

SPAT'-TERED, *v.* sprinkled; thrown.

1. Four or five little boys were talking one evening, as boys often do, of the future. One asked the tallest of the group:

2. "What are you going to be when you are a man, Willie?"

3. "A lawyer," answered Willie. "It is very important to have justice done in our courts."

4. "Yes; but I guess lawyers don't always look out for justice. I've heard that most of them will plead a case on either side, right or wrong, for the money," replied Charlie.

5. "Well, that may be so; but that is not the kind of a lawyer I am going to be. I shall always take the right side, whether I get paid for it or not. I will look out for all the widows and orphans, to see that nobody cheats them," said Willie. "What will you be, Charlie?"

6. "O, I'm going to be a doctor, so that I can ride day and night. I'll keep four horses, and change them often, and always have a fresh one. I'll not go poking along with a worn-out horse and a spattered gig, like Dr. Grey."

7. At this, little Georgie sprang up, and cried very earnestly, as if already in the business: "Please, brother Charlie, let me shoe all your horses, for I am going to be a blacksmith."

8. His brothers laughed, and Willie said, "I shall never be ashamed of you, Georgie, if you are a good, honest blacksmith; but you must always wash your face and hands, before you come to my office."

9. "Yes, I will, and put on my Sunday clothes," replied the good-natured little fellow.

10. "Well, that is settled then, that father is to have a lawyer, a doctor, and a blacksmith in his family," said Willie.

11. Grandma sat all this time in her arm-chair, knitting away very fast on a little striped stocking. At her feet sat the family pet, Freddie, sticking pins in grandma's ball of yarn.

12. Ah! it was for his tiny, plump feet that the yarn was playing over the dear old lady's needles.

13. "Boys," said grandma, "here is one who has not told what he is going to be when a man."

14. "O no," cried tall Willie, stooping down, and taking Freddie in his arms. "What are you going to be when you are a big man like papa?"

15. Freddie put his little arms around Willie's neck, and said, "when I am a great, high man, I'll be,—I'll be—kind to my mother."

16. "You darling boy," cried grandma, "that is a sweet little vision of your future. I would rather have you an humble working-man, with this same affectionate heart, than see you cold and selfish in the seat of a judge, or even in the Governor's chair."

17. Willie and Charlie might be great and wise men in their professions, and yet be no comfort to their parents in their old age, unless they were at the same time loving and kind. Greatness alone makes no one happy; but goodness, like the sun, sheds light and joy everywhere.

18. Whenever, after this, my dear boys, you are laying plans for the future, always add to your plans and promises, sweet Freddie's words: "When I'm a man, I'll be kind to my mother!"

Questions.—How many boys are mentioned in this lesson? Give their names. Which boy do you think is the eldest? Why do you think so? Which is the youngest? Why?—11. Who was by, when they had this conversation? Where were they? Why do you think they were in the house? In whose house were they? What is a lawyer? a doctor? a blacksmith?—5. What good act will Willie do, when he is a lawyer? What is meant by a widow?

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What is Charlie's idea of a doctor? Do you like little Freddie? Why? Is the fact that the other boys do not mention it, any reason for thinking that they do not love their mother, or that they will not be kind to her? What *mark* at the end of the second paragraph? Why is it there?

LESSON XXVII.

THE POOR CHILD'S HYMN.

FISH'-ER-MEN, *n.* men who live by fishing.
 HER'-I-TAGE, *n.* an estate; an inheritance.
 IG'-NO-RANT, *n.* wanting knowledge; unlearned.
 TOIL'-ING, *a.* working hard.

1.

We are poor and lowly born,
 With the poor we bide;
 Labor is our heritage,
 Care and want beside.

2.


What of this? our blessed Lord,
 Was of lowly birth,
 And poor toiling fishermen
 Were his friends on earth!

3.

We are ignorant and young,
Simple children all ;
Gifted with but humble powers,
And of learning small.

4.

What of this ? our blessed Lord
Loved such as me ;
How he bless'd the little ones
Sitting on his knee !



THE SECOND READER.

PART SECOND.

LESSON I.

ON READING.



Names.

STRESS, force ; pressure.

SYL'LABLE, a sound represented by a single letter or by a union of letters.

VOW'EL, a simple sound that can be uttered without the aid of any other sound.

JUDG'MENT, the quality of distinguishing propriety from impropriety.

Qualities.

PARTIC'ULAR, one distinct from others.

EV'IDENT, plain ; apparent.

PRECISE', exact.

CARE'LESS, negligent ; heedless.

DISAGREE'ABLE, unpleasing.

Actions. { REN'DER, to make or cause to be.
 INTRODUCE', to bring in.
 PRONOUNCE', to utter or articulate.
 OVERCOME', subdued.
 PRESCRIB'ED, set down ; directed.

1. Children are sometimes very careless in their manner of reading. They do not reflect that it is a very pleasing thing to know how to read a lesson well.

2. Some children read so as not to be *heard* ; others so as not to be *understood* by their hearers. These are faults which they should labor to correct.

3. In order to become a good reader, the first thing to be attended to, is to *pronounce each word correctly*. This will be learned from the instructions of your teacher. It may also be acquired by observing the manner in which educated persons pronounce their words.

4. A child should endeavor to pronounce correctly, while he is young. A bad habit is not afterwards easily overcome.

5 He ought to attend chiefly to the sound of the vowels, and to the syllables of each word on which the accent should be placed. *Accent* is a stress of the voice given to some one syllable in particular.

6 Besides pronouncing correctly, you must also pay due attention to the *pauses*. Those

usually marked in books are the *comma* (,); the *semicolon* (;), the *colon* (:), and the *period* (.)

7. The rule sometimes given with regard to these pauses is, to pause at the comma, while you could say *one*; at the semicolon, while you could count *two*; at the colon, while you could count *three*; at the period, while you could count *four*. This may serve as a general rule.

8. There are, however, other pauses, to which a good reader will always attend.

9. He will observe the words which are naturally connected, or convey the sense of the subject, and will unite them together, with a short pause after each little group of words thus formed.

10. The length of this pause must depend on the nature of the subject. Thus, in the sentence, "God loves the child, that serves Him faithfully," a good reader will pause not only at "child," but he will introduce other pauses to render the sense clearer, and more evident to his hearers. He will read it thus:—"God—loves the child, that serves Him—faithfully."

11. These pauses, however, are not of equal length. That at child, for example, is the longest.

12. The length of these kind of pauses depends on the nature of the subject, and must be determined by the reader's judgment.

13. Another requisite of good reading is *due attention to the proper accentuation of words*. You have read of the accent which should be placed on certain syllables of each word. Attention to the proper use of it, is one of the means of enabling you to pronounce correctly.

14. There is also an accent on some particular words in every sentence; and good reading very much depends on knowing the precise words on which that accent should be placed.

15. Nouns, adjectives, principal verbs, adverbs, and some pronouns, require an accent; but it would not be proper to give to all an equal stress of voice. To do so would render your reading very disagreeable.

16. One general rule which should be fixed in the memory, is, that all qualifying words receive the primary accent. By *primary* is meant, chief or principal. Adjectives and adverbs are qualifying words, and, therefore, receive this primary accent.

17. The other rules would be too difficult for you at present. They can be learned hereafter.

18. *Emphasis*, too, which is another requisite of good reading, cannot now be taught you. If you attend well to the three things prescribed in this lesson; namely, to pronounce correctly;

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to make the pauses which the sense of what you read requires ; and to give a stress of the voice to the qualifying words of each member of your sentences,—you cannot fail to make great progress in the art of reading.

Questions.—1. In what are children sometimes careless?—2. Which faults should children labor to correct?—3. What is the first thing to be done, in order to become a good reader?—4. What is said about pronunciation?—5. To what ought the reader attend chiefly?—6. Name the principal *pauses*.—7. How long should you pause at the comma, semicolon, &c. ?—9. What is to be observed about the words connected by the sense?—10. Are there any other pauses than those indicated by punctuation?—11.—12. On what does the length of this kind of pauses depend?—13.—14. What is to be observed with regard to the proper accentuation of words?—15. Which are the words that require an *accent*?—What accent do qualifying words receive?—18. What is *emphasis*?

LESSON II.

THE GARDEN.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
leaf	large	mean
shape	six	use
fruit	u'su-al	re-mind'
tints	much	ought
paint'er	good	would

flow'-er	pret'-ty	act'-ing
seg'-ments	lit'-tle	pro-duce
ex-ist'-ence	round'-ish	en-a'-ble
nu' tri-ment	beau'-ti-ful	pluck
grat'-i-tude	ex'-qui-site	a-wa'-ken

1. Let us go into the garden. Here is a pretty flower. See, it has a large leaf; that leaf has



the shape of a bell, but it is cut by Nature, into six segments or parts.

2. When I say Nature, I mean God, who has made all things that we see. There is no such person or being as Nature. When I use the word Nature, in the way that I have done, you must understand that I mean God—acting according to the usual laws which He has appointed.

3. See how the large fruit rises in the middle of this leaf : look into the little cells of this fruit ; they are full of seeds ; the seeds are roundish ; they would produce other flowers if they were thrown into the ground.

4. It is a pretty flower ; God has made the earth to bring it forth ; all the men in existence could not produce one little flower. Look at its beautiful tints. No painter could give it such exquisite touches, or such delightful coloring.

5. How good God is to clothe the flowers with so much beauty ! If He did not enable the earth to give nutriment to the seeds we should have no such flowers. And yet how often do we pluck them, and look at them, without thinking of Him who gives them to us !

6. Every plant, every flower, every object around us, ought to remind us of God's goodness, and awaken our gratitude to Him.

Questions.—1. What is a flower?—Into how many segments are some flowers cut?—2. What do you mean by Nature?—3. What is a fruit?—What is to be found in the cells of fruit?—What would seeds produce if they were thrown into the ground?—4. Could man produce a flower?—5. Who clothed the flowers so beautifully?—6. Of what should every plant, every flower, &c., remind us?

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LESSON III.

THE SEASONS.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
storms	gloom'y	with'er
scythes	in-tense'	shoots
sic'kles	cheer'ful	ploughs
weath'er	heav'y	sows
fields	green	builds
au'-tumn	whit'ish	hatch
ship'-wreck	rich'est'	re-new'
shep'-herd	stead'y	be-gin'
de-grees'	chief	a-bound'
farin'-er	sul'-try	as-sumes'
blos'-soms	pleas'-ant	cov'-ered
as'-pect	chil'-ly	at-tain'
thun'-der	dread'-ful	ri'-pen
light'-ning	severe	eat'-en

1. There are four *seasons* in the year; spring, summer, autumn, and winter.

2. In *spring*, the farmer ploughs and sows his fields; the birds build their nests, lay eggs, and hatch them; they had been silent in winter, but now they renew their cheerful songs: the fruit-trees are in blossom, and all nature assumes a gay aspect.

3. In *summer*, the weather gets very hot and sultry, the days are long, and for a week or two, there is scarcely any darkness.

4. There are usually thunder and lightning and heavy showers; the trees are all covered with leaves, and while some kinds of fruit begin to ripen, other kinds are fit to be eaten.

5. Flowers abound in the gardens and fields; the corn that was sown in spring, grows green and strong, shoots into the air and appears to turn whitish. Plants attain their full growth; and the country assumes its richest garb.

6. In *autumn*, all the crops become ripe and are cut down with *scythes* and *sickles*. The apples are taken down from the trees, as fully ready for being pulled.

7. The flowers fade by degrees, and day after day, there are fewer of them in the open air; the leaves wither and fall off.

8. The days are becoming short; and though the weather is for the most part, dry and steady, the air becomes chilly at night. It is neither so safe nor so pleasant as it was in summer to walk at a late hour.

9. In *winter*, the chief comforts of life are to be found within doors. At this season, there is intense cold, with hoar-frost, ice, snow, and sleet.

10. The days are short, and the nights are not only long, but dark and gloomy, except when the moon shines. Sometimes there are dreadful storms, in which there are shipwrecks at sea, and

in which many shepherds and other people perish on the land

11. In all the seasons, we behold the effects of God's providence. We behold Him in the beauty and delights of spring time. We behold Him in the light and heat, the richness and glory of the summer months.

12. We behold Him in the stores of food, which He provides for us in autumn, that we may have enough to support us in the cold and severe season that succeeds. And we behold Him in the tempest of winter, when all nature lies prostrate before Him.

13. In all these, we behold the most striking proofs of the power, and wisdom, and goodness of Him, who is the Lord of the seasons.

Questions.—1. How many seasons are there in the year?—Name them.—2. What does the farmer do in spring?—3. What is to be observed about the weather in summer?—4. What ordinarily happens during summer?—5. What is to be found, at that time, in the gardens and fields?—6. What is remarkable about autumn?—7. What becomes of the flowers?—8. What difference is there between autumn and summer, with regard to the weather?—9. Where are the chief comforts of life to be found in winter?—10. What renders it remarkable?—11. What do we behold in every season?—12. In what do we behold God?—13. What do the seasons prove?



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LESSON IV.

THE FARMER IN SPRING.



- BROAD'-CAST**, *ad.* thrown at large by the hand.
HAR'-ROW, *n.* an instrument to be dragged over ploughed land.
HOE, *n.* an instrument used in gardening.
MARSH'-Y, *a.* wet; covered with water.
PAST'-URE, *n.* grass for cattle.
PROD'-UCTS, *n.* productions; things produced by the land.
RYE, *n.* an excellent grain.

1. Here is a picture of the farmer at his work in the spring of the year. After the ground has become dry, the farmer ploughs his field for

the spring crops, and then prepares the soil for the seed. He sows spring-wheat, rye, oats, barley, and other kinds of grain.

2. Sometimes he uses a machine called a drill, which is drawn by horses, and not only drops the seed in rows, but covers it also. Sometimes he scatters the seed broad cast, and then covers it by means of a dray, or harrow, which is drawn over the land.

3. With the hoe he plants corn, and potatoes, and cucumbers, and melons, and the seeds of many other vegetables, some of which grow in the fields, and some in the garden. Much of his time in spring is occupied in hoeing these vegetables.

4. He also ploughs some of his fields, in which he intends to sow wheat and rye in the fall of the year. These fields are called *summer-fallows*, because they are left *fallow*, or unsown, during the summer. But the farmer must leave some pasture for his cattle, and his sheep, and his horses, and also meadow-land for hay.

5. In the southern parts of the United States, the planter, or the farmer, raises rice on the marshy lands of the sea-coast. Large quantities of maize, or Indian corn, are also raised in the South; but *cotton*, and *sugar*, made from the sugar-cane,

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are the most important of the southern plants. A large farm in the South is called a *plantation*.

Questions.—1. What does the farmer after the ground has become dry? What does he sow?—2. What do you call the machine the farmer makes use of to sow?—3. With what does he plant corn, potatoes, &c.?—4. What are *summer-fallows*? Does the farmer plough all his fields?—5. What does the farmer, in the Southern States?

LESSON V

EXERCISE ON WORDS.

Text: "The seeds of plants are given them for the purpose of producing other plants of the same kind."

Question.—For what purpose are seeds given to plants?

Answer.—For the production of other plants of the same kind.

Q.—What is a plant?

A.—Any vegetable production, that is, anything that grows.

Q.—Name some plants.

A.—Maple, fir, birch, cabbages, rose-tree, &c.

Q.—What do you call a place planted with young trees?

A.—A plantation.

Q.—What do you call a place planted with fruit-trees ?

A.—An orchard.

Q.—A wild, uncultivated tract of land, with large trees ?

A.—A forest.

Q.—What now signifies land planted with vines ?

A.—A vineyard.

Q.—The fruit of the vine ?

A.—Grapes.

Q.—The juice of the grape ?

A.—Wine.

Q.—The time of making wine ?

A.—Vintage.

Q.—A person who sells wine ?

A.—A vintner.

Q.—Name a word which signifies sour wine ?

A.—Vinegar.

Q.—What part of speech is plant ?

A.—A *noun*.

Q.—Is it ever used as a verb ?

A.—Yes ; as, *to plant* a tree.

Q.—What is the person called who plants anything ?

A.—A planter.

Q.—What is the word which signifies "to remove a plant from one spot to another" ?

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A.—Transplant.

Q.—To plant anew ?

A.—To replant.

Q.—To displace by craft ?

A.—To supplant.

Q.—What is the meaning of flower ?

A.—The blossom of a plant.

Q.—What is the place called in which the flowers grow ?

A.—A flower-garden ; a flower-bed.

Q.—Name a word which signifies ; 1st, a *small flower* ? A.—*Floret* ; 2nd, to be *adorned* with flowers ? A.—*Flowery* ; 3rd, flushed with *red* like flowers ? A.—*Florid* ; 4th, to be *without* flowers ? A.—*Flowerless* ; 5th, a *cultivator* of flowers ? A.—A *florist*, &c. &c.

Q.—What is the meaning of the word *give* ?

A.—To bestow.

Q.—What is the person who gives called ?

A.—A giver.

