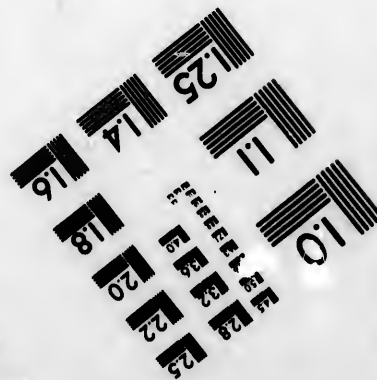
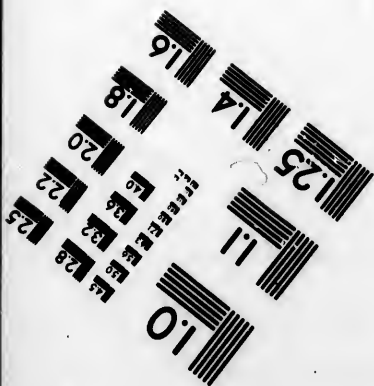
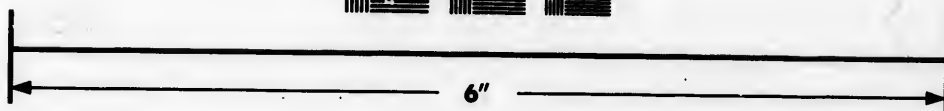
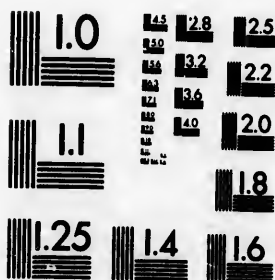


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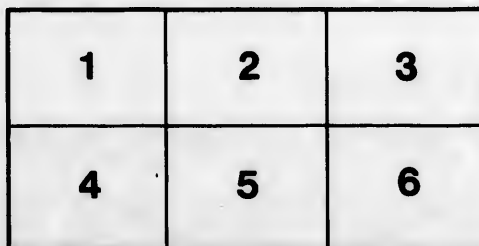
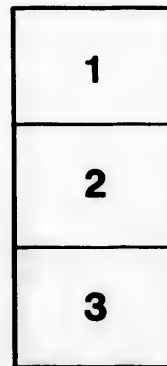
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THE CATHOLIC
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Easy and Familiar Lessons

FOR

INSTRUCTION OF YOUTH

OF BOTH SEXES

IN THE ENGLISH LANGUAGE,

AND THE RULES OF

True Religion and Virtue.

THE FIRST MONTREAL EDITION.

PART I.

Tables of Words of one, two, three, four, five, six and seven letters; also easy reading lessons, drawn from the Holy Scriptures, with a Moral to each Lesson.

PART II.

Lessons to the End for which they were compiled; as what has been Christianly, on the necessity of being virtuous in the Young; on Prayer and Instructing; on the Fear and Love of God; on the Love of Parents, &c.; on the Vice of Swearing, &c.

PART III.

The principal Festivals of the Church expounded; the Rules for a Christian to follow; Prayers to be used on different seasons; and a Summary of the Christian Doctrine.

MONTREAL:

PRINTED BY N. MOWER,

1817.



ADVERTISEMENT, TO THE SECOND LONDON EDITION.

THE rapid sale which the first edition of this book experienced, the whole impression having been sold in few months, and the high encomiums which have been passed upon it by the most eminent of the Clergy, induces the Editor to offer a second to the patronage of the Catholic Public, which he has enlarged, and he trusts, in some measure, improved. The spelling-lessons will, on examination, be found better arranged, and some hundred words have been added to those which are similar in sound and different in spelling and sense.

In the second part two chapters are introduced, on the Devotion due to the Blessed Virgin, and to our Guardian angel and Patron-saint.

Objections have been made to this work, because it does not contain some grammatical exercises; and also that the spelling-lessons are not sufficiently prolix. To the first, the Editor begs to observe, that he never found such exercises to be of any service to children at the age when they use this book; and when they arrive at the proper period to study grammar, it is better for them to have a separate work on the subject, many of which are to be had. To the second, it may be observed, that most of the reading lessons in the first part being divided into syllables by hyphens, they may be

ADVERTISEMENT.

considered as adapted to the purpose of spelling as well as of reading. The Editor's chief aim, in compiling this work, was to implant the seeds of Virtue and True Religion into the minds of the rising generation, at the time of imparting to them the knowledge of letters; convinced as he is, that nothing is so necessary to ensure the happiness of mankind, as to train up a child in the way he should go, for when he is old he will not depart from it. If the divine precepts of a Christian life, and the necessary means of fulfilling them, are but firmly rooted in the minds of Youth of both sexes, they will not fail to become virtuous ornaments of the Catholic Church, worthy members of society here, and happy citizens of heaven hereafter. That the following pages may be found useful in attaining these desirable blessings is the sincere desire and fervent prayer of

W. E. ANDREWS.

London,
September 8, 1814.

Catholic School Book.

THE ALPHABET.

Roman.

A B C D E F G H I J K L M N O
P Q R S T U V W X Y Z

a b c d e f g h i j k l m n o p q r
s t u v w x y z

Italic.

A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z

a b c d e f g h i j k l m n o p q r s
t u v w x y z

The Alphabet reversed.

A D G K M L C B J I O E T F N
Q V P H W Y I S U Z X

a k j v o e n q h p i d g l r t m b x c
f u w z s y.

Vowels.

a e i o u y

Consonants.

b c d f g h j k l m n p q r s t v w x z

Double and Treble Letters

ff ff ff ff

TABLE I.

LESSON I.

ba ce di fo ku
ka fe ci do bu
fo de ko bi ca
du ke be co fi
cu da bo fu ki

LESSON II.

ab ib oc um eb
am af ud ob ec
af om ub ac ed
od ef ib uc ad
uf am of em ic

LESSON III.

ma ri no ti se
ta su re mu ni
ru mi to sa ne
te si me na ro
ra tu mo nu so

LESSON IV.

en at in na os
ex es ix or un
et ur ex on ar
ox ut as er in
et is us an ot

LESSON V.

bla ple flo clu
fla ble cla plu
cle fla pli ble
pla fle bli clo
flu plo cli fu

LESSON VI.

bra pre tro cru
tri bre cra pru
cre tra pri bro
pra tre bri cro
bru pre cri tru

fra fru fri fro fre
phra phru phri phro phre

LESSON VII.

All am and are be ye do from up the you
thee my not thy nor two off too.

TABLE II.

LESSON I.

All cake hare mark
 cart bark make dart
 are fall dark wake
 tall smart ark mare
 cap man pot wink
 ink gap hip sin
 fan hop link dip

LESSON II.

clock mope sake hand
 book mace flock paid
 mock look pace band
 block nail hope land
 men race rope nap
 hen hail sand rake
 cap deck shock hook

TABLE III.

LESSON I. *Names of Birds, Beasts, &c.*

Cat dog cow calf hog horse
 mare colt bat crane crow dove
 cock hen hawk kite lark owl
 snipe ant bug flea frog rook

LESSON II. *Terms used at play, &c.*

Ball bat skip cards dice chuck
 gigs leap jump play kite spin
 tops trap taw whip lose win

LESSON III. *atables, &c.*

Ale beer rum wine bread cheese
 crumb crust buns cakes pies tarts
 beef lamb pork veal fish flesh
 beans peas milk cream curds whey

LESSON IV. *Apparel.*

Cap hat coif hood coat cloak
 frock gown fan gloves lace muff
 hoop knot scarf stays shoes clogs
 shirt shift cloth stuff plush silk

LESSON V. *Things belonging to a House.*

Cup	door	chest	stool	quilt	thatch
clock	box	chair	couch	slate	mug
bench	brush	bed	tiles	plate	key
broom	pot	stone	spoon	lock	spit
pan	lime	fork	latch	jack	stairs
brick	knife	bolt	grate	glass	sheet
dish	bar	trunk	shelf	rug	roof

LESSON VI. *Parts of the Body.*

Head	hair	face	eyes	nose	mouth
scull	brain	lips	tongue	teeth	chin
checks	throat	arms	hands	breast	ears
back	bones	ribs	knees	legs	feet
toes	nails	shins	thumb	fist	wrist

LESSON VII. *The World.*

Sun	east	cape	clay	brook	frost
moon	west	rock	dirt	pool	snow
stars	north	land	bank	pond	mist
air	south	hill	sand	rain	dew
wind	earth	isles	chalk	hail	ice

LESSON VIII. *Trees, Plants, Fruits, &c.*

Ash	bay	beech	birch	box	elm
fir	lime	oak	pine	vine	yew
broom	hemp	flag	fern	grass	herbs
hops	reeds	rose	rue	sage	shrub
oats	rye	wheat	crabs	figs	nuts
pears	plumbs	grapes	leaf	roots	trees

LESSON IX. *Number, Weight, &c.*

One	five	nine	drachm	inch	drop
two	six	ten	ounce	foot	dram
three	seven	once	pound	yard	pint
four	eight	twice	score	ell	quart

House
thatch
mug
key
spit
stairs
sheet
roof.

LESSON X. *Titles and Names.*

King	duke	peers	wife	aunt	Mark
queen	earl	knight	child	neice	Luke
prince	lord	page	son	bride	John

TABLE IV.

Easy Lessons of one Syllable, by which a Child will sooner know both the Sound and Use of e final.

y.
mouth
chin
ears
feet
wrist.

frost
snow
mist
dew
ice

, &c.
elm
yew
herbs
shrub
nuts
trees.

drop
drum
mint
quart

Al	ale	dot	dote	god	mode	rud	rude
ar	äre	Fam	fame	sol	mole	Sal	sale
at	ate	fan	fane	pop	mope	sam	same
Bab	babe	far	fare	oor	more	sid	side
bal	bale	fat	fate	Nam	name	sin	sine
ban	bane	fil	file	nep	nape	sit	site
bar	bare	fin	fine	nil	nile	sol	sole
bas	base	for	fore	nod	node	sur	sure
bid	bide	Gal	gale	nor	nore	Tal	tale
bil	bile	gam	game	not	note	tam	tame
bit	bite	gap	gape	Od	ode	tap	tape
Can	cane	gat	gate	or	ore	tar	tare
cam	came	gor	gore	pan	pane	tid	tide
car	care	Hal	hale	pat	pate	til	tile
cap	cape	hat	hate	pi	pile	tim	time
col	cole	her	here	pin	pine	tin	tine
cop	cope	hid	hide	pol	pole	ton	tone
cor	core	hop	hope	por	pore	top	tope
Dal	dale	Kin	kine	Rat	rate	tub	tube
dam	dame	kit	kite	rid	ride	tun	tune
dan	dane	Lad	lade	rip	ripe	Val	vale
dar	dare	Mad	made	rit	rite	van	vane
dat	date	man	mane	rob	robe	vi'	vile
din	dine	mar	mare	rod	rode	vo'	vote
dol	dole	mat	mate	rop	rope	Wac	wade
dom	dome	mil	mile	rot	rote	win	wine

TABLE V.

Lessons of one Syllable.

Who made you, and gave you life? God who made the world and all things in it.

And was there a time when there was not a God? No; there was no time when God was not.

Who is God? He, my child, who made the world; made you, and gave you life, and your soul.

He, the same who made the sun, the moon, the stars, the birds that fly in the air, the fish that swim in the sea, the beasts that walk and feed in the fields; in a word, all the things which you see, and which give you joy.

Did God make the World all at once? No, He made it in the space of six days. Could he not have made it at once? Yes, if such had been his will.

What ought you to do at the sight, and use of the things which God hath made? I ought to raise up my mind and heart to Him, and to praise Him.

Why do we name Him by that word or name of God? What doth that name mean? This is He, my child, the Great One, the Good One, and the Wise One—God, of whom all things, as it were, cry out with one voice to us; know ye Men, that the Lord he is God, it is He that hath made us.

Raise up then your mind, your heart, and your voice to him, and say—O God, 'tis Thou art great, and good, and wise; Thou art the one God and Lord of all things.

All men and all things that have been made, and that now are, were made by God: but God was not made.

For there was a time when there was no man, nor beast, nor bird, nor fish; but there was not a time when there was no God, or when God was not.

He is the Lord and God of all men and things that have been, and that are, and that will be. All are made by him, and all live and move by him. God is, was, and will be for ever.

TABLE VI.

Words of two Syllables, accented on the first.

[The single accent (') denotes the right emphasis of the syllable; and the double accent (") shews that the following consonant is to be pronounced double: thus, ba"nish is pronounced ban-nish.

