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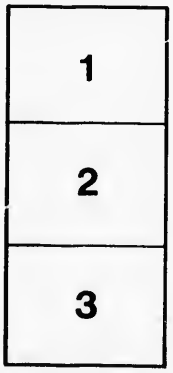

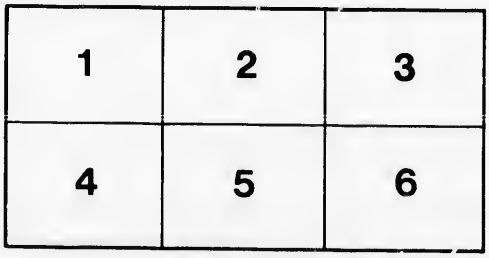

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DE LA SALLE

SERIES OF READERS.

THE

ELEMENTARY READER.

Sanctioned by the Council of Public Instruction.

MONTREAL
50 COTTE STREET.

PREFACE.

The arrangement of the subject-matter of the ELEMENTARY READER has been carefully adapted to the capacity of the pupils who have already mastered the PRIMARY READER.

It will be observed that there is a gradation in the lessons, and that they are of an interesting and instructive character.

Years of ripe experience have demonstrated the superiority of the Phonic Method, supplemented by the Word-Method, and for this reason it has been continued in this book. Pupils should be made familiar with them as also with the words with which they are associated.

The most difficult words in each lesson are placed at the head of it, divided into syllables, and accented in accordance with the diacritical marks of Webster's Dictionary.

To enable the pupil to retain the contents of the lesson, and to grasp its leading ideas, QUESTIONS have been introduced. They are to be considered as suggestions, simply, and experienced teachers will modify, omit, or amplify them to suit the varying requirements of the class.

Furthermore, these questions are intended to elicit thought and invention. Hence it is very advisable to question much, for it is by thorough examination only that the teacher is enabled to know how far the pupils have understood the subject-matter.

The compilers have not lost sight of the special object of this series. They are aware that true education does not consist in the mere development of the intellectual faculties, but in the harmonious development of all the faculties of mind and heart. For this reason have they introduced subject-matter that has a strictly *moral* tendency. The teacher may develop and amplify the lesson inculcated. Thus with the proper development of mind and heart, the object of this SERIES will be attained.

CONTENTS.

PART I.

PART II.

PHONIC CHART

VOWELS.

ā	as	in	lāke	ą	as	in	whąt	ŏ	as	in	bŏx
ă	"	"	ăt	ō	"	"	bē	ū	"	"	ūse
ä	"	"	fär	ĕ	"	"	lĕt	ŭ	"	"	ŭp
ą	"	"	ąll	ī	"	"	īce	û	"	"	fûr
â	"	"	câre	ĭ	"	"	ĭn	o͞o	"	"	to͞o
å	"	"	åsk	ō	"	"	sō	o͝o	"	"	lo͝ok

DIPHTHONGS.

oi, oy (unmarked), as in oil, boy
ou, ow " " " out, now

CONSONANTS.

b	as	in	băd	m	as	in	mē	y	as	in	yĕs
d	"	"	do	n	"	"	nō	z	"	"	frōze
f	"	"	fŏx	p	"	"	pụt	ng	"	"	sĭng
g	"	"	gō	r	"	"	rāt	ch	"	"	chīek
h	"	"	hē	s	"	"	sō	sh	"	"	shē
j	"	"	jŭst	t	"	"	to͞o	th	"	"	thĭnk
k	"	"	kīte	v	"	"	vĕry	th	"	"	thē
l	"	"	lĕg	w	"	"	wē	wh (hw),			whąt

EQUIVALENTS.

VOWELS.

ą	like	ŏ	as	in	what	ọ, ụ	like	o͞o	as	in	to, rule
ê	"	â	"	"	whêre	ȯ	"	û	"	"	eȯme
ę	"	a	"	"	they	ȯ	"	ą	"	"	fȯr
ē	"	û	"	"	hēr	ụ, ọ	"	o͝o	"	"	pụt, eould
ī	"	û	"	"	gīrl	ȳ	"	ī	"	"	bȳ
ĭ	"	ē	"	"	polīce	ў	"	ĭ	"	"	kĭt'ty

CONSONANTS.

ç	like	s	as	in	rāçe	n	like	ng	as	in	thinḳ
ċ	"	k	"	"	ċăt	ş	"	z	"	"	hăş
ġ	"	j	"	"	eāġe	x	"	ks, or gz	"		bŏx, eẋist

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	helm	loudher	for	louder
heat	"	eat	soften	"	sof'n
drownded	"	drowned	neow	"	now
milik	"	milk	attackted	"	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 DIFFERENT 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 de scream	" "	Some iced 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.—KEY TO THE PRONUNCIATION.

VOWELS.

REGULAR LONG AND SHORT SOUNDS.

ā, *long*, as in ate, came, gray.
ă, *short*, " " at, have, fan.

ē, *long*, as in these, see, meat.
ĕ, *short*, " " end, met, letter.
ī, *long*, " " ice, find, ride.
ĭ, *short*, " " ill, fin, thimble.
ō, *long*, " " old, note, loaf.
ŏ, *short*, " " on, not, song.
ū, *long*, " " use, tube, flute.
ŭ, *short*, " " us, tub, study.
ȳ, *long*, " " fly, sky, style.
ў, *short*, " " abyss, Nymph.

OCCASIONAL SOUNDS.

a.. air, share.
ä (*Italian*).. arm, father.
ȧ.. ask, grass.
ạ, *broad*.. all, straw.
ạ, *short*.. was.
ê.. there, heir.
ę.. prey, obey.
ẽ, before r.. her, person.
ĭ.. pique.
ĭ, like ẽ.. bird.
ȯ.. son, done.
o͝o.. do, prove.
o.. could, wolf.
ô.. fork, ought.
o͞o.. fool.
o͝o.. foot, good.
u.. bush, put.
û.. burn, curl, urge.
u, preceded by r.. rude, rule.

A line drawn through a letter marks it silent, as in pīe, cŏa̷t, knīfe.

REGULAR DIPHTHONGAL SOUNDS.

oi, or oy, as in oil, join, toy, oyster.
ou, or ow, " " out, found, owl, vowel.

CONSONANTS.

ç, *soft*, like *s sharp*, ... ice, place, notice.
c, *hard*, like *k*, ... call, come, care.
ch, *soft* like *sh*, ... machine, chaise.
ch, *hard*, like *k*, ... school, chorus, chord.
g̃, *hard*, ... get, begun, tiger.
ġ, *soft* like *j*, ... gem, gentle, giant.
s̃, *soft*, or *vocal* like *z*, ... has, amuse, ears.
th, unmarked, *sharp*, ... thin, thorn, throw.
th, *flat* or *vocal*, ... these, bathe, that.
x̣, like *gz*, ... exist, examine, example.
ph, gh, like *f*, ... orphan, laugh.
qu, like *kw*, ... queen, queer, quick.

IV.---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 a 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.

ELEMENTARY READER.

PART I.

LESSON 1.

THE NEW BOOK.

ạl'-ways, *ad., perpetually; throughout all time.*
ạt-tĕn'-tion, *n., act of attending; heed.*
eare'-lĕss, *adj., having no care; heedless.*
eŏn-vĕr-sa'-tion, *n., discourse.*
ĕx-prĕss', *v. t., to make known,*
fū'-tūre, *adj., time to come.*
mēạn'-ĭng, *n., purpose; signification.*
prŏm'-ĭse, *n,. word; a declaration which binds the one who makes it.*
sụp-port', *v. t., 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 the *Elementary 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 the 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 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 and to 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 Primary 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.

á,mūşe′, *v. t., to entertain.*
elŏş′ĕt, *n., a small apartment.*
ē′vẹn-ing, *n., the close of the day*
ex-çept′, *prep., exclusively of.*
lēạrn, *v. t., to acquire knowledge.*
pĭe′-tūrẹ, *n., a painting; a likeness.*
plĕạş′-ănt, *adj.. delightful; agreeable.*
stēẹ′-plẹ, *n., spire of a church.*
sup-poşe, *v. t., to admit without proof; to believe.*
tŭm′-blẹ, *v. i., 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; for it would always 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' father took him upon his lap, and took a book out of his pocket. His father 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; and he thought that learning to read was 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 hard work, and it will take longer time than you think."

10. "You will often get very tired before you have learned how to read and you will

want to stop. But you must not stop."---"What!" said James, "shall I never stop, 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 may try. 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?—4. Repeat the father's words to James.—5. Were there any pictures in the book?—6. What did the father say to James about learning to read?—7. What was James' reply?

Lesson III.

WHAT PICTURES TEACH.

beau'-ti-ful, *adj., fair; having beauty.*
cheer-ful, *adj., animated; gay.*
cheer-less, *adj., dreary; gloomy; sad.*
chill'-y, *adj., somewhat cold.*
curl'-ing, *adj., turned in ringlets.*
driv'-en, *v. t., drifted.*
ex-posed', *v. t., laid open, or bear; unprotected.*
fan'-cy, *v. i., imagine; believe.*
frank', *adj., open; candid; undisguised.*
health'-y, *adj., 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.

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 barefoot? 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 of 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 summer-time?

7. How plainly good pictures speak to us! How much they show! How much they may teach 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. What does this picture represent? Name all the words in the first paragraph used to qualify the noun 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?—4. 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.

nĭdę, *v. t., to conceal.*
hō′-ly, *adj., perfectly pure; divine; pious.*
līę, *n., a., criminal falsehood.*
loṣę, *v. t., to suffer loss; to waste.*
serĭpt′-ūres, *n., the written word of God.*
tōrn, *p. p., from tear, rent.*
ŭp-sĕt′, *v., t., to overturn: to overthrow.*
wĭck′-ĕd, *adj., 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 sorry. yourself. You will know that you have done wrong; and when you are wicked you can not help feeling sorry. A bad boy can not be happy.

5. Then be a good and honest child, so that all may love you. If you have been careless, and have broken a window, or torn a book, or lost the key of the door, or upset the ink on the table, go to your father, or mother, or teacher, and say: I did it and I am sorry for it.

5. 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?—4. What should you do when you have done something wrong?—5. What should you do to be happy, and to be a child of God?

Lesson V.

WE MUST NOT BE IDLE.

bēē, *n., an insect that makes honey.*
cătch, *v. t., to lay hold on; to seize; to take.*
hay'-rĭck, *n., a pile of hay.*
hŏn'-ĕy, *n., the sweet produce of bees.*
ī'-dlĕ, *adj., lazy; useless.*
sĕnsĕ, *n., intellect; meaning.*
stŭd'-y, *v. t., to learn; to think closely.*

1. There was once a little boy whose name was Paul 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 play.

2. One very pleasant morning, as he went to school, he saw a bee flying about, first upon this flower and then upon 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 to 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 to 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, 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 to plough, or else there will be no corn or wheat to make bread."

6. Then the little boy began to think: "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.

NELL'S LETTER.

nĕll,	wrītę,	words,
hŏps,	strŭts,	(wûrds),
dôvę,	wĕą'th'er,	lĕt'ter,
eloşę,	pēą'eŏck,	proud'ly,
pŏl'lȳ,	grănd'mä.	

Dear Grandma,---I will try to write
A very little letter,
If I don't spell the words all right,
Why, next time I'll do better.

My little rabbit is alive,
And likes his milk and clover;
He likes to see me very much,
But is afraid of Rover.

I have a dove, as white as snow,
I call her "Polly Feather";
She flies and hops about the yard,
In every kind of weather.

The hens are picking off the grass,
And singing very loudly;
While our old peacock struts about,
And shows his feathers proudly.

I think I'll close my letter now,
I've nothing more to tell;
Please answer soon, and come to see
Your loving, little Nell.

Lesson VII.

THE CREATION.

Teacher. Well, James, who made you?

God, made me.

T. Now John, look about you and tell me something else God made.

He made the sky, the stars, the sun, and the moon.

T. John, you answered very well, indeed.---William, do you think God made all things?

Yes, God made all things, because He is all-powerful.

T. Then, Thomas, you agree with William, do you?

I agree with William, because no other being could have made all that we see.

T. Good, Thomas, good. Will some boy tell me what this power is called?

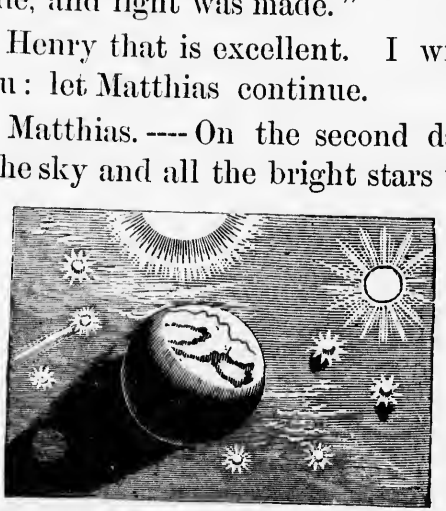
Henry.---This is called the power of creation.

T. Now, Henry, since you answered so correctly, will you please give me a little history of creation?

Henry.---God who made all things; He had no beginning, because he was from all eternity. But the things we see, did not always exist. They had a beginning. It was on the first day of creation that God made heaven and earth. He also said, "Let light be made, and light was made."

T. Henry that is excellent. I will not tire you: let Matthias continue.

Matthias. ---- On the second day He made the sky and all the bright stars we see



at night. He then divided the land from the water.

T. Good. Let me hear you, Peter.

Peter.---On the third day, He covered the earth with all kinds of trees, flowers and shrubs. The trees were to bear fruits of their

kind, and both trees and flowers were to have seeds to produce their own kind.

T. Let me hear you, Francis.

Francis.---On the fourth day, He gave us the sun and the moon, and thus He made day and night; the week, the month, and the year.

T. Paul, will you continue, please?

Paul.---On the fifth day, He made all the fishes in the sea and the birds in the air, and commanded that they increase and multiply.

T. Well, Robert, what did God do on the sixth day?

Robert.---On the sixth day, God made all the animals. Then after looking over His creation, He said: "It is good."

T. You answered very well. Now I shall continue the history which Henry began. After all things were made, then God said: "Let us make man after our own image and likeness." So He made man of the slime of the earth and breathed into him, and man became a living being. His name was

Adam. He made Eve. He made man to know, love, and serve Him. Do not forget this lesson, my dear children, and always remember that God made man for Himself, and all things, such as the flowers, plants, trees, and animals for the use of man,

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Lesson VIII.

THE FOX.

be-fōrę′, *prep., in front of; prior to.*
bụsh′y, *adj., full of bushes; thick*
chēąt, *v. t., to defraud.*
chāsęd′, *v. t., hunted; pursued.*
cŭn′-ning, *adj., artful; subtle.*
es-cāpę′, *v. t., to shun; to flee from.*
gōōse (pl. geese), *n., a water-fowl.*
mătch, *n., a contest.*
oft′ęn, *ad., frequently; not seldom; many times.*
slȳ′-ly, *ad., with artifice; insidiously.*

1. The fox 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 run a long way sometimes before they can catch him.

5. When the fox finds that he is chased, he runs into his hole, where he lies still, till some dog is sent it 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 can not be dug out.

7. But if he can not get to his den, he runs into 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 can not 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 also very cunning. 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 chasing a fox. They came very near him, and it seemed as though they would catch him. There was no hole, or other place, in which to hide. 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 run. But nearer and nearer came the dogs, and when the fox had got to the wall, the dogs 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?—2. 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?—6. What does he do when closely pursued?—7. What do we call a young fox?—8. Relate in your own words the story about the fox.

Lesson IX.