Q.—The thing given ? A.—A gift.

Q.—Another name for gift ? A.—A donation.

Q.—The person who gives the donation ? A.—A doner, &c., &c.

Q.—A word which signifies to pardon ? A.—To forgive.

Q.—What part of speech is forgive ? A.—A verb.

LESSON VI.

INDUSTRY A TREASURE.

GRAVE, *n.* a pit for the dead.

GROUND, *n.* earth; soil.

IN-DUS-TRY, *n.* diligence; assiduity

RE-QUEST', *n.* petition.

SEARCH, *n.* inquest; pursuit.

SE'-CRET, *n.* a thing unknown or hidden.

TO-GETH'-ER, *ad.* in company; not apart.

TREAS'-URE, *n.* riches accumulated.

WEALTH'-Y, *a.* rich; opulent.

1. A wealthy old farmer, seeing that he must soon die, called together his sons to his bedside.

2. "My dear children," said he, "I leave it you as my last request, not to part with the farm, which has been so long in our family.

3. "To make known to you a secret which I had from my father, there is a treasure hidden somewhere in the ground, though I never could find the exact spot.

4. "However, as soon as the harvest is got in, spare no pains in the search. I am sure that you will not lose your labor."

5. The wise old man was no sooner laid in his grave, and the harvest gathered in, than his sons began to look for the treasure.

6. With great care, they turned up, again and again, nearly every foot of ground on the farm. But, though they did not find what they were looking for, their farm yielded a much larger crop that year than ever.

7. At the end of the year, when the sons were counting their great profits, one of them, wiser than the others, said, "I do believe that this was the treasure my father meant.

8. "I am sure, at least, that we have, found out this, "That *industry* is itself a *treasure*."

LESSON VII.

THE FARMER IN SUMMER.

DROUGHT, *n.* dryness ; want of rain.

FRE'-QUENT-LY, *ad.* often.

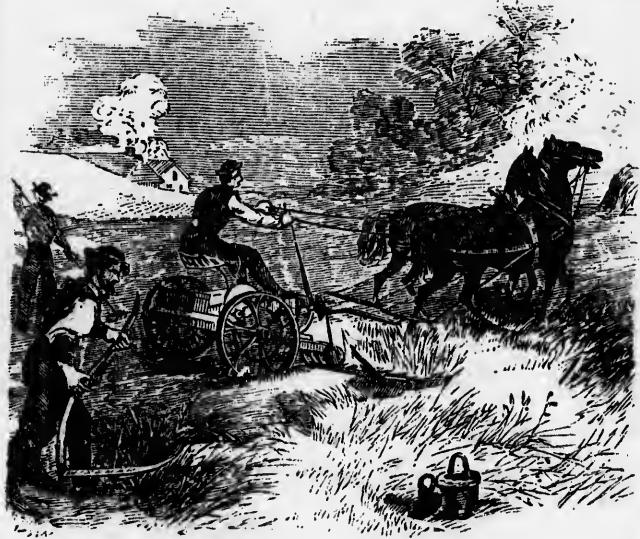
HAS'-TEN, *v.* hurry.

MAR'-GIN, *n.* side of the page.

STAR'-TLE, *v.* alarm suddenly.

THREAT'-EN, *v.* indicate ; foreshow

1. In the summer time, when the grass in the meadows has grown to its full height, the farmer cuts it down with the scythe, or with a machine called a mower, which is drawn by horses. In the picture on the opposite page of this lesson, a man may be seen cutting grass with a mower, and others cutting it with a scythe



2. When the grass has been dried in the sun, it is called *hay*. The farmer rakes this fresh hay into windrows, sometimes with a hand-rake, but now more frequently with a rake drawn by a horse, and called a horse-rake.

3. Men pitch the hay upon wagons, and it is then drawn into the barn, and piled away on the hay-mow; or it is placed in an open field, in large heaps called *hay-stacks*. This hay is the food, or fodder, which is given to the cattle, and horses, and sheep, in the winter season, when they can no longer find any green grass in the fields.

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4. The haying season is a busy time for the farmer. He knows he must "make hay while the sun shines." When the grass has been cut down, and has become nearly dry, the hay will be much injured if it gets wet. So the farmer must watch the clouds; and if they threaten rain, he must hasten to get the hay into the barn.

5. Now it may rain—rain—rain; but the farmer cares not. Now he likes to see it rain. How green it makes the pastures, after the long drought! And the hay-stubble in the meadows begins to look fresh again! The "rain upon the roof" is a pleasant sound to the farmer. It would not be quite so pleasant if his hay were in the field.

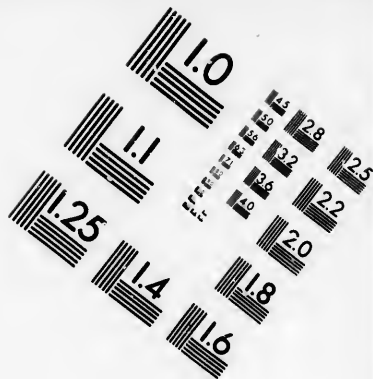
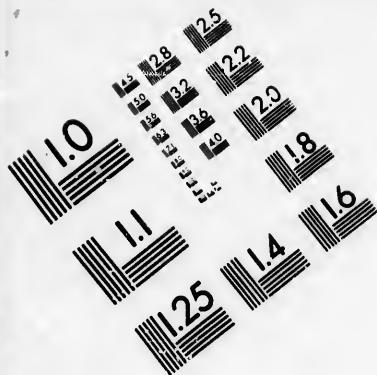
Questions.—1. What does the farmer do when the grass has grown to its full height?—2. What is *hay*? With what instrument does the farmer rake the hay?—3. On what do men pitch the hay? What do you call *hay-stacks*? What food is given to the cattle in the winter?—4. What would happen if the hay got wet?—5. What is the effect of rain on the pastures?

LESSON VIII.

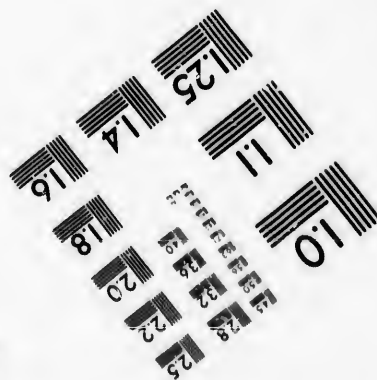
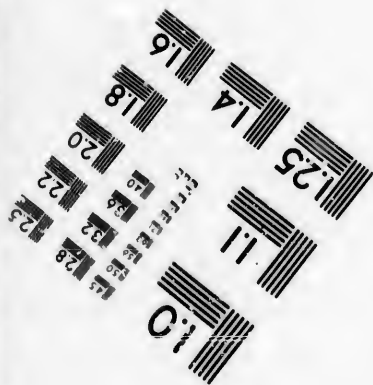
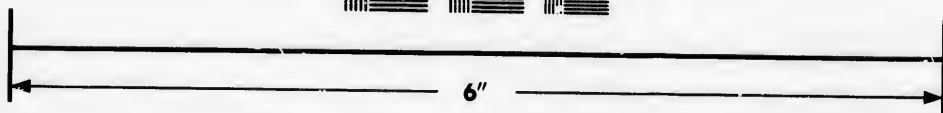
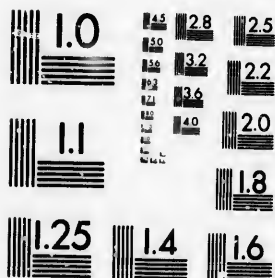
ROADS AND RIVERS.

AN'-DES, *n.* mountains in South America.
 CHAN'-NEL, *n.* the course of a stream.





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CUR'-RENT, *n.* a running stream.

GAN'-GES, *n.* the name of a river in India.

IS'-SUE, *v.* act of passing out.

PEO'-PLE, *n.* the body of persons in a community.

PUB'-LIC, *a.* common ; general.

SWOL'-LEN, *p.* (from *swell*) ; to grow larger.

1 A *road* is an open way, or public passage from one place to another

2. Roads should be firm, straight, smooth, and level ; they should be from thirty to forty feet in breadth, and have a raised path on each side, six or eight feet broad, to secure people who travel on foot, from the danger of being hurt by horses, cars, or coaches. They are made at the public expense.

3. The most remarkable of the Roman roads is the Appian Way ; it is twelve feet wide, and made of square freestone, the size of each being one foot and a half. Though it has lasted for above eighteen hundred years, yet, in many places, it is, for several miles together as entire as when first made.

4. A *river* is a current or stream of fresh water, flowing in a bed or channel, from its source into the sea.

5 Rivers proceed from the union of brooks or from lakes : these are formed by springs

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which issue from the sides of mountains. Some rivers are swollen by rains or melted snow, as the *Nile*, the *Ganges*, and the *Indus*.

6. In the country of Peru and Chili, there are small rivers that flow in the day only, because they are only fed by the snow of the *Andes*, which is then melted by the heat of the sun.

Questions.—1. About what have you been reading? What is a road?—2. What should be the qualities of roads?—3. Which was the most noble of the Roman roads?—4. What is a river?—5. Whence do rivers proceed? Name some rivers which are swollen by rains or melted snow.—6. Where are small rivers, that flow only during the day, to be found?

LESSON IX.

THE POTTERIES.

CON-TRIVE', *v.* to plan; to invent.

DOUBT, *v.* to hesitate; to distrust.

FLINT, *n.* a hard kind of stone.

IM-POR'-TANT, *a.* of consequence or moment.

MA-CHINE', *n.* an engine or tool ingeniously contrived.

O-RIG'-I-NAL, *a.* first; primitive.

POT'-TER, *n.* a maker of earthen vessels

SHAPE, *v.* to form or mould.

1. Who will say of anything that it is of no use? If there be anything of which we should

doubt whether it can ever become useful, important, or elegant, one might suppose it safe to say so of a lump of clay.

2. There are many little boys and girls, who think china is china, and that is all they know about it. If some were shown the original clay, and if they were told, that knowledge and skill had contrived to work it up into anything so beautiful, they would hardly believe it.

3. However, the use of reading and seeing is, to learn what has been done ; and then perhaps persons may become able to do something themselves as good, or perhaps better than anything that has ever been done.

4. A piece of china, however, is not made of clay merely ; but flint ground to powder, and other substances, are mingled with the clay, to give it toughness to be worked, and hardness when finished.

5. The clay, when thus mixed, is shaped on a wheel, which is turned round very fast, by the potter's hand, or by a suitable machine. It is then put into a very hot oven, or furnace, in which it is baked.

6. The manufacture of this, and of all other kinds of earthenware, is very extensively carried on in Staffordshire, a county in England.

Questions.—1. Is there anything that is of no use?—
 2. What is china, or porcelain made of?—3. What is the
 use of reading and seeing?—4. Is a piece of china made of
 clay merely?—5. On what is clay shaped when mixed
 with flint-powder?—6. In what county in England is the
 manufacture of china carried on very extensively?

LESSON X.

THE FARMER IN AUTUMN.

AU'-TUMN, *n.* the season between summer and
 winter.

DE-CAY', *v.* to decline ; to rot.

DRAG, *n.* a net ; a kind of sledge.

HAR'-VEST, *n.* the season for gathering in grain.

PICT'-URE, *n.* a painting ; a likeness.

POLE, *n.* a perch ; a long slender piece of wood.

1. After the farmer has finished his summer
 harvest, he then ploughs over his summer-
 fallows and sows his winter wheat and winter
 rye, that is, wheat and rye that are to remain in
 the field during the winter, and be harvested the
 next summer. After the wheat is sown, it is
 covered with earth by the use of a drag, or har-
 row. Wheat and rye that are sown in the spring
 are called spring wheat and spring rye.



2. The fall-sown grain comes up before the winter sets in ; but if there is but lit' l snow during the winter, and if the ground freezes and thaws often, the roots of the grain are apt to be thrown out of the earth, and the grain then dies. The farmer says it is *winter-killed*. Much snow, during the winter, is good for the wheat and rye, as it keeps the ground warm.

3. Having completed all this, he begins to gather in the apples, as shown above. They

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must be carefully picked from the trees. They must not be shaken off, for they would be bruised by the fall, and the bruising would cause them to decay.

4. After the winter apples have been carefully gathered, the trees are shaken, and cleared of their fruit; or the apples are beaten off with a pole. These remaining apples are picked up and sometimes carried to the cider-mill, where they are ground into a soft pulpy mass.

5. The apples are crushed by a large wooden wheel, which is drawn around in a large circular trough. When they have been crushed, or ground fine, the pulp is put into presses, and the juice is pressed from it.

6. This fresh juice is the sweet cider which most persons are so fond of; but in a few weeks it becomes sour; and if it be left exposed to the air, it will in time turn to vinegar.

7. And what merry times boys have, in the fall of the year; and not only the boys, but the squirrels also. After a few hard frosts the shucks of the hickory-nut, and the burs of the chestnut open, and their fruit falls to the ground. Sometimes boys climb the trees, and shake off the nuts, or they beat them off with a pole. Boys gather beech nuts, walnuts, and butternuts also.

Gaily chattering to the clattering
 Of the brown nuts downward pattering,
 Leap the squirrels red and gray,
 On the grass land, on the fallow,
 Drop the apples, red and yellow;
 Drop the russet pears, and mellow;
 Drop the red leaves all the day.

Questions.—1. What is the subject of this lesson? What does this picture represent? What is the farmer now doing?—2. What comes up before the winter sets in? What is then to be feared? What comes after the fall-sowing? Why must not the apple-trees be shaken?—4. What is to be done after the winter apples have been gathered?—5. By what means are the apples crushed?—6. What is cider? What do you call cider when it becomes sour?—7. Why do boys and squirrels have merry times in the fall of the year?

LESSON XI.

THE HARE AND THE TORTOISE.

AR-RIVE', *v.* to come to any place.

JEERED, *v.* scoffed; mocked.

LAUGH'-ED, *v.* to make that noise which sudden merriment excites.

MEAN'-WHILE, *ad.* in the intervening time.

OVERTAKE', *v.* to catch by pursuit.

PLOD'-DED, *v.* toiled; drudged.

TOR'-TOISE, *n.* an animal covered with a hard shell.

1. A hare jeered at a tortoise for the slowness of his pace. But he laughed, and said that he would run against her, and beat her, on any day she would name.

2. "Come on," said the hare, "you shall soon see what my feet are made of."—So it was agreed that they should start at once.

3. The tortoise went off jogging along, without a moment's stopping, at his usual steady pace.

4. The hare, treating the whole very lightly, said she would first take a little nap, and that she would soon overtake the tortoise.

5. Meanwhile the tortoise plodded on, and the hare, oversleeping herself, arrived at the goal, only to see that the tortoise had got in before her.

"Slow and steady wins the race."

Questions.—1. Why did the hare jeer at the tortoise?—2. What did the hare say?—3. Did the tortoise take a rest?—4. What did the hare think about the good success of the race?—5. Which of the two arrived at last at the goal?

LESSON XII.

LEARN YOUR LESSON.

LES'-SON, *n.* a task ; a precept.

BRAVE, *a.* courageous ; gallant ; intrepid.

LAD'-DIE, *n.* a Scotch word for boy.

LAUGH'-ED, *p.* derided; ridiculed.

COUNT'-ED, *p.* (from count); numbered.

DUNCE, *n.* a thickskull; a dullard; a dolt.

COUR'-AGE, *n.* bravery; valor.

BE-HIND', *prep.* at the back of; remaining after.

GLIB'-LY, *ad.* smoothly; volubly; quickly.

STU'-PID, *a.* dull; insensible; sluggish.

1.

You'll not learn your lesson by crying, my man,
You'll never come at it by crying, my man,
 Not a word can you spy
 For the tear in your eye,
So, just set your heart to it as brave as you can.

2.

If you like your lesson, it's sure to like you,
The words, then, so glibly would jump to your
 Each to its place [*moa.* (*a*)
 All the others would chase,
Till the laddie would wonder how clever he
 [grew.

3.

Oh! who would be counted a dunce on a stool?
To gape like a gaby, or cry like a fool;
 Afraid for his turn
 Lest his dull ears should burn, [*school.*
And be laughed at by all the small boys in the

(*a*) Scotch, for *mouth*.

4.

You may cry till you cry yourself stupid and
 And then not a word will remain in your mind ;
 But cheer up your heart,
 And you'll soon know your part,
 For all things come easy with courage behind.

LESSON XIII.

THE FARMER IN WINTER.

CAT'-TLE, *n.* beasts of pasture.
 CLIME, *n.* climate ; region
 COAL, *n.* a combustible substance.
 FARM'-ER, *n.* one who cultivates land.
 GEESE, *n.* plural of goose.
 SHRILL, *n.* sharp ; piercing.
 SIGN, *n.* a mark ; a token.
 SPORT, *n.* mirth ; diversion.
 STARVE, *v.* to perish with hunger.
 WARN, *v.* to caution ; to admonish.