Ab' ba	an chor	Bai liff	brand ish
ab bot	an gel	ba' lance	bra zen
ab bess	an gle	ba' fle	brit tle
ab bey	an guish	bal lot	brok er
ab ject	an nals	bane ful	bru mal
ac cent	an them	bank er	brush wood
a" cid	an tick	bank rupt	buck ler
a cre	an vil	ba" nish	buck ram
ac tive	ar bour	bar bed	bud get
ac tor	arch er	bar ren	bulb ous
a" dage	arc tic	ba sis	bul wark
ad der	ar dent	bea com	bun gler
ad verse	art ful	bi as	bur then
a gent	art ist	bil low	bur den
ail ing	as pect	ble" mish	bur gess
am ble	at las	bor row	bur nish
am bush	au dit	boun ty	but ler
am ple	a zure	brack et	but tress

Ca' ble	cheer less	con cave	Dab" ble
ca dence	che" rish	con cord	dain ty
ca" lid	chief tain	con course	da" mage
cal lous	chi" sel	con flict	da" mask
cal low	cho rus	con flux	dan ger
cam phire	chris ten	con gress	dar nel
can cel	churl ish	con quest	das tard
can cer	chy" mist	con serve	dea con
can did	ci pher	con sort	debt or
can dour	cir cle	con strue	de cent
can vass	cir cuit	con tact	de ist
cap tive	cis tern	con trive	de" luge
car bine	ci" tron	con vent	des pot
car cass	ci" vil	con vex	des ert
car go	claim ant	cor net	dic tate
car nage	cla" mour	cor nice	di et
cart ridge	clas sic	cor sair	di git
carv ing	clea ver	cos tive	dis cord
cas tle	cle" ment	co" vert	dis mal
can dle	cli mate	co" vet	dis tich
ca" vern	cli ent	cou" rage	dis triet
cause way	clus ter	count ess	dole ful
caus tic	cof fer	coun try	do" lour
ce rate	co gent	coun ty	dol phin
ceil ing	coin age	cre" dit	do nor
chair man	col league	crim son	dor mant
cha' lice	col lege	cri sis	do tage
chal lenge	co" lumn	cri" tic	do' zen
chan cel	com bat	crys tal	dra" ma
chan nel	co" met	cul ture	dra per
cha os	com ment	cu rate	drea ry
cha" pel	com merce	cur rent	driz zle
chap let	com pact	cus tom	drop sy
char ter	com pass	cut ler	dro ver

abⁿ ble
 ain ty
 aⁿ mage
 aⁿ mask
 an ger
 ar nel
 as tard
 ea con
 ebt or
 e cent
 e ist
 eⁿ luge
 les pot
 les ert
 lie tate
 li et
 li git
 lis cord
 lis mal
 lis tich
 lis triet
 hole ful
 doⁿ lour
 dol phin
 do nor
 dor mant
 do tage
 doⁿ zen
 draⁿ ma
 dra per
 drea ry
 driz zle
 drop sy
 dro ver

chat tels eu rope
 cheer ful ex ile
 com plex ex it
 com rade ex tant
 cyⁿ nic Faⁿ bric
 cy press fa ble
 drow sy fac tor
 drug gist faith ful
 drug get faⁿ mish
 duc tile fa mous
 du el fan cy
 duke dom faⁿ thom
 Eaⁿ ger fa vour
 ea gle floⁿ rid
 ear less fee ble
 ear nest feⁿ lon
 earth en fer tile
 east ward fer vour
 e cho fi bre
 e diet fic kle
 ef fort fiⁿ gure
 e gress fi nal
 em blem fi nis
 em pire fi nite
 en dive fla grant
 en gine flat ter
 en trails fla vour
 en vy fled ged
 eⁿ pic fleet ness
 e qual flex ure
 e ra floⁿ rist
 er ror flu id
 es-sence flu ent
 eⁿ thic flusⁿ ter

fod der
 foi ble
 fo rage
 foⁿ reign
 for feit
 forg er
 for mal
 for tress
 fos ter
 foun tain
 found er
 frac ture
 fra grant
 frag ment
 frail ty
 fran tic
 fren zy
 friⁿ gid
 froⁿ lic
 fron tier
 fru gal
 fruit less
 fras trate
 fur bish
 fur nace
 fur row
 fu tile
 fu ture
 Gaⁿ mut
 gab ble
 gar gle
 gar ment
 gar nish
 gau dy

gan grene
 guag ing
 gen tle
 ges ture
 ghas ty
 gher kin
 gid dy
 glit ter
 glut ton
 gos pel
 goⁿ thic
 goⁿ vern
 gram mar
 gran deur
 grap ple
 grate ful
 gra tis
 gra ver
 griev ance
 gross ness
 gro vel
 ground less
 guid ance
 guil ty
 Haⁿ bit
 hack ney
 ham per
 hand cuff
 hand some
 har row
 har vest
 hat chet
 ha ven
 haugh ty

ha' voc	im pulse	la tent	mar gin
hawk er	in come	la tice	mar shal
ha' zard	in dex	la" vish	mar tyr
hea dy	in gress	law yer	mar vel
heart felt	in let	le gal	mas sey
hea then	in jure	le" gate	match less
hec tic	in mate	le gend	mat tress
hec tor	in quest	lei sure	mau gre
heed less	in road	le" vel	max im
hei nous	in sect	li bel	may or
hei" fer	in sight	li cence	mea" dow
hel met	in stance	im per	mea ger
hem lock	in stinct	im pid	me" dal
her bal	irk some	in guist	mem brane
her mit	is land	li" quor	me" nace
he ro	is sue	li' vid	men tal
hig ler	i tem	lo cal	mer cer
hire ling	jan gle	lo" gic	me" rit
hi" ther	ja" lap	loy al	mes sage
hoa ry	join ture	lu cid	me ter
ho" mage	junc ture	lu cre	mid night
ho" nest	jun to	lug gage	migh ty
ho" nour	Ken' nel	lus tre	min" gle
hor ror	ker sey	ly" ric	mi nor
hos tage	kid der	Mad cap	mir ror
hos tile	king dom	mag net	mis chief
ho" ver	kna vis	maim ed	mi tre
hum ble	kit chen	ma" lice	mo" del
hu mid	knuc kle	mam mon	mo" dera
hu mour	La' bel	ma" nage	mo" dest
hys sop	la bant	man date	mo dish
I' dle	la bour	man gle	mo ment
ill ness	lan cet	ma" nor	mo" narch
i" mage	lan guid	man tle	mon strous
im post	lan guish	mar ble	mo" ral

ar gin
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mor tar	of fal	pe' dant	pos tage
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mo tive	o men	pee vish	po tent
mot ley	op tic	pe nal	prac tice
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mourn ful	ord nance	pen sive	pre cept
mun dane	or dure	pe" ril	pre cinct
mur mur	or phan	pe" rish	pre" late
mus cle	os trich	pes ter	pre" lude
myr tle	o val	pes tle	pres sure
Na' ked	o vert	phan tom	pri mate
na tive	out rage	phoe nix	pri or
na ture	oys ter	phi al	pris tine
na vy	Pack' et	phy" sic	pri" vy
nee dy	pad dle	pil fer	prob" lem
ner vous	pa gan	pil grim	pro" cess
ne" ther	pa" lace	pil lage	proc" tor
neu ter	pal try	pi lot	pro" duct
nig gard	pam per	pin nace	pro fit
ni tre	pam phlet	pi ous	prof fer
no ble	pa" nte	pi rate	pro" gress
noi some	pan cake	pla" cid	pro" ject
non age	pan nel	plain tiff	pro" logue
non plus	par boil	plat form	pro noun
north ward	parch ment	plu mage	pro" phet
nos trum	par ley	plun der	pros pect
no" vel	par lour	plu ral	pros trate
no" vice	pas sive	poig nant	pro" verb
nou" rish	pas tor	po" lish	pro" vince
nui sance	pas ture	pom mel	prow ess
nur ture	pa" tent	pom pous	pru dent
Oat meal	pa thos	pon der	pru dence
ob long	pa" tron	pon tiff	psal mist
o cean	pati per	port ly	psal ter
o dour	pea sant	por trait	pur blind

pur port	ro guish	se cret	sloth ful
pus tule	ro" sin	sei zure	slo" ven
pu trid	ros trum	self ish	slum ber
Rab' ble	roy al	se" nate	smo" ther
rab bit	ru bric	sen tence	smug gler
rai ment	rug ged	se quel	so journ
ral ly	rum ble	ser mon	so" lace
ram part	rum mage	ser vile	so lar
ran cour	ru mour	se" ver	so" lemn
ran dom	rup ture	sew er	so" lid
ran sack	ru ral	sex ton	sol vent
ran som	rus tic	shal low	son net
ra" pid	Sa' ble	sham bles	so" phist
ra" pine	sa bre	shame ful	sor did
rap ture	sa cred	shame less	sor rel
rash ness	sad dle	sharp er	sor row
ra" vage	sal vage	shat ter	south ward
rea son	sam ple	shel ter	spar kle
re cent	san guine	she" riff	spat ter
rec tor	sap phire	ship wreck	spee dy
re flux	sar casm	shrewd ly	spin dle
re" fuge	saun ter	shri" vel	spike nard
re gal	scab bard	shud der	spi ral
re gent	scan dal	shuf fle	spite ful
re" lict	scep tic	sic kle	splen did
re" lish	scep tre	sig nal	splen dour
rem nant	sche" dule	sig net	sport ing
ren der	scho" lar	sil van	spon sor
rep tile	sci ence	si" new	spot less
re" spite	sci on	six ty	spright ly
re" vel	scrib ble	skil ful	sprin kle
rhu barb	scrip ture	skil led	squad ron
ri" gid	scru ple	skir mish	squa" lid
ri ot	sculp tor	slaugh ter	squal ly
ri val	sculp ture	alen der	squan der

both ful
 o" ven
 um her
 no" ther
 nug gler
 o journ
 o" lace
 o lar
 o" lemn
 o" lid
 l vent
 n net
 " phist
 r did
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 ite ful
 den did
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 on sor
 ot less
 ight ly
 in kle
 nad ron
 aa" lid
 aal ly
 an der

squeam ish stu por
 sta ble stur dy
 stag nant sub stance
 stam mier sub tile
 stand ard sub tile
 stand ish sub urbs
 state ly suc cour
 sta" tue sud den
 sta" ture suf frage
 sta" tute sui tor
 stea dy sul len
 steer age sul ly
 ste" ril sul tan
 ster ling sul try
 stern ly sum mit
 stew ard sum mer
 stick ler sum mons
 stig ma sun dry
 sti pend sup ple
 sto" mach sur face
 store house sur feit
 sto ry sure ty
 stow age sur name
 stag gle sur plice
 stran gle sur plus
 stream er swad dle
 strict ness swar thy
 strip ling swi" vel
 struc ture sym bot
 strug gle symp tom
 stub born sy" nod
 stu dent syn tax
 stub ble sy" ringe
 stum ble sys tem
 stu pid Ta' bor

tab by
 ta cit
 ta" lent
 tal ly
 ta" lon
 tam per
 tan kard
 ta per
 tap ster
 tar dy
 tar get
 tar nish
 tar ry
 tart ness
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 tem ple
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 ten der
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 te" nor
 ten ter
 te" nare
 ter race
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 tes ter
 tes ty
 tex ture
 the sis
 thick et
 thirs ty

this tle
 thi" ther
 thral dom
 tick et
 til lage
 tim brel
 ti" mid
 tinc ture
 tin kle
 ti tle
 tit tle
 toil some
 to ken
 ton nage
 to" pic
 tor ment
 tor pid
 tor rent
 tor rid
 tor toise
 tor ture
 to tai
 to ward
 tow er
 traf fic
 tra" gic
 trai tor
 tram ple
 tran quil
 tran script
 tran sit
 trans port
 tra" vel
 tra" verse
 trea cle

trea son	va" lue	vi ol	wal low
trea tise	va" nish	vir tue	war der
tre mour	van quish	vi" sage	war ble
tre" pid	va" pid	vis count	war den
tres pass	va pour	vis cous	ward robe
tri al	var nish	vi" sit	war fare
tri" bute	va ry	vi sor	war rant
tri fle	vas sal	vi" zard	war ren
tri" ple	vault ed	vis ta	way ward
tri umph	vel lum	vi tal	weal thy
troop er	ve nal	vi" vid	weath er
tro phy	ve" nom	vo cal	weigh ty
trow el	ven ture	vo lant	wel fare
tru ant	ver bal	vol ley	west ward
trus ty	ver dant	vo" lume	wharf age
tu mid	ver dict	vor tex	wher ry
tu mour	ver dure	vouch er	whole some
tu mult	ver nal	voy age	wick et
tur bid	vers ed	vul gar	wi dow
tur gid	ver text	um ber	wo ful
tur ret	ves per	um brage	wor ry
tu tor	ves sel	um pire	wran gle
twi light	ves tige	un cle	wrap per
twin kle	ves try	u nite	wres tle
twit ter	ves ture	up right	wrin kle
ty rant	vi and	up roar	Yawn' ing
ty ro	vi brate	up shot	yes ter
tym bal	vi car	ur gent	yeo man
Va' cant	vice roy	u sage	young ster
va grant	vic tim	ut ter	youth ful
va" lance	vic tor	Wa' ger	Ze' bra
va" lid	vi" gil	wad dle	zea" lot
val ley	vi" gour	wain scot	zea" lous
va" lour	vil lage	wal let	ze nith

TABLE VII.