A STORY ABOUT A SLAVE.

cāve, *n., a hollow place in the earth.*
dĕş′-ert, *n., a wilderness.*
lī′-ŏn, *n., a fierce, strong animal.*
rōar, *n., the cry of beast; a loud noise.*
lĭmp′-ĭng, *v. i., walking lamely.*
grāte′-ful, *adj., thankful.*
ex-pōşed, *v. t., placed in danger.*
stō′-ry, *n. a tale; a narrative.*
skĭp′-ped, *v. i., leaped lightly.*

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

2. A slave ran away from Rome in olden 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. No sooner had he entered the den than he heard the roar of a lion. He could not think from fear. When he saw the lion coming in, he saw that he was limping. The lion came to him and placed his paw on the slave's knee. When the slave looked at the paw, he saw that it was much swollen and found a big thorn. But he did not dare to pull it out, because he was afraid that the lion would kill him. The lion stood very still. The slave at last did pull out the thorn.

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 da-

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 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 do 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 X.

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, Charles?"

—"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 Arithmetic? Would people never have to count, and calculate, if there were no slates? you forget all about Mental Arithmetic, Charles!

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

5. "And so you, hasty boy, 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, Charles, 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. Charles 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. Charles looked foolish. "Oh! the lesson is on the other side," said he, turning the slate over."

—"Ah, silly boy!" said Patrick; "here you have been sitting this half 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 break it over his brother's head.

8. Charles looked up, with his hands to 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 to nine. I shall be late for school. Can you not, just this time, make the figures for me?"

—"No," said Patrick.

—"Oh, do! just this once."

10. "No, Charles; 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 yourslf."

11. So he passed his arm gently around him; and though Charles 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.

When all was finished, Charles was surprised to find that he should still be in ample time for school.

12. "Now, to-morrow, Charles," 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 drawing pictures; I ought to have been learning my lesson."

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 do 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 Charles do meanwhile?—7. What was Charles' request from Patrick?—8. Why did Patrick refuse to grant it?

Lesson XI.

A LETTER FROM HENRY.

Montreal, July 1, 1887.

My dear Brother,

Do you remember the old tree that we used to climb last summer?

Two owls have built a nest in it and they have little ones. Last week one of the little owls got out of the nest and lost his way. Thomas found him and brought him home and put him

in the hen-coop in the yard. The next day what do you think we found at the door of the coop?

A big fat mouse just killed!

The next day two dead birds were lying by the coop.

The old owls have found out where the little owl is, and they come at night to bring him food.

I think we should keep him until he gets tame. I have never seen a pet owl, have you?

Do not forget to write to me about your birth-day.

Your loving brother,

Francis.

Lesson XII.

BUSINESS FIRST, AND THEN PLEASURE.

al-lowed', *v. t., permitted.*
dĕbt, *n. what is owed or due.*
hăb'ĭt, *n. custom; use.*
re-ward', *n. recompense.*
spĕnd, *v. t., to consume; to expend.*
wĕalth'-ў, *adj., rich; opulent.*
wôrk, (wûrk.) *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."

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

This lesson, like the preceding one, illustrates the importance of attending to business before pleasure, and *of doing everything in its time.*

Questions.—1. Was John Hagan rich or poor when he was a boy?—2. By what means did he get rich?—3. How much work had he to do every day?—4. What was he allowed to do after his work was done?—5. What good habit did he form?—6. What does this lesson illustrate?

Lesson XIII.

MONEY.

bu̧ȳ, *v. t., to acquire by paying a price.*
ea̧rn, *v. t., to gain by labor.*
gāze̦, *v. i., to stare; to look intently.*
hănd-fu̧l, *n., as much as the hand can hold.*
ĭn'-tĕr-ĕst, *n., concern; share.*
ŏff'ĭçe̦, *n., a room.*
ro͞ot, *n., source; origin.*
we̦âr, *v. t., to carry.*

1. Daniel took out 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 do not mean to spend it foolishly, either."

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

7. It is foolish to get money simply to have it, to be proud of, and to tell how rich you are. Money is a good thing when it is put to good use, but a bad thing when it is used to do injury. 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. Should we be vain because we have a little money?—6. For what is money good?—7. When is it foolish to get money? What does the Holy Scripture tell us about the love of money?

Lesson XIV.

ADAM AND EVE.

Teacher.—James, do you remember our last social chat?

James.—Our last talk was about the creation.

T.—Good, Henry, will you please tell the class in a few words the history of creation?

Henry.—God made all things, because He is all-powerful: He made the sky, the stars, the sun, the moon, the day and night, the month and the year. He made the beautiful flowers, trees and shrubs; the birds, fishes, and all kinds of animals. He made all these in six days. Then, He made man after His own image and likeness, and all things for the use of man; but man He made for Himself.

T.—Henry you answered satisfactorily. I am pleased with you. Now, John, will you tell me where He placed Adam and Eve?

John.—He placed them in a beautiful garden, where every thing was most pleas-

ing to the eye, agreeable to the taste, and charming to the senses.

T.—William, you tell the class, what this garden was called.

William.—This garden was called paradise, because there was nothing wanting to the happiness of Adam and Eve.

T.—Thomas, can you tell me what God commanded Adam to do?,

Thomas.—Yes, He told Adam to give a name to all the animals as they passed before him.

T.—Now, Robert, how did God show Adam that He was his creator?

Robert.—By giving him a command, which did not allow him to eat of a certain tree, called the tree of life.

T.—Charles, what do you know about Adam's obedience to this law?

Charles.—Satan saw that he was very happy. He intended that he should not long enjoy this peace of soul. He came to Eve in the shape of a serpent and spoke to her. Eve listened and then was pleased. When

the serpent told Eve that she would gain a knowledge of good and evil, she consented to take the fruit and eat. She then came to Adam who also eat of the fruit, and thus did they commit the first sin on earth.

T.—Charles, you answered very well, indeed. I will finish this little history. After they had eaten of the forbidden fruit, God called them to account. Naturally, they tried to excuse themselves, but they found it impossible to hide their guilt. He told them that they were to earn their bread by the sweat of their brow; that the earth was to bring forth briars and thistles, and that they were to labor much to cultivate the soil. Then He condemned the serpent to creep upon its belly, and that its head was to be crushed by the heel of a woman. Now that He had given sentence, He drove them out of paradise, to begin their new life of penance. Ah! how different did all things appear to them! Now they fully understood the greatness of their crime! So will it be with us, my dear children. For every wilful sin we commit, we shall have to do penance for it here, or else in the world to come.

Lesson XV.

WILLIAM JAMES, THE LAZY SCHOOL-BOY.

ăc'-tĭvę, *that which acts ; busy.*
bŭş'-y, (bĭz'ў), *adj., employed ; active.*
lā'-zy, *idle ; sluggish.*
pi̇ēç'ĕş, *n., fragments ; parts.*
re-çītę', *v. t., to rehearse ; to repeat.*
seârçę'-ly, *adj , hardly.*
smärt, *adj., sharp ; quick ; [illegible].*
spĕll, *v. t., to form words of letters.*
strānġę, *adj., 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 William James. What do you think of him? He looks like a lazy pupil. He has a book in his hand, but it is all torn in pieces. He can scarcely read it. When he reads, he has to stop to spell the hard words.

4. William James does not like a book. You can see that in his face. His face betrays him. It tells that he is lazy. Do you think, if he were a good, clever, and an 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 better look, for clever boys generally appear what they are. And how do you suppose William's book became so torn and dirty? It is because he did not take care of it. It is not strange that the books of boys and girls who know their lessons, always look neat and clean.

Questions.—1. How many boys are represented in this picture?—Which is 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 William James like a book? How can you see that?—5. If he were a good, clever, and an active boy, could his face look so?

LESSON XVI.

GOD IS NEAR.

bēąst, *n., an irrational animal; a brute.*
dew (dū), *n., moisture deposited at night.*
gŏŏd-nēss, *n., kindness.*
lĭft ŭp, *v. t., to raise, to elevate.*
swĭm, *v, i., to float on or to move in the water.*
thôụgḥt, *n., idea; notion; reflection.*

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

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 in 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 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 good 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, the like?—4. Who gives us our food? What would happen to the beast, 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 in the morning, and lying down at night?

Lesson XVII.

HOW THE HORSE SHOULD BE TREATED.

1. We see, from what Charles has told us, how useful the horse is. We now would like to have him tell us how we should take care of the horse.

2. I will do so by telling a story. Last Saturday Uncle William hitched old Major and Ben to a big waggon, and took a number of boys to the mountains, to pick berries and have a good time.

3. I tell you Uncle knows what boys want. Pretty soon Robert Jones wanted to drive. So Uncle gave him the reins.

4. Robert wanted the whip too; but Uncle said that we should not whip the horses, as they went fast enough. He carried the whip just to urge them on when there was any danger.

5. Then Robert began to jerk the reins; but Uncle showed him how the horses move one way or the other by pulling the rein a little, and he told Robert that jerking hurts their mouths,

6. When we went down the hill, just before we came to the long bridge, Uncle took the reins, and drove slowly, because, he said, it would make the horses lame to drive fast down hill.

7. As we were crossing the bridge, Uncle, jumped out to see what was the matter with old Major, who was limping a little, and he found one of his shoes was loose. Uncle pulled the shoe off, and threw it into the wagon, and then walked the horses until we came to the blacksmith's shop, on the other side of the bridge.

8. Then old Major was taken into the shop, and the blacksmith pared the hoof and set the shoe. In nailing on the shoe, he said he must be careful not to drive the nails too far in where the hoof was tender, as it would make the horse lame.

9. In going up the mountain, Uncle would stop the horses every little way to let them rest. They would pant for a minute or two, then take a deep breath and go on. There was a cool spring close by, where we stopped to go into the berry-field, and here we hitched the horses in the shade.

10. They were very warm and thirsty, but Uncle would not give them any water until they had time to cool. The flies were troublesome, but our horses switched them off with their long tails.

11. Near by was a little bob-tailed horse turned out to pasture; and, as he could not switch off the flies, they bit him so he could hardly get time to eat. If the man who owned that horse could have the flies bite him so for a few days, I dont think he would cut off the tail of another horse.

12. We just filled our baskets with berries, and ate our dinner under the shade of some big trees that stood by the spring. Then we came home.

13. Uncle's horses are steady, because he uses them well. He never jerks them, or whips them, or yells at them. When he goes near them they rub their noses against him, they are so glad to see him.

14. In winter he puts blankets on them when they stand still, for he says their coats are not thick enough to keep them warm. Then he gives them a good bed of dry, clean

straw to lie on, and plenty of hay and grain to eat.

Questions.—1. Who brought the boys out to have a good time?—2. What were the names of the horses?—3. Who was the boy so anxious to drive?—4. Did Uncle give him the whip?—5. What about Billy?—6. How did he treat the horses?—7. Did the boys get any berries?—8. Mention some new words.—9. Can you tell the meaning of pared, hitched, owned, blacksmith, berries, and blankets?

LESSON XVIII.

THE FISH.

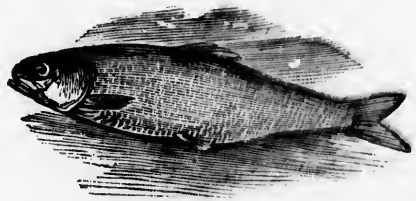
a-wāy′, *adv., at a distance off.*
cătch, *v. t., to seize; to take hold of.*
dĭf′-fẽr, *v. i., to vary; to be unlike.*
fĭsh′-hŏŏk, *n., a hook to catch fish.*
in-dēed′, *adv., in truth; in reality.*
scāles, *n., covering of a fish.*
tāil, *n., the hinder part; the end.*
wa′-tẽr, *n., a fluid.*

1. Do you know what this is?—It is a fish. Did you ever see a live fish? Did you ever catch one? How did you catch it? 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 can not live long out of it. 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?

LESSON XIX.

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!

Lesson XX.

AN ANSWER TO FRANCIS.

Toronto, July 15, 1887.

My dear Brother,

To-day is my birth-day. You see that I did not forget to write.

The dear old tree! How often did we climb it last summer! I wonder what brought

the owl there. I think he had other places. But you notice that birds have their way of doing things. Try to tame the young owl and treat him kindly. Feed him well, but be careful not to allow the old one to take him away. I shall be glad to see him when I return from College.

I see that you are beginning

to learn letter writing. That is right. It tells me, too, that you study in school and apply yourself at home. Mamma is, no doubt, proud of you.

I try to keep at the head of my class. It is hard, for there are three or four who are very clever. Still I do not allow them to take my place. This gives me the hope that I can hold my own

with them. We are the best of friends. They all seem pleased with me.

I hope that in your next letter, you will tell me something about your lessons.

I must now go to my studies. I bid you a fond good-bye.

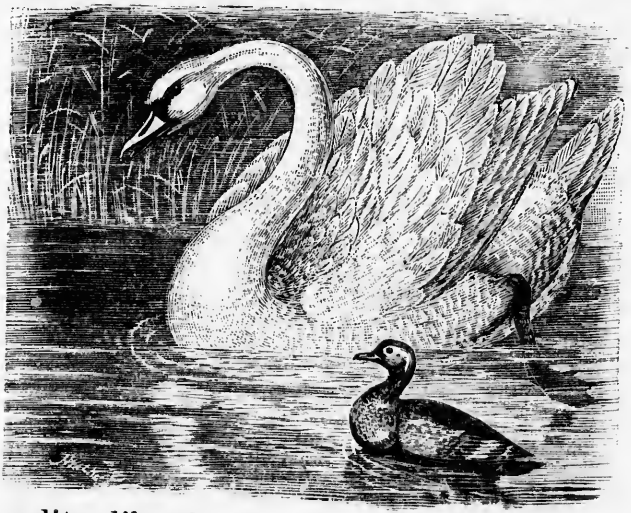
Your affectionate brother,

Henry.

Lesson XXI.

SWANS.

1. The swan is the largest bird of the goose kind. It has short, stout legs, and webbed feet, like the duck, and it waddles along on the land in a slow and awkward way. It is clothed with feathers of a fine



quality, like the goose, and those we see in this country are pure white. Black swans are found in some countries.

2. Its neck is much longer than that of the goose, and when it swims, sitting high in

the water, with its long neck arched, it is one of the most graceful birds in the world. It has strong wings, and wild swans fly a long distance without tiring. Tame swans do not fly far.

3. The bill of the swan is broad, and pointed like that of the goose, but a little longer. Below the eyes, and at the base of the bill, a narrow band of black extends across the front of the head.

4. The swans run in pairs. The mother swan lays from five to eight eggs, and hatches them in six weeks. The young swans are *Cygnets*. They are covered with down, and are able to walk and swim when first out of the shell.

5. The father swan watches the nest, and helps to take care of the young ones. He will fly at any thing that comes near, and he is able to strike terrible blows with his wings. He can drive away any bird, even the eagle.

6. Swans usually build nests of a few coarse sticks, and a lining of grass or straw. They have a curious habit, however of

raising their nest higher, and of raising the eggs higher at the same time.

7. At times they seem to know that some danger threatens them, and then they turn their instinct to raising their nest to some purpose. A person who observed all the facts, tells this story :

8. For many years an old swan had built her nest on the border of a park, by the river-side. From time to time she had raised her nest, but never more than a few inches.

9. Once, when there had been no rain for a long time, and the river was very low, she began to gather sticks and grasses to raise her nest, and she would scarcely stop long enough to eat.

10. She seemed so anxious to get materials for nest building that she attracted the attention of the family living near by, and a load of straw was carried to her. This she worked all into her nest, and never stopped until the eggs had been raised two and a half feet.

11. In the night a heavy rain fell, the

river flowed over its banks, and the water came over the spot where the eggs had been; but it did not quite come up to the top of the new nest, and so the swan saved them.