1. After the corn-harvest, there is little for the farmer to do on his farm ; but sometimes he does not get through with the husking until it is bitter cold, and a few large snow-flakes now and then warn him that the Indian summer is over.

2. But there are other signs of approaching winter. Why does the farmer watch for the first



flocks of wild geese, ducks, or crows from the North? When the northern lakes freeze over, the wild geese, ducks and crows leave them, and fly away to a summer clime; and when the farmer sees them flying southward, in long lines, or hears their shrill voices at night as they pass in the air far above him, he knows that winter will soon come.

3. But are the farmer and the farmer's sons idle during the winter? Are not the cattle, and the sheep, and the horses to be taken care of? They would starve if no hay were given to them. So twice a day—in the morning, and just at sun-

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set—the farmer and his sons go out to fodder the cattle, and the sheep, and to see that they are well protected from the cold, and the storms of winter.

4. But there is more to be done than all this. The wheat, and barley, and oats, and other kinds of grain, are to be threshed out, and taken away and sold; and the wood-shed is to be filled with firewood for another year. Very few farmers burn coal.

5. Winter is the best time for study. Then the country school-house is filled with happy children busy with their lessons, but eager for play when school is over. For them, winter has its many healthy sports and amusements, among which are snow-balling, sliding down hill, or coasting, and sleigh-riding—with all its snow, and storms, and cold, there are many sunny days in winter; and winter is always a pleasant season of the year in a happy country-home.

Summer is a glorious season,

Warm, and bright, and pleasant;

But the past is not a reason

To despise the present.

So, while Heath can climb the mountain,

And the log lights up the hall,

There are sunny days in winter,

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Questions.--1. What has the farmer to do after the corn-harvest?—2. Which are the signs of approaching winter?—3. Are the farmer and the farmer's sons idle during the winter?—4. What is to be done with the wheat, rye, barley, &c., in winter?—5. Is winter a good time for study? Are there any sunny days in winter?

LESSON XIV.

SHA'N'T AND WON'T

BLITHE, *a.* gay ; merry.

DIS'-MAL, *a.* gloomy ; dreary.

GRUFF, *a.* coarse in voice ; rough.

SCARCE'LY, *ad.* hardly.

SHA'-N'-T (*p.* *shant*), shall not.

STU'-PID, *a.* dull in mind.

STUR'-DY, *a.* strong ; unyielding.

SUL' LEN, *a.* gloomy ; angry.

TER'-RI-BLE, *a.* frightful ; very bad.

WON'T (*p.* *wont*), will not.

1.

Sha'n't and *Won't* were two sturdy brothers,
 Angry and sullen and gruff ;
Try and *Will* are dear little sisters,
 One scarcely can love them enough.

2.

Sha'n't and *Won't* looked down on their noses,
 Their faces were dismal to see ;
Try and *Will* are brighter than roses,
 In June, and as blithe as the bee.

3.

Shan't and *Won't* were backward and stupid,
 Little, indeed, did they know ;
Try and *Will* learn something new daily,
 And seldom are heedless or slow.

4.

Shan't and *Won't* loved nothing, no, nothing,
 So much as to have their own way ;
Try and *Will* give up to their elders,
 And try to please others at play.

5

Shan't and *Won't* came to terrible trouble,
 Their story is too sad to tell !
Try and *Will* are now in the school-room,
 Learning to read and to spell.

LESSON XV

MAKING MAPLE SUGAR

A-BUN'DANT, *a.* plentiful.

AS-CENDS', *v.* goes up.

MAN'NER, *n.* way ; mode ; method.

TROUGH (*trawf*), *n.* a long hollow vessel

1. Maple sugar is made from the sap of the tree known as the sugar-maple ; muscovado is made from the juice of the sugar-cane.



2. In some parts of our country and the United States, where the sugar-maple-tree grows, the farmer's first work in the spring is at maple sugar.

3. It is only in the spring, when the frost begins to leave the ground, that the sap can be obtained, as it then rises from the roots of the trees, and ascends to the buds and leaves.

4. The following is the manner in which the sap is obtained. A hole, about an inch deep, is bored into the tree, with an auger; and a tube, sometimes made of the wood of the elder, or of the sumach, or perhaps of pine, is then driven

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in Through this tube the sap flows, sometimes in slow drops, and sometimes in almost a running stream.

5. The sap is caught in troughs, or in wooden, or bark buckets. A pailful a day is sometimes obtained from a single tree.

6. The sap is carried into the sugar-house, which is a rude cabin in the woods, where the maple-trees are abundant.

7. The farmer and his sons go around to the trees and gather the sap, which they take to the cabin, where it is poured into a large vat, or a cistern, ready to be drawn off into the boiler as it may be needed.

Questions.—1. From what is maple sugar made?—2. What is the farmer's first work in the spring?—3. When can the sap be obtained?—4. In what manner is the sap obtained?—5. In what is the sap caught?—6. Where is the sap carried?—7. What do the father and his sons with the sap?

LESSON XVI.

AIR, WIND, AND DEW.

AS-CENDS', *v.* mounts, or moves higher

CON-TAINS', *v.* holds as a vessel.

EX-PANDS', *v.* spreads out every way

HUR'-RI-CANES, *n.* violent storms

MOUNT'-AIN, *n.* raised ground

OVER-THROW', *v.* to throw down; to destroy.

1. The earth on which we live is surrounded on all sides by *air*.
2. The air, with the *vapors* which it contains, is called the *atmosphere*. The higher we ascend into this atmosphere, the thinner the air becomes. On high mountains, it is much thinner than in the plains. The height to which the atmosphere extends, is between fifty and sixty miles. Above this there are neither clouds nor wind.
3. The vapors, which rise continually from the earth, and from everything upon it, collect in the atmosphere. They unite together, and produce *rain*, *snow*, *fog*, and all other changes of the weather.
4. *Winds* are air put in motion chiefly by means of heat. When any part of the air is heated by the rays of the sun, or by any other cause, it expands and becomes lighter. It then ascends, and the surrounding air rushes in to supply its place.
5. When the wind is violent, it is called a *storm*; when very violent it is called a *hurricane*. Storms and hurricanes sometimes uproot the strongest trees, overthrow houses, and lay waste large tracts of country.
6. The effects are not often seen in our country, but they are not uncommon in others. In

the *West Indies*, they sometimes destroy whole plantations.

7. What is called a *high-wind*, moves at the rate of more than thirty miles an hour. In a hurricane, the wind is said to move one hundred miles in that space of time.

8. The watery vapors which ascend from the earth, during the heat of the day, being condensed by the cold of night, fall down again, and this is called *dew*.

9. When the night is so cold that the dew is frozen, it is called *hoar-frost*, and the trees and grass appear as white as if they were powdered.

10. The reason of this is, that when trees and other bodies are extremely cold, the vapors which fall upon them are changed into particles of ice. In very cold weather the vapors arising from our mouths are frozen, and, in that state, fasten themselves to our hair, in the same manner as the dew does to the grass.

Questions.—1. By what is the earth surrounded?—2. What is the atmosphere? Is the atmosphere of the same thickness everywhere?—3. What do united vapors produce?—4. What are winds? By what are they put in motion?—5. What is a storm?—6. Where are the effects of hurricanes to be seen principally?—7. What is a *high-wind*?—8. What is *dew*?—9. What is *hoar-frost*?

LESSON XVII.

SILK.

CAT'-ER-PIL-LAR, *n.* an insect which devours leaves.

FORT'-NIGHT, *n.* the space of two weeks.

MUL'-BER-RY, *n.* a tree, and the fruit of the tree.

PIERCE, *v.* to penetrate ; to enter.

REEL, *n.* a frame for yarn.

REG'-U-LAR, *a.* according to rule.

RIB'-BON, *n.* a fillet or slip of silk.

SAT'-IN, *n.* soft, close, and shining silk.

SILK'-WORM, *n.* a worm that spins silk.

WAD'-DING, *n.* a soft stuff used for stuffing garments.

WRAPPED, *v.* rolled together ; covered.

1. You have often seen silk and velvet. How smooth and glossy they are ! From what are these rich cloths made ?

2. There is a little moth which looks much like a butterfly. It lays several hundred eggs about as large as pin-heads or mustard seeds. These turn into silk-worms, or caterpillars, which, as soon as they are hatched, begin to eat and grow. They are great eaters,—all day long feasting on the tender leaves of the mulberry-tree.

3. After a number of days, each silk-worm begins to spin a fine thread, either yellow or white, and from it weaves the case, or cocoon,

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as it is called, in which the worm shuts itself up for a long sleep

4. But how does the silkworm spin the thread ?

It spins the thread from two outlets near its mouth. Of course the little spinners must writhe and twist themselves around very much to shut themselves up in their prisons of gold and silver; but God has taught them how to do it.

5. When the caterpillar has thoroughly wrapped itself in the cocoon, it goes into a half-sleeping state for about a fortnight, or perhaps longer; then it

bursts the cocoon, and comes out a gay moth, and flies away to live a short but joyous life

6. But most of the worms are killed before they become moths.

Why are they killed ? The cocoons are placed in a heated oven, or over steam, long enough to deprive the poor worms of life, otherwise the moth would pierce the cocoon, and, instead of



one long and regular thread, would leave nothing but a mass of silk-wadding.

7. After the worm is dead, the thread is wound upon a reel, to be woven into rich, costly fabrics,—silks, satins, velvets, and ribbons.

8. You would cry out if you saw a caterpillar on your silk dress or your velvet cloak ; but if it could speak, it might say, "It's mine, it's mine ; I made it ; it is part of myself ; it was stolen from me."

Questions.—1. From what are silk and velvet made ?
—2. How many eggs does the moth lay ? Into what are the eggs turned ?—3. What do the silk-worms spin after a number of days ?—4. How does the silk-worm spin the thread ?
—5. What becomes of the silk-worm after it has wrapped itself in the cocoon ?—6. Why are most of the worms killed before they become moths ?—7. Into what is the thread woven ?

LESSON XVIII.

GRAMMAR.

AT-TEN'-TION, *n.* heed ; act of attending.

EX-PRESS', *v.* to signify ; to represent.

DUB'-LIN, *n.* the capital of Ireland.

POS'-SI-BLY, *ad.* by any power existing.

QUAL'-I-FY, *v.* to modify ; to make fit.

SCHOL'-AR, *n.* a pupil ; a student ; a man of science.

1. It is now time that you should know something of *grammar*.

2. The use of grammar is to teach us to speak and write correctly.

3 All the words you can possibly use, are divided into ten classes : these classes are sometimes called *parts of speech*.

4 It is not hard to distinguish them, and to tell to what class each word belongs ; but it requires some attention.

5. The *names* of persons, places, and things, are called NOUNS ; as, *John, Canada, book*.

6. Words which express the *qualities* of nouns or pronouns are called ADJECTIVES ; as, a *good* boy, a *sweet* apple.

7. There is another class of words called VERBS ; these express to be, to act, or to be acted upon ; as, *God is* ; *John reads* ; *James is ruled*.

8. Words which contain the essential meaning of verbs, and commonly denote action, or imply time, are called *Participles*. They can be known by observing their derivation from verbs, and then placing them after to be or having ; as, to be *writing*, having *written* ; to be loved, having *walked*, &c.

9. If I tell the *manner* in which John reads ; as, *John reads well* ; the word *well* is called an ADVERB, because it is joined to the verb *reads*.

Adverbs are also joined to *adjectives, participles* or other *adverbs*; as, a very good boy; hence, *very* is an *adverb*, because it modifies the adjective *good*, &c.

10. When the *same nouns* require to be *repeated*, other words are sometimes used *in their stead*, and are, therefore, called **PRONOUNS**, because a pronoun is a word *used instead* of a noun. Thus, when I say, John reads well; he is the best scholar in the class; the word *he* is a *pronoun*, because it stands *in place* of the noun *John*.

11. There are other words called **PREPOSITIONS**: these are *placed before* nouns and pronouns, to show the relation, between them; as, I sailed *from* Dublin *to* Cork *in* a steamer.

12 Such words as connect words or sentences together, are called **CONJUNCTIONS**; as, You *and* I will go to the country, *but* Peter must stay at home.

13. **INTERJECTIONS** are words which express sudden emotions of the mind; as, *Oh*, what a fine flower!

14. The **ARTICLES** are easily known; there are but two of them, *a* or *an* and *the*.

15. Now you know how to distinguish the different classes of words; let me hear what each class means.

1 *An article* is a word placed before a noun, to show the extent of its meaning.

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2. A *noun* is the name of any person, place, or thing.

3. An *adjective* is a word joined to a noun or pronoun to qualify or define its meaning.

4. A *pronoun* is a word used instead of a noun.

5. A *verb* is a word which expresses to be, to act, or to be acted upon.

6. A *participle* is a word derived from a verb, participating the properties of a verb, and of an adjective or a noun; and is generally formed by adding *ing*, *d*, or *ed*, to the verb.

7. An *adverb* is a word joined to a verb, a participle, an adjective, or another adverb, to express time, place, degree, or manner.

8. A *preposition* is a word placed before nouns and pronouns, to show the relation between them.

9. A *conjunction* joins words or sentences together.

10. An *interjection* is a word which expresses a sudden emotion of the mind.

LESSON XIX

FLAX.

DRIED, *v* made dry; freed from moisture.

HAR'-VEST-ING, *v*. the act of gathering in the harvest.

HATCH'-EL, *n.* an instrument for combing flax.
LAIN, *p.* (from lie,) to be in a state of rest.
LIN'-EN, *n.* cloth made of lint or flax.
RINSED, *v.* washed; cleansed by washing.
ROOTS, *n.* one of the organs of vegetation.



1. The little flax-plant bears pretty blue flowers. A field of flax in blossom is a very gay sight.

2. When the plant is ripe for harvesting, the work-people pull it up by the roots, and lay it in water to soak.

3. This is done in order to dissolve the gum which holds the fibres of the bark together. The fibres of the slender, delicate stem are the parts to be spun into thread and woven into cloth.

4. When the plant has lain long enough in water, it is taken out, rinsed, and dried. Then it is beaten and combed. The large comb or

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hatchel separates the long fibres from the short ones which we call tow. The flax now looks very much like long, light-colored hair.

5. It is then spun into thread, from which linen-cloth is made.

Questions.—1. What kind of flowers does the flax-plant bear?—2. When the plant is ripe, what is done? Why is the plant laid in water?—3. What part of the plant is made into cloth?—4. What is done to the plant after it is rinsed and dried? What are the short fibres called? What do the long fibres look like?—5. Tell me what kind of cloth is made of flax!

LESSON XX.

OBJECT-LESSON ON GOLD.

PROPERTIES OF GOLD.

Teacher.—What have I here?

Class.—A gold ring.

T.—It is not the ring, but the substance of which it is made that I want to speak of. What is it? What shall I write upon the blackboard?

C.—Gold.

T.—To which of the three natural kingdoms does gold belong?

C.—To the mineral kingdom.

T.—Tell me what properties or qualities you know gold to possess.

C.—It is hard, yellow, smooth, shining, heavy, and dry.

T.—Can I bend it easily ?

C.—No ; it is stiff.

T.—If I let it fall, will it break ?

C.—No ; it is hard.

T.—Glass is hard, but it will break very easily ; you must think again

C.—It is tough.

T.—That is right ; but instead of using the word tough, we say it is *tenacious*, which means exactly the same. Can you see through gold ?

C.—No ; it is solid.

T.—Right and wrong at once : you are right in saying “no,” and right also in saying gold is solid, for that is one of its properties : but not right in saying you cannot see through it because it is solid : glass is solid ; but surely you can see through it. Try again.

C.—It is thick, dull—

T.—Neither word will do, for we may use them both in describing a transparent substance. When we cannot see through a substance we call it *opaque* ; when we can see through it, we call it *transparent*. Is gold, then, opaque or transparent ?

C.—It is opaque

T.—If I should put a piece of gold into the fire, what would be the consequence ?

C.—It would melt.

T.—The word which describes that property is *fusible*. Gold does not lose, either in weight or value, by being melted; therefore it is called a *perfect* metal. The only other perfect metals are silver and platina. Now take this ring and look on the inside, and tell me what you notice.

C.—It is stamped.

T.—If gold will receive a stamp, what property must it possess? You can't tell? Another word for stamp is impression, now try.

C.—It is impressible.

T.—Right. Gold can be beaten out into leaves or sheets so thin that they will hardly bear breathing upon; what word would you use to express this quality?

C.—Tenacious.

T.—No; if gold were not tenacious it could not be beaten out, certainly; but woolen cloth is tenacious, and you will all agree that it would be useless to try to hammer that to increase its size: the word we want is *malleable*. Gold is also *ductile*, or capable of being *drawn out* into wire finer than a human hair. The gold-thread used by the Israelites and Egyptians in their fine embroidery, was the solid metal beaten out very fine, and then rounded, we now use a silken thread with a gold coating as a substi-

tute. We will close the lesson for to-day at this point; to-morrow we will speak of the uses of gold; and how, and where it is found. You may now read, from the blackboard, the properties of gold.