Words of Two Syllables, accented on the last

A base	ad judge	as sault	bri gade
a bate	a dopt	as sent	bu reau
a bet	a dorn	as sert	bur lesque
a bide	ad vert	as sign	Ca det
a bound	a dult	as size	ca bal
a bode	af firm	as suage	ca jole
a breast	af fix	as sume	ca lash
a bridge	a ghas	thwart	cal cine
ab rupt	a lert	a tone	cam paign
ab scord	al ledge	at test	ca nal
ab solve	al lude	at tire	ca noe
ab sorb	al lure	at tract	ca price
ab stain	al ly	a vail	ca reen
ab struse	an nex	a venge	ca recr
ab surd	an nounce	a ver	ca ress
a buse	an noy	a vert	ca rouse
ac cede	an nul	a verse	car tel
ac cess	ap pal	a void	cas cade
ac cord	ap pease	a vow	ca shire
ac cost	ap plaud	aug ment	cha gin
ac crue	ap plause	a wait	chas tise
ac cuse	ap ply	a ware	co hare
a chieve	ap point	a ward	com bine
a cute	ap prize	Be guile	com mand
ac quit	ap proach	be moan	com mence
a dapt	ap prove	be nign	com mend
ad diet	ar raign	be queath	com mit
ad dress	ar range	be reave	com pare
a dept	ar rest	be witch	com pel
ad duce	as cribe	block ade	com pile
ad here	as sail	bom bard	com plain
ad journ	a spire	bom bast	com plete

com ply	con sult	de feat	de scend
com port	con sume	de fect	de scribe
com pose	con tain	de fence	de scry
com prise	con temn	de fend	de sett
com pute	con tempt	de fer	de sign
con ceal	con tend	de fine	de sist
con cede	con tent	de form	de spair
con ceit	con trive	de fraud	de spoil
con ceive	con troubl	de fray	de spond
con cise	con vene	de fy	de spite
con clude	con verge	de grade	de tach
con cur	con vey	de gree	de tail
con demn	con voke	de ject	de tain
con dense	cor rect	de lay	de ter
con dole	cor rode	de light	de tect
con duce	cor rupt	de lude	de test
con fer	cor tes	de mand	de tract
con fess	De bar	de mean	de vise
con fide	de base	de mise	de void
con firm	de bate	de mur	de volve
con form	de cant	de mure	de vote
con found	de cay	de note	de vout
con front	de cease	de nounce	dis fuse
con fuse	de ceit	de part	di gest
con fute	de cide	de pend	di gress
con geal	de claim	de pict	di late
con join	de clins	de ploro	dis arm
con nect	de coy	de plume	dis band
con nive	de cry	de pose	dis burse
con sign	de cree	de prave	dis card
con sist	de duce	de press	dis cern
con sole	de duct	de prive	dis claim
con spire	de face	de pute	dis close
con struct	de fame	de ride	dis course
con strain	de fault	de rive	dis creet

e scend	dis cuss	e ject	e rass	ex tort
e scribe	dis dain	e lapse	e rect	ex treme
e scry	dis ense	e lect	e scape	ex trade
e sert	dis guise	e lope	e vade	ex ult
e sign	dis junct	e lude	e vent	ex ude
e sist	dis may	em balm	e vince	Fa ti'gue
e spair	dis mount	em bark	ex act	fi nanoe
e spoil	dis own	em brace	ex alt	fo ment
e spond	dis patch	em broil	ex cel	for bear
e spite	dis pel	e merge	ex cess	fore bode
e tach	dis pense	e mit	ex cite	fore go
e tail	dis play	e nact	ex clude	for lorn
e tain	dis pose	en chant	ex empt	for swear
e ter	dis robe	en close	ex ert	ful fil
e tect	dis sect	en croach	ex hale	Ga zette
e test	dis sent	en dear	ex haust	gen teel
e tract	dis solve	en dorse	ex hort	gre nade
e vise	dis suade	en dow	ex ist	Ha rangue
e void	dis tend	en dure	ex pand	har poon
e volve	dis tinct	en force	expanse	hu mane
e vote	dis til	en gage	ex pel	huz za
e vout	dis tort	en gross	ex pend	Il lode
e fuse	dis use	en hance	ex pense	im bibe
gest	li vert	en large	ex pert	im brue
gress	li vest	e nough	ex pire	im mense
late	li vine	en rage	ex plain	im merse
s arm	li vorce	en rich	ex plode	im mure
s band	li vulge	en rol	ex ploit	im paiz
s burse	tra goon	en sue	ex plore	im part
s card	dis pute	en sure	ex port	im peach
s cern	E clat	en tail	ex punge	im pede
s claim	clipse	en tice	ex tend	im pel
s close	f face	en tire	ex tent	im pend
s course	f fect	en treat	ex tinct	im plant
s creet	f flux	e quipt	ex tol	im plore

im ply	Main tain	per vert	pro trude
im pose	mal treat	pe ruse	pro vide
im press	ma nure	po lite	pro voke
im print	ma rine	por tend	pur loin
im pure	ma ture	por tent	pur suit
im pute	mar que	post pone	pur vey
in case	mis deed	pre cede	Quád rant
in cense	mis trust	pre cise	qua drile
in cite	mo lest	pre clude	quar to
in clude	mo rose	pre dict	que rist
in cur	my self	pre fer	quib ble
in dent	O bey	pre fix	quin sy
in dict	ob lique	pre mise	qui ver
in ert	ob scene	pre pense	quo rum
in fact	ob scure	pre sage	quo ta
in fer	ob struct	pre scribe	Re bound
in fest	ob trude	pre side	re build
in firm	ob tuse	pre sume	re buke
in form	oc cult	pre tence	re cal
in fringe	oc cur	pre tend	re cant
in fuse	o mit	pre text	re cede
in spect	op pose	pre vail	re ceipt
in spire	op press	pre vent	re cess
in stil	or dain	pro cure	re cite
in tense	out do	pro fane	re claim
in tent	Pa rade	pro file	re cline
in ter	pa role	pro fess	re cluse
in trigue	par take	pro found	re coil
in trude	par terre	pro lix	re count
in veigh	pa trole	pro long	re course
in vert	par form	pro mota	re cruit
in vest	per mit	pro mulge	re cur
in volve	per plex	pro nounce	re deem
in ure	per sist	pro pose	re dound
Ja nua	per spire	pro pound	re dress
je fuit	per suade	pro rogus	re duce
jo cose	per tain	pro tect	re fer
Jon gaille	per vade	pro test	re fine
ju ly	per verso	pro tract	re fit

pro trude
 pro vide
 pro voke
 pour loin
 pour suit
 pour vey
 Quâd rant
 qua drile
 quar to
 que rist
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 quo rum
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 Re bôund
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 re buke
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 re gale
 re gard
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 re hearse
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 re lapse
 re late
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 re mind
 re miss
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 re morse
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 re noun
 re pair
 re past
 re peal
 re peat
 re pel
 re pent
 re pine
 re plete
 re pose
 re press
 re prieve
 re proach
 re prove
 re pulse
 re pute
 re quest
 re quite
 re sent
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re side
 re sign
 re slet
 re sort
 re sound
 re source
 re spect
 re spite
 re strain
 re sult
 re sume
 re tail
 re tain
 re tard
 re tire
 re tort
 re tract
 re treat
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 re trievo
 re veal
 re venge
 re vere
 re verve
 re vert
 re view
 re vile
 re vise
 re vive
 re voke
 re volt
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 ro bust
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 Sa line
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 se clude
 se crete
 se cure
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se lect
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 sub mit
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 sug gest
 su perb
 su pine
 sup plant
 sup ply
 sup port
 sup pose
 sup press
 su preme
 sur charge
 sur mise
 sur mount
 sur pass
 sur round
 sur vey
 sur vive
 sus pect
 sus pend
 sus pense
 sus pire
 sub merge
 Tra dice
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 un fold
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 un moor
 un nerve
 un king
 un knit
 un known
 un lace
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 un like
 un link
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 un lock
 un lose
 un make
 un mark
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 un seen
 up hold
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TABLE VIII.

Easy Lessons of two and three Syllables.

LESSON I.

HEAR NOW, my child, what great works God did when he made the world. Though He could have made the world all at once if such had been his will, yet He did not make it all at once. He made all things and man in the space of six days. Thus He shew-ed that He made it not by force, but by his own free will and choice.

On the first day, God made the hea-ven and the earth, or that which was to be the world. The earth had not then the form it now hath. There was not the sun, nor the moon, nor the stars. It was a mass or heap, with no form or shape. And it was void, for there was no beasts, nor trees, nor birds, nor a-ny thing in it.

Nor was there a-ny thing out of which God made the World. And, He is of such might, He is so great and wise, that He did not need a-ny help. There was no light, it was quite dark. God then said, *Be light made, and light was made.*

Not, my child, that God spoke such words, as we may speak them, for God is not as we are. He hath not a body, as we have, so as He can be seen by us. *No man hath seen God at a-ny time, nor can see Him.* He is a pure spirit, the same as your own soul, a spirit which can-not be seen.

Yet God knows and sees all things, and can do all things. And He doth what he plea-ses

by His will : His will was, and is as His word : hence as soon as He would have a thing be made, or done, so soon was it made, and done.

Thus it was His will there should be light, and there was light ; and a-like of all other things that were made. And God saw the light that it was good, and He call-ed the light Day, and the dark-ness Night.

Now then, my child, and at all times when you look at, or think on the works of God, raise up your mind and heart to the great and good God : pray to Him, and say, O God ! Thou art great and good, and wise in all thy works. Bless the Lord all the works of the Lord. Thou art my God, by Thee I have been made, and by Thee I now live.

I pray 'I hee, O God, dart forth a ray of the light of thy grace on my mind and heart, that I may know Thee : then will I a-dore Thee, I will praise Thee, I will love Thee, and I will serve Thee by Day and by Night.

LESSON II.

God makes the World and Man.

ON the se-cond day, God made that part of the Hea-ven, which we call the Sky and the Air. On the third day, He set-tled the wa-ter in one place, and it was call-ed the Sea, and the dry land he cali-ed the Earth : then He made the Herbs, Trees, and Plants, of all sorts spring out of the earth.

On the fourth day, God said be there light to shine, and to give light by Day and by Night. And, God made two great lights, the

Sun to rule or give light by Day, and the Moon and Stars to rule or give light by Night.

On the fifth day, God made the Fish-es of the Sea, and the Birds of the Air. On the sixth day, He brought forth from the Earth the Beasts, and all that creep on the Earth in its kind.

When God had made all these things, He then made Man, and He gave him rule o-ver the Fish-es of the Sea, the Fowls of the Air, the Beasts, and o-ver the whole Earth.

Though Man was the last of the works which God made, yet he is the first in rank, and the most perfect of all the things in this World. Now, God formed the bo-dy of Man out of the slime of the Earth: then He breath-ed in-to it the breath of life.

By this breath of life is meant not on-ly that by which man breathes, and lives, and moves as the Beasts and Birds do; but by it al-so is meant, that which Beasts have not, that is, a spirit, the soul.

This is quite dis-tinct from the bo-dy, and by this, Man knows God who made him: he can think on Him, and love Him; he can al-so think on, judge, and talk of things: and by it, he hath a will to do, or not to do this or that thing, as he may choose or like best.

God did not take, nor form this part of Man, or his soul, from the Earth as he did the bo-dy, but it came from God him-self, and God him-self in-fus-ed it in-to him. It is in this, that Man is the most per-fect of all the works of God, be-cause by that, Man is like to God.

and the Moon
light.

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e to God.

And, God made Man thus like to him-self, that Man might in this life know Him (his God and his Lord, his Be-gin-ning and End,) and love Him, and serve Him ; and by so do-ing, see Him, and live with Him, and enjoy Him, af-ter this life in Heaven.

MORAL.

Thus you see, my Child, God hath made us much a-bove the Beasts. He hath taught us more than the Beasts of the Earth, and made us wi-ser than the Birds of the Air. Now, my Child, He who hath been the cause of these and such great things for the use of Man, must have a great love for him.

Hence, we cannot too much love Him for all the love he shows to us. Use then the things of the World as the kind gifts of the good God. When you use them, or they give you joy, raise up your mind and heart to praise and thank Him.