Questions.—1. Can you describe the swan?—2. What about the neck?—3. What of its bill?—4. How do swans usually go?—5. What are the young swans called?—6. What have you to say of the male swan?—7. How do they build their nest?—8. What curious habit have they?—9. Can you relate the story of the swan by the river-side?—10. What is the meaning of *graceful, extends, down, terrible, curious, habit, threatens, instincts, anxious, materials,* and *parks.*

Lesson XXII.

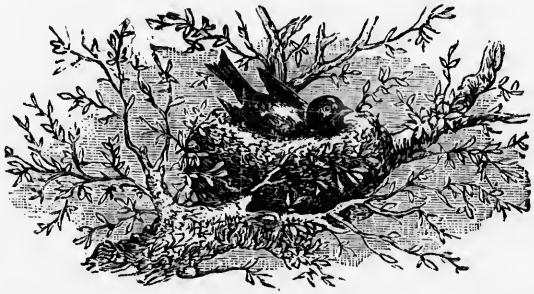
THE BIRD'S NEST.

ap-pēąr′, *v. i., to be in sight.*
bēąk, *n., the bill of a bird.*
chĭrp′-ĭng, *v. i., to make a cheerful noise.*
flĕd,-ġe, *v. t., to furnish with feathers.*
pā′-tiençe, *n., suffering without complaint.*
piek-ŭp, *v., to choose; to clean; to open.*
sprĭng, *n., the vernal season.*
wēąvę, *v. i., to form by a loom, or by texture.*
wŏn′-der, *v. i., 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 indeed think that their patience is nigh well exhausted, when at

last, a tiny bird, not yet fledged, breaks its shell, and then the others, one by one, appear.

6. Whilst their mother has gone in search of food, they lie quite close, to keep one another warm. As soon as she flies up to the nest, all open wide their 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 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 their nests 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 nests.

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 into 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 completed?—5. What happens after a while?—6. What do the little birds do while the mother has 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. When does the mother leave her little ones?—12. Who teaches the little ones how to build their nests?

Lesson XXIII.

ALONE IN THE DARK.

ĕăn'-dlę, n., a light made of tallow and the like.
fīrę'-plāçę, n., a place for a fire.
frīght'-ĕnęd, p.p., terrified.
glĭm'-mĕr, n., a weak light; gleam.
mĕąd'-ōw, n., grass land annually mown for hay.
nōōn'-tīdę, n., mid-day.
wrăpped' v. t. 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 XXIV.

THE THOUGHTLESS BOY.

ăd-vīçe, *n., counsel.*
eŏn-fīne, *v., to limit; to restrain.*
dĭs-rĕ-gärd'ĕd, *v., paid no attention to; despised.*
pąuse, *v. i., to stop.*
re-eov'-ĕr-y, *n., regaining health.*
wąrn'-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 into the water up to his neck. All the boys ran off, and Frank would 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 effects 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.

Lesson XXV.

NOAH.

T.—Charles will you kindly give the class your idea of Adam and his fall.?

Charles.—When God formed Adam He made him perfect and gave him many graces that nature could not give. He gave him knowledge, and made his senses obedient to his superior will. He understood nature far better than we do. In a word, he had much knowledge and his soul was in constant communion with God. Death would have been unknown to him, had he not sinned. Sin, the only real evil in the world, deprived him of God's love, drove him from paradise, and made him subject to death. God, in His goodness, promised him a Redeemer, and Adam for the 930 years he lived, did penance for the sin which through him, as the father

of the human family, passed to every child born of woman, except Our Lord by right, and the Blessed Virgin, through a special favor.

T.—Why, Charles, you really surprise me. You have answered remarkably well. I will now call upon Matthias to continue.

Matthias.—Adam had two children, Cain and Abel. They were very unlike each other. Cain was strong and given to tilling the soil; but Abel was weak, and attended the flock. Now both thought of making an offering to God. Cain gave the best of his lands, and Abel the most tender of his flock. But they did not offer their gifts with the same pure mind and heart. Cain saw that God was better pleased with his brother's gift, and hence he was displeased.

T.—Good, very good. Thomas, I will give you a chance.

Thomas.—Abel was good and holy. He did not notice the anger of his brother. When Cain asked him one bright morning to take a walk with him, he readily consented, not thinking that his brother in-

tended any evil. After they had gone some distance, Cain thought himself free from his parents, and so he raised his club and killed his brother.

T.—If you have no objection, Thomas, I shall call upon Robert to continue.

Thomas.—Why no; I shall be pleased to allow Robert to continue.

Robert.—This was the first effect of Adam's sin. They wept over the loss of their son, Abel. God also brought Cain to account; but he boldly said to God that "he was not his brother's guardian." God, however, was not to be deceived. He told him that his brother's blood was crying to heaven for redress, and that he should ever be a wanderer on the earth.

T.—Not interrupting you Robert, I wish to ask Charles if he knows anything about Seth?

Charles.—Adam had a third son, called Seth, who was good and holy, like Abel. His children followed him in his holy life, until the children of Cain were mingled with those of Seth. Goodness and vice can never

agree. Evil was spread over the face of the earth, and the Scriptures tell us that God was sorry He had made man.

T.—William, what did God intend to do?

William.—God intended to destroy the world and all that was in it. However, He gave them a last chance. He told Noah to build an ark, and to finish it in one hundred years. After the time had gone by, man was not any better, so God commanded Noah to take two pairs of clean animals, and one pair of unclean animals into the ark. When the day came, Noah and his family, eight persons in all, went into the ark, and God Himself closed the door.

T.—Now, my dear children, since you have all answered so well, I shall, with pleasure, bring this history to a conclusion.

God ordered the flood-gates of heaven to open, and the water came in torrents, and buried all living beings, men and animals, that lived in that neighborhood. Some say that the whole earth was flooded; and others say a part only. But I think with those who say it was a part only. So you see what

sin has done. This also ends what is call the first period of the world, which counts 1765 years. Though God had promised never to destroy the world again by water and has given us the rainbow as His sign, we must not think that He hates sin the less. Sin is entirely opposed to God. He hates sin. Avoid sin, and God will always love you. Try to remember this lesson well.

Lesson XXVI.

HONESTY REWARDED.

ēū-rĭǫ-ŭs, *adj., inquisitive.*
ġĕn′-ĕr-ǫŭs, *adj., free in giving.*
ȯf-fĕnsę, *n., a fault.*
prĭs′-ǫn, *n., a jail.*
re-şērvę, *v. t., to keep.*
re-ẉąrd′, *n., a recompense.*
tĕmp-tā′-tion, *n., act of tempting; enticement; leading into evil.*
ŭp′rĭgḫt-nesş, *n., honesty.*

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 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 vines are 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 forever.

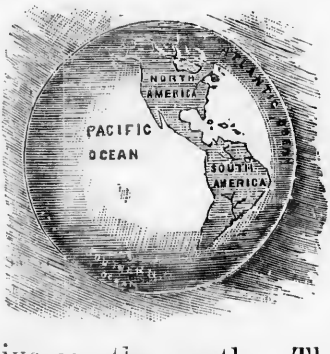
Questions.—1. What is the subject of this lesson? What were Edward and Henry doing one day, and what did they see on their

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 XXVII.

THE EARTH, SUN, AND MOON.

åx'-ĭs, n., the line that passes through a body and on which it revolves.
ēast, n., the place where the sun rises.
flăt, adj.. plain; smooth; level.
kĭng, n., a monarch: a sovereign.
quēēn, n., the wife of a king.
rule, v. t., to govern; to manage.
wĕst, n., the place where the sun sets.



1. We live on the earth. The earth is not flat, as it seems to be. It is like an orange. 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 of herself, but she gets her light from the sun. Do you know why?

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 he 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 of her own? 6. What do the Holy Scriptures say about the sun, the moon, and all the other great lights?

Lesson XXVIII.

THE LITTLE WREN.

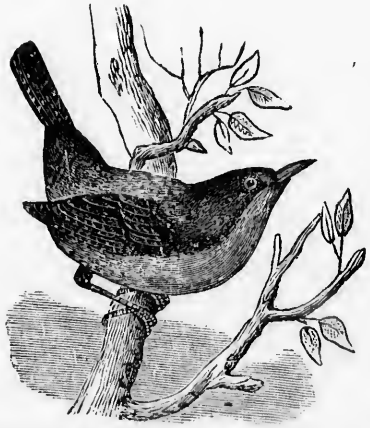
1. One of the prettiest birds that fly about our doors in summer is the friendly little wren. It makes its home near the house, and its glad song can be heard throughout the whole day.

2. One kind of wren builds its nest under the eaves of houses but the common house-wren builds in almost any hole it can find in a shed or stable.

3. The house-wren has been known to choose an old boot left standing in a corner, an old hat hanging against the wall, and one time a workman, taking down his coat which

he had left for two or three days, found a wren's nest in the sleeve.

4. The wren flies low, and but a little way at a time. Its legs, like most of the singing birds, are small and weak, and it does not walk, but when on the ground it goes forward by little hops.



5. It flies with a little tremor of its wings, but without any motion of its body or tail. While its mate is sitting, the father-wren will flutter slowly through the air, singing all the time.

6. The mother-wren lays from six to ten eggs, and hatches them out in ten days. The

young birds have no feathers, and seem to have only mouths, which open for something to eat.

7. The old birds are busy in bringing the young ones worms and insects, until they are old enough to fly. In this way a single pair of wrens will destroy many hundred insects every day.

8. The wren quarrels with other birds if they try to build nests too near it. It will often take the nest of the martin or bluebird when the owner is away, and hold on to it.

9. At one time a wren was seen to go into the nest which a pair of martins had just finished. When the martins came back, it beat them off. The martins kept watch, and, when the wren was out, they went back into their box, and built up a strong door, so the wren could not get in.

10. For two days the wren tried to force its way in; but the martins held on, and went without food during that time. At last the wren gave up, and built a nest elsewhere, leaving the martins in quiet possession of their own nest.

Questions.—1. What is the wren? 2. Where does the wren build

its nest? 3. How does it fly and walk? 4. What do you know about the young ones? 5. Does the wren quarrel with other birds? 6. Do you remember anything about the wren and the two martins?

Lesson XXIX.

THE MILLER AND HIS SON.

dŭlk, *adj., stupid.*
mär-'ket, *n., a place where things are sold.*
plŏd, *v. i., to walk slowly.*
re-spĕct,' *n., esteem; regard.*
tĕnd'ĭng, *v., taking care of.*
wăg-'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 have 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 to ride, while your old father walks along by your side?"

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 horse-

man 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 XXX.

SCHOOL AT HOME.

(ARRANGING THE SCHOOL-ROOM.)

be-gŭn′, *v., entered upon; commenced.*
dĕsk, *n., an inclining table to write on.*
e-lĕct′-ed, *v. t., chosen; selected.*
fâ\r′ly, *ad., with fairness, justly.*
glō′-ry, *n., high honor; renown.*
kĭng′-dŏm, *n., the dominion of a king.*
stōōls, *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.

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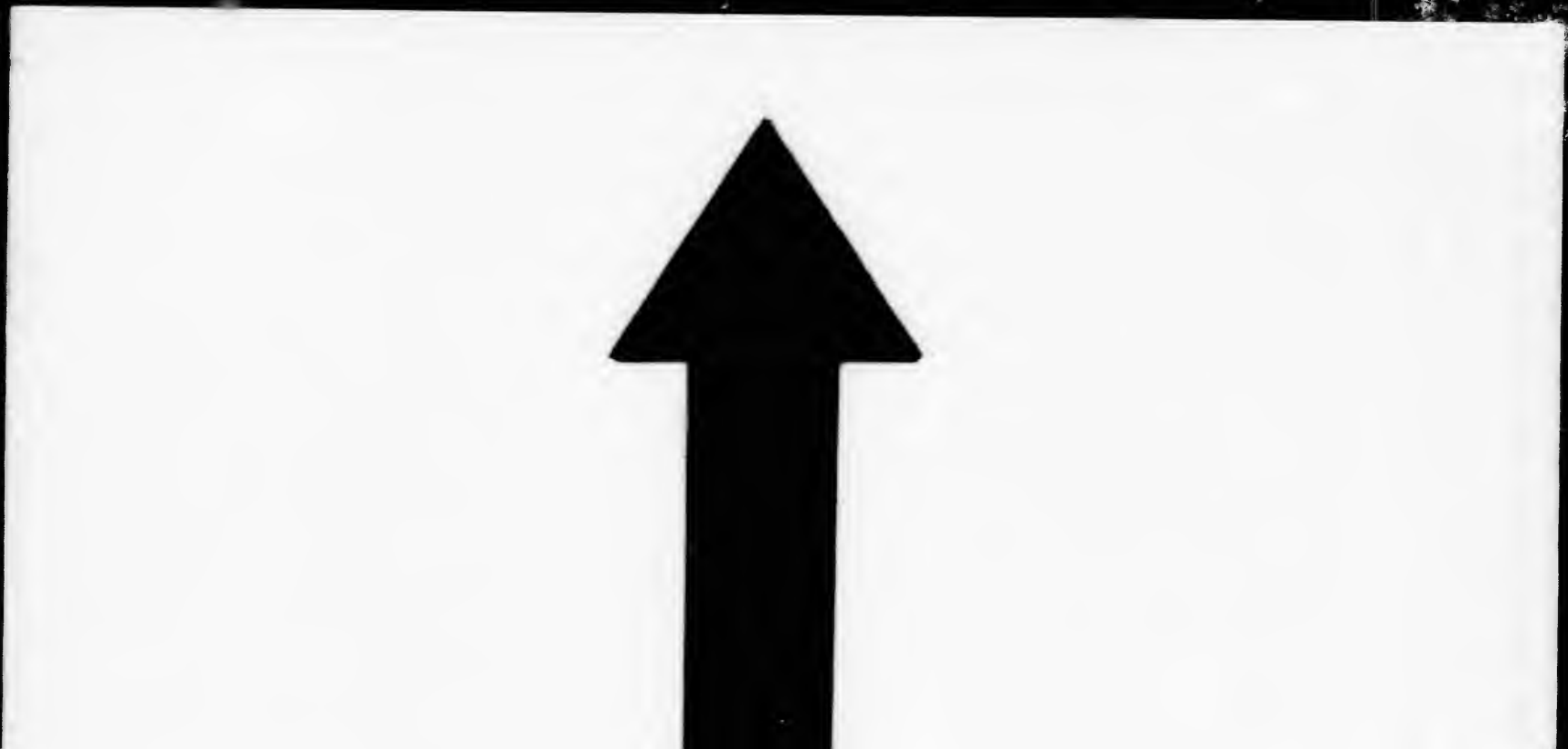

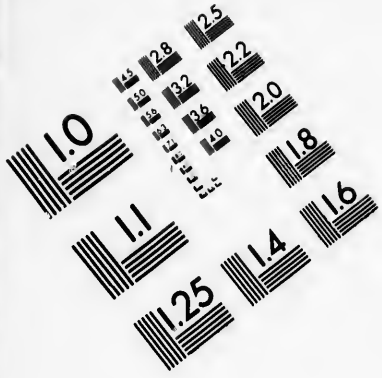

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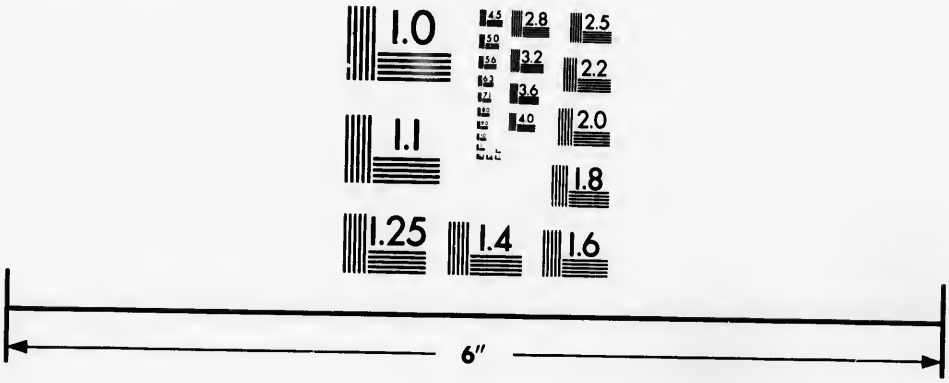

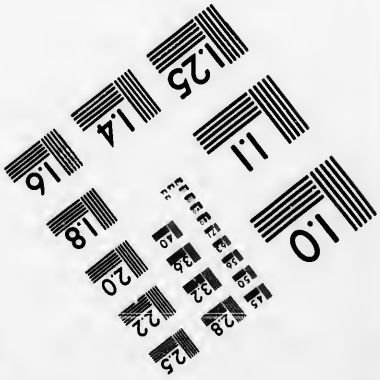

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4. "Do you want me to come, Berty?" said mamma. They always called little Herbert, *Berty.*

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 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.