C—Gold is hard, yellow, smooth, shining, heavy, dry, stiff, tenacious, solid, opaque, fusible, perfect, impressible, malleable, and ductile.

LESSON XXI.

COTTON.

BALE, *n.* a package or bundle.
BLOS'-SOM, *n.* the flower of a plant.
CUL'-TI-VAT-ED, *v.* produced from the soil.
CAL'-I-CO, *n.* a kind of printed cotton cloth.
SHRUB, *n.* a woody plant not so large as a tree.
SOUTH'-ERN, *a.* relating to the south.
SPIN'-NER, *n.* one who spins.
TROU'-SERS, *n.* loose pantaloons.
WEAV'-ER, *n.* one who works at a loom.

1. Cotton grows upon a shrub, which is cultivated in the southern part of the United States and in some other warm countries.

2. If the seed is sown early in the spring, the plants will come up and in a few months grow taller than you are. Then it puts out pretty white blossoms, and as soon as these fall off, you

see a little pod left in the place where the flower was.

3 This pod grows bigger and bigger till it



becomes as large as a small egg, and, when ripe, it bursts open. Then what do you see? It is quite full of white cotton, just like soft, fine wool, and in the middle of this wool are the seeds.

4. The soft down must then be picked from the pods, the seeds must be taken out, and then it is done up in large bales and sent to the mill.

5. There the spinners spin it into yarn, and the weavers weave it into cloth, which is used

to make pretty dresses for girls, coats and trousers for boys, and, indeed, all sorts of clothes

Questions.—1. Where does cotton grow?—2. What kind of blossoms does the cotton-plant bear?—4. What is in the pod when it is ripe? Tell me what is done with the soft down?—5. What is made of cotton cloth? Can you tell me something besides cotton that may be made into cloth?

LESSON XXII.

COAL.

HOIST -ED, *v.* raised; elevated.

MIN -ER, *n.* one who works in a mine

PER -FECT, *a.* faultless; complete.

PE -RI-OD, *n.* a number of years; a long time.

THOU -SAND, *n.* ten hundred.

WON -DER-FUL, *a.* very strange; astonishing.

1. Coal comes from deep pits which men dig in the earth. Can you tell me what coal is made of?

2. In a far-off time,—thousands of years ago,—the country in which coal is dug was covered with great forests, through which the birds flew and whistled their songs all day long.

3. These forests sunk down, and in the course of a long period of time passed through great changes. They were crushed together and be-

came quite black and hard, and now form our coal.

4. Yes, that hard, black lump of coal which you see on the fire was once part of a beautiful tree, covered with green leaves and having birds' nests on its branches.

5. It is wonderful, yet it is true; for large pieces of trees are found quite whole and perfect, just as they had grown, and as hard as a stone; in fact, lumps of coal.

6. A great many men and boys work in the coal-pits, or mines, away down in the earth, where the sun never shines. There by the light of lamps they dig the coal and break it into large pieces.

7. When they have broken off a good deal of coal, it is hoisted to the top of the pit by ropes and chains.

8. The miners use horses down in the mines to draw the coal to the mouth of the pit. Often the poor animals are kept there all their lives. They never see the green fields nor the sun's light.

Questions.—1. From whence does coal come?—2. With what was the country covered thousands of years ago?—3. What change was produced in those forests?—4. Of what was that hard, black lump of coal once a part?—5. In what state are large pieces of trees to be found?—6. Who work in the coal-pits? By what means can men

who work in coal-mines, see ?—7. When miners have broken off a good deal of coal, what is to be done ?—8. What do miners make use of to draw the coal to the mouth of the pit ?

LESSON XXIII.

THE BLACKBOARD AND CHALK.

1.

Learned sages may reason, the fluent may talk,
But they ne'er can compute what we owe to the
chalk.

From the embryo mind of the infant of four,
To the graduate, wise in collegiate lore ;
From the old district school-house to Laval's
proud hall,
The chalk rules with absolute sway over all.

2.

Go, enter the school-room of primary grade,
And see how conspicuous the blackboard is
made.

The teacher makes letters and calls them by
name,

And says to the children, "Now do you the
same ;"

Mere infants, you see, scarcely able to walk,
But none are too feeble to handle the chalk

3

O wise PESTALOZZI ! we place on thy brow
 A coronet, bright and unfading ; for thou
 A legacy rich hast bequeathed unto men,
 Our *one* feeble talent by thee is made *ten* ;
 We prize thy rare gift, but we never may know
 How much to thy matchless invention we owe.

4

O Chalk ! what a powerful monarch thou art !
 In this age of reform, how important thy part ;
 Those minds that are swaying the world unre-
 strained,
 In childhood and youth in thy empire were
 trained ,
 Of the wonderful " power of the press " we may
 talk—
 It never can vie with the blackboard and chalk.

5

An engine so powerful, so mighty to aid—
 So simple in structure, so readily made,
 A helper so potent in training the young—
 'Tis meet that thy praise by the muse should
 be sung ;
 For, though sages may reason, and orators talk,
 They can ne'er " make their mark " without
 blackboard and chalk.

LESSON XXIV.

TEA.

CHOPP-'ED, *v.* cut ; minced into small pieces.

COT-'TAGE, *n.* a hut ; a small house

FAUL-'TY, *a.* having faults ; defective

GATH-'ER, *v.* to collect ; to pick up ; to assemble.

PALM (*pam*), *n.* the inner part of the hand.

PEP-'PER, *n.* a plant , pungent seed or spice

RAISED, *v.* lifted up ; erected.

SPROUTS, *n.* shoots of a plant ; germs

STIRRED, *v.* agitated ; moved

STRAIN-'ING, *v.* making violent efforts.

WORTH, *n.* the value of anything ; price

1. Tea is the leaf of a plant which grows in China and Japan. If you were in China, you would see the sides of some of the hills covered to the tops with the tea-shrubs, growing, not in large fields, but in small garden-plots

2 Each of these plots is some cottager's tea garden. What he does not use he sells to buy food and clothing for his family.

3. The tea-plant is raised from seeds. The sprouts have to be tended and weeded for three years, and then the planters gather their first crops of leaves They are plucked three times every year.

4. After the leaves are carefully picked from the shrub, they are dried in iron pans over a fire While drying they are stirred quickly,

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and when as they begin to crack they are taken and spread upon a table.

5 The work-people roll them in the palms of their hands to press all the juice they can out of them.

6 After the leaves have been rolled, they are put into the pan again over the fire. There they begin to curl and twist, and at last they look as we see them in this country. When

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dried, the faulty leaves are picked out, and the tea is then ready to be passed into the chests

7 Long ago, when tea was very dear, and but little used, there lived an old woman whose son was a sailor. His ship traded with China, and he brought back some tea, as a present to his old mother.

8 Of course she was pleased to get it, and invited her friends to come and taste the wonderful stuff. She boiled the tea, and after straining off the water, which she threw away, chopped up the tea-leaves, and mixed them with pepper, salt, and butter.

9. Her friends were greatly surprised, that rich people should spend their money on such bitter "greens."

Questions. — 1 What is tea, and where does it grow? — 2. If you were in China, what might you see? — 3. What is done with the leaves after they are picked? — 4 Tell me all you know about the way that tea-leaves are made into tea as we see it in our country — 5 Who can tell the story about the woman and her present of tea?

LESSON XXV

SUGAR.

MOULDS, *n.* models; shapes.

SYR'UP, *n.* a vegetable juice boiled with sugar.

MA'PLE, *a.* relating to the maple-tree

IN'DIES, *n.* a group of islands in the Atlantic Ocean.

MO-LAS'SES, *n.* a syrup which drains from sugar.
SUG'AR, *n.* a sweet substance obtained from the juice of the sugar-cane.

1 Sugar is made from a tall plant, called the sugar-cane, which grows in the West Indies and in other hot lands. The canes are planted in rows, like beans in a garden. It is really a grass, though it does not look much like grass. A field of canes when in blossom, presents a beautiful sight. The stem when ripe presents a bright golden hue, and the flowers appear like a plume of white feathers tinged with lilac.

2. When ripe for use, the canes are cut off near the roots. They are then pressed between heavy iron rollers, till all the juice is squeezed out and falls into a tub. The juice is then put into a boiler with some quick-lime; the oily particles rise to the surface, and are skimmed off.

3. This sweet juice is then boiled till it becomes a thick syrup. Afterwards it is put into large tubs to drain. What drains out is molasses; what remains in the tub is a moist brown sugar.

4. Loaf-sugar, which is white and hard, is made from brown sugar by boiling and cleansing it. While it is soft it is run into moulds. It is

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sometimes cut into lumps and sold in this form. The *planter* is the person who cultivates the sugar-canes. The *merchant* imports it. The *sugar-refiner* converts it into white sugar. And the *grocer* retails it in small quantities.

5. Sugar is also obtained from beet-root, and in some parts of this country a great deal is made, as has been already said, from the sap of a tree called the sugar-maple.

LESSON XXVI.

COFFEE.

A-RA-'BI-A, *n.* a country in Asia.

BER-'RIES, *n.* fruit containing seeds.

BRA-ZIL', *n.* a large country in South America.

CHER-'RIES, *n.* small stoned fruit.

CLUS-'TER, *n.* a number of flowers growing together; a bunch of flowers.

COF-'FEE, *n.* a berry, and the drink made from it

GLOS-'SY, *a.* smooth and shining.

JA-'VA (Jä-'vâ), *n.* a large East India Island.

PER-'FUME, *n.* a sweet odor.

PLAN-TA-'TION, *n.* a cultivated tract of land; a large farm.

VAN-'ISH, *v.* to disappear; to go out of sight.

1. Coffee is the fruit, or berry of a tree. The little trees which bear these berries grow in Java and in Brazil, and in some other warm countries.

2. The plants are set out in rows. When they become trees and are in full bloom, they are covered with clusters of white, starlike flowers.



3. The coffee plantation looks then as if a shower of snow had just fallen on the glossy dark-green leaves. Gay butterflies are fluttering among the branches, and sucking sweets from the pure white blossoms.

4. The air is filled with a sweet perfume, which the flowers give forth as long as they live; but this is only for one or two days.

5. After the flowers fade and vanish the berries appear. At first, they are green, but they soon change to a dark-red, and look like small cherries. Then they are ripe.

6. Each berry contains two seeds, which are called coffee-beans. When the berries are ripe, they are shaken off the trees or picked off, and put out in the sun to dry.

7. The husks which cover the seeds are broken by means of large, heavy rollers. Then the coffee-seeds are again dried in the sun, and afterwards they are packed in bags or casks, to be sent away to our country and to other parts of the world.

8. But before we get our cup of nice coffee, the seeds have to be roasted over a fire, and ground in a mill. The coffee is then ready for the coffee-pot.

Coffee was first brought from Arabia.

Questions.—1. What is coffee?—2. What kind of flowers grows on the coffee-tree?—3. What is then the appearance of the coffee plantation?—4. What is the effect of the flowers on the air?—5. What appears after the flowers have faded and vanished?—6. How many seeds does each berry contain?—7. By what means are the husks that cover the seeds broken? What is then done with the coffee leaves?—8. What is to be done before the coffee is ready for the coffee-pot? From what country was coffee first brought?

LESSON XXVII.

FACTS FOR LITTLE FOLKS.

BARK.	GRAPE.	OIL.	SPONGE.
CORK.	JUICE.	PORK.	STRAW.
COW.	LEAF.	SILK.	TEA.
FLOUR.	MILK	SOW	WOOL.

PRONOUNCE IN SYLLABLES :

BUT'-TER.	GATHER'-ED.	LIN'-EN.	PREPAR'-ED.
CAN'-DLES.	HON'-EY.	PA'-PER.	WORST'-ED.

Tea is prepared from the leaf of a tree ;
Honey is gathered and made by the bee.

Butter is made from the milk of the cow ;
Pork is the flesh of the pig or the sow.

The juice of the apple makes cider so fine ;
The juice of the grape makes red and white wine.

Cork is the bark of a very large tree ;
Sponge grows like a plant in the deep, deep sea.

Oil is obtained from fish and from flax ;
Candles are made of tallow and wax.

Linen is made from the fibres of flax ;
Paper is made from straw and from rags.

Worsted is made from wool soft and warm ;
Silk is prepared and spun by a worm.

LESSON XXVIII.

THE BOOK OF NATURE.

A-bove', *prep.* in a higher place.

BE-LOW', *prep.* under in place, time, or dignity.

EYE, *n.* the organ of vision.

HEART, *n.* the seat of life.

LORE, *n.* learning ; instruction.

PURE, *a.* guiltless ; clear ; genuine ; real.

1.

There is a book, who runs may read,
Which heavenly truth imparts ;
And all the lore its scholars need,
Pure eyes and christian hearts.

2.

The works of God above, below,
Within us, and around.
Are pages in that book to show,
How God Himself is found.

3.

Thou, who hast given me eyes to see,
And love a sight so fair ;
Give me a heart to find out Thee,
And read Thee everywhere

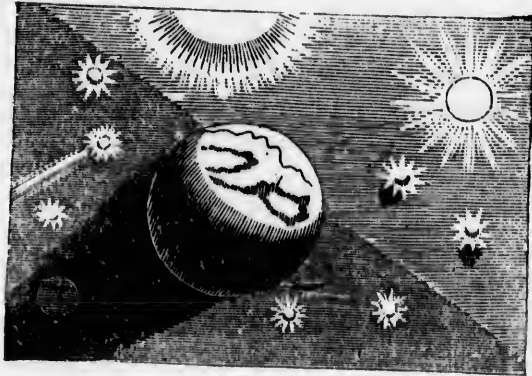
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THE SECOND READER.

PART THIRD.

LESSON I.

THE CREATION.



A-ROUND', *prep.* about; near to.

FAIR, *a.* beautiful.

MIGHT'-Y, *a.* strong; powerful.

PRAISE, *n.* commendation; honor.

SEA, *n.* the ocean; a large body of water.

SONG, *n.* a hymn.

WORLD, *n.* the earth; the globe; mankind.

1.

'Twas God who made this world so fair,
The shining sun, the sky, the air ;
'Twas God who made the sea, the ground,
And all the things we see around.

2.

When He began this world to make,
These are the mighty words He spake :
" Let there be light ! " His voice was heard,
And then the light of day appeared.

3.

The angels saw the light arise,
And with their praises filled the skies :
" How great our God ! How wise ! How strong ! "
Such is their never-ending song.

LESSON II.

SACRED HISTORY.

*From the Creation of the World to the general
Deluge.*

Names.	{	FIR'MAMENT, the sky ; the heavens.
		MEM'ORY, remembrance ; the power of recollecting things past.
		UNDERSTAND'ING, the intellect ; that faculty which conceives ideas, and which knows and judges.
		ETER'NITY, duration without end.

Qualities. { FI'ERY, flaming—flame-like.
 IMMOR'TAL, never to die; perpetual.
 MIS'ERABLE, unhappy; wretched.
 PURE, unmixed; simple or un-compounded.
 TEN'DER, kind; compassionate.

Actions. { CEASE, to leave off.
 ADORE', to worship; to honor highly.
 REVOLT'ED, rebelled.
 CRUSH, to bruise.
 SEPARATE, to part; to disunite.

1 God existed from all eternity He was infinitely happy in Himself, and could derive no advantage from the existence of creatures. He was infinitely powerful, and could do whatever He pleased. It was He who created all things that we see or hear of; the sun, the moon, stars, fishes, birds, beasts, angels, and men The Holy Scripture teaches that He made this world and all it contains, in six days; and that on the seventh day, He rested from his labors, that is, He ceased to make any new creature.

On the first day, God made the light.

On the second day, He made the firmament.

On the third, He separated the dry land from the waters, after which He created the plants and trees.

On the fourth, He made the sun, moon, and stars.

On the fifth, He made the birds of the air, and the fishes that swim in the waters.

On the sixth, He made the different kinds of animals; and, last of all, He made man.

2. To man He gave an immortal soul, made to his own image and likeness, gifted with memory, understanding, and will, and destined to enjoy eternal happiness. He created him in his grace and friendship; and if man had continued faithful to God, he never would have died, but would, after a certain time of trial, have been carried up alive into heaven.

3. God also created the angels, who were pure spirits, to adore and enjoy Him forever. The precise time of their creation is not exactly known. Some of them revolted against God, were condemned to hell, and are now called devils or wicked spirits. Such as remained faithful, are now happy with God, and will continue so forever. Some of them are given to us as guardians and protectors, and are therefore called *guardian angels*. They inspire us with good and holy thoughts, and assist us to overcome the temptations of the wicked spirits, who continually seek our ruin.