Say at least in your mind, and with your heart, How great art Thou, O God ! how wise, and how good in all thy works. Bless the Lord all the works of the Lord ; Sun, Moon, and Stars, Beasts of the field, Birds of the air, Fish-es of the Sea, bless the Lord. Ye Sons of Men bless the Lord, and thou, my soul, for whom the Lord hath done such great things, bless the Lord.

LESSON III.

God makes Eve. The Sin of Adam and Eve.
Genesis ii. 3.

God gave the first Man whom he made, the name of A-dam, for that he had been made of the slime of the Earth. God pla-ced him in

the gar-den of pa-ra-dise to work, and to keep it. God then brought to A-dam the Beasts of the Earth, and the Fowls of the Air, or caused them to come to him, that he might see them; and by what name he call-ed them, the same is the name of each of them.

God cast A-dam into a deep sleep, and whilst, he was a-sleep God took a rib from his side, and he made it in-to a Wo-man. He then brought her to A-dam, and when A-dam saw her, he said, this is now bone of my bone, and flesh of my flesh, she shall be call-ed Wo-man, for that she is ta-ken out of Man. And she was al-so call-ed Eve, that is, the mo-ther of all men and wo-men that were thence to be born, and to live.

There was in the midst of the gar-den a tree. God bid A-dam and Eve not to eat, nor to touch the fruit of it. He told them if they did eat it, they should die. But Eve, be-ing tempt-ed by the De-vil in the form of a ser-pent, took of the fruit, and did eat: she then gave it to A-dam, and he eat it. As soon as they had eat-en it, God call-ed to A-dam, Where art thou?

But when A-dam heard the voice of God, he fear-ed and hid him-self, and so did his wife from the face of the Lord God. And they hid them-selves al-so through shame be-cause they were na-ked. And God said to A-dam, Who hath told thee that thou wast na-ked, but that thou didst eat of the Tree of which I bid thee not to eat.

Then God said to him, For that thou hast heard the voice of thy wife, and didst eat the fruit of the Tree—curs-ed is the Earth in thy

and to keep
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air, or caus-
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A-dam saw
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. And she
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to A-dam,
na-ked, but
which I bid

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dst eat the
arth in thy

work : with much toil shalt thou eat there-of all the days of thy life, till thou re-tur-n to the Earth of which I took thee : for dust thou art and in-to dust thou shalt re-tur-n.

A-dam and Eve by thus not o-bey-ing God sin-ned, and by their sin they lost the grace and fa-vour of God. God then drove them out of the gar-den or pa-ra-dise in which he had plac-ed them ; and he doom-ed them to die.

We all are born in-to this life, with the guilt of their sin : this is call-ed o-ri-gi-nal sin, be-cause as we de-scend and derive our life from them, so do we al-so de-ri-ve the guilt of their sin. We feel the sad ef-fects of their sin, by the strong bent we find in us to sin, or to do wrong : and in the heat, and cold, hun-ger and thirst, pains and toil, we suffer, and in death, through which we all must pass to the next life.

MORAL.

Oh sad ! the fall of our first pa-rents by sin ! thence learn, my child, how sad a thing it will be to you, not to o-bey God though in things that may seem light : take care you do not sin by your own free will and choice, and dread the least sin. Flee those who would tempt, or lead you to do evil.

LESSON IV.

Cain, A-bel, Seth—the World drown-ed—No-e
Gen. iv. 7.

A-DAM and Eve had two Sons : their names were Cain and A-bel. Cain till-ed the Earth.

A-bel took care of sheep in the fields. A-bel was good ; and from his heart he serv-ed God : he of-fer-ed the best he had of his flock to God, and God was well pleas-ed with him. Cain was bad, and he did not of-fer the best of what he had of God, and God was not pleas-ed with him.

Cain hat-ed Abel be-cause God look-ed down kind-ly on him, and on what he of-fer-ed. One day, when they both were in the fields, Cain rose up a-gainst A-bel, and through en-vy he kill-ed him. They who were born of Cain were bad like him-self.

Af-ter the death of Abel. A-dam and Eve had a third son, his name was Seth. He was good, like Abel, he knew, lov-ed, and serv-ed God. His race, or they who were born of him, were al-so at first good ; but af-ter a while they mix-ed with such as were bad of the race of Cain, and then they were bad like un-to them.

Thence in a short time al-most the whole race of Men and Wo-men were bad. God was an-gry at them, and he meant to put an end to them. Yet, there was one good man whose name was No-e ; God was well pleas-ed with him.

God then made it known to No-e, that He would drown the whole earth and all that was on it ; but that he would save him, and his wife, and chil-dren, with a few of each kind of beasts and birds, in an Ark which God bid him build. The ark was a kind of a trunk, or a ship made of wood. It was daub-ed in-side and out-side with pitch.

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drown the carth. He made No-e go in-to the ark, and with him his wife, their three sons, and their wives ; and two or more of each sort of beasts and brids. As soon as they were in the ark, the door of it was shut.

It then rain-ed for for-ty days and for-ty nights : and all men and wo-men, and chil-dren, and beasts, and birds were drowned, ex-cept No-e, and those with him in the ark. On-ly these eight per-sons of all man-kind were sav-ed. This is call-ed the De-luge.

MORAL.

By this you may judge, my child, how much God must hate sin, and them that com-mit it : at the same time how much He loves, and how great care He takes of them that are good. Be then, my child, good : love, fear, and serve God, and God will love and bless you, and take care that no harm come to you, whilst they that are bad feel the weight of His wrath.

Keep your-self far off from bad boys and girls, and join such that are good : for with the good you will be good, but with the bad you will be bad ; like as it was with those of the race of good Seth ; they were at first good as he was good : but as soon as they mix-ed with them that were bad, they were bad like un-to them.

LESSON V.

No-e goes out of the Ark. His three Sons.

WHILE No-e, and his wife, their three sons, and their wives, were in the ark, the wa-ters rose to such a height that all the hills were co-

ver-ed, and all flesh died that moved on the earth, both of fowl, and of beast, and of that which creep-ed on the ground. And when they had been in the ark for the space of a year, the wa-ters be-gan to de-crease, till at length the earth was dri-ed.

Then God spoke to No-e, and said, go forth out of the ark, thou, and thy wife, and thy chil-dren. And No-e went forth out of the ark, and all that were with him. God bless-ed No-e and his sons, and pro-mis-ed them he would ne-ver more down the earth : and he set the rain-bow as a sign there-of.

He give in-to their hands, that is; he set them o-ver all the beasts of the earth, and all the fowls of the air, and all the fish-es of the sea—and he said, they shall be meat for you, e-ven as the green herbs have I gi-ven you all things, and while the earth re-main, seed time, and har-vest, and cold, and heat, and sum-mer, and win-ter, and day and night, shall not cease.

The three sons of No-e were Sem, Cham, and Ja-pheth ; Sem and Ja-pheth were good, and had a great re-spect for their father ; God there-fore bless-ed them. Cham was bad, and by a bad deed drew up-on him-self the curse pro-phe-si-ed of God.

Af-ter the flood, when the land was dry, No-ah till-ed it, and he plant-ed the vine-tree. Of the fruit of that tree he made wine. When he had drunk of it, for he then did not know the strength of it, he fell a-sleep. Whilst he was a-sleep, he lay ex-pos-ed in a man-ner un-fit to be seen.

When Cham saw his father naked, he looked on him, and made a jest of him. He then told his brothers what he had seen.— They blamed him for his deed and disrespect to their father. They then took a cloke, and, with their faces turned from their father, they cast it on him, and covered him.

When Noe awoke from sleep, and knew what had passed, he blamed and chid Cham, and laid a curse on Chan-an, the son of Cham. But he blessed Seth and Japheth.

MORAL.

Learn here again, my child, how sad a thing it is to sin, and offend God. Dread the curse of God. Love and revere them, of whom next to God you hold your life, and all that you have.

Do not, like many children, rail at them, nor make a jest of them in their old age. The curse of God falls on such children for their bad deeds. But He will bless those that love, obey, and respect their parents.

LESSON VI.

The vain Scheme of the Children of Noe.

Gen. xi.

Noe lived after the flood, three hundred years; he saw the offspring of his three sons that were with him in the ark grow to a great number. The earth was then of one tongue, that is, they all spoke one and the same language. These, when they went from the east, found a plain, and dwelt in it.

They then said each to his neighbour, Come let us make brick, and bake them with fire; and let us build a town, and a tower, the top of which may reach as high as heaven; and let us make our name great before we disperse: in-to all lands.

But God, who laughs at the attempts of men, when they think to oppose his will soon shew-ed them how vain, and void of force they were in their schemes. He knew they would not cease to work while they all spoke one and the same tongue. He then so con-fus-ed their speech, that they no long-er knew the one what an-o-ther said or call-ed for.

They were then forc-ed to de-sist from their work. And that tow-er was call-ed, and is known by the name of, Ba-bel, that is, of con-fu-si-on; be-cause there the tongue or speech of the whole earth was con-fus-ed, and of one it was chang-ed in-to ma-n-y. Thence the Lord dis-per-sed them up-on the face of all the coun-tries.

MORAL.

By this act and deed you may see, my child, how vain it is for man to strive against God: He is great, and of such might, that no man can op-pose what he will, or will not have done.

By the flood, and the change of speech, and by dis-per-sing man-kind through-out the whole earth, he shew-ed that he is Lord of all, and that he can do what he pleas-eth, al-so that he is wise and good, and does all for the good of man.

What love and praise then do we not owe

him! Be-ware not to op-pose his wil, but seek and pray to know it, and when you know it, beg him to grant you his grace to comply with it.

And in all things that be-fall you, say, from your heart, O Lord, great and good, and wise and just! thy will be done. This is done by the will and the hand of God, so be it, and may he be prais-ed.

LESSON VII.

A-bra-ham. Gen. xiv.

IN a short time af-ter the de-luge, men lost all thought and fear of God. They e-ven did not own Him, who had by such great works made him-self known to them to be God; but they set up for gods the ve-ry works of God. Such were the sun, fire, wind, and stars; to these they pray-ed: and they fell down be-fore stocks and stones, which were the works of their own hands.

These they call-ed and held for gods. Their whole mind, and thought, and care, was for this life and the bo-dy; like un-to brutes, they were led and ru-led by their sen-ses. Hence they did not mind their soul, nor the things of God, nor of the next life.

Such, my child, was the state of man-kind at that time; they liv-ed more like the brutes, that know not God, than like men, whom God hath made to know, and to love him in this life, and af-ter this life to be hap-py with him in hea-ven. In the like sad state would most men have been at this day, had not the good God by his grace pre-vent-ed it.

God then, to call men from their e-vil ways, and to keep them firm in the love and fear of Him, call-ed forth a man who was good and just. His name was A-bra-ham. God promis-ed him, if he would o-bey Him, that He would be a God to him, that is, He would bless him, and raise up a peo-ple from him, who should be His own peo-ple.

He would take care of them, and pre-serve in them, and by them, the know-ledge, love, and fear of Him, who was the on-ly one and true God. A-bra-ham be-liev-ed, and he did what-ever God bid him do. God al-so promis-ed A-bra-ham, that of his seed, or race, He should be born who should save the world.

MORAL.

Be-ware my child, not so to mind the things of this world and life, as to bend to them your whole or chief care. If you do, you will lose the grace of God, and soon give in-to the way of vice : and when you have lost the love and fear of God, then will your life be more the life of a brute than of a man. See in A-bra-ham what love and care God hath of those who love and serve Him.

Hence, though you may chance to live with them that live as if they knew not God, nor love, nor fear Him, do you a-bide firm in your faith of Him, and in a good life. De-part not by sin from God, and then He will be to you a God ; He will bless you in this life, and in the next life He will make you happy with Him for e-ver.

LESSON VIII.

*The Faith and O-be-di-ence of A-bra-ham,
I-sa-ac, E-sau, and Ja-cob.*

God made choice of A-bra-ham be-fore all men of his time, that by him He, the true God, might still be known and serv-ed, though most men had lost all sense of Him. A-bra-ham had a son whom he much lov-ed. His name was I-sa-ac. When I-sa-ac was grown up in years, God, to try the faith of A-bra-ham, or his be-lief of what he had pro-mis-ed him, viz. that He who was to save the world should be born of his seed. God call-ed to him, A-bra-ham, A-bra-ham ; to whom A-bra-ham said, Here I am.

God then bid him put to death his son I-sa-ac, whom he lov-ed ; for God, my child, is the Lord of man, and of his life. A-bra-ham would have done it as soon as God bade him, but just as he was up-on the point of slay-ing his son I-sa-ac, an An-gel, or good spi-rit, sent on the part of God, stop-ped his hand, and thus the life of his son was spar-ed.