Work while you work, play while you play;
This is the way to be cheerful and gay.
All that you do, do with your might;
Things done by halves are never done right.

Lesson XXXI.

THE STRANGE LITTLE BOY.

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.

He has two hands
That can manage a top,
And climb a tall chesnut
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.

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.

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.

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.

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.

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?

THE IDLER.

An idler is a watch
That wants both hands:
As useless when it goes,
As when it stands.

LESSON XXXII.

ACTING A LIE.

ap'-ple, *n. a fruit.*
cŏn'-sci-ence, *the moral sense.*
de-cēi-ve, *v. t., to impose on; to delude.*
false'-hood, *n. a lie; an untruth.*
mēan, *v. to intend; to purpose.*
stō'-ry, *n., a tale; a narration.*

1. "Alfred, how could you tell mother that false 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 XXXIII.

JACOB.

T.—William, will you please give your idea of the flood?

William.—The flood was permitted by God as a punishment for the sins of man. The world had grown so corrupt, that God resolved to destroy it, and as the Scripture says: "He repented having made man." Noah was ordered to build an ark which was to shelter him and his from the flood. He took one hundred years to build it, so that

the people might take warning. But they laughed at Noah, and continued in their evil ways. At last the hour came, and the flood-gates of heaven were opened. It rained for many days. The water was fifteen cubits (330 inches) above the highest mountain.

T.—William, you have an excellent memory. Paul, it is some time since I had the pleasure of hearing you. Will you be good enough to tell me something about Abraham?

Paul.—After the flood the earth saw a new race of men, the children of Noah's children. Noah offered a sacrifice to God, for having preserved him from the flood. God blessed him and his family. But there was a black sheep in his family, by name of Cham. He was cursed by his father and banished from the house. The people lived on the same plain and after some years, it was not large enough. However, before they left, they thought of building a large tower that would reach to the sky. God who saw their pride, punished them. All at once, they spoke each a different language so that they could understand one another, and therefore had to leave the tower unfinished.

For this reason it was called the tower of Confusion. But God did not abandon man. He called Abraham to Him and told him to leave his home and country, and to go into the land He would show him.

T.—Paul, I am pleased with your answer. Peter, let me see what you can tell us of Abraham.

Peter.—Abraham was chosen by God to be the father of His people. Abraham was obedient. He was blessed by God. He had a brother named Lot. One evening whilst Abraham was seated before his tent he saw three angels approaching him. He saluted them and asked them to stay. The angels spoke to him about their mission of destroying two wicked cities. Abraham asked them to save Lot, and they promised to do so. They also promised to Abraham a son whom he was to call Isaac. Abraham, full of faith, thanked God for this favor.

T.—Very good indeed. John, will you please continue?

John.—Abraham was happy in his son, Isaac. God wished to try the faith of

Abraham. He commanded him to take his much loved son, Isaac, and bring him to the top of Mount Horeb, and there to offer him up in sacrifice. Thus did Isaac become a figure of our Lord. But, seeing the obedience of father and son He was pleased. As Abraham was about to uplift the sword, an angel held his hand, and told him that God would not require the sacrifice of his son.

T.—Now, my dear children, as you have answered so well, I will with much pleasure continue the history.

Abraham died at the age of one hundred and seventy-five. Isaac was faithful to the advice of his father. He loved and feared God. In time were born to him, two children, Jacob and Esau. Jacob was blessed by Isaac, and he also told him that from his seed should spring the Saviour. Jacob grew up in the fear of God. One time as he was traveling he saw a ladder reaching from earth to heaven, with angels going up and down. At another time, he seemed to be wrestling with the angel. The angel then changed his name into Israel. He was blessed by God and man. He had twelv-

sons who were to be the heads of the twelve tribes. Of these twelve sons, Joseph was the favorite.

Lesson XXXIV.

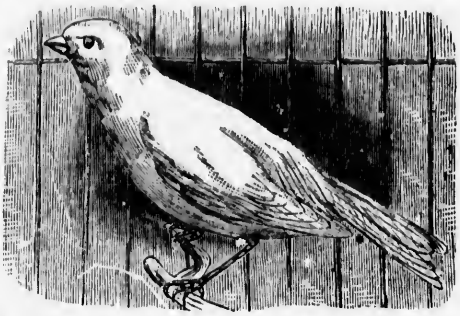
HOW CANARIES LIVE AND SING.

1. Canary-birds were first found in a warm region, and they can not live out-of-doors in our country. They have lived so long in cages, and have been taken care of, that now they have lost the power to get their own living, and, if turned out, would soon starve to death.

2. The canary is one of the sweetest of all the bird singers, and it is so pretty in its ways, and so clean, that it is more often made a pet than any other bird. It has a sweet song of its own, but it is easily taught to sing a great many new notes. The songs of the canary, as we hear them, are very different from its song when wild.

3. A canary will often become so tame that it will fly about the room, and come when called, perch on its mistress' finger, and eat out of her mouth.

4. The canary lays from four to six eggs, and hatches them in about two weeks. Both father and mother bird take care of the young.



5. In a large cage with two parts, two finches were in one end and two canaries in the other. The finches hatched out their eggs, but did not feed their young ones enough. The father canary, hearing their hungry cries, forced himself between the bars into their part of the cage, and fed them. This he did every day, till the finches were ashamed into feeding the little ones themselves.

Questions.—1. Where were canaries first found? 2. What do you know of the canary as a singer? 3. Do canaries become very tame? 4. What do you know about the canary and the two finches? 5. What is a finch? 6. Did you ever hear a canary sing?

Lesson XXXV.

THE OLD MAN AND HIS GRANDSON.

dą̊ûgh'-tĕr-ĭn-lą̊w, *n., the wife of a son.*
moist'-ęn-ęd, *v. t., dampened, or wet.*
ŏv'ęn, *n., a place for baking meat or bread in.*
spĭl'-ęd, *v. t., let fall.*
trôûgh, [trawf,] *n., a long shallow vessel of wood for hogs to feed in.*
vĕx'-ęd, *adj., or p. p., angry; displeased.*

1. Once upon a time, there was a very old man, whose eyes were dim, his ears hard of 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 often not enough; 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 eat 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 was the child's answer? 6. What was the effect of the child's words on his parents?

Be not selfish to each other,—
Never mar another's rest;
Strive to make each other happy,
And you will, yourselves, be blest.

Lesson XXXVI.

THE TEMPTER.

be-fōre, *prep., in front of; prior to.*
be-sīdes, *adv., moreover; distinct from.*
dĭs-ō-bey', *v. t., to transgress; to violate.*
e-nŏŭgh', (e-nŭf,) *adv., a sufficiency.*
ēr'-rand, *n., a message.*
hăp'-pĭ-er, *adj., more satisfied.*
sŏr-ry' *adj., grieved.*

1. John was standing one day at the door of his home. His father had told him not to go away, as he wanted 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!"

"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 trustworthy?

Lesson XXXVII.

THE POOR CHILD'S HYMN.

fĭsh'-ĕr-mĕn, *n., men who live by fishing.*
hĕr'-i-tāġe, *n., an estate; an inheritance.*
ĭg'-no-rant, *n., wanting knowledge; unlearned.*
toil'-ing, *adj., working hard.*

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

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

We are ignorant and young,
Simple children all;

Gifted with but humble power,
And of learning small.

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

Lesson XXXVIII.

PARROTS.

1. Next to the canary, the parrot is the pet bird of the household. It is kept for its bright colors, its curious ways, and its power to talk.

2. The parrot is about the size of the dove. In color, those that we most often see are green or gray. Some parrots are of a bright red, and others are gay with bright green, red and yellow.

3. The parrot has a thick, strong, and hooked bill. It is so strong that it can take hold of the branch of a tree and hold itself up, and with it, it can crack the hardest nuts.

4. It came from a warm climate, and must

have a warm room in winter, or it will die. It lives on nuts and seeds, but when kept in the house it will sometimes eat meat.

5. The parrot learns to like its master and those who take care of it; but it is often cross to strangers, and will give them a terrible bite with its hooked bill if they come too near.

6. Like other birds, the parrot has four

toes on each foot ; but two of these are in front and two behind. The toes are very strong, and with them it can grasp things as we do with our hands.

7. With these toes it climbs easily, reaching up first one foot and then the other, and sometimes taking hold with its bill. When eating, it holds its food in its claw, biting off pieces to suit it.

8. When wild, the voice of the parrot is a loud, unpleasant scream, and it does not forget this scream in its new home. But it also learns to talk, and it may be taught to say many words as plainly as boys and girls speak.

9. Parrots can whistle, and some have been taught to sing. They need good care, which they repay by their pleasant ways and curious tricks. Some of the parrot kind are paroquets, and some are called cockatoos.

10. This curious story is told of a parrot: —One day, Sarah, a little girl of eight years, had been reading about secret writing with lemon-juice.

11. Not having any lemon, she thought

she would try vinegar. So, after dinner, she took a cruet, and was just pouring the vinegar into a spoon, when her parrot sang out, "I'll tell mother! Turn it out! Turn it out!"

12. The child, thinking the parrot would really tell her mother, threw down the cruet and the spoon, and ran away to the nursery as fast as she could.

13. A green parrot, kept in a family for a long time, became so tame that she had the free run of the house. When hungry, Polly would call out, "Look! cook! I want a potato!"

14. She was very fond of potatoes, and if any thing else was put in her pan she would throw it out, and scream at the top of her voice, "Won't have it! Turn it out!"

15. Another parrot had learned to sing "Buy a broom" just like a child. If she made a mistake, she would cry out, "O ha!" burst out laughing, and begin again in another key.

16. This parrot laughed in such a hearty way that you could not help joining with

her, and then she would cry out, "Don't make me laugh! I shall die! I shall die!"

17. Next she will cry; and if you say, "Poor Polly, what is the matter?" she says, "So bad! so bad! Got a bad cold!" After crying some time, she grows more quiet, makes a noise like drawing a long breath, and says, "Better now," and then begins to laugh.

18. If any one vexes her, she begins to cry; if pleased, she laughs. If she hears any one cough or sneeze, she says, "What a bad cold!"

Require the pupil to write the most difficult words; to point out the qualities of the parrot; and the different kinds.

Ask it as a home-exercise to write out a short letter, giving an account of the parrot, his curious ways and tricks; let him accompany his words by proofs, taken from the lesson, or other sources. This will teach him how to express himself, elicit thought and invention.—Exercises of this nature are of great importance and the teacher must not fear to exact them. The beginning is, no doubt, difficult, but when properly carried out and in an interesting manner, it will become a most agreeable and delightful task.

Little children, you must seek
  Rather to be good than wise;
For the thoughts you do not speak
  Shine out in your cheeks and eyes.

GEMS.

If little things that God has made,
  Are useful in their kind,
O let us learn a simple truth,
  And bear it on our mind:
That every child can praise Him,
  However weak and small;
Let each with joy remember this—
  That God has work for all.

Mary,—our comfort and our hope,—
  O may that word be given
To be the last we sigh on earth,—
  The first we breathe in Heaven!

Procter.

Never let wicked companions tempt you to do that which is wrong, even for the sake of gain; for nothing can repay you for the loss of God's grace. Your own knowledge of having committed a fault, will hurt you more than the loss earthly goods.

ELEMENTARY READER.

PART II.

Lesson I.

READING.

strĕss, *force; pressure.*
sўl′la̤ble, *a sound represented by a single letter or by a union of letters.*
vow′el, *a single sound that can be uttered without the aid of any other sound.*
jŭdġ′ment, *the quality of distinguishing propriety from impropriety.*
pär tĭc′u̧lár, *one distinct from others.*
ĕv′ĭdent, *plain; apparent.*
preçīse′, *exact.*
eâre′less, *negligent; heedless.*
dĭsaġ rēe′áble, *unpleasing.*
rĕn′der, *to make or cause to be.*
ĭntrodūçe′, *to bring in.*
pronounçe, *to utter or articulate.*
ōvereōme′, *subdued.*
preserīb′ed, *set down; directed.*

1. Children are sometimes very careless in their manner of reading. They do not reflect that it is an excellent accomplishment 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 try 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 afterwards not 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 after "the 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 the 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; 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 try 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? 16. What is *emphasis?*

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait!—*Longfellow.*

Lesson II.

THE GARDEN.

lēaf,	lärġe,	mēan,
shāpe,	six,	ūse,
fruit,	ū'shu-al,	re-mīnd',
tĭnts,	mŭch,	ought (awt),
pāint'-er,	gōōd,	would,
flow'-er,	pret'-tў (prit'ty),	act'ing,
sĕg'-ments,	lit'-tle,	pro-dūce,
ex-ĭst'-ence,	round'-ish,	ĕn-a'-ble,
nū'tri-ment,	beau'-ti-ful,	pluck,
grat'-i-tūde.	ex'-qui-site.	a-wāk'en.

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 leaves 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, remind us?

Require the pupils to give you a simple account of a garden, telling what he saw and admired. Necessarily, the teacher will aid him, or otherwise the pupil would labor often in vain.

Lesson III.

THE SEASONS.

stôrms,	gl͞oom'-y,	wĭth'-er,
sçȳthes,	ĭn-tĕnse',	sh͞oots,
sĭc'-kles,	chēer'-ful,	ploughs,
wĕath'-er,	hĕav'-y,	sōws,
fiēlds,	grēen,	bŭilds,
au'-tŭmn,	whīt'-ish,	hȧtch,
shĭp'-wreck,	rĭch'-est,	re-new' (re-nū'),
shĕp'-hērd,	stĕad'y,	be-ḡĭn',
dĕ-grēes',	chiēf,	ȧ-bound',
färm'-er,	sŭl'-try,	ȧs-sūmes',
blŏs'-sȯms,	plĕas'-ant,	cȯv'-ēred,
ȧs'-pect,	chĭl'-ly,	ȧt-tāin',
thŭn'-der,	drĕad'-ful,	rī'-pen,,
lĭght'-nĭng.	se-vēre'.	ēat'-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, and are put into the market.

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 getting 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 to walk at a late hour as it was in summer.

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?

Lesson IV.

JOSEPH.

T.—To-day I shall not ask for a summary of our last social chat. I shall content myself for the present to ask you some questions concerning Joseph.

William, can you tell me any thing about Joseph?

Joseph was the favorite of Jacob. This excited the jealousy of his brothers, and they resolved to put him out of the way. They conceived their plan. Some were wicked enough to see him killed; others to sell

him as a slave; and, lastly to throw him into an empty cistern. Ruben, the eldest of the twelve, advised the last, and thought of saving him. But whilst they were arranging matters to carry out Ruben's plan, they saw some merchants approaching them. They offered to sell Joseph to them as a slave. The merchants paid the price and took him with them.

T.—You answered correctly.—Matthias, how did the brothers of Joseph act, after this base action?