4. The first man was named *Adam*, from whose side God took one of his ribs, and formed it into a woman, who was called *Eve*. From

them we have all descended. They are therefore called our *first parents*. God placed them in the garden of paradise ; and to remind them that He was their Lord and Creator, He commanded them not to eat the fruit of a tree, called the tree of the knowledge of good and evil. He also warned them, that in whatever day they eat of it; they should die. One of the wicked spirits appeared to Eve under the form of a serpent, and persuaded her to eat the forbidden fruit, telling her, that by doing so, she would become like God, having the knowledge of good and evil. Eve suffered herself to be deceived by him ; she eat of the fruit, and then gave it to Adam, who also eat of it. God immediately pronounced sentence of death upon them, and drove them from the garden of paradise, placing an angel with a fiery sword at the entrance, to prevent their return

5 By this crime of Adam, sin and death entered into the world ; all his descendants were stained with his guilt, and we should be forever miserable, if God in his tender mercy did not provide a Redeemer. This He promised to do, for He no sooner reminded our first parents of their guilt and its punishment, than He comforted them by declaring that the seed of the woman should crush the serpent's head. The

meaning of these words was, that one should descend from the woman, who would deliver mankind from sin, death, and the power of the devil.

Questions.—1. What was the great visible manifestation of the power of God? *A.* The Creation. Who were the first man and woman, not born, but created? *A.* Adam and Eve.

LESSON III.

SACRED HISTORY.—(Continued).

<i>Names.</i>	{	INCLINA'TION, a leaning, or tendency towards	
		PE'RIOD, time, or epoch.	[anything.
		PAS'SION, any violent emotion of the mind.	
		SPE'CIES, a kind; a sort.	
		CU'BIT, measure of eighteen inches.	
<i>Qualities.</i>	{	JEAL'OUS, angry; at rivalry.	
		GEN'ERAL, relating to the entire.	
		AN'GRY, provoked.	
		WHOLE, all; the entire.	
		WICK'ED, vicious; morally bad.	
<i>Actions.</i>	{	DECLINE', to lean; to fail; to decay.	
		EN'VIED, hated for ones excellence.	
		RECORD'ED, registered, or enrolled.	
		INHER'IT, to possess as an heir.	[families.
		INTERMAR'RY, to marry mutually between	

1. By the fall of our first parents, all mankind are born in sin and ignorance, accompanied with a strong inclination to evil.

2. The first two sons of Adam were Cain and Abel. Abel was a good man, and a friend of God. Cain was of a very jealous disposition. He envied his brother on account of his virtue and suffered his passion to become so strong, that, in the end, he shed his brother's blood. His children inherited their father's vices, and became a very wicked race.

3. Adam had a third son, named Seth. He was a good man, and the father of a very virtuous race, but they intermarried with the descendants of Cain, and then became as wicked as the rest. The corruption became so general, that the name and worship of God were scarcely known upon earth. God was angry, and resolved to destroy all mankind by a deluge, reserving only Noe and his family to re-people the earth. He commanded Noe to build an ark, and to take with him into it a couple of birds and beasts of every species. The ark was a large vessel, and Noe took a hundred years in building it.

4. When Noe and his family, that is, himself, his wife, and his three sons, with their wives, were safe in the ark, God poured down rain on the earth for forty days and nights together. The water covered the whole earth, and rose fifteen cubits higher than the highest mountains. It continued at its greatest height about six

months, and destroyed every living thing, except what was in the ark. The water then began to decline, and at the end of six months more, the earth was again fit for the reception of man.

5. Noe now came out of the ark, and the first thing he did was to build an altar, and offer sacrifice to God, to thank Him for his preservation.

6. The flood happened in the year of the world 1656. From the creation of the world to this period, the knowledge and worship of God were preserved in the families of the Patriarchs. *Patriarch* is a name given to the head of a tribe, or number of families. The names and age of these Patriarchs are recorded in the Holy Scripture. They were ten in number.

	born.	died.	aged.		born.	died.	aged.
Adam, created	930	930		Jared,	460	1422	962
Seth,	130	1042	912	Henoch,	622		
Enos,	235	1140	905	Mathusalem,	687	1656	969
Cainan,	325	1235	910	Lamech,	874	1651	777
Malaleel,	395	1290	895	Noe,	1059	2006	950

* Henoch: "walked with God and was seen no more; because God took him"—when he was 365 years old.

Questions.—How long did Adam live?—A. 930 years.—Name Adam and Eve's first children?—A. Cain and Abel.—What chief duty of religion did they perform?—A. They offered sacrifice to God.

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LESSON IV.

THE HAIL MARY.



- AN'-GEL, *n.* a pure spirit without a body.
 AN'-NOUNCE, *v.* to make known ; to proclaim.
 AR'-DENT, *a.* warm ; affectionate.
 CHURCH, *n.* the congregation of all the faithful.
 CON'-FI-DENCE, *n.* trust in the goodness of another.
 DE-SERT', *v.* to abandon.
 EX'-CEL-LENT, *a.* being of great worth.
 HO'-LY, *a.* religious ; sacred.
 IN-TER-CES'-SION, *n.* mediation.
 IN-VOKE', *v.* to call upon ; to pray to.
 TAUGHT, *v.* instructed.
 TRY'-ING, *v.* putting to severe trial.

1. A poor girl, lying on her death-bed, was visited by two Sisters of Charity. They found

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460	1422	962	
322			
687	1656	969	
374	1651	777	
959	2006	950	

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ve?—A. 930
 en?—A. Cain
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her instructed in the duties of religion, and well prepared to die.

2. On visiting her a second time they saw that her last hour was fast approaching ; and one of them having reminded her of it, exhorted her to pray to the Blessed Virgin, whose intercession is most powerful at that trying moment.

3. The poor girl raised her dying eyes, looked at the lady for a moment, and replied that she had gone to the convent school, where she had been taught to say the Hail Mary whenever she heard the clock strike, and that she had continued to do so even when she was selling roots in the market.

4. She then burst forth into the most ardent expressions of the consolations which it afforded her, and of the confidence she had that the Blessed Virgin would not now desert her. She died soon after.

5. This was, indeed, a holy practice, and one that cannot be too strongly recommended to young persons.

6. It tends to remind them of death, and to excite their confidence in the protection of the Mother of God.

7. The Hail Mary is one of the most excellent prayers we can use. Part of it was brought from Heaven, by the Angel Gabriel, when he

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came to announce to the Blessed Virgin, that she was to be the mother of God ; part of it was spoken by St. Elizabeth, inspired by the Holy Ghost, when the Blessed Virgin went to visit her ; and part of it was made by the Church.

8. How beautiful are the words of which it is composed !

“ Hail Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us, sinners, now, and at the hour of our death. Amen.”

9. A child who says this little prayer ten or twelve times in the day, will have said it four thousand times at the end of the year.

LESSON V.

SACRED HISTORY.—*Continued.*

From the general Deluge, A. M. 1656, to Jacob and Esau, 2168.

Names. { BIRTH'RIGHT, the rights and privileges to which a person is born.
 COV'ENANT, an agreement ; a contract.
 PROP'H'ECY, a prediction.
 POT'TAGE, anything boiled for food.
 A'BRAHAM, “ Father of Multitudes.”

Qualities. { FA'MOUS, renowned ; celebrated.
 SOV'EREIGN, supreme in power.
 IMPER'FECT, not complete ; defective.
 DIVINE', proceeding from God.
 NA'TIVE, pertaining to the place of birth.

Actions. { DESTROY', to make desolate ; to kill.
 SAC'RIFICE, to immolate ; to offer to God.
 SOUGHT, strove or endeavored.
 RENEW'ED, repealed.
 CONFIRM'ED, ratified or renewed.

1. After the general deluge, God promised Noe that He would never again destroy the world by water. He set the rainbow as a sign of this covenant.

2. Soon after, the descendants of Noe became so numerous that they were obliged to separate, and thus people the various parts of the earth. Before doing so, they sought, however, to make themselves famous by building a tower which should reach to Heaven.

3. God confounded their pride, by causing them to speak different languages, so that they were obliged to leave their work unfinished.

4. In the year of the world 2083, God appeared to Abraham in Ur, a city of Chaldea, and bid him leave his native country, and pass into the land that God would show him ; and God promised that in Abraham ALL THE NATIONS OF THE EARTH SHOULD BE BLESSED. This was a proph-

ecy of our Divine Redeemer, who was afterwards born of the line of Abraham.

5. Abraham did as God commanded, and went into Canaan. Here God renewed his promises, and told him that he should have a son, who was accordingly born of his wife, Sara, and was named Isaac.

6. When Isaac was grown up, God was pleased to make a new trial of Abraham's faith, by commanding him to sacrifice his only son on a mountain which He would show him.

7. Abraham obeyed God, whom he knew to be the sovereign Lord of life and death, and of all creatures:

8. But God satisfied with his obedience; and instead of his son commanded him to sacrifice a ram which was near him. Then God renewed his promise of a Redeemer; the only begotten Son of God, of whose death on Calvary, Abraham's sacrifice was a lively though imperfect figure.

9. Isaac had two sons, Jacob and Esau. Esau was the first-born, but sold his birth-right to Jacob for a mess of pottage.

10. Thus Jacob became entitled to all the promises made to Abraham, and afterwards obtained his father's blessing.

11. Fearing the anger of Esau, Jacob then fled to the native country of his mother, Rebecca. As he passed the night at Bethel, he had a vision in his sleep. He saw a ladder suspended between Heaven and earth, on which angels ascended and descended, and God leaning thereon, spoke to him, and confirmed to him the promises already made to Abraham.

LESSON VI.

SACRED HISTORY.

From the marriage of Jacob, A. M. 2252, to the return of Moses into Egypt, 2513.

Names.	{	E'GYPT, a country of Africa, fertilized by the river Nile.
		VICEGE'RENT, one holding deputed or delegated power.
		POSTER'ITY, succeeding generations.
		RESENT'MENT, an angry feeling.
Qualities.	{	DI'VRS, several; more than one.
		EN'VIOUS, full of envy; malicious.
		WILD, savage; untame.
		SUFFIC'IENT, equal to what is required.
		CRU'EL, inhuman; hard-hearted.
Actions.	{	OPPRESS', to crush by severity. [ments.
		PERSUA'DED, influenced by facts or argu-
		DIMIN'ISH, to lessen. [thing by proofs.
		CONVINCE', to make a person sensible of any-
		ASSU'RED, asserted positively; insured.

Jacob married in his mother's country, and there had eleven sons, of whom the youngest was Joseph. In returning to his own country, God appeared to him, and told him he should be called Israel, that is to say, one who prevails with God; and renewed to him his blessings and promises. Jacob had another son in his own country, named Benjamin. Joseph being a favorite with his father, was envied by his elder brothers, and by them secretly sold as a slave into Egypt, while they wickedly persuaded his father, that he had been slain by a wild beast.

By the providence of God, Joseph was raised in Egypt to the dignity of vicegerent of king Pharaoh, and in a seven years' famine, had the satisfaction of relieving his envious brethren, who, without knowing him, were obliged to come to him for relief in their distress. At length, Joseph made himself known to them, and embraced and wept over them with as much love, as if they had never done him any injury. He said it was all directed by God, who brought good out of their evil, and comforted them with the assurance of his forgiveness. King Pharaoh made him bring them into Egypt and give them the land of Gessen to dwell in. Here Jacob died, after prophesying to his sons what should befall

them and their posterity, and foretelling, that the sceptre, or sovereign power, should not depart from the tribe of Juda, until the coming of our Redeemer, whom he called the *Expectation of Nations*.



After the death of Joseph, the children of Israel became so numerous in Egypt, as to excite the envy of Pharaoh, the new monarch, who sought divers cruel means to oppress them, and to diminish their numbers. God was moved by the afflictions of the Israelites, and sent them a deliverer. This was Moses, who was born in

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Egypt of Hebrew parents, but had fled to Ma-
dian, to avoid the resentment of king Pharaoh,
who sought to kill him. Here God appeared to
him on Mount Horeb, in a burning bush, and
commanded him to return into Egypt, and tell
Pharaoh to let the Israelites depart out of that
country. God assured Moses at the same time,
that He would work miracles by his hand, suf-
ficient to convince Pharaoh that God had really
sent him. Moses obeyed, and returned into
Egypt.

LESSON VII.

ST. COLUMBA'S HYMN TO ST. BRIDGET.

1.

O Bridget, Virgin ever bright !
O golden torch of love and light,
Rich lamp illuminating earth's dark dome,
Guide us to our eternal home !

2.

Defend us, Bridget, mighty Saint,
From every evil touch and taint ;
Defend us, from all wiles woes,
And from our fierce, infernal foes.

3.

Create in us, anew, afresh,
 A spirit that shall hate the flesh ;
 O Sacred Virgin, mother, give,
 To all new pow'r to love and live !

4

Thou holiest Saint of these our days,
 Worthy unutterable praise,
 Protect green Ireland from all harm,
 And keep her sons from vain alarm !

5

O pillar of our kingdom, grandest !
 To Patrick next, that chief, thou standest—
 Thou blessed maid, thou queen of queens,
 On thee each soul devoutly leans !

6.

And after this vain life is past,
 Oh, let our lot with thine be cast !
 And save us in that last dread day,
 When Heav'n and Earth shall flee away !

Names.

Qualities.

Actions.

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LESSON VIII.

THE SECRET OF BEING ALWAYS SATISFIED.

Names. { DISPO'SITION, temper of mind.
 CONDI'TION, state ; lot.
 SYMP'TOM, sign, or indication.
 FACIL'ITY, ease ; readiness.

Qualities. { TRUE, real ; genuine.
 CHIEF, first, or principal.
 IN'TIMATE, familiar.
 CONTENT'ED, satisfied ; not repining.

Actions. { REFLECT', to consider attentively.
 EXPLAIN', to make plain, or clear.
 OC'CUPY, to take up ; to have possession of.
 ADM'RED, regarded with wonder and love.

1. A certain Italian bishop was remarkable for his happy and contented disposition. He met with many afflictions ; but it was observed, that he never repined at his condition, nor betrayed the least symptom of impatience.

2. An intimate friend of his, who highly admired the virtue which he thought it was impossible to imitate, one day asked the good prelate, if he could communicate the secret of his being always satisfied.

3. " Yes", replied the good old man ; " I can teach you my secret, and with great facility. It consists in nothing more than in making a right use of my eyes."

4. His friends begged of him to explain himself.

5. "Most willingly," returned the bishop, "In whatever state I am, I first of all look up to Heaven, and reflect that my chief business here is to get there; I then look down upon the earth, and call to mind that when I am dead, I shall occupy but a small space of it; I then look abroad on the world, and observe what multitudes there are, who, in every respect, are much worse off than myself. Thus, I learn where true happiness is placed, where all my cares must end, and how very little reason I have to repine or to complain."

Questions.—1. What is said about a certain Italian bishop?—2. What did a friend of his ask him one day?—3. What was the bishop's reply?—4.—5. Relate the explanation of the bishop about *the right use of ones eyes*.

LESSON IX.

GOOD EXAMPLE.

1.

'Tis wrong to waste an hour;—for hours
Are like the opening buds of flow'rs,
And if unheeded, left like those
May wither to a worthless close.

2.

Look forth, and learn the bird, the bee,
 Shall many a lesson teach to thee :
 The cricket singing in the dell ;
 The ant that stores her winter cell ;

3.

The butterfly that rests his wing
 On ev'ry blossom of the spring ;
 All these, and more, shall to thine eye
 Patterns of diligence supply.

4.

From flow'r to flow'r, in field or wood,
 They seek their shelter or their food,
 Improve the bright hours of the sun,
 Nor quit their task till day be done.

5.

So learn from them to well pursue
 Thy task, with like attention too ;
 Let ev'ry day some knowledge bring,
 Gain wisdom, too, from ev'ry thing.

6.

At home, abroad, with zeal explore
 To find one useful precept more,
 And earn in golden maxims thence,
 Truth, prudence, and benevolence

LESSON X.

SACRED HISTORY.--(Continued.)

From the return of Moses into Egypt, A. M. 2513, to the passage of the Red Sea, 2513.

Names. { OB'STINACY, stubborness.
MUR'RAIN, a plague amongst cattle.
PLAGUE, a malignant disease; anything very troublesome or destructive.
HUT, a poor cottage.

Qualities. { PRODI'GIOUS, amazing; astonishing.
PAL'PABLE, that may be felt.
UNLEAV'ENED, not leavened, or fermented.
INFER'NAL, hellish; pertaining to hell.

Actions. { WROUGHT, formed by work, or labor.
PURSU'ED, chased, or followed.
SLEW, put to death.
SHONE, glistened, or glittered.

1. After all the miracles which Moses wrought in the presence of king Pharaoh, still he refused to let the people go, and even increased their burdens.

2. God then commanded Moses to strike Egypt with several great plagues, in punishment of the obstinacy of the King.

3. At first, all the waters of Egypt were turned into blood.

4. The second plague was a prodigious number of frogs, which filled the country.

The third, a swarm of insects, called *sciniphs*.

The fourth, a swarm of flies.

The fifth, a murrain amongst the cattle.

The sixth, boils and blains on men and beasts.

The seventh, a storm of hail, thunder, and lightning.

The eighth, a flight of locusts, which devoured everything green.