I-sa-ac, like his fa-ther, was a good man ; he had two sons ; their names were E-sau and Ja-cob, and they were twins, that is, both born at one and the same birth ; E-sau was first born, but at the time Ja-cob came forth of the womb, he held in his hand the plant, or the soal of E-sau's foot.

By this was meant, what after-wards came to pass, when E-sau sold his birth-right for a mess of broth. It was thus Ja-cob sup-plant-ed, or, as it were, trip-ped up the heel of his bro-ther E-sau, and got from him his birth-

right. Ja-cob was a good man, and when his fa-ther was on his death-bed he bless-ed him. But E-sau turn-ed out ill.

Ja-cob had twelve sons. They are known by the names of the twelve Pa-tri-archs, or chiefs of twelve tribes. And God gave to Jacob the name of Is-ra-el, whence his race, or they that sprang from him, were called Is-ra-el-ites.

MORAL.

Great and firm, you see, my child, was the faith and trust of A-bra-ham in God; and prompt was his o-be-di-ence when he would have slain his son I-sa-ac. God wants not our goods, nor a-ny thing we can give, for all is his, and all comes from him.

What he most seeks, is our prompt will and heart to do his will, as soon as he makes it known to us: and he looks up-on that as done, which we would have done, if such had been his will.

Hence A-bra-ham is stil-ed the Father of the Faith-ful, or of them who be-lieve in God. That you may be a true child of God, by faith be-lieve in Him, by hope trust in Him, and through love o-bey Him, then will He bless you.

From E-sau learn, my child, how sad a thing it is to be too fond of, and to set our heart too much on, the things of this world; such fond-ness blinds us, so that we no long-er know -our-selves, nor that which tends to our real good: we know not what we love, nor what we lose.

That which we long for, and seek to have, is of-ten of no more va-lue than a mess of

broth, if com-par-ed to the good things of the next life, that will have no end, which yet we lose with so much ease.

Observe.—When, my child, you read that God, or the Lord, call-ed to A-dam, or spoke to A-bra-ham, or to Mo-ses, or that they heard his voice, or saw him, you are not to think that God did call, or speak, or was heard, or seen, in the same way as we speak, call, &c. No, not so; but as God can do what he pleas-eth, and use such means as he may choose to make known his will, or things to us, he by some voice or sound brought to their ears and mind what he would have them to know, hear, or do.

And if they saw a-ny thing which they thought to be God, it was not God whom they saw, for no man hath seen, or can see Him, but it was some-thing in the shape of man which they saw; and by these means God re-veal-ed to their minds, and re-pre-sent-ed to them, things as ful-ly and clear-ly, as if they real-ly saw them, or heard his voice.

LESSON IX.

Jo-seph and his Bro-thers. Gen. xxxvii.

Of the twelve sons of Ja-cob, Jo-seph was dear-er to him than any one of the rest. His bro-thers were griev-ed at it, and they hat-ed him. One day their fa-ther sent him to them, when they were in the fields with their flocks, to see if all things were well with them.

When he came to them, they said, Let us kill him. But one of them, by name Reu-ben, said, Do not take his life from him, nor shed

his blood, but cast him in-to this pit. They then strip-ped him of his coat, and cast him in-to the pit, or a well that was dry.

And when some mer-chants pass-ed by that way, his brothers drew him out of the well, and they sold him to them. They brought him in-to E-gypt, and there they sold him to a Prince, to be his slave.

Jo-seph was a man that in all things did so well, that his mas-ter made him dwell in his house, and he was in great fa-vour with him ; so far, that he was char-ged with the care of all things, and he rul-ed in the house.

When he had been there a-while, his mas-ter's wife wish-ed and press-ed him to do a great crime, but Jo-seph was good, and fear-ed God, and he would by no means con-sent to do it. How can I com-mit a wick-ed thing, said he, and sin a-gainst my God ! No. He then rush-ed from her.

She then char-ged him false-ly with the crime, and he was cast in-to pri-son. When he had been there two years, the King sent for him, to ex-plain him his dreams. Jo-seph ex-plain-ed them.

Then the King took his ring from his own hand, and gave it in-to the hand of Jo-seph : he cloth-ed him with a silk robe, and put a chain of gold a-bout his neck : he made all bow their knee to him, and told them he was to rule the whole land of E-gypt.

Not long af-ter, there was a dearth, or a great want of corn, and Jo-seph had the care of all the corn. Ja-cob, the fa-ther of Jo-seph, then sent his brothers to buy corn of him.

At first they did not know Jo-seph ; and though he knew them, yet he feign-ed as if he did not know them, and he dealt with them as if they were spies. This he did to bring them by a-grees to a sense of their fault, when through envy they sold him : yet did Jo-seph love them.

He soon made himself known to them : he wept through joy, kissed them, and for-gave them. He then sent for his old father, who came to him. Jo-seph took care of him and his bro-thers. They lived in those parts ; and when Ja-cob was dead, Jo-seph bu-ri-ed him in the place where he had de-si-red to be bu-ri-ed.

MORAL.

Thus you see, my child, that God doth not for-get nor for-sake them that fear and love Him. Though He some-times seems not to be mind-ful of them in their dis-tress, yet in due time he comes to their aid and com-fort, and he makes all that be-falls them turn to their good.

Be chaste, my child, like Jo-seph ; do not stain your soul and life by an un-clean act, or thought, or look. Keep a guard upon your eyes and heart, and flee those per-sons who would lead you to sin ; ra-ther die than of-fend God. Like Jo-seph, for-get and for-give the wrong done to you by an-other. Re-vere your pa-rents, take care of them, and help them all you can in their old age, and in time of want, and at all times.

LESSON X.

Mo-ses. Exod. ii.

Mo-ses was an-o-ther great and good man. Soon after he was born, his mo-ther hid him for the space of three mo.nths. This she did to save him from be-ing put to death with o-ther chil-dren whom the King had or-der-ed to be kill-ed; when she could no long-er keep him hid, she made a bas-ket of bul-rush-es and daub-ed it with pitch. She then laid him in it, and set the bas-ket near the wa-ter-side.

When the King's daugh-ter came down to wash her-self, she es-pi-ed the basket, and the child in it. She took him out of it, and gave him to his own mo-ther, though she was not known to be such, and she said to her, Take this child, and nurse him for me. When he was grown up, the King's daugh-ter a-do-pt-ed him for her son, and she gave him the name of Mo-ses, say-ing, be-cause from wa-ter did I take him: and she brought him up.

MORAL.

All this, my child, did not come to pass by chance; no! such was the will of God, and his hand or pow-er brought all that about. Thus God, by ways and means that seem strange to men, rules all things, and brings them to pass as he pleas-eth, to the glo-ry of his name, and to our good. Thus you must think, and judge of all the e-vents in life.

LESSON XI.

The Plagues of Egypt. Ex. iii. vii. viii. ix.

God made use of Mo-ses to free his peo-ple from the sla-ve-ry under which Pha-raoh the

King of E-gypt held them. The people of God were they who were born of A-bra-ham, I-saac, and Ja-cob, and were call-ed Is-ra-el-ites. God shew-ed him-self to Mo-ses, or the glo-ry of God ap-pear-ed to him in a flame of fire out of the midst of a bush: the bush burn-ed, yet it did not waste.

And, God from the midst of the bush call-ed to him—Moses! Moses! Mo-ses then said, here I am; and he went to see the bush; but God said to him, Do not come near; loose off thy shoes from thy feet, for the place on which thou dost stand is holy ground.

Then God said; I am the God of thy fa-ther, the God of A-bra-ham, the God of I-saac, and the God of Ja-cob. Mo-ses then hid his face; for he durst not look at God.

Then God said to him: The cry of the chil-dren of Is-ra-el is come up to me: come, and I will send thee unto Pha-raoh, that thou may-est bring forth my peo-ple. I will be with thee, and I will stretch out my hand, and I will smite E-gypt with my won-ders.

These won-ders God did by Mo-ses to make the King sub-mit to his will, and let his people go thence. They are called the Plagues of E-gypt. Moses struck with a rod that he held in his hand, the wa-ter in the ri-ver, and in-stant-ly it was chang-ed into blood.

He made frogs come and leap about in all parts, even in their hou-ses. He brought among them flies and gnats that bit them sore-ly. He brought a plague on the cat-tle, sores on men; a storm of hail, a thick dark-ness that last-ed three days.

Last of all, God sent an an-gel who kill-ed all the first-born of the E-gyp-tians, from the son of the King to the son of the mean-est slave. This last plague so fright-ed the King, that in the same hour he pressed the Is-ra-el-ites to go forth, and to leave the coun-try : and they drove them out of the land of E-gypt, and they load-ed them with rich-es.

MORAL.

Thus you see, my child, God can do, and doth what he pleas-eth, and no one can with-stand him. See a-gain, how dread-ful it is to har-den our hearts, and to shut our ears to the call and grace of God.

For, though God be good, yet is he just, and strong to strike, and to pu-nish us when we pro-voke him by our ob-sti-na-cy in sin-ning a-gainst him. Love God, fear God, and do his will, that he may bless you.

LESSON XII.

The Is-ra-el-ites pass dry-shod through the Red Sea. Ex. XIV.

No sooner were the Is-ra-el-ites gone, than Pha-raoh was vex-ed he had let them de-part. He then with his army set out after them to stop them. He came up to them on the banks of the Red Sea ; and they then gave them-selves up for lost.

But Moses stretch-ed out his hand over the sea, and in-stan-tly God made the sea o-pen, and the wa-ter re-ti-red to each side, and stood like a wall on the right and the left, leav-ing a large and dry space in the midst, through which the Is-ra-el-ites passed dry-shod.

The E-gyp-tians would fain have fol-low-ed them : but Moses again stretch-ed out his hand, and God made the sea join its wa-ters, in which they all were drown-ed with Pha-raoh their King : and they saw the E-gyp-tians dead on the shore.

Then Moses, and the Is-ra-el-ites, sang a song to the Lord, and said : Let us sing to the Lord—my strength, and my praise is the Lord—this is my God—He hath drown-ed Pha-raoh and his army in the Red Sea. Who is like to Thee, O God!

MORAL.

Thus, my child, God took care of his peo-ple, and sav-ed them. He shewed that he was Lord of all. So will he have care of you, if you love and serve him.

Put then your whole trust in him, call upon him, pray to him, and he will save you from harm. And when he thus shews him-self kind and care-ful of you ; do you praise and thank him from your heart

LESSON XIII.

The Jour-ney through the De-sert.—The Ten Com-mand-ments. Ex. xvi. xix. xx.

WHEN the Is-ra-el-ites had passed the Red Sea, God led them through a vast de-sert, or a wild and waste part of land, in which no one dwelt. This he did, to try if they would be faith-ful to Him : and to let them see that they could not live with-out his care and kind-ness.

A cloud led them the way by day, and it screen-ed them from the heat of the sun. At night it was chang-ed into a pil-lar of fire that

served to light them. For their food, God gave them Man-na. It was a kind of dew that fell from the heavens, and it was so thick that they made bread of it.

When they were in want of drink, Moses struck with his rod a rock, out of which instantly there gush-ed forth wa-ter. Their clothes were not worn out, though their journey last-ed for-ty years.

Such care did God take of them; yet they were un-grate-ful to Him: they long-ed to be again in E-gypt, and they were for kill-ing Moses.

In the third month after they left E-gypt, they came to Mount Si-na-i. There God made them halt a-while, that he might give them his law. When the day was come on which they were to re-ceive it, they beheld the top of the moun-tain all on fire.

Then a thick cloud co-ver-ed it, and out of it broke a dreadful thunder and light-ning. They heard a sound of trum-pets, and a great noise, but they saw no one. Then a loud and dread-ful voice broke forth out of the cloud, and spoke these words:—

I am the Lord thy God who brought thee out of the land of E-gypt, and out of the house of bond-age. Thou shalt not have strange Gods be-fore me. Thou shalt not make to thy-self a gra-ven thing, nor the like-ness of any thing that is in hea-ven a-bove, or in the earth be-neath, or in the wa-ters un-der the earth. Thou shalt not a-dore nor serve them.

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I am the Lord thy God, strong and jealous, visit-ing the sins of the fa-thers upon their chil-dren, to the third and fourth ge-ne-ration of them that hate me; and shew-ing mer-cy to thou-sands of those that love me and keep my com-mand-ments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guilt-less that shall take the name of the Lord his God in vain.

Re-mem-ber that thou keep holy the sab-bath day. Six days shalt thou work, and shalt do all thy works. But on the se-venth day is the sab-bath of the Lord thy God: thou shalt do no work on it, thou, nor thy son, nor thy daugh-ter, nor thy man ser-vant, nor thy wo-man ser-vant, nor thy beast, nor the stran-ger that is with-in thy gates.

For in six days the Lord made hea-ven and earth, and the sea, and all things that are in them, and rest-ed on the se-venth day; there-fore the Lord bless-ed the sab-bath day, and sanc-ti-fied it.