Matthias.—They took one of Joseph's coats and dipped it in the blood of a kid they had killed, and thus gave it to Jacob. They allowed him to think that his son Joseph, had been devoured by a wild beast.

T.—Well, James, what do you know about Joseph in Egypt?

James.—When Joseph was brought into Egypt by the merchants, he was sold as a servant to a rich man. It would seem as though Joseph was destined to continue in his misery. He was cast into prison, because he would not consent to a sin. But God drew good from evil. Pharaoh had a curious

dream. The wise men of his court were unable to answer. It so happened that Joseph was known to one of the servants of the king, who mentioned his name. Joseph was brought before the king and listened to his dream. He explained the dream, and he was raised to the first place in the kingdom.

T.—Why, James, you have answered very well. I would like to hear Charles, if he has no objection?

Charles.—Certainly, I do not object. Joseph did not forget the brothers who sold him into slavery. His brothers had suffered much on account of a famine. Jacob sent them to Egypt to buy corn. When they came, Joseph who knew them at sight, received them coldly. After asking them what brought them to Egypt and several questions about his father, he ordered their sacks to be filled with corn and their money to be returned. Upon their second visit, he made himself known to them. Great was their surprise. He embraced his little brother, Benjamin first, and then the others. After treating them with great kindness, he sent them back to their father.

T.—Charles, you have answered satisfactorily. Now to conclude the history of Joseph. When Joseph's brothers returned, they told their father all that had happened. His heart beat with joy at the news; he thanked God for all His goodness. Joseph in the mean time spoke to the king concerning his aged father and brothers and all they had to suffer. The king out of regard for Joseph invited them and their families to Egypt, and gave them one of the best and most fertile lands. Here they increased. God watched over them and blessed their labors. But after the death of Joseph, the Egyptians soon forgot all they owed to his memory. They feared the Israelites. Hence they made them slaves, and did all in their power to oppress them. Yes, they even went so far as to order all male children, immediately after their birth, to be thrown into the Nile.

Not mine, not mine the choice
In things great or small;
Be Thou my Guide, my Strength,
My Wisdom and my all.—*Bonar.*

Lesson V.

BIRDS OF PREY.

1. Sometimes we see a bird come sweeping down into the farm-yard and seize a chicken and fly away with it, and sometimes we see the same bird pounce down upon a robin, a wren, or a dove, and carry it off.

2. This robber is the hawk. Another robber, larger and stronger than the hawk, is the eagle.

3. They are covered with mottled black and white feathers, which make them look gray. In some kinds of hawks, the breast is nearly white.

4. They have very strong wings, and can fly far and fast without being tired. The beak is short, strong, and pointed, and hooked at the end. It is made so that it can easily tear flesh from the bones of animals.

5. The claws, or talons, are strong, sharp, and hooked, and the leg is short and strong.

6. The hawk preys upon chickens, the smaller birds, squirrels, and other small

animals. The eagle will carry off hens, turkeys, rabbits, lambs, and the like.

7. The hawk and the eagle seize their prey, not with their beaks, but with their talons. They drive their long, sharp nails into the flesh, and the chicken or rabbit is dead in a few minutes.

8. They carry their prey to their nests, and there they hold it in their talons, and, with their beaks, tear off the flesh, which they eat, and feed to their young.

9. Both the hawk and the eagle have sharp eyes, and they can see a long distance. If we should see an eagle in a cage, we would find that its eyes are bright and deep yellow in color; but they look wild and cruel, and we do not like to go very near it.

10. The fish-hawk preys upon fish. He sails slowly over the water until his sharp eyes see a fish, and then he dives down so straight and swift that he rarely misses.

11. Sometimes, when he comes up from the water, an old eagle that has been on the watch pounces upon him. The hawk tries to get away, but the eagle soon overtakes him.

12. With an angry scream the hawk drops the fish, and the eagle swoops downward so quickly that he catches the fish before it reaches the water. With his prey in his talons, he then soars away to his nest in the tree-tops, or high up among the rocks on the mountain-side.

Questions.—1. What are birds of prey? 2. What are the birds of prey mentioned in this lesson? 3. How is the eagle described? What about his claws or talons? 4. What do you know about his wings? 5. Upon what does the hawk prey? 6. How do they seize their prey? Where do they fly? 7. What have you to say of the eyes? 8. How does the fish-hawk live? 9. How does he catch fish? 10. How does the eagle act at times to the fish-hawk?

Lesson VI.

THE BLACK BEAR.

cāvę, *n.*, *a hollow place in the earth.*
cōmḇ, *n.*, *the substance in which bees lodge honey.*
crēēps, *v. i.*, *to crawl.*
flĕsh, *n.*, *animal food.*
făt, *n.*, *an oily substance.*
ģnąẇş, *v. t.*, *to bite off little by little.*
hŏl'lōẇ, *n*, *a place excavated.*
līęş, *v. i.*, *to rest.*
rōąm, *v. i.*, *to wander, to rove.*
twĭģş, *n.*, *a small shoot.*
ūsę'fụl, *adj.*, *having power to produce good.*

1. Here is a picture of a black bear.

2. Some bears are black, some are white, and others are brown.

3. 3. Bears are covered with long, thick, hair, which keeps them very warm.

4. Men hunt bears for their skins. From these skins, coats and other things are made which are useful in winter.

5. The flesh of the bear is good to eat, and an oil is made of his fat.

6. The black bear is a good climber. He makes his home in a hollow tree or a cave.

7. He is very fond of wild fruit, of which he finds plenty in the woods.

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8. He is very fond of honey, and when he finds a hive of wild bees, he is sure to take all they have.

9. The wild bees make their hives in hollow trees, and the bear finds them by the smell of the honey.

10. When he finds a hive, he climbs the tree, and for hours and horse. he gnaws away at the bark and the wood.

11. After a while he makes a hole large enough to let in his paw.

12. Of course the bees do not like this. They buzz around the bear, and try to sting him. But his skin is so thick, and his hair is so long, that he does not mind the stings of the bees.

13. He puts his great paw through the hole into the hive, pulls out large pieces of the comb which holds the honey.

14. He never stops until he has taken all the poor bees have in their hive, and has left them without any food for winter.

15. When winter comes, the bear creeps into a hole or a cave, and there he makes a soft bed of leaves and twigs.

16. When the snow comes, it covers the mouth of the hole or cave, where the bear lies snugly hidden.

17. He closes his eyes, and seems to sleep through the whole winter.

18. In the spring, when the snow is gone, and the green leaves come out, and the birds begin to sing again, the bear wakes from his long sleep.

19. Then he sets out once more to roam about the woods, hunting for fruit and hives of wild bees.

Questions.—1. What is the subject of the lesson? 2. Can you tell me anything about the black bear? 3. Where does he stay? 4. On what does he live? 5. Does he like honey? 6. What does he do when he finds a bee's nest? 7. What does he do in winter? 8. Does he sleep all winter? 9. What does he do in spring?

Require the pupil to bring upon paper or slate, a little history of the bear as in the lesson.

Lesson VII.

LETTER WRITING.

The great Father Burke was very fond of children. He won their hearts by his gaining ways. Often he would join in their

little sports. They loved him dearly. Though he was playful when with children, he knew the proper moment to give them a useful lesson. He was master of the situation. His words were simple, his manners pleasing, and his humor pleasant.

Among his little favorites were two fine boys. The elder, named John, was about ten years old; and the younger, Frank, about eight. One day as Father Burke's visit was announced, Frank ran into the room full of joy, and, as usual, seated himself upon the Father's knee, when the following dialogue took place:

Father Burke.—Well, Frank, so you have taken your old seat; but where is John?

Frank.—Oh, sir, John is gone to Toronto.

Fr. B.—Indeed! how long has he been gone?

F.—More than a month.

Fr. B.—How many letters have you written to him?

F.—None, Father.

Fr. B.—What, Frank, have you forgotten your brother John?

F.—No, indeed; but I do not know how to write a letter, Father.

Fr. B.—Should you like to know how?

F.—O, yes, Father.

Fr. B.—Then suppose you and I, between us, try to make up a letter to John. Shall we?

F.—Oh, yes, Father, if you please. I should be glad to send him a word or two.

Fr. B.—Well, then, let us begin. "Saucy Jack:" Will that do?

F.—Oh, no, Father; I should not like to write any thing like that.

Fr. B.—Why not, Frank?

F.—Because that would be so rude.

Fr. B.—Let us try again: "My dear Brother:" Will that do little critic?

F.—Oh, yes, that will do very well.

Fr. B.—Now let us go on: "Last Thursday half Montreal was burned down, and"—

F.—Why Father Burke; that will never do.

Fr. B.—I see you are hard to please; why will it not do?

F.—Because it would not be true, and surely you would not wish we to write that.

Fr. B.—Then suppose we change it to "Last night our tabby had three kittens." That is true, because you told me just now.

F. (*hesitatingly*).—Y-e-s, it is true; but yet I should not like to *write* that.

Fr. B.—Ah, there it is again; but, pray, why not?

F.—Because I do not think it proper to write such news in a letter to John, for it would be of no interest to him.

Fr. B.—Oh! then, if I properly understand you, friend Frank, you think that when we write letters to our friends, we should, in the first place, never be rude; secondly, that we must never say what is not true; and, thirdly, that we must never tell them what is not worth knowing. Am I right?

F.—Yes, Father; and if I were to write a letter, I should try to think of all this.

Fr. B.—Then, my dear boy, you must never again tell me that you do not know how to write a letter; for I assure you, you

have a much better notion of letter-writing than many people who are five times your age.

Frank thought a while, and then went into another room. In about an hour he came back, smiling, and said:

"Well, Father Burke, I thank you. Do you think this good?"

Montreal, September 17, 1881.

My dear Brother John,

Mother and Father are quite well. They send you their love and kisses. Mary hopes to see you in a month, and then she will tell you all the news. Your little brother, Frank who writes now is very lonesome, but he trusts that the time will pass quickly. I do wish you

were here. Father Burke has just told me how to write a letter. It is not so hard as I thought. Father and Mother often told me the same thing, but I was afraid to begin.

How many games of lacrosse have you played? Which side won? Our team was not lucky since you left. Mary says she cares not to see another game. When you return, do not forget to bring me an outfit.

Do not allow others to take up your time. Devote, at least, a few moments to the folks at home.

Your loving brother,

Frank.

"Now Father Burke, will that do?"

"Do! why, your letter is excellent."

"Oh, thanks. That makes me remember, Father what you so often say, "Where there is a will there is a way."

Questions.—What should all little boys learn to write? 2. Is it hard to write a letter? 3. What are the three things that should not to be put into a letter? 4. To whom did Frank write? 5. Does it give pleasure to receive letters? 6. Should we try to make our friends happy? 7. Is it easy to send letters now? 8. Was it always easy? 9. Why not? 10. How are letters delivered now?

Lesson VIII.

MY MOTHER.

çēąse, *v. i., to stop moving, acting, or speaking.*
erā'dlę, *n., infancy.* From the cradle, *is from the state of infancy;* in the cradle, *in a state of infancy*
gāzę, *v. i., to look with eagerness or curiosity; as in admiration.*
mīne, *v. t., to attend to; to regard with attention.*
re-wąrd', *v. t., to give in return.*
sōōthę, *v. t., to soften, assuage, calm,*

Who sat and watched my infant head
When sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,

And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty stories tell,
Or kiss the part to make it well?
My Mother.

Who loved to see me pleased and gay,
And taught me sweetly how to pray,
And minded all I had to say?
My Mother.

And when can I ever cease to be
Loving, true and kind to thee,
Who wast so very kind to me?
My Mother.

Oh no! the thought I cannot bear;
And, if God please my life to spare,
I hope I shall reward thy care.
My Mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away.
My Mother.

Our Lord, who reigns above the skies,

Would look with vengeance in his eyes,
If I should ever dare despise
My Mother.

Questions.—1. Tell me six things mother does for you: two in the morning, one before going to school, two at noon, and one at night. 2. What is a healthy arm? 3. What will our Lord do to bad children?

Let the pupil commit several stanzas to memory. Let each pupil bring this poem written in simple prose; each paragraph containing the leading idea of each stanza.

Lesson IX.

MOSES.

T.—In our last social chat we spoke of Joseph. We noticed that after the death of Joseph, the Israelites were made slaves. The Egyptians were jealous of the favor shown them by the king. But the king who honored Joseph, died, though another of the same name ascended the throne. This king Pharaoh was not inclined to grant them many favors. He even ordered that all male children should, upon their birth, be thrown into the Nile. Moses, of whom we shall speak to-day, was no exception to the law.

Robert, will you please tell me how Moses was saved?

Robert.—God who directs and governs all things, had destined Moses to be the leader of His chosen people. Hence when the mother of Moses gazed upon the beautiful face of her son, she was struck with wonder and awe. She did not wish to throw him into the Nile. She by inspiration from above, made a basket of bulrushes and tenderly placed him in his new cradle and then set it afloat. She watched the basket as it drifted down the stream. She felt certain that he was to be saved. The daughter of the Queen happened to be near by, and hearing the cries of an infant, she was attracted to the floating basket. She ordered her servants to save the child, and when brought to shore, little Moses with his outstretched hands, moved her pity. She admired the beauty of the child, and secretly resolved to bring him up.

T.—Robert, you answered very well, indeed. I have reason to be pleased with you. I shall now ask Thomas to continue.

Thomas.—The anxious sister watched what was taking place. She timidly advanced, and asked whether she did not wish

a Hebrew nurse. The queen's daughter was glad of the offer, and told her to bring a nurse. She ran in all haste to bring her mother. The mother of Moses received her new-born babe with feelings of love and gratitude. The child was adopted by the Queen, and instructed in all the knowledge of the Egyptians.

T.—Very good, Thomas. Charles did the Egyptians of those days possess much knowledge?

Charles.—Yes, the Egyptians were at that time considered to be learned in the arts and sciences. Many learned men came from Greece and other countries, to study. Moses, therefore, had every advantage. God having destined him for a great mission, likewise prepared him for it. Thus we learn that God always gives the necessary talents and graces to those whom He appoints for any special mission.

T.—Excellent, Charles, excellent. Now, James, how long did Moses remain at the Court?

James.—He remained forty years.

One day it happened that whilst he was attending his ordinary duties, he saw an Egyptian disputing with an Israelite. Moses who felt for his countryman, went up to them, and dealt a fearful blow to the Egyptian. Hearing that he had killed him, he fled and wandered for forty years.

T.—You have answered correctly James. Well, Henry, will you please tell the class something more of Moses and his mission?

Henry.— One day as Moses was wandering in the desert he saw a bush on fire. He was struck. He went toward the bush, to examine it. As he came near he heard a voice, telling him to take off his sandals for the place on which he stood was holy. He then received his mission from God. He was told to go to Pharoah and ask permission for the Israelites to go into the desert for three days. God, at the same time, gave him the power to work miracles. He exercised this power to convince the king and his court. But the king fearing to lose the services of a people that had proved so useful, refused to give his consent. At each refusal Moses worked one of the ten great

miracles, known as the ten plagues of Egypt.

T.—Henry, if you have no objection, I shall continue the history?

Henry.—I have no objection; on the contrary, I shall be delighted to listen to you.

T.—The last of the ten plagues brought the king to his senses. He called Moses and told him he might go into the desert and there offer sacrifice to God. So Moses at the head of six hundred thousand men, marched out of Egypt. The first miracle he wrought was the dry passage through the Red Sea. But the people became sorry for having left Egypt. They murmured and complained. God gave them Manna, a figure of the holy Eucharist, which had any taste they desired to have. Later on He gave them, through Moses, the ten Commandments. He ordered Moses to strike a rock from which should spring forth a clear stream to satisfy the thirst of the people. He protected His people in many ways. By day He gave them a cloud to guide them; and at night a pillar of fire; He helped them to fight battles;

He worked other great things for them; but still they were displeased. Moses died at the age of 120. He was forbidden to enter the promised Land, because he struck the rock *twice*. Just think, only two of the six hundred thousand men who left Egypt, entered the promised Land. Their names were Caleb and Josua.