5. And the ninth, a palpable darkness, which for three days covered every part of Egypt, except Gessen, where the Israelites dwelt.

6. All these plagues having failed to overcome the obstinacy of Pharaoh, God sent a tenth, more terrible than all the rest. He commanded the Israelites to take a lamb in each family and, on the fourteenth day of the month, to kill and eat it with unleavened bread and wild lettuces, after having put the blood upon the upper and side door-posts of their houses. This was the origin of the great festival of the Pasch, or Jewish Passover, which was ever after, by a command of Almighty God, annually observed by that people, and during which our divine Redeemer, the true Lamb of God, was slain, to deliver mankind out of the hands of the infernal Pharaoh.

7. On the appointed night, after the Israelites had done as they were commanded, the Angel of the Lord passed through every house in

Egypt, from the King's palace to the meanest hut, and slew the first-born son of every house that had not its door-posts marked with the blood of the *paschal lamb*.



8. Terrified by this prodigy, Pharaoh at last consented to let the people go : but afterwards repenting that he had done so, he pursued them with a great army.

9. The Lord himself protected his people, guiding them through the desert by a pillar, or cloud, which was dark by day, but in the night shone like fire.

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10. When they came to the Red Sea, they were terrified on seeing themselves pursued by Pharaoh; but God opened to them a passage through the very midst of the waters. The Egyptians seeing them pass over, attempted to follow them, but God caused the waters to return to their place, and the whole host of Pharaoh was drowned in the depth of the sea. Not one escaped.

LESSON XI.

“GIVE ME THREE GRAINS OF CORN,
MOTHER.” (a)

1.

Give me three grains of corn, mother,
Only three grains of corn ;
It will keep the little life I have,
Till the coming of the morn.
I am dying of hunger and cold, mother,
Dying of hunger and cold,
And half the agony of such a death.
My lips have never told.

a. This powerful and pathetic piece was suggested by one of the many painful incidents of the memorable Irish famine of 1846. The title was the last request of an Irish lad to his mother, as he was dying of starvation. She found three grains in a corner of his ragged jacket, and gave them to him. It was all she had. The whole family were perishing from famine.

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Pharaoh at last
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2.

It has gnawed like a wolf, at my heart, mother,
A wolf that is fierce for blood,—
All the live long day, and the night beside,
Gnawing for lack of food.
I dreamed of bread in my sleep, mother,
And the sight was Heaven to see,—
I awoke with an eager, famishing lip,
But you had no bread for me.

3.

How could I look to you, mother,
How could I look to you,
For bread to give to your starving boy,
When you were starving too ?
For I read the famine in your cheek,
And in your eye so wild,
And I felt it in your bony hand,
As you laid it on your child.

4.

The Queen has lands and gold, mother,
The Queen has lands and gold,
While you are forced to your empty breast
A skeleton babe to hold,—
A babe that is dying of want, mother,
As I am dying now,
With a ghastly look in its sunken eye,
And famine upon its brow.

5.

What has poor Ireland done, mother,
 What has poor Ireland done,
 That the world looks on, and sees us starve,
 Perishing, one by one ?
 Do the men of England care not, mother,
 The great men and the high,
 For the suffering sons of Erin's isle,
 Whether they live or die ?

6.

There is many a brave heart here, mother,
 Dying of want and cold,
 While only across the channel, mother,
 Are many that roll in gold ;
 There are rich and proud men there, mother,
 With wondrous wealth to view,
 And the bread they fling to their dogs to-night,
 Would give life to *me* and *you*.

7.

Come nearer to my side, mother,
 Come nearer to my side,
 And hold me fondly, as you held
 My father when he died ;
 Quick, for I cannot see you, mother,
 My breath is almost gone ;
 Mother ! dear mother ! ere I die,
Give me three grains of corn.

LESSON XII.

ON THE PRESENCE OF GOD.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
store	short	form
heart	whole	heard
school	such	should
trees	one	for-get'
val'leys	oth'-er	said
eye	ho'-ly	think
ide'-a	mod'est	per'-ish
pres'-ence	e-ter'-nal	a-dorn'ed
be-gin'-ning	faith'-ful	pur'-chase
prac'-tice	heav'-en-ly	re-mem'-ber
teach'-ers	prin'-ci-pal	enjoy'
king'-dom	de-light'-ful	reg'-u-late

1. We can form no idea of the delights which God has in store for those who love Him. The eye has not seen it, nor the ear heard it, nor can the heart of man conceive it.

2. Think with what beauty God has adorned the whole creation. Look at the sun, the moon, the stars; at the trees, the plants, the flowers; at the hills, the mountains, the valleys. If God gives such beauty to these things, which are *soon to perish*, what must be the glory of that place, where He and his saints will *live for ever!*

3. We should never forget God, nor his heavenly kingdom. Every object around us

reminds us of Him. If a child would only accustom himself to say some little prayers from time to time during the day, he should soon acquire the habit of thinking of God.

4. The prayers may be very short, such as, "O my God, I love you;" "My whole desire is to please you;" "I will do this action for your honor and glory." One of them may be said at the beginning of each of our principal actions: as, when going to school, returning home, sitting down to table, writing a copy, commencing a lesson, committing a task to memory, or at any other time he may feel disposed.

5. If a child be faithful in this holy practice for some time, he will feel how delightful it is to enjoy God's presence. His parents and teachers need not then exhort him to be modest and well-behaved. The remembrance of God's presence will regulate his whole conduct.

Questions.—1. Can we form any idea of the delights which God reserves for those who love Him?—2. Name some objects to which God has given a particular beauty.—3. Should we ever forget God?—4. When should we say a prayer to thank God for his benefits?

LESSON XIII.

SACRED HISTORY.—(Continued.)

From the passage of the Red Sea, A. M. 2513, to the making of the Ark and Tabernacle, 2514.

Names. { IN'CENSE, a perfume exhaled by fire.
 FUNC'TION, office ; power.
 TAP'ESTRY, cloth woven with figures.
 QUAILS, birds of game. [Seraph.
 CHER'UB, a celestial spirit first in rank after a

Qualities. { STU'PID, dull ; hard to receive impressions.
 SPA'CIUS, wide ; extensive.
 PRIEST'LY, sacerdotal ; relating to a priest.
 SOL'EMN, religiously grave.
 PREC'IOUS, rare ; costly.

Actions. { IN'TIMATE, to suggest, or point out indirectly,
 DEPOS'IT, to lay down, or place in.
 MUR'MURED, grumbled ; complained.
 BEFRIEND'ED, favored ; assisted.
 CORRUPT', to become vitiated.

1. The Israelites continued their journey through the desert, in the course of which Almighty God befriended them by many striking miracles.

2. When they ungratefully murmured at the want of food in the desert, God sent them a flight of quails, and also manna from Heaven, being a figure of the Holy Eucharist in the new

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law, which never failed them during the forty years of their pilgrimage in the wilderness.



3. A singular circumstance attending the manna was, that if more was gathered than sufficed for the day, the surplus was corrupted the next morning; but as none fell on the Sabbath, they gathered a double portion on the sixth day, which did not corrupt until the second day following.

4. God afterwards gave them water twice from a rock to quench their thirst, and aided them by miracles against their enemies.

5. When they came to Mount Sinai, God commanded Moses to go up into the mountain, where He gave him the ten commandments engraved on two tables of stone. Yet such was the stupid ingratitude of the Israelites, that even while Moses was on the mountain, they fell into idolatry, and made a golden calf, which they adored. For this crime, three and twenty thousand suffered death; the rest returned to their duty.

6. Moses, by the command of Almighty God, caused an ark or chest to be made of precious wood, plated with gold within and without, and having a cover of solid gold, called the propitiatory, on which stood the images of two cherubs, with wings extended so as to cover the ark. In this were deposited the two tables of the law.

7. Besides this, Moses caused a tabernacle or tent to be made of setim wood, with costly hangings of tapestry, being highly adorned with gold and silver. The interior was divided into two parts, separated from each other by a veil of costly needlework. The space behind the veil was called the Holy of Holies, and here the ark was kept.

8. In the other space, called the *sanctuary*, stood a table and a little altar, both covered with gold. On the former were placed the twelve

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loaves of proposition, corresponding to the twelve tribes of Israel, by whom they were offered every week. The altar served for the offering of incense.

9. A spacious court, furnished with pillars and costly hangings, surrounded the tabernacle. Aaron and his sons were made priests, and the rest of the tribe of Levi were also appointed to assist in the priestly functions. The high priest only was allowed to enter the sanctuary, and he but once a year, after many solemn observances, to intimate to us the reverence with which we ought to approach the house of God.

LESSON XIV.

THE PRESENT LIFE.

<i>Names.</i>	{ PHILOS'OPHER, one skilled in human know- CRIM'INAL, one guilty of crime. [ledge. PRO'JECTS, designs; schemes. TERM, the limit or boundary.
<i>Qualities.</i>	{ IG'NORANT, unacquainted with. PROTRACT'ED, drawn out; delayed. SUD'DEN, happening without notice; coming MILD, gentle. [unexpectedly.
<i>Actions.</i>	{ REACH, to arrive at. IMAG'INED, fancied or thought. UNDERGO', to suffer; to endure. JOKE, to make merry; to jest.

1. A philosopher was one day asked what this life was, and he answered : " It is the journey a sentenced criminal makes from prison to the place of execution."

2. We are all condemned to death from our mother's womb ; and from the time of our birth, we are continually advancing towards the place of punishment. Our eyes, to be sure, are not to be covered with bandages, like those of criminals, but which is the same thing, the place of punishment is hidden from us.

3. We are continually making towards it, without knowing where it is, or whether we are near it or at a distance from it. All that we know is, that we approach nearer and nearer to it every day, and that we shall reach it before we are aware. It may be, we are there now, or only one step from it.

4. One thing besides, of which we are ignorant, is the kind of death to which we are condemned, that not being specified in the sentence and known only to Almighty God. Will it be mild or severe ? Will it be sudden or protracted ? Shall we, or shall we not, have time to enter into ourselves, and place our affairs in order ? Of all this we know nothing.

5. What is really astonishing is, that being under the sentence of death during our journey

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from our prison to the place of our punishment, we should sin, laugh, joke, and fool away our time in empty projects and childish enterprises.

6. But, does it not often happen, that people in the midst of their pleasures and enterprises, reach the term which they imagined to be far distant ; and that they are obliged to undergo their last punishment unprepared, because they never allowed it a place in their thoughts.

LESSON XV.

WHO IS MY NEIGHBOR.

ACH'-ING, *a.* being in pain.

BLESS, *v.* to implore a blessing on.

BRIM, *n.* the edge ; the bank.

BROW, *n.* the forehead.

FAINT'-ING, *a.* losing strength ; weak.

MOURN'-ER, *n.* one who mourns, or laments.

NEIGH'-BOR, *n.* one who lives near ; a fellow-creature.

1

Who is my neighbor ?—He whom thou
 Hast power to aid and bless ;
 Whose aching head, or burning brow
 Thy soothing hand may press.

2.

Thy neighbor is the fainting poor,
 Whose eye with want is dim;
 Oh! enter then his humble door
 With aid and peace for him

3.

Thy neighbor?—He who drinks the cup
 When sorrow drowns the brim;
 With words of ever-cheering hope,
 Go thou and comfort him.

4.

Thy neighbor?—Pass no mourner by;
 Perhaps thou canst redeem
 A breaking heart from misery;—
 Go share thy lot with him.

LESSON XVI.

TRY AGAIN.

1.

'Tis a lesson you should heed,
 Try, try, try again;
 If at first you don't succeed,
 Try, try, try again.

From

Names. {

2.

Once or twice, though you should fail,
Try again ;

If you would at last prevail,
Try again.

If we strive, 'tis no disgrace
Though we may not win the race ;
What should you do in that case ?
Try again.

3.

If you find your task is hard,
Try again ;

Time will bring you your reward,
Try again.

All that other folks can do,
Why with patience should not you ?
Only keep this rule in view—
Try again.

LESSON XVII.

SACRED HISTORY.—(Continued.)

*From the making of the Ark, A.M. 2514, to the
Schism of Samaria, 3029.*

Names. { LINE, a race, or family.
 { BEHALF', favor; support.
 { REVOLTS', desertions; rebellions.
 { TER'RITORY, land; country.

Qualities. { GRIEV'OUS, heinous ; bad in a high degree.
 TEM'PORAL, relating to time.
 SINCERE', real ; unfeigned. [natural.
 MIRAC'ULOUS, effected by a power more than

Actions. { DESCEND', to come, or go down.
 DISTIN'GUISHED, signalized, or made eminent.
 AID'ED, assisted, or succored.
 ASSAIL'ED, attacked.

1. During the space of forty years, the Israelites continued to wander through the desert. They continually experienced the miraculous interpositions of Almighty God in their behalf, but frequently drew down the divine vengeance by their murmurs and revolts. Of all who had attained the twentieth year, two only, Josua and Caleb, entered the Land of Promise. Moses died in sight of it, in punishment of some weakness of faith he had shown in striking the rock twice with his rod, when commanding the water to flow therefrom. After his death, the Israelites, under the command of Josua, took possession of the Land of Promise. In accomplishing this enterprise, they were aided by many prodigies. At one time the sun stood still, through the prayer of Josua, until they had obtained a victory. At another, the waters of the Jordan were divided, like those of the Red Sea, to give them a dry passage. Showers of hail, mingled with stones and fire, were sent

against their enemies. The newly-conquered country was divided amongst the twelve tribes of Israel: for sometime they remained separated, but were afterwards united, under *governors*, called *judges*.

2. The Israelites were frequently assailed by the Philistines, a neighboring nation, whom God permitted to take the ark. He afterwards however, scourged them so severely, that they sent back the ark into the Hebrew territories. Samuel was the last of the judges. When he grew old, the Israelites demanded a king, and God, listening to their request, though not pleasing to Him, gave them Saul, who afterwards became a reprobate on account of his crimes. David, whom the Scripture calls a man after God's own heart, was chosen to succeed him. He was of the tribe of Juda, from whom the Savior of the world was to descend. He fell, at one time, into two grievous sins, but by a sincere repentance, he was restored to the favor of his offended God. God, nevertheless, punished him for his crimes by many temporal afflictions.

3. David was succeeded by his son Solomon, to whom God gave greater wisdom than was ever granted to any other man. He built the temple of Jerusalem, the most splendid edifice the world had ever seen. One hundred and eighty-three



thousand three hundred men were occupied, during seven years, in its erection. After the death of Solomon, ten of the tribes of Israel revolted against his son Roboam, while two only, those of Juda and Benjamin, remained faithful to the line of David. The latter were called the Kingdom of Juda, the former, the Kingdom of Israel, or Samaria. Jeroboam, the new king of Israel, set up the worship of idols, which was continued by his successors, until their kingdom was destroyed by the Assyrians. Of the kings of Juda, some distinguished themselves by their piety and goodness; others, like those of Israel,

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provoked the divine vengeance by the worship of idols, and by their other crimes. The division of the ten tribes, into two separate kingdoms, is commonly called the Schism of Samaria, for even those Jews and Samaritans who retained the law of Moses, no longer held communion in religious worship.

LESSON XVIII.

GENEROSITY.

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| <i>Names.</i> | { | CHRIS'TIAN, a follower of Christ. |
| | { | ZEAL, ardor in some cause. |
| | { | VIL'LAGE, a small collection of houses. |
| | { | MAIN'TENANCE, sustenance, or support. |
| | { | TRI'FLE, a thing of little or no value. |
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| <i>Qualities.</i> | { | LAUD'ABLE, praiseworthy. |
| | { | CHINESE', of China—a large country in Asia. |
| | { | IMPOSS'IBLE, not practicable. |
| | { | LIKE, similar to ; resembling. |
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|-----------------|---|--------------------------------------|
| <i>Actions.</i> | { | INTEND', to mean ; to design. |
| | { | EFFECT', to bring to pass. |
| | { | CONFOUND', to confuse ; to perplex. |
| | { | ACCOM'PLISH, to execute ; to fulfil. |
| | { | REPAIR', to restore ; to amend. |

A Chinese Christian, who was far advanced in life, came one day to the priest who resided in his village, and told him he had a great desire

to see a church erected. "Your zeal is truly laudable," said the priest, "but I have not, at present, the means of building it." "I intend doing it myself," replied the old man. The priest who had known him for many years to have lead a very poor life, thought it impossible that he could accomplish what he proposed. He praised his good intentions, told him that he might contribute towards the good work, according to his ability, but that of himself he could not possibly effect it, as it would require, at least, two thousand crowns. "Oh," said the poor man, "I am already possessed of that sum." The priest was astonished, and asked how he could possibly have procured it. The good old man replied, that for the last forty years he had saved all the money he could, and had lived on what was barely necessary for his maintenance, in order to have the consolation, before his death, of seeing in the village a church raised in honor of the true God. An example like this ought to confound those who refuse a trifle to repair the churches in which God is adored. Every one should contribute, according to his ability, to build and repair the house of God.