Ho-nour thy father and thy mother, that thou may-est live long upon the earth which the Lord thy God will give thee. Thou shalt not mur-der. Thou shalt not com-mit a-dul-tery. Thou shalt not steal.

Thou shalt not speak a-gainst thy neigh-bour false tes-ti-mo-ny. Thou shalt not co-vet thy neigh-bor's house: nei-ther shalt thou de-sire his wife, nor ser-vant, nor hand-maid, nor ox, nor ass, nor any thing that is his.

These are the Ten Com-mand-ments which God pub-lish-ed to his peo-ple; and he gave

them writ-ten on two ta-bles of stone to Moses, who was at the time on the mount in the clouds.

Though by the thun-der and light-ning God would move them and us to a care-ful keep-ing of them, yet his will is rather that we grave them on our hearts, and keep them not so much through our fear as through our love of Him.

Keep them, my child, all the days of your life, and you will please God, and He will bless you here, and after this life you will see Him in all his glory, and en-joy him for ever.

LESSON XIV.

Da-vid and Go-li-ah. 1 Kings, xvii.

THE peo-ple of God had for a long time been rul-ed by Jud-ges, at length they de-si-red to have Kings. Their first King was Saul. In his reign he fought many bat-tles. And in his time there came forth from the camp of the Phi-lis-tines, who were e-ne-mies to the Is-ra-el-ites, a man whose name was Go-li-ah.

He was six cu-bits, that is, three yards, or nine feet, and a span high. He had on his head a hel-met of brass, and he was arm-ed with a coat of mail of very great weight: he had greaves of brass on his legs; and the staff in his hand was like a large beam.

This huge man stood day after day, and cried to the Is-ra-el-ites, Choose out a man of you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your ser-vants; but if I kill him, then shall ye be our ser-vants, and serve us.

Now, there was a man whose name was

Jes-se, and he had eight sons : the young-est of them was call-ed Da-vid ; he used to tend his fa-ther's sheep. One morn-ing he rose up early, and went to the camp. At the same time came Go-li-ah.

When the men of Is-ra-el saw the man, they were a-fraid, and fled from him. And they said to Da-vid, Have you seen this man that is come to defy us ? Da-vid said to them that stood by him, What shall be done to the man that shall kill Go-li-ah ?

And they said to him, To the man that kill-eth Go-li-ah, the King will give great rich-es and his daugh-ter ; and he will make his fa-ther's house free.

Da-vid then went to Saul, and said to him, Let no man's heart fail be-cause of Go-li-ah ; thy ser-vant will go and fight with him. Saul said to Da-vid, Thou art not able to fight with him, for thou art but a strip-ling, but he is a man train-ed to war from his youth.

Da-vid said to Saul, I kept my fa-ther's sheep, and there came a lion and a bear, that took a lamb out of the flock ; and I went out, and I smote them. I slew both the lion and the bear ; and this man shall be as one of them.

Da-vid also said, the Lord who sav-ed me out of the paw of the lion, and out of the paw of the bear, he will save me out of the hand of this man. And Saul said to Da-vid, Go, and the Lord be with thee.

Then Saul cloth-ed Da-vid with a coat of mail, and put a hel-met of brass on his head. When Da-vid was thus cloth-ed, and gird-ed with a sword, he tri-ed if he could go thus

arm-ed ; but he said to Saul, I can-not go so ; and he put them off.

He then took his staff, and he choose five most bright stones out of the brook, and he cast them into his scrip. Then he took a sling in his hand, and went forth a-against Go-li-ah.

When Go-li-ah saw Da-vid, he said to him, Am I a dog, that thou com-est to me with a staff ? Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the earth.

Then David said to him, Thou com-est to me with a spear, and a sword, and a shield ; but I come to thee in the name of the Lord of Hosts. The God of the bands of Is-ra-el, whom thou hast this day de-fi-ed, He, the Lord, shall give thee into my hands, and I shall strike thee, and take away thy head from thee.

And I shall give the car-cas-es of the camp of the Phi-lis-tines to the fowls of the air, and to the beasts of the earth, that all the earth may know that there is a God in Is-ra-el. And all here shall know that not in the sword, nor in the spear, doth the Lord save, for it is His bat-tle, and He will give thee into our hands.

Then Go-li-ah rose up, and came against David. David then put his hand into his scrip, and took one stone, and cast it with a sling, and struck Go-li-ah on the fore-head, who fell on his face upon the ground. And, where-as David had no sword, he ran and stood upon Go-li-ah, and he took his sword, and with it he slew him, and cut off his head.

David then took Go-li-ah's head, and he

brought it into Je-ru-sa-lem. Then Ab-ner, the prince of the army, took David, and he brought him to Saul, having in his hand the head of Go-li-ah. Saul took David that day, and would let him go no more home to his father's house. And David went out whither-so-e-ver Saul sent him: and he be-hav-ed wisely; and Saul placed him over the men of war, and he was ac-cept-ed in the eyes of the people.

MORAL.

Thus again you see, my child, that God doth what he pleas-eth. The weak he makes strong, and the strong he ren-ders weak. David fights, and acts in the name, and by the strength, of God, and not in his own.

If we trust in God, and not in our own strength, he will be for us, and help us; and if he be for us, and with us, who, or what, can hurt us? what have we to fear?

But, as with-out him we are no-thing, so with-out him we can do no-thing. He hates the proud and ar-ro-gant, but he looks down on the hum-ble, and to them he gives his grace, by which they do great things.

LESSON XV.

David made King. 2 Kings, ii.

AFTER the death of Saul, David was chosen King. He was a great man, as you have seen; and he was also a good man. He indeed sin-ned a-gainst God by two great crimes of mur-der and a-dul-te-ry; but he re-pent-ed of them, sued to God to par-don him, and God did pardon him. He then loved, fear-

ed, and serv-ed God all the days of his life, with his whole heart. Da-vid was also a man of bright parts, and well skill-ed in mu-sic and po-e-sy. He com-pos-ed a great num-ber of can-ti-cles, or songs in praise of God. These are the Psalms that are sung to this day in the Church.

God made known to him, that He who was to save the world should be born of his race, and that he should be a King, and reign not only over the House of Is-ra-el, but over all the Na-tions of the Earth ; and that of his King-dom there should be no end ; that He (the Sa-vi-our of the World) should be the Son of God, and God him-self. All this was re-veal-ed by God to David.

The Is-ra-el-ites named the Re-deem-er whom they expected, as the Jews do to this day, the Mes-si-ah, or the Christ. By this name is meant a-noint-ed, be-cause it was u-su-al to anoint with oil those who were made Kings, Priests, and Pro-phets : and Christ was a King, a Priest and a Pro-phet. They like-wise called him the Son of David.

MORAL.

Thus, my child, those who seem, in the eyes of men, to be mean, poor, and low, and of no ac-count, are made use of by God to bring about the great ends of his love, good-ness, and mer-cy, to sin-ful man.

The fool-ish things of the world hath God chosen to con-found the wise ; and the weak things of the world that he may con-found the strong : and the base things of the world hath God chosen, and things that are not, that He

might bring to nought things that are, that no flesh should glory in His sight.

If at any time, my child, you offend God by sin, delay not to return to Him : be sorry, crave his mercy, and beg his pardon, and resolve not to sin again.

LESSON XVI.

The In-car-na-tion and Birth of Je-sus.

You have read, my child, that our first parents, Adam and Eve, lost, by their sin, the grace and favour of God, and were driven out of Pa-ra-dise. They more-over were not after this life to have been happy with God in heaven : and, as we all sinned in them, we were to have been in the like sad state, had not God shewed mercy to them and to us.

He there-fore took pity on man-kind, and sent his Son to re-deem us from sin, and to save us from hell. This Son was He whom God had pro-mis-ed to A-dam, A-bra-ham, Ja-cob, and David ; but He did not come till four thousand years after the fall of Adam and Eve.

Now his birth was after this manner. When the time ap-point-ed by God was come, God sent from heaven an Angel, whose name was Ga-bri-el, to a young virgin, whose name was Mary. She was of the race of David. The Angel in-form-ed her from God that she should bring forth, and be the mother of the Mes-siah, Christ, or Re-deem-er.

Thou shalt have a Son, said the Angel to Mary, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of

the Most High. She gave her consent, and instantly she conceived in her womb, Christ. He that was God, took flesh, and our nature, and became like to us, though not with sin and ignorance. And He was born of her in Bethlehem, a small town, where David had his birth.

His mother, the blessed Virgin Mary, and his foster or reputed father, Saint Joseph, at that time, were on their journey, and as there was no room for them in the inns, they were constrained to lodge in a stable. In that poor place she brought forth into the world her son, Christ, who was to save the world. She wrapped him up in swaddling cloths, and laid him in a manger.

And there were in the same country shepherds watching, and keeping the night watches over their flocks. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

And the angel said to them, Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ, the Lord, in the city of David: and this shall be a sign to you; you shall find the Infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace to men of good will. And it came to pass after the angel departed from them into heaven, the shepherds said one to

an-o-ther, let us go over to Beth-le-hem, and let us see this word that is come to pass, which the Lord hath showed to us.

And they came with haste, and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this Child. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

MORAL.

This, my child, is the great work of God, out of his pure love to us. The Word was made Flesh, the Son of God became man, and he dwelt among us. Adore and praise him, and give him thanks. In his birth he is poor, and as the out-cast of men. If then you be poor, repine not at your state, since Christ was poor for your sake.

LESSON XVII.

Of Christ after his Birth.

ON the eighth day after Christ was born, he was called Jesus, or Sa-viour. At this name we bow our heads, to give him a mark of our respect, as our Lord; and of our love and thanks, as our Re-deem-er. *At the name of Jesus let every knee bow.* Shortly after, three kings, or wise-men, came out of the east to adore him.

They were guided on their way by a bright star, until it came and stood over where the child, Jesus, was. And entering into the house, they found the child with Mary, his

mother; and falling down, they adored him; and opening their treasures, they offered him gifts—gold, frankincense, and myrrh.

Upon this, King Herod, through jealousy, would have put him to death; and to that end he gave orders that all the male children, in and about Bethlehem, of the age of two years, should be slain; and they were killed. These are called the Holy Innocents.

But Christ was saved; for an angel of the Lord appeared to Joseph, while asleep, and said, Arise, and take the child and his mother, and flee into Egypt, and be there until I shall tell thee; for it will come to pass that Herod will seek the child to destroy him. And they did not return to the land of Israel till after the death of Herod.

At the age of twelve years, Jesus went with his parents to Jerusalem, for the feast of the Passover: there they lost him; and on the third day they found him in the Temple, seated amidst the doctors, hearing them, and asking them questions. He then returned with them to Nazareth, and lived subject to them; and he advanced in wisdom, and in age, and in grace, before God and men.

MORAL.

After the example of Jesus, you must endeavour, as you advance in age, also to advance in virtue and piety. To that end, be diligent at school; there hear your teachers, be subject to them, and to your parents; and let no day pass without praying to God: beg of him to give you his grace to know him more and more, to love him more and more, and to serve him more and more faithfully.

LESSON XVIII.

The Miracles of Jesus Christ.

AFTER Jesus re-tur-n-ed to Na-za-reth with his parents, we read little more of him ; but he lived unknown to the age of thirty years. At that age he was bap-tiz-ed by Saint John, who is there-fore called the Baptist. He then went into a desert, and there he fasted forty days.

After that, he came forth, and he choose twelve poor men : these are called the A-pos-tles ; that is to say, envoys, or persons sent, because he sent them to preach and teach the gospel. Jesus, in the course of three years, wrought a great many mi-ra-cles ; that is, he did those things which no man can do.

But, as he was God as well as man, he could do all, what-e-ver he pleased : he cured all sorts of dis-eas-es ;—the fever, the flux of blood, the dropsy, the palsy, the le-pro-sy, often by a word, and when he was not near the sick person.

He gave sight to the blind ; he made the dumb speak, the deaf hear, the lame walk ; he brought to life those who were dead ; among these we read in par-ti-cu-lar, of a young girl who was just dead ; a young man whom his mother was con-vey-ing to the grave ; and La-za-rus, who had been bu-ri-ed four days.

He was seen to walk on the sea ; and he made Saint Peter do the like. One day he fed five thousand persons with five loaves of bread and two fishes ; another time he fed four thousand with seven loaves : he knew the thoughts of men.

All these wonders proved that he was, as he said of himself, the Christ, and the Son of

God. And three of his dis-ci-ples heard a voice from heaven, that said of him, This is my be-lov-ed Son, in whom I am well pleased, hear ye him.

MORAL.

You must, my child, hear him when he speaks to you, and makes his will known to you by the voice of your parents and teachers ; for if you hear and obey them, you hear and obey him.