Lesson X.

THE ROBIN.

1. The robin is better known than most birds. It comes earliest in the spring, and goes away late in the fall. It builds its nest near houses, and every day flies about the garden and yard, picking up such crumbs as may be thrown to it. It is the special favorite of children.

2. It is three times as large as the wren. Its color is a dark olive-gray above, with a red breast. Its head and throat are streaked with black and white.

3. It has a pleasant, home-like little song, and its notes vary with the weather, being much more joyous on bright, warm days.

4. The English robin is about half the size of ours, but has the same great coat, and a somewhat redder breast.

5. It lives about yards and gardens, and wakes people up in the morning with its charming little song. It does not like to have other birds, or cats, come too near its nest; and when they do, it flies at them with great rage.

6. When the robin has once built its nest it is not easily driven away. Once, a wagon loaded for a journey was left standing a few days in a yard. Under the canvas covering

of this wagon a pair of robins built their nest.

7. After the wagoner started, he found the nest, with the young just hatched. The old birds went along, taking turns in brooding the young ones and in flying about for worms.

8. The wagon went a hundred miles and back, and by the time it came back to the place of starting, the young birds were pretty well grown. You may be sure that the wagoner did not let any one disturb the birds on the route.

9. One spring a pair of thrushes were seen about the garden of a country house. One of them seemed ill, and could hardly get about. It would hop a little way, and then stop, too tired to go farther.

10. Her mate took good care of her. He got her into a safe place in a tree, brought her worms and insects, and cheered her with his music.

11. In the course of three or four days she got better; and one day, when he came with her dinner, she flew a little way to meet him,

and in a short time they went off together, each singing a joyous song.

Questions.—1. What do you say of the robin? 2. What is its color? 3. Where does it live? 4. What about the robins that built their nest under the covering of a wagon? 5. Where are robins to be found? 6. Why do people like birds?

Lesson XI.

THE FARMER IN AUTUMN.

ạu'tŭmn, *n*, *the season between summer and winter.*
de-eāy', *v. i.*, *to decline; to rot.*
drăġ, *n.*, *a net; a kind of sledge.*
hăr'-vĕst, *n.*, *the season for gathering in grain.*
pĭct'-ūrę, *n.*, *a painting; a likeness.*
pōlę, *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 harrow. 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 little

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 in the picture. They 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 through 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 chesnut 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? 3. 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 XII.

RABBITS.

1. The rabbit is one of our innocent and harmless friends, that is a great pet with children. It is very timid and easily scared, but when treated kindly, becomes very tame.

2. The rabbit is about the size of a cat, and has a short tail. The wild gray rabbit is not so large as the tame rabbit which we have about the house.

3. The rabbit has sharp gnawing-teeth like the rat and mouse, and it gets its food and eats it in the same way.

4. It eats the leaves and stalks of plants, and is very fond of cabbage, lettuce, and the tender leaves of beets and turnips. It sometimes does much damage by gnawing the bark of young fruit-trees.

5. Its fore feet are armed with strong, blunt claws. It can not climb, but it is able to dig holes in the earth.

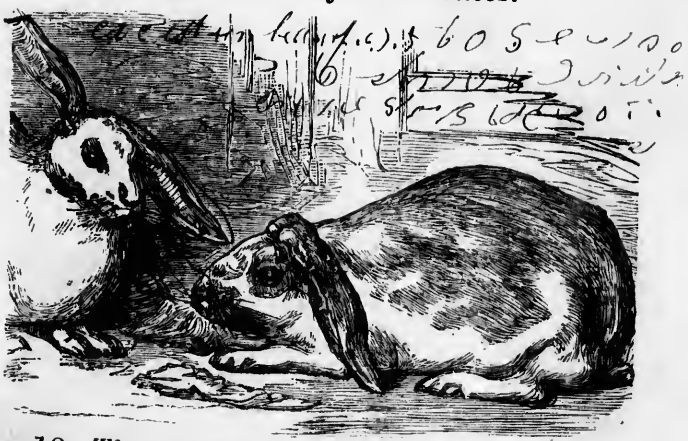
6. Our wild rabbit lives in the grass, or in holes which it finds in stumps and hollow trees, and among stones; but the English rabbit digs a hole in the soft ground for its home.

7. The holes that the rabbits dig are called *burrows;* and where a great many rabbits have burrows close together, the place where they live is called a *warren.*

8. The burrows have two or more doors,

so that if a weasel or some other enemy goes in at one door, the rabbit runs out at the other. In a warren, many burrows open into one another, forming a village under ground.

9. The rabbits choose a sandy place for a warren, near a bank, where they can dig easily, and where the water will run off. In these homes they sleep most of time during the day, and come out by night to feed on such plants as they can find. When wild, the dew gives them drink enough; but when fed with dry food, they need water.



10. The rabbit has large ears, and can hear the slightest sound. When feeding or

listening, the ears stand up or lean forward; but when running, the ears lie back on its neck.

11. Rabbits increase so fast that if they were not kept down they would soon eat up all the plants of our gardens and fields. So a great many animals and birds feed upon them, and a great many are killed for their meat and fur.

12. When first born, the little rabbits are blind, like puppies and kittens. In about ten or twelve days the little rabbits are able to take care of themselves.

13. The hind legs of rabbits are longer than its fore ones, and, instead of walking, they hop along. When it runs, it springs forward with great leaps, and gets over the ground very fast.

14. When they live out in the woods and fields, rabbits have many cruel foes. One of the worst of these is the owl, which, prowling about in the dark, springs upon the poor rabbit, and breaks its neck with one fierce stroke of its sharp bill.

Questions.—1. What do you know of the size of the rabbit? 2. What are burrows? 3. What are warrens? 4. How do they get

away from the weasel? 5. What have you to say of young rabbits? 6. Upon what do they feed? 7. How do they run? 8. Have rabbits enemies?

Exercise.—Let the pupil write a letter about rabbits, giving a fair idea of their size, habits, and general way of living.

Lesson XIII.

LEARN YOUR LESSON.

lĕs'sŏn, *n., a task; a precept.*
brāvę, *adj., courageous; gallant; intrepid.*
lăd'-dīę, *n., a Scotch word, for boy.*
laŭgh-ęd, *p., derided; ridiculed.*
count'-ed, *p. (from coun); numbered.*
dŭnçę, *n. a thickskull; a dullard; a dolt.*
eŏŭr'-aġę, *n., bravery; valor.*
be-hīnd', *prep., at the back of; remaining after.*
glīb'-ly, *adv., smoothly; volubly; quickly.*
stū'-pid, *adj., dull; insensible; sluggish.*

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.

If you like your lesson, it's sure to like you,
The words, then, so glibly would jump to your moa. (1)

(1) Scotch, for mouth.

Each to its place
All the others would chase, [grew.
Till the laddie would wonder how clever he

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

You may cry till you cry yourself stupid and
[blind,
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 beginning.

LESSON XIV.

THE FARMER IN WINTER.

eăt'tlę, *n.*, *beast of pasture.*
elīmę, *n.*, *climate; region.*
ḉōąl, *n.*, *a combustible substance.*
färm'-er, *n.*, *one who cultivates land.*
gēęsę, *n.*, *plural of goose.*
shrĭll, *a.*, *sharp; piercing.*
sīgn, *n.*, *mark; a token.*
spōrt, *n.*, *mirth; diversion.*
stärvę, *v. i.*, *to perish with hunger.*
wărn, *v. t.*, *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'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 sunset, 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,
After all.

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 his sons idle during the winter? What is to be done with the wheat, rye, barley, &c., in winter? Is winter a good time for study? Are there any sunny days in winter?

Lesson XV.

SHA'NT AND WON'T.

blīthe, *adj., gay; merry.*
dĭs'-mal, *adj., gloomy; dreary.*
grŭf, *adj., coarse in voice; rough.*
seārçe'-ly, *adv., hardly.*
sha'-n'-t (*p. shant*), *shall not.*
stū'pid, *ad., dull in mind.*
stûr'dy, *adj., strong, unyielding.*
sŭl'len, *adj., gloomy; angry.*
tĕr'-ri-ble, *adj., frightful; very bad.*
wŏn't, (*p. went*), *will not.*

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.

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.

Sha'n'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.

Sha'n'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.

Sha'n'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 XVI.

MAKING MAPLE SUGAR.

a-bŭn'-dant, *adj., plentiful.*
as-çends, *v., goes up.*
măn'-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 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 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? What do the farmer and his sons with the sap?

Lesson XVII.

DAVID.

T.—I shall not recount all the Israelites did and suffered. After the death of Moses, Joshua, became the leader. He one day ordered the sun to stand still, in order that he might complete his victory over his enemies. After Joshua, the Israelites were governed by Judges. But they grew weary of their Judges, and clamored for a king like other nations. Samuel, the last of the Judges, went before the tabernacle and prayed to the Lord of Hosts for instruction. God told him that they complained against Him and that He was willing to satisfy them. He told Samuel to go and annoint Saul, king.

Now, Thomas, will you kindly tell me how David became king?

Thomas.—Saul for many years [illegible] faithful to the trust given him. Little by

little, he grew careless and in the end fell. God ordered Samuel to anoint David as king. Thus from being an humble shepherd, he was raised to the dignity of king.

T. — Good, Thomas. I shall call upon Matthias to tell us something of the life of David.

Matthias.—David was a valiant and God-fearing youth. He made no display of the graces he had received from God. He was humble and obedient. But God often makes use of the weak to confound the mighty. It happened that the Israelites were fighting an enemy of great power. In the ranks of their enemy there was a big, strong, powerful man, named Goliah. All the Israelites dreaded him. This giant laughed at their fears, cursed their God, and said that he alone would undertake to defeat them. This reached the ear of David who full of hope in God, asked permission to slay him. He was brought to the tent of Saul. Orders were given that the youth be clad in a complete armor. David, however, felt quite uneasy in his new garb. He

requested to go without it, and go in his ordinary shepherd's suit. When the giant saw the youth approaching, he scorned him. But David did not heed his taunts. Invoking the aid of God, he took a sling-shot and with a sure and steady aim, lodged a pointed stone in the forehead of the giant. Both sides were in great expectation. Soon they perceived the giant moving uneasily, and then as a heavy weight fell to the earth.

T.—Why, Matthias, you really surprise me. You answered very well. With your permission, I shall call upon Paul to continue.

Paul. David was the favorite of the people. This enraged Saul. But David was calm and prudent. Once whilst David was playing upon his harp, Saul being seized by the evil spirit took his spear to throw it at him. David fled, but in Jonathan, he had a friend and brother. After the death of Saul, David was acknowledged by all as their king.

T.—Paul, you have answered very well. Now, as our time is limited, I shall give you some other points about David. As a king, David was good and kind. He loved his

people and did all in his power to aid them. He had many enemies. But God did not abandon him in his hours of trial. Twice he forgot himself. God sent him His prophet Nathan to make known to him his guilt. David acknowledged his errors and repented of them. He was a man after God's own heart. In his sorrow and grief for having offended God, he wrote those beautiful Psalms which the Church so often uses in her Divine worship. He died the death of the just, leaving his kingdom to his son Solomon. who was the wisest among men. This son built the grand temple in honor of the living God, the first of its kind at that time.

Lesson XVIII.

AIR, WIND, AND DEW.

as-çĕndṣ', *v. i., mounts, or moves higher.*
cȯn-tāi̯nṣ', *v. t., holds as a vessel.*
ex-pănds', *v. t., spreads out every way.*
hŭr'-ri-cānṣ, *n., violent storms.*
moun'-tăin, *n., raised ground.*
ō'ver-thrōw', *v. t., 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 *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 on the grass

Questions.—1. By what is the earth surrounded? 2. What is the atmosphere? Is the atmosphere of the same density 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 [illegible] principally? 7. What is a *high-wind*? 8. What is *dew*? 9. What is *hoar-frost*?

Lesson XIX.

THE SEVEN SACRAMENTS.

1. The Sacraments, the Sacraments,
The work of love and power,
That bring from heaven floods of grace
In gentle stream and shower;
With graces supernatural
The Church of God they flood,
Applying to her children's souls
Their Saviour's Precious Blood.

2. Some cleanse the soul from mortal sin,
And souls to life restore,
While others give increase of life,
And strengthen more and more:
They also give a special aid,
A sacramental grace
Peculiar to each sacrament,
To help us in the race.

3. How simple are the Sacraments
In all that meets the eye;
How great, sublime, and wonderful,
The graces they supply!
Without them earth were barren,
Producing little good,
E'en though our Saviour died for us
And shed His Precious Blood.

4. See *Baptism* the first of all,
The gate of all the rest,
Its *matter* simple, while its *form*
Is easily expressed,
Its ministers so near at hand,
When needed to be given,
Yet changes every child of wrath
Into an heir of heaven.

5. The life of man's a warfare
Unceasing day or night,
And Holy *Confirmation*
Prepares him for the fight:
It makes valiant soldiers,
Prepared to suffer loss
For holy faith, as on we bear
The Standard of the Cross.

6. In the Sacrament of *Penance*,
See how easy 'tis to win,
If well disposed, the greatest boon,
Forgiveness of one's sin:
'Tis a plank left after shipwreck,
'Tis a life-boat near at hand
To every shipwrecked mariner,
To bring him safe to land.

7. Then see the *Holy Eucharist*,
Whose greatness doth appall
The greatest of the Sacraments,
Sublimest of them all:
In it our Lord Himself becomes
Our living daily bread,

And gives Himself, the source of grace,
The fountain spring and head.

8. And *Holy Orders* gives the Church
A priesthood great and good
To offer up in sacrifice
The Saviour's flesh and blood;
To love the sinner's galling chains,
To teach him and to save,
To fortify his dying soul,
And lay him in the grave.

9. *Matrimony* doth together
Man and woman bind,
Doth give them grace to bear the yoke
With willing heart and mind;
To live in love and amity,
Their children young to rear,
To fill the vacant thrones above,
And heaven's bliss to share.

10. The last is *Extreme Unction*
Which helps poor man to die,
Which gives him help when needed most,
And fits him for the sky.
We may in all the Sacraments
The work of mercy trace,
And see in all a wonderful
Economy of grace.

11. Thrice happy all who prize them,
Those treasures great and good,
Unhappy who despise them,
Or trample on the blood

Of Jesus Christ who gave them,
Our Saviour and our friend,
To whom be praise and honor
And glory without end.

The Rev. James Casey.

Questions.—Of whom are the Sacraments the work? What are the effects of the Sacraments? Name the Sacraments which cleanse the soul from mortal sin. Those which increase grace. What special aid do the Sacraments give? How do they appear to the eye? How are they in reality? In what state would the earth be without them? Which is the first of the Sacraments? Who is its minister? How is the life of man to be regarded? What Sacrament prepares him for the battle of life? Why is it said of Penance "'Tis a plank left after shipwreck"? Which is the greatest of the Sacraments? Why called Eucharist? What does our Lord become in the Eucharist? What are the effects of Holy Orders? In what does the office of Priesthood consist? What is said of Matrimony? Why is Extreme Unction so called? Name its effects. Why do you prize the Sacraments? What is it to despise them?

Lesson XX.