Questions.—What was the great desire of this good Christian? Relate the conversation between him and the priest. What kind of a life had he lead? What should such an example teach?

LESSON XIX.

LOVE OF GOD.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
heav'en	per'fect	re-deem'
im'age	sure	sup-plies'
world	hap'py	pre-fer'
pray'er	faith'-ful	fails
means	short	de-tests'
pow'er	spec'-i-al	weak-en'
re-spect'	ar'-dent	serve
ob'-ject	fer'-vent	at-tain'
com-mis'-sion	ear'-li-est	in-duce'
o-be'-dience	e-ter'-nal	pre-pare'
dwel'-ling	mor'-tal	de'-serve
fa'vors	ve'ni-al	dis-o-bey'
rev'-er-ence	choic'-est	be-stow'

1. Children should love God from their earliest years. God has placed them in this world for no other end; and to induce them to love Him, He gives them every day new marks of his mercy and goodness. He has created them to his own image and likeness; He has sent his only Son to redeem them; He has prepared Heaven for their eternal dwelling, and He supplies them with all the means by which they can attain it.

2. God deserves our most ardent love, because He is good and perfect in Himself; He deserves it also on account of his goodness to us. We should prefer Him before all things, and be

ready to give up everything in this world rather than disobey what He commands.

3. Love God from your earliest years. It will be the sure means of making you happy in this world and in the next. God never fails to bestow great graces and blessings on the child that really loves Him. Would you wish to know whether you really love God? I will teach you. The marks of his love are easily seen.

4. A child that loves God will have a horror of mortal sin, because he knows well that God detests it. He will have a dread of venial sins, because he knows they weaken God's love, and lead to the commission of mortal ones. He will endeavor, by his love of prayer, his obedience to his parents, and the faithful discharge of all his other duties, to draw down upon himself God's choicest graces.

5. A child that loves God will desire that God may be loved by the whole world, and will do all in his power to make others love and serve Him. He will love to speak of Him with respect and reverence. He will frequently, during the day, beg his blessing, by some short, but fervent prayer. He will thus become the object of God's special care, and the joy and delight of all around him.

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Questions.—1. When should children begin to love God? To whose image and likeness have we been created? Who has redeemed and saved us? What will be the eternal dwelling of the good?—2. Why does God deserve our love?—3. What is the surest means of being happy?—4. Of what will a child that loves God have a great horror?—5. What will he ardently desire?

LESSON XX.

SACRED HISTORY.—(Continued).

From the Schism of Samaria, A. M. 3029, to the death of Ezechias, 3306.

Names.	{	PROPH'ET, one who foretells future events.
		CHAR'IOT, a carriage of pleasure, or state.
		GEN'TILES, pagans, or heathens.
		DI'AL, a plate on which the hand shows the hour of the day, by the progress of the sun.
Qualities.	{	ABUN'DANT, plentiful.
		STU'PEN'DOUS, prodigious; wonderful.
		ANCIENT, bygone; former.
		MI'NOR, lesser; not so great as.
Actions.	{	INSULT'ED, treated with insolence.
		INVA'DED, entered in a hostile manner.
		APPLY', to put, or lay upon.
		UNDERTOOK', took in hand, or engaged in.

After the revolt of Israel, God sent holy men, called Prophets, into Samaria and Judea, to re-

call the people to his service. Of these, the principal were Isaiah, Jeremiah, Ezechiel, and Daniel, who are the greater Prophets, from their having written more than the others. Besides these, there are twelve minor Prophets, who wrote less than the former. They foretold the afflictions that were to befall the Jews and Israelites, on account of their sins. They also predicted the coming of the MESSIAH, so long promised to the unhappy children of Adam. Daniel pointed out even the exact time of his appearance.

These holy men, besides the gift of prophecy, had that of working the most stupendous miracles. Elias raised a dead youth to life; brought down fire from Heaven upon a holocaust; and obtained abundant rain after a long drought. At one time, he was miraculously fed by ravens in the desert; at another time, by an angel; and after other like prodigies, he was taken up alive into Heaven, in a fiery chariot with fiery horses. As he mounted, he let fall his mantle, as his last and only legacy to his dear disciple Eliseus, who stood looking and calling after him.

With this mantle Eliseus divided the waters of the Jordan. As he passed to the city of Bethel, a number of wicked boys insulted him and called him ill names; on which two bears issued out of a wood and tore two hundred and

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forty of them in pieces. He wrought many other miracles, and even after his death, a corpse applied to his dead bones, was restored to life. Jonas was the first of the prophets who preached to the Gentiles.

In the reign of Osee, king of Israel, that country was invaded by the Assyrians, and utterly destroyed; nor was the kingdom of Israel ever afterwards restored. Thus they were punished even in this life, for having forsaken the worship of the true God. The Kingdom of Juda lasted for more than a century after that of Israel. Under the good king Ezechias, it recovered much of its ancient splendor. God aided the pious monarch both in war and

peace, and blessed all that he undertook. At one time, when he fell sick, God sent the prophet Isaiah to warn him that he must prepare for death. At these words, Ezechias turned his face to the wall, and wept and prayed earnestly. God sent Isaiah back to let him know that he should live fifteen years longer and in proof of what he said, he made the shadow go back ten degrees on the dial of King Achaz.

When he had recovered, the king of Babylon sent him a friendly embassy with letters and gifts. Ezechias yielded on this occasion, so far to vanity, as to show all his treasures to the strangers. For his fault, Almighty God, Who abhors all pride, sent Isaiah again to announce to the king that all these treasures of which he was so foolishly vain, should be conveyed to Babylon, where his own sons should serve as slaves, with others of his race. These menaces were fulfilled after the death of Ezechias, under the reign of his wicked son Manasses, and his successors.

LESSON XXI.

THE FIVE SENSES.—(ELLIPTICAL.)

CHIN, *n.* the lowest part of the face.

E-RECT, *a.* upright ; not leaning.

MOV'-ABLE, *a.* that may be moved.

PAL'-ATE *n.* the roof of the mouth.

SHEL'-TER, *v.* to cover ; to protect.

SPIT'-TLE, *n.* matter spit out ; saliva.

STOM'-ACH, *n.* the organ in which food is digested.

Man holds himself upright on his feet. His head is erect on his shoulders. He has.....arms and.....legs. He takes hold of things with hisThe soles of his.....rest on the ground.

The head turns to the right and to the..... The top of his head is called the skull. Upon it is the hair. Within the.....is the brain, which is enclosed there as in a box of bone. This box secures. .against blows. On the face are seen the eyes, nose, mouth, and chin ; and on each side the.....The eyes are shut by means of thewhich shelter them from the air and too much light. Above the eyes are the eyelashes ; higher still are the eyebrows. Man sees with his.....what is near him, and also what is not too far off. The nose is between the eyes and the ; its two holes are called the..... ; with the nose are perceived smells. The mouth has..... lips, which are both movable. Under the mouth is the.....Within the mouth are the palate, the tongue, and the.....The teeth are fixed in the jawbones, and are ranged in..... rows, which are applied to one another. With the teeth we grind our..... ; the tongue brings the food under the

teeth, and at the same time the spittle moistens it; it descends afterwards into the throat, and thence into the stomach. While food is in the mouth, the tongue and the palate.....the flavor of it. The mouth serves also for speaking; the voice comes from the lungs; the mouth, the lips, the tongue, the teeth, and the palate, form speech.

Man perceives smell by his.....; tastes by his; with his ears he.....sounds; with his eyes he.....the color, form, and motion of bodies; with his skin he.....them. All these means of perceiving the qualities of objects are called the *senses*. Thus man has.....senses; *sight, hearing, taste, smell, and touch.*

LESSON XXII.

MOTHER, WHAT IS DEATH ?

1.

“ Mother, how still the baby lies !
I cannot hear his breath ;
I cannot see his laughing eyes,
They tell me this is death.

2.

My little work I thought to bring,
And sat down by his bed,
And pleasantly I tried to sing—
They hush'd me—he is dead !

3.

They say that he again will rise,
More beautiful than now ;
That God will bless him in the skies—
O Mother, tell me how ?”

4.

“ Daughter, do you remember, dear,
The cold, dark thing you brought,
And laid upon the casement here,—
A withered worm, you thought ?

5.

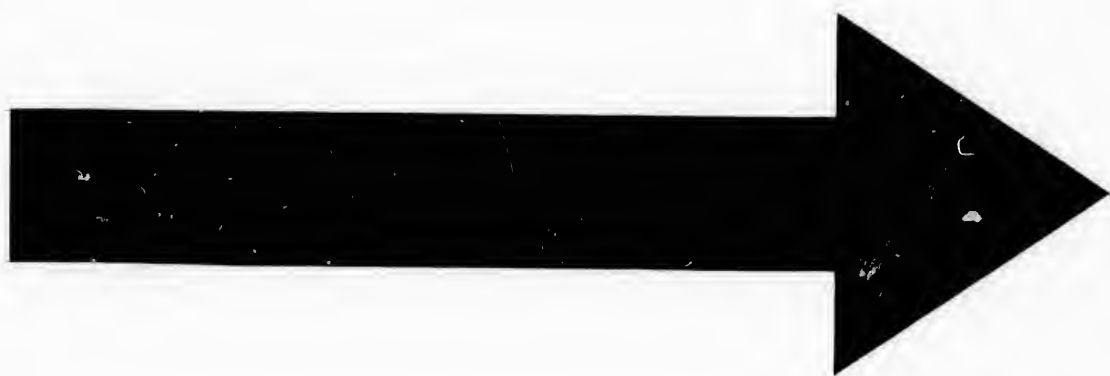
I told you that Almighty pow’r
Could break that wither’d shell,
And show you, in a future hour,
Something would please you well.

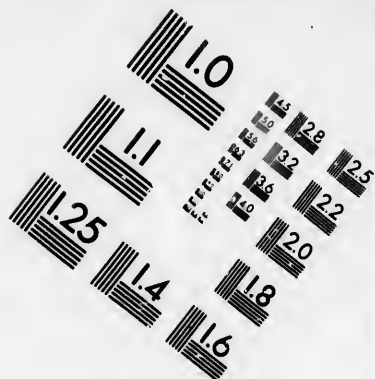
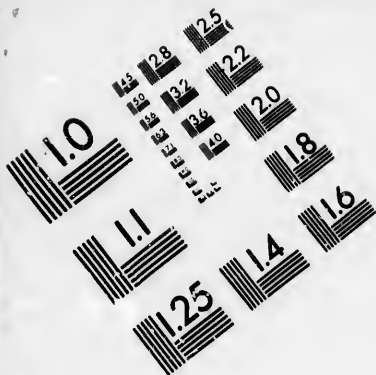
6.

Look at the chrysalis, my love,—
An empty shell it lies ;
Now raise your wond’ring glance above,
To where your insect flies !”

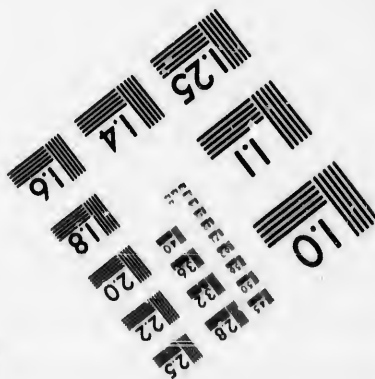
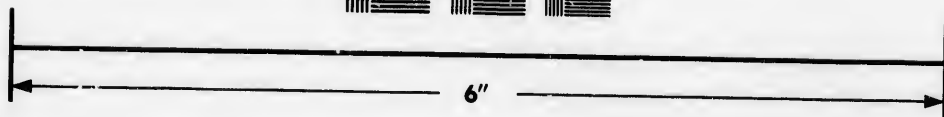
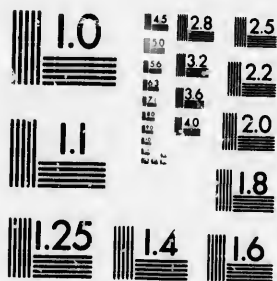
7.

“ O, yes, mamma ! how very gay
Its wings of starry gold !
And see ! it lightly flies away
Beyond my gentle hold.





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8.

O mother, now I know full well,
 If God that worm can change,
 And draw it from this broken cell;
 On golden wings to range.—

9.

How beautiful will brother be,
 When God shall give *him* wings,
 Above this dying world to flee,
 And live with heavenly things.”

LESSON XXIII.

SACRED HISTORY.—(Continued.)

*From the Death of Ezechias, A. M. 2306, to the reign
 of Seleucus, 3828.*

Names.	{	TYR'ANNY, cruelty; despotism.
		DETAILS', minute circumstances of particu-
		REIGN, the time of a king's government. [Iars. CAP'TIVE, one taken in war.
Qualities.	{	PI'OUS, devout; religious.
		PROPHET'IC, foretelling future events.
		ROY'AL, regal; kingly.
		GRAND, great; magnificent.
Actions.	{	FETCH, to go and bring anything.
		MAINTAIN', to preserve; to uphold.
		INTER'PRET, to explain; to translate.
		PLUN'DER, to rob; to pillage.

1. Manasses, by restoring the worship of idols and oppressing the people, so provoked the divine vengeance, that God delivered the kingdom of Juda, like that of Israel, into the hands of its enemies. Amongst other acts of tyranny which disgraced his reign, was the martyrdom of the great prophet Isaiah, who had foretold the coming of our Redeemer, speaking as plainly of his miraculous birth of a Virgin, with the details of his life and sufferings, as if he had seen them with his own eyes. Being taken prisoner and conveyed to Babylon, unhappy Manasses repented so sincerely, that God restored him to his kingdom, where he strove, by a good and pious reign, to repair the evils he had wrought.

In the year of the world 3398, Juda was invaded by the king of Babylon, and king Joachim carried away captive and put to death. His wicked son Joachim, with his family, was also taken, and the royal treasures and sacred vessels of the temple were conveyed to Babylon. None were suffered to remain in Judea except the husbandmen, who were left to attend to the tillage.

2. Jeremias, the prophet, chose to remain with them. For seventy years, as Jeremias foretold, the Jews remained captives in Babylon. During this time, Almighty God did not entirely abandon them. He raised up holy men, who, by their

instructions and examples, contributed to maintain the true religion amongst the exiles. Amongst these was the prophet Daniel, who foretold the precise period of the coming of our REDEEMER. God favored him with many other pro-



phetic visions, and preserved him during six days from seven lions, into whose den he was cast, by the king's orders, for refusing to worship his idols. He also foretold the destruction of Baltassar. This king had made a great banquet, at which he used the sacred vessels of the Jews. In the course of the night, the guests were horror-struck by seeing fingers, as of a

man's hand, writing certain words upon the wall. These words Daniel alone was able to interpret. They foretold the ruin of Baltassar. The prediction was fulfilled, and Baltassar was slain the same night.

3. At the end of seventy years, the Temple of Jerusalem was rebuilt, and the Jews restored to their own country. Among those who returned was Esdras, a holy priest, who labored with success, to restore the observance of the law. The walls of the city, in like manner, were restored in some years after. The Jews enjoyed their freedom until the reign of Seleucus, king of Syria, who gave orders to plunder the Jewish treasury, even of the money which was laid up for widows and orphans. For this, his messenger was scourged by angels, and he would have perished under their hands, if it were not for the prayers of the Jewish priest, Onias. Seleucus, still unwilling to renounce his claim to the sacred treasures, was about to send another messenger to fetch them away, but subsequently abandoned his design.

Questions.—What great prophet did king Manasses put to death?—*A.* Isaiah.—In what year were the Jews taken captive?—*A.* 3398.—Why was the prophet Daniel cast into the lion's den?—*A.* Because he would not worship the king's idols.—Name the king of Syria who persecuted the Jews about this time?—*A.* Seleucus.

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LESSON XXIV.

LOVE OF PRAYER.

Names. { PRAY'ER, a petition ; an entreaty.
 IN'TERVALS, times between acts, or events.
 EX'ERCISE, employment ; practice.
 DU'TY, whatever one owes.
 HEAVEN, the principal abode of God.
 FRIEND'SHIP, intimacy in the highest degree.

Qualities. { PRIM'ITIVE, first ; original.
 POW'ERFUL, efficacious ; forceful.
 PRIN'ICIPAL, chief ; capital.
 PUB'LIC, common ; general ; not private.
 CARE'FUL, heedful ; diligent.

Actions { CON'SECRATE, to make sacred ; to dedicate.
 EXHORT'ED, incited to any good act.
 CONSENT', to agree to.
 ATTEND', to give attendance to.
 ASSEMBLED, gathered together.
 RESIDE', to live in a place.

1. Among the virtues of the primitive Christians, none was more striking than their love of *prayer*. Prayer they regarded as their first and principal duty, and therefore took care to interrupt it as little as possible. They prayed together as much as their other duties would permit, knowing well, that prayer said in common is very powerful with God. "If two or three," said our Lord, "are assembled to pray in my

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name, I am in the midst of them ;” and also, “ whatsoever they shall ask, it shall be done to them by my Father who is in Heaven.”