It is by them God will shew you what you must do to please him, and to save your soul. If you do these things, he will be well pleased with you, and bless you, and after your death he will make you happy with him in heaven.

LESSON XIX.

The Virtues of Jêsus Christ.

At the same time that Jesus did all these mi-ra-cles, he gave an example of all sorts of virtues. He was humble, meek, kind, and good to all. He went about doing good to all. He was not vain nor proud. He saith, I seek not my own glory. I do the things that are pleasing to my father. I do the will of him that sent me.

Though he was the Son of God, yet he called himself the Son of Man. He departed from those who would fain have made him their King. One day some children were pre-sented to him ; he em-brac-ed them, and blessed them. He passed his life in po-ver-ty and want, not having land nor house, nor so much as a place where to rest his head.

He suf-fer-ed heat, cold, hun-ger, thirst, and fa-tigue. He of-ten pass-ed the whole night in pray-er. My meat, he said, is to do the will of him who sent me. When re-vi-led, call-ed an im-pos-tor, se-du-cer, glut-ton, he did not re-vile a-gain, but bore all in si-lence.

MORAL.

En-dea-vour, my child, to copy in you the life and virtues of Jesus : shun pride and vain glory. In all your thoughts, words, and ac-tions, seek only the glory of God, not the es-teem

Be meek, and ready to serve and do good to every one, even to the poorest wretch on earth. Love God, and serve God, because such is the will of God; and he hath made you for that end.

LESSON, XX.

The Doctrine of Jesus Christ.

LEARN NOW, my child, the truths which Jesus taught, and which you must believe, if you would please God, and save your soul. God has made you, and placed you in this world to know, love, and serve him. It is then by faith you must know him, and believe all that he teaches. By hope, you must rely on him, for his grace and help, to live well; and by cha-ri-ty, you are to love him above all things.

These are the three chief virtues. Jesus teacheth that life e-ver-last-ing, or the way to gain it, is to know God, the one only true God, and himself, Jesus Christ, whom God hath sent to redeem us, and to teach us.

He teacheth, that He and the Father are but one; hence, that He is God, as his Father

is God: and he tells his A-pos-tles that he will send them the Spirit, who proceeds from the Father; and he adds, he shall receive of mine, to teach it you; because all that is the Father's is mine: this shews, that the Holy Ghost, or Spirit, proceeds from the Father, and from the Son, and yet that all three, the Father, the Son, and the Holy Ghost, are but one and the same God.

And, as Jesus is God, it follows, that He is both God and man, since He took to himself the nature of man. And he shews it clearly, when he saith, No one hath as-cend-ed into heaven, but He who is come down from heaven, the Son of Man who is in heaven.

These truths, my child, are the ground-work of your faith or belief. They are called the Mys-te-ries of the U-ni ty, or of One God, and of the Tri-ni-ty, or of Three Persons in One God, and of God the Son's taking flesh, and being made man.

They are called Mys-te-ries, that is, secret truths, hidden from us, or what are above our know-ledge, or com-pre-hen-sion: yet must we believe them, because God, who is truth itself, hath re-veal-ed them, and Jesus Christ hath taught them. And as God is all-wise and good, He there-fore cannot be de-ceiv-ed, nor de-ceive us.

That your faith of these truths may increase and be firm, often make this, or the like act of faith. O God, I believe Thou art the only true God: O Jesus Christ, I believe Thou art the Son of the Living God, who camest down from heaven, and wast made Man for us, and

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our sal-va-tion. O Holy Ghost, I believe Thou art the divine Spirit pro-ceed-ing from the Fa-ther and the Son; and with them, One and the same God. O-blessed Tri-ni-ty, One God:

LESSON XXI.

The Maxims of Jesus Christ.

JESUS CHRIST teacheth us, that of our-selves, and without him, we can do nothing. As it is in God, and by God, that we live, move, and are, so it is only by his grace and help, that we can do good unto our e-ter-nal sal-va-tion. As the branch cannot bear fruit if it do not abide on the tree, so neither can we bring forth the fruit of good works, if we do not abide in God by faith, hope, and love, and he give us not his grace.

Christ saith, speaking of himself, I am the way, the truth, and the life. He is the way, in what he teaches by his word, and by his life, which we must copy. He is the truth, by what he pro-mis-es; and he is the life, by the grace which we receive through him: and we have need of this grace; for he saith, No man can come to me, unless the Father, who hath sent me, draw him.

This grace is his free gift; hence we must beg it of God. Ask, saith he, and it shall be given to you; seek, and you shall find. And it is He who must teach us how to pray, and what to ask. Thus He teacheth us. When you pray, say Our Father who art in heaven, &c. This prayer is called the Lord's prayer.

He more-o-ver teaches us not to confine our hope to the earth, and to this life: for we are

here but for a short time: for a few years, or days, as it may please God, who is the Lord of the life of man. We are not then to heap up riches here, but to lay up a treasure in heaven, by a life of good works.

He tells us, there are two ways, and two gates: but, that we must strive to enter at the narrow gate, and walk in the strait way; for this leads to life, but is found by few; because there are few that choose it: the greater part of men prefer the broad way that leads to death and ruin.

To follow Jesus in the strait and narrow way to heaven, we must, my child, renounce the Devil, and his works of sin; the world and its pomps; the flesh and its baits. We must carry the cross by the practice of virtue. We must love God, and keep his commandments. If we do this, we shall after our death, enter into life ever-lasting, and be happy for ever with God.

For, my child, there will come a day and an hour, when you must die, and leave this world, and all that is in it; for since Adam sinned we are all doomed to die; and when we are dead, our bodies will be laid under ground, and they will moulder into dirt and dust.

But our souls will be judged by God, according as we have lived well, or ill in this life, we shall live for ever either in happiness or misery, beyond what can be enjoyed or endured in this life, or what we are able to conceive. The souls of some, who have not been very good during part of their life-time, and yet have had pardon of their sins, will go into a prison called Purgatory for awhile.

And, at the last day, all that are in the graves will hear the voice of the Son of God, and they will come from their graves to be judged by him public-ly, of all their thoughts, words, and deeds, done in this life, good and bad. And they who have done good, will then go body and soul to a life of hap-pi-ness that will never end, of such joy and of such good things as no man ever saw, or can conceive: and they who have done evil will be cast body and soul into hell fire.

To one of these ends, you, my child, must one day come. Live well then that you may die well: for as you live so you will die, and be happy or mi-ser-a-ble for ever, after death. This is the sum of what Jesus taught, and of what you must believe and practise till death. Be wise then, now in time; for when the hour of your death is come, it will be too late to set about it; you may then wish to do, and to have done well; but wishes then will be vain.

LESSON XXII.

The Sufferings and Death of Jesus Christ.

THOUGH Jesus was much fol-low-ed and ad-mir-ed; for people came from all parts to see and hear him; yet there were some that hated him, so far as to seek his death. And, though in the whole course of his life he did no harm, but was good and kind to all, yet was he ill treated.

More than once the Jews took up stones to stone him. They re-proach-ed him, saying he had a devil, and was mad. If then Jesus was so ill treated, learn from him to bear pa-tient-ly

what ill treatment may befall you, and to forgive them that hate you, or do you any wrong.

At length the Jews were resolved to take away his life. It was at the time of the Passover, a great feast observed by them, they contrived to do it. But before they did it, Jesus, when he was at his last supper with his disciples, the night before he died; gave them his body and blood in this manner :

He took bread into his hands, he blessed it, and broke it. He then gave his body to them, and said, Take and eat ; This is my body. He then gave them his blood thus : He took the cup with some wine and water in it, and said to them : Take and drink ; This is my blood. When he did this, he instituted the Sacrament of the Holy Eucharist, and the Sacrifice of the Mass.

After he had done this, he went forth into a garden, and there he prayed to his Father. Father ! if it be possible, let pass from me this chalice, (by which he meant his passion and death) yet, not as I will, but as Thou wilt ; Thy will be done.

Whilst he was thus praying, Judas, one of his disciples, brought with him armed men to seize Jesus. They seized him, and thus led him to Caiphas, the High Priest. From Caiphas they led him to Pilate ; from Pilate to Herod ; and again to Pilate.

They blind-folded him, scoffed at him, spit in his face, stripped off his clothes, and tied him to a pillar ; there they scourged him ; they then clothed him with an old purple garment, put a reed into his hand, and a crown of thorns

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on his head; set him on a stool, and then adored him as a mock king: after all this cruel treatment, they nailed him by his hands and feet to a cross. This was done at noon day.

He hung on the cross in great pain and agony until three o'clock in the afternoon; when he expired. Thus died Jesus to save the world. At his death the sun was darkened, rocks were split, and the dead rose from their graves.

Oh! my child, how great must have been the evil of the sin of our first parents! since to redeem us from it, to reconcile mankind to God, and to set heaven open to us, Christ, the Son of God, made man, suffered so much, and at last died on the cross.

Great was his love for us. Love him then, and through love of him see you do not commit sin. Hate and detest it as the worst thing that can befall you in this life. Often think on what Jesus hath done and suffered for you; praise and thank him; and beg you may reap the fruit of it by his grace here, and by eternal happiness hereafter.

LESSON XXIII.

The Burial, Resurrection, and Ascension of Jesus Christ. And the General Judgment of Mankind.

WHEN Jesus was dead, they laid his body in a sepulchre, or grave: and, on the third day after his death, he raised himself from death to life. He appeared often to his disciples, for the space of forty days. The last time he appeared to them was on Mount Olivet: where, after he had spoken to them, he lifted

up his hands, and blessed them.

Then he ascended up to heaven in their presence, till a cloud took him out of their sight. Then two angels in the form of men clothed in white robes told them, that he should one day come again in like manner as they had seen him go up to heaven.

Then it was that Jesus Christ took possession of his kingdom, of which there will be no end. And there he sitteth at the right hand of God the Father; not that God hath hands, for he is a pure spirit without matter, form, or figure; but by that is meant, Christ is raised, as Man, above all that is in heaven, and to the highest glory and dignity; for, as God, He is one and the same God with the Father.

There he will continue in that state till He come at the last day, when an end will be put to this world; to judge the living and the dead; those that are now dead; we, who are now living, but shall die; and those who will be living at the last day, but also will first die; for 'tis appointed unto all men once to die, and then the judgment.

For, the hour will come when all that are in the graves, shall hear the voice of the Son of God, and they shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment.

For, God hath appointed a day in which He will judge the world in justice by that man, the Son of God, Jesus Christ, whom He hath ordained, whereof He hath given assurance to all men, in that He raised Him from the

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dead : and after that judgment all things will be perfectly subject-ed to Him, and the designs of God from all e-ter-ni-ty will be entirely ac-com-plish-ed.

LESSON XXIV.

The Establishment of the Church.

BUT, after Jesus was ascend-ed into heaven, He thence sent down, accord-ing to his promise before he was put to death, the Pa-rallete, or Com-fort-er, the Divine Spirit, or the Holy Ghost, to en-light-en the minds of his A-pos-tles and Dis-ci-ples, that they might un-der-stand all that which He, when living with them on earth, had taught them, and would then bring to their minds.

Also to confirm them in the faith or belief of such truths, and to en-a-ble them, to teach them, and to preach the Gospel throughout the whole world : and, more-o-ver, to confirm the same by the mi-ra-cles which they should work in his name, and by his power.

This came to pass thus : When the days of Pen-te-cost were ac-com-plish-ed, the A-pos-tles and Dis-ci-ples of Christ were all to-gether in one place : and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting ; and there ap-pear-ed to them parted tongues, as it were of fire, and it sat over every one of them ; and they were all filled with the Holy Ghost. Acts ii.

'Twas thus Jesus Christ e-sta-blish-ed his Church.—And all they that be-liev-ed were to-ge-ther—they con-ti-nu-ed daily with one

accord in the temple.—And the Lord added daily to them such as should be saved. Acts ii. And then was fulfilled what Jesus had said, that they who believed in Him should do still greater works than He himself did.

With this his Church, He promised the same Divine Spirit should always abide; and teach, and guide her (the Church) in all truth unto the end of the world: in such sort that the Gates of Hell, or Satan, should never prevail against her and induce her to believe, or to teach the least error.

The truth and fact of this were demonstrated beyond all doubt, by the many miracles, and signs, and wonders, which the followers of Jesus did every where through his power, and in his name; because to Him was given all power in heaven and on earth unto the eternal salvation of all them that should believe in Him, and believe the Holy Catholic Church which he had established.

In this manner, and by the testimony which the Apostles and Disciples of Jesus Christ, and the innumerable Martyrs, gave of the truths of the Gospel and of the Church of Jesus Christ, by the blood which they shed, and by their lives which they voluntarily laid down under the most cruel torments, God set, as it were, his seal to the testimony, that all which Jesus had taught was true and Divine.