SILK.

cāt'-er-pĭl-lăr, *n., an insect which devours leaves.*
fōrt'-nīght, *n., the space of two weeks.*
mŭl'-bĕr-ry, *n., a tree, and the fruit of a tree.*
pĭērçę, *v. t., to penetrate; to enter.*
rēēl, *a frame for yarn.*
rĕg'-u-lăr, *adj., according to rule.*
rĭb'-bŏn, *n., a fillet or slip of silk.*
săt'-ĭn, *n., soft, close, and shining silk.*
sĭlk'-wŏrm, *n., a worm that spins silk.*
wăd'-ding, *a soft stuff used for stuffing garments.*
wrăpped, *v. t., 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 they feast 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, as it is called, in which the worm shuts itself up for a long sleep.

4. But how does the silk-worm spin the thread?

It spins the thread from two outlets near its mouth. Of course the little spinners must writhe and twist them

selves 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 XXI.

FLAX.

drīed, *v. from, to dry, made dry; freed from moisture.*
här'-vĕst-ing, *v. t., the act of gathering in the harvest.*
hătch'-el, *n., an instrument for combing flax.*
lā'in, *(from lie,) to be in a state of rest.*
lin'-en, *n., cloth made of lint or flax.*
rĭnsed, *v. t., washed; cleansed by washing.*
rōōts, *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 gun 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 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.

In the lexicon of youth, which fate reserves
For a bright manhood, there is no such word
As—fail.—*Bulwer*

Lesson XXII.

THE HAIL MARY.

ān'-ǧel, *n., a pure spirit without a body.*
ān'-nounçe, *v. t., to make known; to proclaim.*
ār'-dent, *adj., warm; affectionate.*
church, *n., the congregation of all the faithful.*
eōn'-fī-dençe, *n., trust in the goodness of another.*
de-şĕrt', *v. t., to abandon.*
ex'-çel-ḷent, *adj., being of great worth.*
hō'-ly, *adj., religious; sacred.*
ĭn-ter-çes'-şion, *n., mediation.*
ĭn-vōke, *v. t., to call upon; to pray to.*
taụght, *v. t., instructed.*
trȳ'-ing, *v. t., putting to severe trial.*

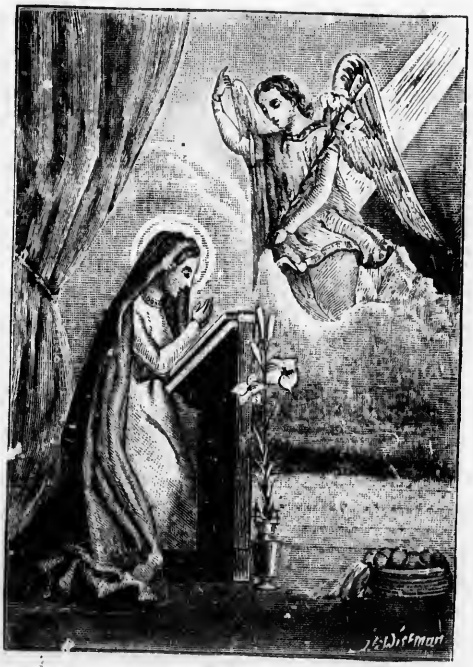
1. A poor girl, lying on her death-bed, was visited by two Sisters of Charity. They found her instructed in the duties of religion, and well prepared to die.

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 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.

Questions.—1. Who said the words "Hail! full of grace!"? 2. What was the particular occasion? 3. What do you know of the poor dying girl? 4. What do you know about the Hail Mary? 5. Who was St. Elizabeth? 6. Why should we say the Hail Mary so often?

LESSON XXIII.

COTTON.

bāle, *n., a package or bundle.*
blŏs'-som, *n., the flower of a plant.*
cŭl'-ti-vāt-ed, *v., produced from the soil.*
cal'-i-cō, *n., a kind of printed cotton cloth.*
shrŭb, *a woody plant not so large as a tree.*
sȯuth'-ȩrn, *adj., relating to the south.*
spĭn'-ner, *n., one who spins.*
trou'-sers, *n., loose pantaloons.*
wēȩv'-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 bales and sent to the mill.

5. There the spinners spin it into yarn, and the weavers weave it into cloth, which is use to make some 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? 3. 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 XXIV.

COAL.

hoist-ed, *v., raised; elevated.*
mīn-er, *n., one who works in a mine.*
pēr-feet, *adj., faultless; complete.*
pē-rĭ-od, *n., a number of years; a long time.*
thou-ṣand, *n., ten hundred.*
wȯn-der-fụl, *adj., 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 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 they passed through great changes. They were crushed together and became 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 beau-

tiful tree, covered with green leaves and having bird's 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.

Quesitons.—1. 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 dig the coal and break it?

Lesson XXV.

THE FLY.

1. Here is one of our friends that we know so well, the common house-fly.

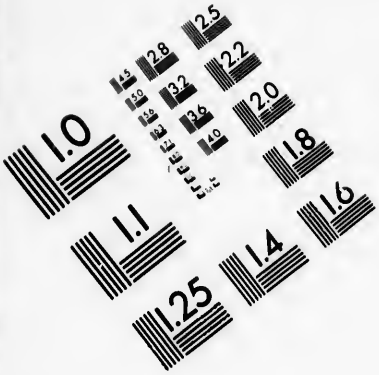
2. The fly is an insect. Its body is divided into three parts; and it has three pairs of legs. Upon its head are two large eyes, each of which is made up of about two thousand small eyes. When we look through a glass that makes things look large, we can see and count these little eyes of the fly.

3. Its feet are made in such a way that they will stick anywhere it places them, so that it can crawl up the walls of houses, or on the ceiling, with its back down.

4. The fly's wings are light and thin, and made up of fine network. It has no jaws or teeth; and, instead of lips, it has a tube, or trunk, through which it sucks up its food, as we can suck milk through a straw.

5. When a fly lights on a lump of sugar, it puts out its trunk, and lets fall a drop of fluid, which is clear like water. This moistens the sugar, and then the fly sucks it up.

6. The fly keeps himself very clean.



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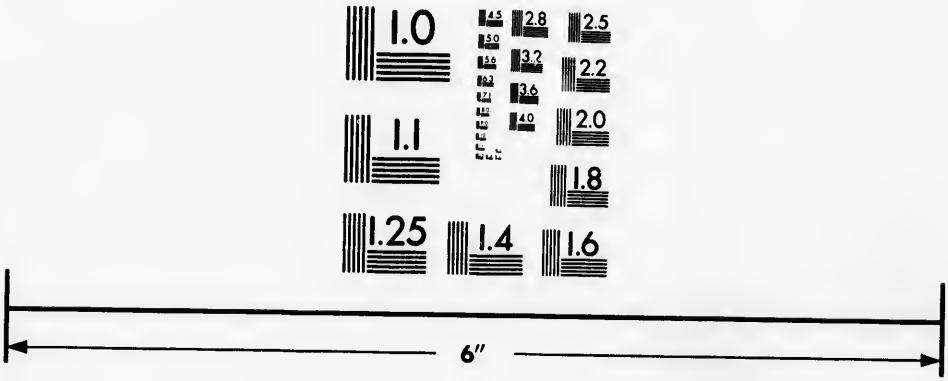

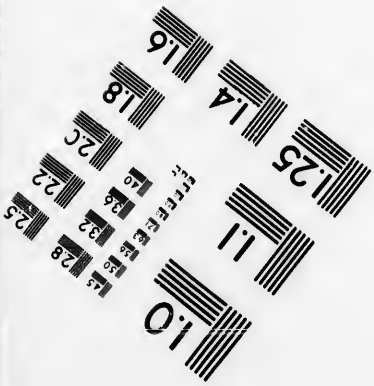

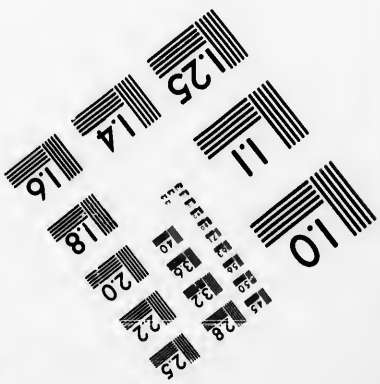

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After each meal it brushes its head, first on one side, and then on the other, with its first pair of legs. Then it will rub the two legs together to get off the dirt.

7. The fly lays its eggs in the kind of food its young can eat. In a short time a little white grub hatches out, which does nothing but eat until it is of full size.

8. Then its skin becomes hard, and shrinks. It lies still, and does not eat anything for several days; but, inside its hard shell, wings are growing, and by-and-by the shell cracks open, and a full-grown fly comes out.

9. The blue-bottle fly has but two wings, while the common-fly has four. This fly lays its eggs wherever it can find putrid meat, and the grubs which hatch out, eat it all up, and so save us from evil odors and from breathing foul air.

Questions.—1. What are flies? 2. Can you describe the fly? 3. Where does it lay its eggs? 4. What is the difference between the common and the blue-bottle fly? 5. Are flies useful?

Mary,—our comfort and our hope,—
O may that word be given
To be the last we sigh on earth,—
The first we breathe in Heaven!—*Procter.*

Lesson XXVI.

TEA.

chŏpp-'ĕd, *v. t., cut; minced into small pieces.*
cŏt-'tăġe, *n., a hut; a small house.*
fąụl-'ty, *adj., having faults; defective.*
ġăth-'er, *v. t., to collect; to pick up; to assemble.*
päḷm (päm), *n., the inner part of the hand.*
pĕp-'p̣er, *n., a plant, pungent seed or spice.*
rāi̯s̤ed, *v. t., lifted up; erected.*
sprouts, *n., shoots of plant; germs.*
stĭr'r̤ed, *v. t., agitated; moved.*
strāi̯n-'ing, *v., making violent efforts.*
worth (wŭrth), *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, and as soon as they begin to crack they are taken out and spread upon a table.

5. Then 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 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 "green."

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 XXVII.

SUGAR.

mōulds, *n., models, shapes.*
syr′-up, *n., a vegetable juice boiled with sugar.*
mā′plę, *adj., relating to the maple-tree.*
In′-dīęs, *n., a group of islands in the Atlantic Ocean.*
mo-lăs′-ses, *n., a syrup which drains from sugar.*
sụ̄g′-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 countries. 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 runs into a tub prepared to receive it. 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 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.

Questions.—1. What is sugar? 2. How is it made? 3. What

are the uses of sugar? 4. Of what is candy made? 5. Is candy always healthy?

LESSON XXVIII.

LOVE OF PRAYER.

prâ'yer, *a petition; an entreaty.*
in'ter vals *times between acts, or events.*
ex'er-çīse, *employment; practice*
dū'ty, *whatever one owes.*
hĕav-ĕn, *the principal abode of God.*
frĭĕnd'ship, *intimacy in the highest degree.*
prĭm'i-tĭvĕ, *first; original.*
pow'er-fŭl, *efficacious; forceful.*
prĭn'çi-păl, *chief; capital.*
pŭb'lic, *common; general; not private.*
cārĕ'fŭl. *heedful; diligent.*
cŏn'se-crātĕ, *to make sacred; to dedicate.*
ex-hôrt'ĕd, *incited to any good act,*
cŏn-sĕnt, *to agree to.*
at'-tĕnd', *to give attendance to.*
as-sĕmblĕd, *gathered together.*
re-sīdĕ', *to live in a place.*

11. 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 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 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 Apostles' Creed, which they were careful to say 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 XXIX.

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 XXX.

COFFEE.

A-rā-'bi-a, *n., a country in Asia.*
bĕr'-ry, *n., fruit containing seeds.*
Brā-zĭl', *n., a large country in South America.*
chĕr-'ry, *n., small stoned fruit.*
clŭs-'ter, *n., a number of flowers growing together; a bunch of flowers.*
cŏf-'fee, *n., a berry, and the drink made from it.*
glŏs-'sy, *adj., smooth and shining.*
Ja-'va (Jä-'vä), *n., a large East India Island.*
pēr-'fūme, *n., a sweet odor.*
plan-tā-'tion, *n., a cultivated tract of land; a large farm.*
văn--ish, *v. i., 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, star-like 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 for one or two days only.

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 grow 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 seeds? 8. What is to be done before the coffee is ready for the coffee-pot? From what country was coffee first brought?

Lesson XXXI.

NORTH, SOUTH, EAST, WEST.

What time is it? It is twelve o'clock. It is noon. Now, where is the sun? Turn your face toward it. You will see it in the South. Always when it is twelve o'clock, and you look at the sun, your face is toward the South; your back is toward the North, your left hand is toward the East; and your right hand is toward the West.

In the evening, when it is going to be night, if you look to the West, you will see the sun set, or sink out of sight, for the sun always sets in the West.

Though we do not see the sun at night, the sun still shines. It shines on the people who live on the other side of the earth. When it is night with us, it is their day, and when it is day with us, it is night with them.

North, South, East, and West are called the four cardinal points,—that is, the chief points.

Questions.—1. What do you mean by saying "what time is it?" 2. What is noon? And the opposite of noon? Where is the sun at noon? 3. What is then at your back? Where does the sun always rise? 4. Where does the sun shine during our night? What have

these people during our day? 5. What does *Cardinal* mean? 6. Tell me something said by our Lord about the color of the clouds at evening. Something said about the sun at our Lord's death.

Lesson XXXII.

CHILD'S MORNING HYMN.

TO HIS GUARDIAN ANGEL.

Guardian Angel! thou hast kept
  Watch around me while I slept:
Free from harm and peril, now
  With the cross I sign my brow.

Risen with the rising sun,
  Forth I go, but not alone:
As my keeper and my guide,
  Thou art ever by my side.

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.

Glory to the Father be;
  Glory, Jesus, unto thee,
And Holy Ghost, eternal three. *Amen.*

Lesson XXXIII.

LOVE OF PARENTS.

wĕl'-fâre,	ĕd-'i-fy-ing,	re-ward',
sĭek'-ness,	law-'ful,	dis-plēase',
dū'-ty,	sleep-'less,	thrĕat'-ens,
sŏr'-rōw,	fĭrm,	re-spĕct',
pow'-er,	en-tīre',	o-beys'.

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 XXXIV.

DOVES AND PIGEONS.

1. Everybody likes the dove; it is such a pretty bird, and is always so clean. It flies all about the yard, the garden, and the street. Even the rudest boys do not often disturb it.

2. It is about the size of a half-grown chicken, and looks more like a chicken than any of the other birds we have studied.

3. The doves about our houses are usually white, or bluish gray. They live in pairs, each pair having its own nest, or home; but where doves are kept, many pairs live in the same house or dove-cot.

4. They have a short, pointed bill, like a chicken, and strong legs and toes, so that they can walk and scratch easily.

5. The mother dove lays but two eggs before sitting, and then her mate sits on the

nest half of the time until the eggs are hatched. The young doves, called *squabs*, are covered with down like chickens, but unlike chickens, the old ones must feed them a week or two before they are able to go about by themselves.

6. Both the father and mother dove feed the young ones with a kind of milky curd which comes from their own crop.

7. When the chicken drinks, it sips its bill full, and then raises its head and swallows; but the dove does not raise its head until it has drank enough.

8. The pigeon, which is another name for the dove, has very strong wings, and can fly far and fast without tiring. When taken from their home a great distance, pigeons will fly straight back.

9. Before we had railroads and telegraphs, people would take pigeons away from home, and send them back with a letter tied under their wings. These were called carrier-pigeons.

10. The doves in each home are very fond of each other. We can hear the father dove softly cooing to his mate at almost any time when they are about.

11. One day a farmer shot a male dove, and tied the body to a stake to scare away other birds. His mate was in great distress. She first tried to call him away, and then she brought him food. When she saw he did not eat, her cries were pitiable.

12. She would not leave the body, but day after day she continued to walk about the stake, until she had worn a beaten track around it. The farmer's wife took pity on her, and took away the dead bird, and then she went back to the dove-cot.

Questions.—1. Of what are doves the emblem? 2. What did our Lord say in the Gospel about doves? 3. What do you know of the dove of the Ark? 4. What are doves? 5. Where do they live? 6. What do you know concerning carrier-pigeons? 7. Are they employed to-day as carriers? When? Why?