2. The *public prayers* which they were most careful to attend, were those of the morning and evening. They were exhorted to consecrate thus the beginning and end of the day, and not to allow their worldly concerns to interfere with, or prevent it. Those who could not attend the public assemblies of the faithful, were always careful to pray at home at the appointed times.

3. Besides the morning and evening, they had other stated times also in which they assembled to pray. Many even rose in the night to occupy themselves in this holy exercise. They were taught to profit of the intervals of sleep, by reciting the Lord's Prayer, or some verses of the Psalms. Every morning, they repeated the Apostle's Creed, which they were careful to use also on all occasions of danger.

4. To renew their sense of the presence of God, they all had recourse to short prayers suited to each action. All their labors, the sowing time—the reaping, and the harvest, were begun and ended with prayer. They prayed, when they began to build a house, or went to reside in it ; when they made a new garment, or began to wear it. Their usual modes of salutation were

not only expressions of friendship, but forms of prayer.

5. For their lesser actions, they made use of the sign of the cross, as a kind of short blessing. They marked their foreheads with it on almost every occasion. When they entered their houses, or were going out, walking, sitting, rising, going to rest, eating or drinking, or whatever else they did, they never failed to make use of this holy sign.

6. What a striking example does this conduct of the first Christians present to us! Were it more closely followed, there would not be so much sin in the world. Prayer and the remembrance of God's presence are two most powerful means of enabling us to persevere in virtue.

Questions.—1. Which was the most striking virtue among the primitive Christians?—2. What were their public prayers? And to what were they exhorted?—3. Had they any other stated times for prayer besides the morning and evening?—4. To what had they recourse in order to renew their sense of the presence of God?—5. What did they make use of for their lesser actions?—6. Name two most powerful means to enable us to persevere in virtue.

LESSON XXV.

MORNING HYMN.

Brightly shines the morning star;
Pray that God his grace may give,
That from sin and danger far,
We the coming day may live.

That the tongue by him withheld,
May from sounds of strife refrain.
That the eye from roving quell'd,
Seek not sights corrupt or vain.

That when He the day shall close,
And the peaceful night shall bring,
We, triumphant o'er our foes,
May our hymn of glory sing!

EVENING HYMN.

Ere the waning light decay,
God of all! to Thee we pray,
Thee thy healthful grace to send,
Thee to guard us and defend!

Guard from dreams that may affright
Guard from terrors of the night,
Guard from foes, without, within,
Outward danger, inward sin.

Mindful of our only stay,
 Duly thus to Thee we pray,
 Duly thus to Thee we raise
 Trophies of our grateful praise.

LESSON XXVI.

SACRED HISTORY.—(Continued).

*From the death of Seleucus, A.M. 3828, to the coming
 of our Divine Redeemer, 4004.*

Names.	{	STORM, an assault on a fortified place. SCEP'TRE, the ensign of royalty. CONTEMPT', disobedience ; disdain. DRACHMS, old Grecian and Roman coins.
Qualities.	{	VAL'IANT, courageous ; brave. ADO'RABLE, worthy of adoration ; divine. HU'MAN, belonging to man. SPLEN'DID, illustrious.
Actions.	{	TRANSFER'RED, removed from one to another. DEFI'LED, polluted ; profaned. CEL'EBRATE, to commemorate with solemnity. HUMBLE, to lower ; to debase.

1. Antiochus, successor to Seleucus, carried his tyranny still further. He took Jerusalem by storm, deluged it with human blood, and defiled the temple. He put Eleazar and the seven Machabees, with their mother, to a cruel death,

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for refusing to eat swine's flesh, in contempt of the law of Moses. He was, however, opposed with success, by Mathathias and his five valiant sons.

2. On the death of Mathathias, his two sons, Simon and Judas Machabeus, relying for success on the Most High, continued what he had begun. Judas, collecting six thousand men, who had never bent the knee to an idol, gained many splendid victories. After one of these, the Holy Scripture tells us, he sent twelve thousand drachms of silver to Jerusalem, that prayer and sacrifice might be offered up for the dead, to pray for whom, the sacred text declares it to be "*a holy and a wholesome thought, that they may be loosed from their sins.*"

3. Antiochus, enraged at these events, declared that he would make Jerusalem a heap of ruins; but he was cut off by a wretched death. His false repentance at the last moment served only to render him a more terrible example of the divine justice.

4. After his death, Judas Machabeus and those who were with him, recovered the city and temple of Jerusalem, threw down the idols which the heathens had set up, and destroyed the idolatrous temples. They celebrated the event for eight days together, and ordained that the whole

Jewish nation should keep those days religiously every year.

5. From this period, the government of the Jewish nation continued in the family of the Machabees. until the Romans became masters of the east, and destroyed the power of both the kings of Syria and Judea. Herod, surnamed the Great, an Idumean by birth, in some time after, transferred the government of the Jewish nation to his own family ; so that a leader of Jacob's race no longer reigned over the Jewish people.



6. "The sceptre had now passed from the house of Juda," which event, the patriarch Jacob had foretold, would have taken place

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before the Redeemer of mankind should appear; and the seventy weeks of years, mentioned by Daniel, were nearly accomplished.

7. The time had therefore arrived for the appearance among men of the Messiah, so long promised and desired. The second Person of the adorable Trinity became man in the chaste womb of the Blessed Virgin Mary. He was born of her in a stable at Bethlehem; and on the eighth day, was circumcised according to the law, and took the sacred name of JESUS.

8. How great the love of our adorable Redeemer thus to humble himself for our salvation! How desirous should we be to prove our love to him in the manner he himself has pointed out! "If you love me," said he, "keep my commandments."

LESSON XXVII.

CHILD'S MORNING HYMN

TO ITS GUARDIAN ANGEL.

1.

Guardian Angel! thou hast kept
 Watch around me while I slept:
 Free from harm and peril, now
 With the cross I sign my brow.

2.

Risen with the rising sun,
 Forth I go, but not alone :
 As my keeper and my guide,
 Thou art ever by my side.

3.

Pour then ever in my ear
 Words which angels joy to hear ;
 Curb my tongue and thoughts within,
 And keep my wandering eye from sin :
 And rule my steps along the road
 Which brings me nearer to my God.

4.

Glory to the Father be ;
 Glory, Jesus, unto thee,
 And Holy Ghost, eternal three. *Amen.*

LESSON XXVIII.

LOVE OF PARENTS.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
wel'-fare	ed-'i-fy-ing	re-ward'
sick'-ness	law-'ful	dis-please'
du'-ty	sleep-'less	threat'ens
sor'-row	firm	re-spect'
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<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
world	hap'py	as-ert'
sac'-raments	ever-last'-ing	ne-glect'
chil'-dren	dis-pleas'-ing	re-mem'-ber
par'-ents	anx'-ious	pro-vid'-ed
au'-thors	for-get'-ful	pro-cure'
pun'-ishment	ex-pres'-sive	re-served'
friend'-ship	in'-fi-nite	sug-gest'

1. Children, you should love your parents, and never do anything to displease them. Remember that they are, under God, the authors of your being, and that they took care of you, and provided for you when you could do nothing for yourself. Think of all the anxious cares of your father, and the sleepless nights of your mother. Can you ever be forgetful of all they have done for you?

2. The child that loves God, will also love his parents. God threatens with severe punishment those that neglect this duty. He promises to reward even in this world with a long and happy life, the child that honors his parents. "Children," says the Apostle St. Paul, "obey your parents in the Lord, for this is just. Children, obey your parents in all things, for this is well-pleasing to the Lord."

3. A good child, then, will respect his parents. He will love them and do them all the good he can. He will obey them, knowing that when

he obeys them in everything lawful, he obeys God Himself, and that when he disobeys them, it is God Himself he disobeys.

4. A good child will assist and comfort his parents in their sickness and old age. When their last hour approaches, he will see that they are provided in time with the last sacraments, in order that they may have a happy death, and a share of those everlasting joys which are reserved for those who depart this world in friendship with God. He will assist them in their dying moments, and suggest to them some of those prayers which are expressive of sorrow for sin, entire submission to the will of God, and firm confidence in his infinite mercy. What an edifying thing to see a good child at the bedside of his dying parent, pouring into his ear those words of comfort, thus to smooth his passage from this world to a better !

Questions. —1. Why should children love their parents ?—2. What promise is made by God to the child that honors his parents ? What does St. Paul say on the same subject ?—3. What then will a child do if he be good ?—4. What will he do willingly for his parents ? What assistance will he give them in their sickness, old age, or dying moments ?

LESSON XXIX.

AUTUMN.

1.

The autumn winds are sighing,
Sighing in the trees ;
The ripened corn is waving,
Waving in the breeze.

2.

The harvest moon is shining,
Shining in the night ;
Over hill and valley
In floods of silver light.

3.

The swallows come together,
Together from the caves,
Waiting for the falling,
The falling of the leaves.

4.

They know the time is coming,
The time when they must flee.
Away to brighter sunshine,
Far, far across the sea.

LESSON XXX.

SPRING.

1.

God does it all : it is the way
 He gives us corn for bread,
 Sweet herbs to eat, and pleasant fruit,
 That we may all be fed.

1.

Then let us never see a plant,
 Or blossom on a tree,
 But let us thing how good God is,
 And ever thankful be.

SUMMER.

1.

'Tis summer, I know,
 By the blue of the sky ;
 By the trees' deeper green,
 As beneath them I lie.

2.

Now ring the sharp scythes
 Of the mowers all day,
 And they spread to the air
 The sweet-scented hay.

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3.

O summer, sweet summer,
 Glide slowly away !
 For I love in your warmth
 And sunshine to play

LESSON XXXI.

THE BIRTHPLACE OF OUR LORD.

<i>Names.</i>	{	TRADITION, an oral account transmitted [from age to age.]
		CRYPT, an underground cell, or cave.
		SITE, local position, or situation. [Christians.]
		CHRISTENDOM, the countries inhabited by JASPER, a precious green stone.
<i>Qualities.</i>	{	O'RAL, delivered by mouth ; not written.
		STATIONARY, fixed ; unprogressive.
		SUBTERRANEAN, under the earth's surface.
		SPIRAL, turning round like a screw. [tion.]
<i>Actions.</i>	{	IRREGULAR, not according to rule or propor-
		ASSERTS', affirms ; maintains.
		CORRESPONDS', agrees with.
		INSERT'ED, placed among other things.
		HEWN, cut, or chiseled.
ENCRUST'ED, covered as with a crust.		

In a church at Bethlehem is seen an altar dedicated to the wise men of the east. On the pavement, at the foot of the altar, you observe

a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star became stationary. So much



is certain, that the spot where the Savior of the world was born is exactly underneath this star, in the subterranean church of the manger. Two spiral staircases, each composed of fifteen steps, conduct to the ever-revered place of the nativity of our Savior.

This sacred crypt is irregular, because it occupies the irregular site of the stable and manger ;

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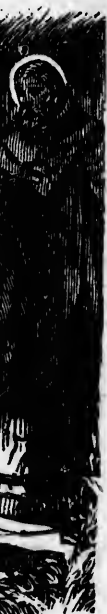
it is thirty-seven feet six inches long, eleven feet three inches broad, and nine feet high. It is hewn out of a rock, the sides of which are faced with beautiful marble, and the floor is of the same material. These embellishments are ascribed to St. Helena. The church receives no light from without, and is illuminated by thirty-two lamps, sent by different princes of Christendom.

At the further extremity of the crypt, on the east side, is the spot where the Most Blessed Virgin brought forth the Redeemer of mankind. This spot is marked by white marblé, encrusted by jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented. Around it are inserted these words :

“In this spot Jesus Christ was born of the Virgin Mary.”

A remarkable table, which serves for an altar, rests against the side of this rock, and stands over the place where our Redeemer came into the world. This altar is lighted by three lamps, the handsomest of which was given by St. Louis, King of France.

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LESSON XXXII.

THE WORLD AT CHRIST'S COMING.

Names.	{	DISREPUTE', discredit ; dishonor. ABSUR'DITY, folly ; inconsistency. FA'BLES, fictions, or falsehoods. WANE, decline.
Qualities.	{	POLIT'ICAL, relating to politics. CORPO'REAL, having a body. INFAMOUS, notoriously bad ; shameless. IMPLA'CABLE, not to be appeased ; inexorable.
Actions.	{	DESPISE', to slight ; to scorn. ADVANCE', to forward. ENTERTAIN'ED, amused ; cherished. PRETEND'ED, alleged falsely.

1. Idolatry reigned universally throughout the world. *Greece*, however, abounded with philosophers, who began to bring it into disrepute with men of learning. They saw clearly the absurdity of the fables, with which the poets entertained the people, and which were the whole foundation of their religion. They were sensible that the world was governed by a God very different from the gods adored by the people : but they durst not openly declare their sentiments, nor make the least attempt against the established religions. They were content to despise them, considering them as political

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inventions to amuse the ignorant and keep them in restraint. Outwardly, they failed not to act like the people, and to observe the same ceremonies; and in despair of arriving at the truth, they abandoned themselves, without reserve, to their passions, and to the most infamous pleasures.

2. The true God was adored by the *Jews* alone. The *Samaritans* boasted of being also his worshippers, and had quitted their idols, but would never join in communion with the Jews, for whom they entertained an implacable hatred. They received the books of Moses only, rejecting all the other prophets, and pretended that God was to be adored on mount *Garizim* alone, where they had built a temple. Religion was on the wane even among the Jews, of whom there were two sects: The *Pharisees* and the *Sadducees*. The *Sadducees* believed not the resurrection, nor the immortality of the soul, nor that there were angels or spirits; and they imagined God Himself corporeal. A great number of the priests, and of the principal men of the nation, had embraced this impious and gross heresy.

3. The *Pharisees* maintained good doctrine, believed things spiritual, the resurrection, and the life of the world to come. They made pro-

fession of keeping the law with more than ordinary exactness; but then, they mingled with it many superstitions, and frequently made no account of the Commandments of God, in order to advance their own ends.

LESSON XXXIII.

TRUST IN GOD AND DO THE RIGHT.

1.

Courage, brother, do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.

2.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
Trust in God and do the right.

3.

Perish policy and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.



4.

Trust no party, trust no faction,
Follow duty in life's fight;
And in every word and action,
Trust in God and do the right.

5.

Trust no forms of guilty passions,
Friends can look like angels bright;
Trust no custom, trust no fashion,
Trust in God and do the right.

6.

Some will hate thee, some will love thee,
 Some will flatter, some will slight;
 Fear not man, but look above thee,
 Trust in God and do the right.

7.

Simple rule and safest guiding,
 Inward peace and inward light;
 Star upon our path abiding,
 Trust in God and do the right.

 LESSON XXXIV.

THE CHILD'S "PATER."

You are aware, dear reader, that the "Pater Noster" was taught by our Lord Himself. Yet I know a little boy who took the liberty of making singular changes in it. Listen: One morning, his mother, named Teresa, said to her five children, all very young, "My dear children, I can give you nothing for breakfast this morning; I have no bread, no flour, not even an egg in the house. I have not been able to earn anything this week; pray to God to assist us, for He is rich and powerful." Well, the child of

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whom I have just spoken, scarcely six years old, went away fasting and sorrowful to school. A church lay in his way; he went in and knelt before the altar. Seeing no one, he prayed aloud as follows: "Our Father, who art in Heaven, relieve us! You are great and powerful—assist us. We are five poor children, who have nothing to eat. Our mother has neither bread nor flour, not even an egg; give us, good God! something to eat, that we and our dear mother may not die of hunger." Thus this little boy prayed in the simplicity of his heart, and then went to school. What was his surprise on his return to see upon the table a big loaf, a large dish of flour, and a basket of eggs. "Ah! God be praised," he cried; "our good God has heard my prayer. Tell me, mother, was it not an angel brought us these good things?" "No my child," answered the mother; "yet God heard your prayer. When you were praying before the altar, the Mayor's wife happened to be kneeling in a side chapel near you. That charitable lady hastened immediately to provide for our wants. She is the good angel whom God sent to our assistance. Now, my dear children, thank the good God, rejoice, and never forget this beautiful maxim. If we only trust in God, He will be our best provider.

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LESSON XXXV.

THY WILL BE DONE.

It is a short and simple pray'r ;
But 'tis the Christian's stay,
Through every varied scene of care,
Until his dying day.

As through the wilderness of life
Calmly he wanders on,
His pray'r in every time of strife
Is still—" Thy will be done !"

When in his happy infant years
He treads " midst thornless flow'rs " ;
When pass away his smiles and tears,
Like April suns and show'rs :
Then, kneeling by his parents' hearth,
Play-tired, at set of sun,
What is the prayer he murmurs forth ?
Father ! " Thy will be done !"

And when the winter of his age
Sheds o'er his locks its snows ;
When he can feel his pilgrimage
Fast drawing to a close :
Then, as he finds his strength decline,
This is his prayer alone :
To Thee my spirit I resign—
Father ! " Thy will be done !"

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