Lesson XXXV.

VIRGIN MOTHER.

Virgin Mother, meek and mild,
Take, oh, take me for thy child!
All my life, oh, let it be
My best joy to think of thee.
When my eyes are closed in sleep
Thou my soul do guide and keep;
And my last thought, oh, make it be
How to love thy Son and thee!
Teach me when the sunbeams bright
Light the hills and chase the night,
How to wake with wish to be
True to God and true to thee.
Lady, teach me through the day
Oft to raise my heart and say,
Virgin Mother, meek and mild,
Guard, oh, guard thy own dear child!
Thus, sweet Mother, day and night
Thou wilt guard my steps aright;

And my soul will, when I die,
Live with God and thee on high.

Questions.—1. What must be our best joy in life? 2. What does thinking about the most blessed Virgin mean? How will the most blessed Virgin guard and keep our souls? Who is Mary's Son? 4. How do sunbeams *chase* the night? 5. When we wake, who must be in our mind? What must we do when we awake? 6. What must we often say during the day to Mary? Who is Mary's dear child? 7. With whom will our souls live on high? What does "on high" mean? 8. How can you visit Jesus, going from, or coming to school? 9. Tell me some miracles Jesus performed to please Mary? 10. What miracle did Jesus perform with wine *the night before his death?*

Lesson XXXVI.

A PLEASANT SUNDAY EVENING'S SEARCH.

"Well, James," said a kind-voiced mother, "you promised to tell Agnes all about the Catechism you heard this afternoon at school. May I ask you to fulfil your promise now? Supper is over, and the weather is too cool for out-door walking."

"I shall be happy mother to grant your wish," answered James, "for I consider Agnes' happiness my joy." I shall begin immediately."

"Agnes, if my memory does not fail me," continued James, "you told me that you

could never find out *when* the angels were created. Our teacher was unable to tell me. He gave me to infer that St. Augustine could only offer an opinion upon the subject."

"Is it then so difficult a question?" asked Agnes.

"Well, let me come back to St. Augustine," continued James. "He thought the angels were created at the moment God separated the light from darkness. But that is of little consequence. We are certain that there are angels, and that is the chief point."

"Are you quite certain, dear brother?" rejoined Agnes.

"I am very certain." said James. "For there are many things we have never seen, and yet we are assured of their existence. You certainly believe in the tempter, do you not?"

"Why, certainly, she does," chimed in the proud mother.

"Well, then, mother, we are told in the Scriptures that angels appeared at different times to some favored souls. Now, let me ask you, Agnes, how could they have appeared had they not been created?"

"James has given the Bible as a book of reference," said the father, "and I think you would do well to get it and look up the matter."

With the help of mother and James, Agnes soon found the history of Adam and Eve who were kept out of Paradise by an angel with a flaming sword.

"Ah, yes, I see now," answered Agnes. "What a sorrow was theirs!"

"Yes," chimed in Father Kennedy, who dropped in just then, seeing his young theologians with the big book before them. "They felt very sorry, indeed, but were consoled when told that a Saviour would come to redeem them."

"So you told us last Sunday, Father," said James eagerly. "Then you spoke about the angels of Bethlehem"—

"Who sang glory be to God in the heavens," said Agnes.

'To God in the highest," rejoined James.

'Never mind," said kind hearted Father Kennedy. "Go on with the angels: *they never criticise.*

"Well, there was an angel in the desert when our Lord was tempted," proceeded the father.

"Oh! did you hear father saying the devil was an angel?" exclaimed James.

"Of course the devil is an angel," said Agnes, glad to trip up her brother, "but he is a bad one."

"I say yet that there were angels with our Lord after his forty days' fast," insisted James.

"So do I say so," retorted Agnes, "but while one *bad* angel only tempted our Lord, many good angels came to minister unto him."

"Very well, indeed," said the good priest. "But let us hasten on to some other points about the angels. Master James, it is your turn, but merely give the place and person in each case."

"Well, let me think; there was Abraham and the three angels"—

"Who went to Sodom," whispered Agnes, who at a sign from mother, was silenced at once.

"And the angels who beat that man who

wanted to steal money from the temple, and the angel who took Tobias on a long journey."

"Please, Father Kennedy, was it not an *Archangel?*" inquired Agnes, still determined to surpass her brother.

"Never mind that," said the priest, "go on, James, it will be Agnes' turn soon."

"Well, there was an angel in the Garden of Olives, and angels at the Resurrection of our Lord, and angels at his Ascension."

Here Agnes exclaimed, "Please, Father Kennedy, may I have till next Sunday to search out some other instances concerning angels? James has taken all mine."

"No," mildly said the delighted pastor, "*your* angel is always with you, and James has his, too."

"Father Kennedy, there is a man dying in the block behind the Church," said the servant from the half open parlor door. "Please to excuse my coming in without knocking. They are in a great hurry."

"Good night children;" said the devoted priest, "I shall be with you next

Sunday. May your angels watch over you in the meantime."

Questions.—1. What is the story about? 2. What was St. Augustine? 3. Could I say Angels are *made*? Why not? 4. Can you name other instances in the Bible in which angels are mentioned? 5. What is the mission of the angel given us in life?

Lesson XXXVII.

GOOD EXAMPLE.

'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.

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;

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.

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.

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.

At home, abroad with zeal explore
To find one useful precept more,
And earn in golden maxims thence,
Truth, prudence. and benevolence.

Questions.—1. To what are hours compared? Why? 2. What lessons are taught us by the bird and bee? 3. What does the butterfly teach us? 4. How is knowledge acquired? 5. Who has said that travel perfects our knowledge? 6. What three virtues should we strive to earn? 7. What is truth? 8. Do you remember any one in the Bible who asked this question? 9. What is prudence? 10. Is prudence a moral or a cardinal virtue? 11. What is the difference between the two?

Lesson XXXVIII.

MOTHER, WHAT IS DEATH?

"Mother, how still the baby lies!
I cannot hear his breath;
I cannot see his laughing eyes,
They tell me this is death.

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!

They say that he again will rise,
More beautiful than now;
That God will bless him in the skies—
O Mother, tell me how."

"Daughter, do you remember, dear,
The cold, dark thing you brought,
And laid upon the casement here,—
A withered worm, you thought?

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.

Look at the chrysalis, my love,—
An empty shell it lies;
Now raise your wond'ring glance above,
To where you insect flies!"

"O, yes, mamma! how very gay
Its wings of starry gold!
And see! it lightly flies away
Beyond my gentle hold.

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.—

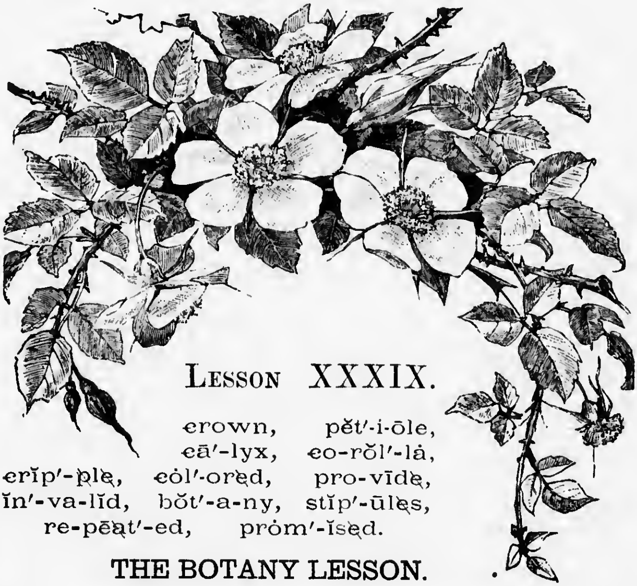
How beautiful will brother be,
When God shall give *him* wings,
Above this dying world to flee,
And live with heavenly things."

Life is real! Life is earnest;
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Art is long, and time is fleeting;
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

Trust no Future, howe'er pleasant:
Let the dead Past bury its dead;
Act—act in the living present,—
Heart within, and God o'erhead!

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time.—



Lesson XXXIX.

crown, pĕt′-i-ōle,
cā′-lyx, co-rŏl′-là,
crĭp′-ple, còl′-ored, pro-vīde,
ĭn′-va-lĭd, bŏt′-a-ny, stĭp′-ūles,
re-pēat′-ed, pròm′-ĭsed.

THE BOTANY LESSON.

Two little girls are sitting by the window, bending over some flowers. The one with the pale face and sad eyes is little Alma. She sits all day by the window, for she is a cripple and an invalid. The one with the rosy face and merry eyes is Eva, her sister.

Their kind parents and friends provide Alma with many pleasures; but still she is often lonely and sad. Eva tries to share with her all her own pleasures.

Eva likes to go to school, and she tells Alma every day what she does there, and what she learns. To-day she had a lesson on a plant, and now she is telling Alma about it.

"Alma, the stem of the leaf has another name. It is called the petiole."

"But see, Eva: here are two baby-leaves at the end of the—*pet-i-ole*—is that right?"

"Yes, dear. I am glad you showed me these. These small leaves are called stipules. And oh, Alma, I learned something so pretty about the flower to-day! The beautiful colored part of the flower is called the corolla. Corolla means crown; that is, the flower is the crown of the plant. Is not that beautiful?

"Now, look under the corolla, and see if you can find something else which I can name for you."

"Here Eva, are some little things outside of the corolla; they are green, but they do not look like leaves."

"You are right, dear Alma: they are not leaves. See—I will pull the corolla out.

Now, when I hold up this little green part, what does it look like?"

"I think it looks like a cup, Eva."

"That is just what it is. It is the cup to hold the flower, the flower-cup. Its name is calyx. Calyx is a word that means cup." "See here, Eva: in this flower are some small, yellow things that shake about. What are they called?"

But Eva could not remember. She promised to ask her teacher the next day, and tell Alma.

Now the botany lesson was over. Eva put the rest of the flowers, with some fresh water, into Alma's vase, and went out to play.

Alma leaned back her head, and shut her eyes. Then softly she repeated to herself: "Corolla, that means crown; calyx means cup: a flower has a cup and a crown."

Questions.—1. What is the petiole? 2. What are stipules? 3. What is the corolla? 4. What does corolla mean? Calyx? 5. What is the Calyx? 6. What then has a flower? 7. Why are flowers considered so beautiful? 8. Have flowers any language? 9. What flower is the emblem of purity, of humanity, of meekness? 10. Do you know what St. Theresa said of flowers?

Lesson XL.

THE CHOICE OF TRADES.

plough, pitch, shoe, shoe-mak-er, căr-pĕn-ter, bŏx-es, ăn-vil, stĭtch-es.

When I'm a man—a man—
I'll be a farmer, if I can;
I'll plough the ground, and the seed I'll sow;
I'll reap the grain, and the grass I'll mow;
I'll bind the sheaves, and I'll rake the hay,
And pitch it up in the mow away,
When I'm a man.

When I'm a man,
I'll be a carpenter, if I can;
I'll plane like *this*, and I'll hammer *so*,
And this is the way my saw shall go.
I'll make bird-houses and boxes and boats,
And a ship that shall race every vessel that floats,
When I'm a man.

When I'm a man
A blacksmith I'll be, if I can;
Clang, clang, clang, shall my anvil ring;
And this is the way the blows I'll swing.
I'll shoe your horse, sir, neat and tight;
Then I'll trot down the lane, to see if t'is right
When I'm a man.

When I'm a man,
A mason I'll be, if I can;
I'll lay a brick this way, and lay one that;
Then take my trowel and smooth them flat.
Great chimneys I'll make: I think I'll be able
To build one as high as the great church
When I'm a man. [steeple.

When I'm a man,
I'll be a shoemaker, if I can;
I'll sit on a bench, with my last held *so*
And in and out shall my needle go.
I'll sew so strong that my work shall wear,
Till nothing is left but my stitches there,
When I'm a man.

When I m a man,
A printer I'll be, if I can; [through;
I'll make pretty books, with pictures all
And papers I'll print, and send them to you.
I'll have the first reading—oh, won't it be fun
To read all the stories before they are done,
When I'm a man!

When we are men
We hope we shall do great things; and then,
Whatever we do, this thing we'll say,
We'll do our work in the very best way.

And you shall see, if you know us then,
We'll be good and honest and useful men,
When we are men.

Questions—1. What will the farmer do? 2. Show me how the carpenter will *plane* the wood? 3. Why will the blacksmith trot the horse down the lane, after shoeing the animal? 4. Make a paper trowel. 5. How does the shoemaker promise to sew the shoes? 6. Who printed this book? Did he bind it?

Lesson XLI.

THE RIVER.

a-shōre',	jăck-'ets,	blēach,	flow-'ery,
gûr'-gle,	ăn'-swērş,	lĕv-'ēeş,	mĕad'-ōw,
sāil'-orş,	trou'-şērş,	un-fûrl',	flŭt'-tēr-ing,
fär-ther,	elăm'-ber,	hĕav-en,	fĭsh'-er-man.

1. High up in the mountain are small lakes, and from them run streams which unite and form the river. The waters of the river foam and gurgle as they rush over the rocks and hasten down to the valley.

2. On the way a little brook comes to join the river, and asks, "Will you take me with you, brother?" And the river says, "Come, flow here by my side." And the waters of the river and the waters of the brook flow gently and peacefully together, between the flowery banks.

3. The great river-fishes swim deep in these waters, but the little fishes play on the surface. Then come the fishermen in their boats, and throw out nets, and catch the old

fish and the young ones. The young ones they put back again into the water, and leave them there until they are older; but the old ones they take home, and sell in the markets, or have them cooked for dinner.

4. Now the river comes to the city with tall spires, and beautiful houses, and very many people. Here the people have built a bridge over him, and pass back and forth on it, and he must flow quietly under it.

5. After this he comes to beautiful fields and green meadows, and he looks on them, and would like to wander over them.

6. The snow melts, and the rain pours down from the clouds, and the waters of the river rise until they stream over the levees which were built to keep them back. They cover the fields and the meadows, until the whole plain looks like a sea.

7. But this does not last long. The river flows back to its bed, and again runs quietly between its banks, farther and farther on.

8. Now the river comes to the ships, with their masts, and with their many colored flags fluttering in the wind, and with their white sails, which blow about like linen at the bleach.

9. In the ships are men with turned-up trousers and colored jackets; they clamber on the ropes and unfurl the sails. They are sailors.

10. The sailors look into the mirror-like waters, and greet the river kindly, and ask, "Will you take us to the sea?" The river answers, "Yes, come with me; I will take each and all of you."

11. And the river carries them, and the wind drives them day and night; and soon they are near the end. They see before them a great water, larger than twenty rivers. As far as man can see is water. This is the sea. The sea comes toward the river with great waves rushing and roaring, so that the river is afraid.

12. But he says: "Here, I bring to you the little brook that wished to travel with me, and the ship that I have carried far. You take them now, dear Sea. I am tired, and would rest."

Questions.—1. What are rivers? How are they formed? 2. What is to be found in rivers? 3. Do rivers come near cities? 4. Do they ever overflow their banks? 5. Can you mention any floods thus caused? 6. What is the real cause? 7. What have you to say of sailors and rivers? 8. Did you hear of the beautiful poem called "The Brook"? 9. Mention some large rivers of Canada? Of the United States?

LIFE—ITS DUTIES.

LIFE oft is like the Winter's frost:
Its pleasures turn to pain;
Yet, when the Spring-time comes anew,
There's joy, there's warmth again.

Afflictions oft are blessings true;
Their seeming cold but tries
The well-kept heart beneath the touch,
Prepares for warmer skies.

'Tis little good we here can do,
But let us do our best;
Fulfil life's duties faithfully,
And never mind the rest.

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