And, this held, and still holds, and will hold unto the end of the world the followers of Jesus Christ, Christians, and Catholics, the members of his Church, firm and steady in the faith and communion of One, Holy Catho-

lic, at
alone
here,
and li
Sa-cri
and o

Word

Ab st
ab di
ab ro
ab so
ac ci
ac cu
ac tu
ad e q
ad jec
ad ju
ad ju g
ad mi
ad vo
af fa b
af flu e
ag gra
ag gra
ag gre
al der
al pha
al ti tu
am bi
am ne
am pli
an cho
an nu

lic, and A-pos-to-lic Church; in which Church alone are to be ob-tain-ed for-give-ness of sins here, and here af-ter a glo-ri-ous re-sur-rec-tion, and life e-ver-last-ing, by means of the Holy Sa-cri-fice, Sa-cra-ments, &c. &c. in-sti-tut-ed and or-dain-ed by Christ himself.

TABLE IX.

Words of three Syllables, accented on the first.

Ab sti nence	a ⁴ nar chy	bat te ry
ab di cate	an ces tor	bat tle ment
ab ro gate	a ⁴ ni mate	beau ti ful
ab so lute	an te date	blas phe my
ac ci dent	a ⁴ pa thy	blun der bust
ac cu rate	ap pe tite	blun der ing
ac tu ate	a pho rism	blus ter er
ad e quate	a po logue	bois ter ous
ad jec tive	a ⁴ que duct	book bind er
ad ⁴ ju tant	ar bi trate	bor row er
ad ju gate	ar chi tect	bot tom less
ad mi ral	ar gu ment	boun ti ful
ad vo cate	ar ma ment	bre ⁴ vi ty
af fa ble	ar ro gant	bro ther ly
af flu ence	as pi rate	bur den some
ag gran dize	at tri bute	bur gla ry
ag gra vate	au di ence	but ter fly
ag gre gate	a ⁴ ve nue	Cal cu late
al der man	ax i om	ca ⁴ lum ny
al pha bet	Ba ⁴ che lor	ca ⁴ len der
al ti tude	bail a ble	can di date
am bi ent	ba ⁴ nish ment	cap ti vate
am nes ty	bar ba rous	car di nal
am pli fy	bar ris ter	car ti lage
an cho ret	bar ren ness	care ful ly
an nu al	bash ful ness	car mel ite

car pen ter	con gru ous	crys tal ine
ca ta logue	con ju gal	cul ti vate
ca" ta ract	con quer or	cum ber some
ca" te chism	con se crate	cur so ry
ca tho lic	con se quence	cus to mer
ce" le brate	con so nant	Dan ger ous
cen tu ry	con sta ble	de" ca logue
cham pi on	con stan cy	de cen cy
chan cel lor	con sti tute	de" di cate
cha rac ter	con tra band	de" fer ence
chas tise ment	con tra ry	de" li cate
che" mi cal	con ver sant	de" ma gogue
che" mis try	cor mo rant	de" pre cate
cho ris ter	cor po ral	de" pu ty
cin na mon	cor pu lent	de" ro gate
cir cum flex	cost li ness	de" so late
cir cum stance	coun sel lor	des ti tute
cir cum spect	coun ter pane	de spe rate
cla" mour ous	coun te nance	des po tism
clas si cal	coun ter feit	de" tri ment
clean li ness	coun ter part	dex te rous
cle" men cy	court li ness	di a logue
cog ni zance	co" ver ing	di a gram
co gen cy	co" vet ous	di" li gence
co" lo ny	cow ard ice	dis ci pline
col lo quy	co" zen age	dis lo cate
com ba tant	cras ti ness	dis pu tant
com pa ny	cre" du lous	dis so lute
com pe tent	cri" mi nal	di" vi dend
com ple ment	cri" ti cism	do" cu ment
com pli ment	cri" ti cal	dog ma tize
com pro mise	cro" co dile	do" lo rous
con fer ence	crook ed ness	dow a ger
con fi dence	cru ci fix	dul ci mer
con flu ence	cru di ty	du pli cate
com fort less	crus ti ness	du ra ble

Ec st
e" du
e go
e lo
em b
em b
em p
en te
en vi
e" pi
e" pi
e" qu
e" qu
eu ch
eu lo
ex ce
ex e
ex er
ex i g
ex or
ex ple
ex qu
Fa" b
fa" bu
fas ci
fel low
fer ti
fer ve
fes ti
fir ma
fla ge
fla" tu
flow er
fluc tu
fool ish
fop pe

Ec sta cy	for fei ture	hu mour ous
e" du cate	for ma list	hus ban dry
e go tism	for ti tude	hy a cynth
e lo quent	fran gi ble	hy" po crite
em bas sy	fra tri cide	I dle ness
em bry o	frau du lent	ig no rance
em pha sis	fri" vo lous	im mi nent
en ter prise	fro" lic some	im ple ment
en vi ous	ful mi nate	im pu dence
e" pi gram	fur ni ture	in di gent
e" pi logue	Gal lan try	in fa mous
e" qui page	ge" ne rous	in fan try
e" qui poise	ge" nu ine	in fe rence
eu cha rist	ger mi nate	in flu ence
eu lo gy	glim mer ing	in no oence
ex cel lence	glo bu lar	in sti gate
ex e crate	glos sa ry	in stru ment
ex er cise	glu ti nous	in te gral
ex i gence	gor man dize	in ter course
ex or cism	go" vern ment	in ter im
ex ple tive	gra" ti tude	in ter view
ex qui site	gra" vi tate	in tri cate
Fa" bri cate	Ha" bi tude	i ro ny
fa" bu lous	hal low ed	Ja" ve lin
fas ci nate	han di ly	jea" lou sy
fel low ship	har bin ger	ju bi lee
fer ti lize	har mo ny	ju ve nile
fer ven cy	harp si chord	Kil der kin
fes ti val	ha" zard ous	kna ve ry
fir ma ment	he" ca tomb	La" by rinth
fla ge let	he" mis phere	la" tin ist
fla" tu lent	hep ta gon	lau da num
flow er ed	he ro ine	lax a tive
fluc tu ate	hex a gon	lec tur er
fool ish ness	hin der ance	le" ni tive
fop pe ry	ho" mi cide	le" vi gate

li bel ous	mys ti cal	pau ci ty
li" ber tins	Nar ra tive	pe" dan try
li bra ry	na" vi gate	pen du lum
li" ne age	ne" bu lous	pen ta gon
li" tur gy	neg li gent	per fo rate
live li hood	neigh bour ly	per ma nent
lon gi tude	nig gard ly	per qui site
lu bri cous	no" mi nate	pes ti lence
lu cra tive	nu me rous	phy si cal
lu di crous	nun ne ry	plau si ble
lu na tic	nu tri ment	plea sant ry
lux u ry	nu tri tive	ple" ni tude
Ma" gis trate	Ob lo quy	poig nan cy
mag ne tism	ob se quies	po" ly gon
mag ni tude	ób so lete	por phy ry
main te nance	ob sta cle	por trait ure
mal con tent	ob vi ous	post hu mous
ma" nu script	oc ci dent	pre am ble
mar tyr dom	oc ta gon	pre" ci pice
mar vel lous	o do rous	pri" mi tive
me" cha nism	o min ous	prin ci ple
men di cant	or Ji nance	pro" mi nent
mer chan dise	or gan ist	promp ti tude
mer ri ment	or tho dox	pro" phe cy
mes sen ger	out law ry	pro" se cute
me" ta phor	o ver sight	pros per ous
me" thod ise	o ver throw	pro" ven der
mi cro cosm	Pal pa ble	pro" vi dence
mi cro scope	pal pi tate	psal mo dy
mis an thrope	pa" ra graph	pul ve rize
mo" nar chy	pa" ra phrase	pu" nish ment
mo" nu ment	pa rent age	pur ga tive
mort ga ger	pa" rox ysm	pur chas er
moun tain ous	pa tri arch	pu ru lent
mul ti form	pa" tron age	pu tri fy
mus cu lar	pa" tron ize	py" ra mid

Qua
 qua
 quan
 quar
 quar
 que
 que
 qui
 quin
 Ra" v
 re" co
 rec ta
 rec ti
 re mi
 re tro
 re tro
 re" ve
 re" ve
 rhap
 rhe" t
 rheu
 ru di
 ru mi
 Sa" cr
 sa" cri
 sane
 sa" tur
 sca" ve
 scep ti
 scri" ve
 scri pu

 A ban
 a bate
 ab hor
 a bridg

Qua dran gle	scur ri lous	te" le scope
qua dru ped	se" di ment	tem pe rance
quan ti ty	sen si tive	ter ma gant
quar rel some	se" pul chre	ti" mo rous
quar ter age	ser pen tine	trac ta ble
que re lous	ser vi tude	tra i tor ous
qui s tude	set tle ment	trea" che ry
quin tu ple	sig na lize	tre" mu lous
Ra" ve nous	sig na ture	tri" pli cate
re" com pence	ske" le ton	tur tu lent
rec tan gle	so" le cism	tur pi tude
rec ti tude	so" lem nize	tym pa ny
re mi grate	so" ve reign	ty" ran ous
re tro gate	spe" cu lum	Va" ga bond
re tro spect	sphe" ri cal	vas sal age
re" ve rence	stig ma tize	ve he mence
re" ve rend	stra" ta gem	ven di ble
rhap so dy	sub se quent	ve" no mous
rhe" to ric	sub stan tive	ven tri cle
rheu ma tism	sub ter fuge	ven ture some
ru di ments	suc cu lent	ver sa tile
ru mi nate	sump tu ous	ver ti cal
Sa" cra ment	sup pli ant	vin ci ble
sa" cri lege	sur ro gate	vi" ru lent
sane ti ty	sy" co phant	vo" la tile
sa" tur nine	sym pa thize	Un du late
sca" ven ger	sym pho ny	u ni verse
scep ti cism	Tan gi ble	ur gen cy
scri" ve ner	tan ta lize	Wick ed ness
scri pu lous	tech ni cal	wrong ful ly

Accented on the second:

A bán don	ab stract ed	ad journ ment
a bate ment	ac compt ant	af fron tive
ab hor rence	ac count ant	ag gres sor
a bridg ment	a chieve ment	al lot ment

ap par rent	de port ment	en ve"lope
ap pen dage	de scrip tive	e qua tor
arch an gel	de spo"tic	es ta"blish
arch bi"shop	di lem ma	ex che"quer
as sem blage	dis burse ment	ex pect ant
a strin gent	dis cern ment	ex pres sive
a sy lum	dis eou"rage	ex tin guish
at tach ment	dis grace ful	ex trin sic
at ten dance	dis gust ful	ex tre me ly
au then tic	dis ho"nour	Fa na"tic
au tum nal	dis man tle	fan tas tic
ath le"tic	dis plea sure	fo ren sic
Bal co ny	dis am ble	fore stal ler
bal sa"mie	dis tin guish	fra ter nal
be numb ed	dis tract ed	fre ne"tic
be wil der	dis trust ful	Gi gan tic
bra va do	dis turb ance	gym nas"tic
Ca the dral	Ec cen"tric	He"ro ic
chi me ra	e clip tic	ho ri zon
clan des tine	ef ful gence	hor ri"fic
co er cive	e ject ment	hu mane ly
con cen tric	e lope ment	hys te"ric
con cern ment	em bar rass	I de a
con junc ture	em bez zle	ig no ble
con sum mate	e mer gent	il lus trate
con tex ture	em pha"tic	im port ance
con tin gent	en coun ter	im post or
con vey ance	en cum ber	im prove ment
De base ment	en dorse ment	im pru dent
de ben ture	en dow ment	in cul cate
de can ter	en fran chise	in cum bent
de fend ant	en gage ment	in debt ed
de lin quent	en large ment	in den ture
de meau our	en ligh ten	in dig nant
de mon strate	e nor mous	in duce ment
de mur rage	en tice ment	in dul gence

in fo
in h
in ju
in q
in st
in te
in te
in te
in tr
in tri
in ve
in ve
La co
lieu t
Mag
ma li
man
me ch
me m
mis c
mis t
mo m
mo na
mu se
Nar r
noc tu
Ob du
o bei
ob ser
oc cur

Ab se
ac qui
ad ven
am bu

in form er	of fen sive	re gard less
in he rent	op po nent	re hear sal
in jus tice	op pres sive	re lin quish
in qui ry	op pres sor	re luc tance
in struc tive	Pa ci" fic	re main der
in ter ment	pa ter nal	re mon strance
in tes tine	pa the" tic	re mon strate
in tes tate	pel lu cid	ren coun ter
in trench ment	per spec tive	re pug nant
in trin sie	per sua sive	re sem blance
in vec tive	port man teau	re sent ment
in ven tor	pre ce dent	re splen dent
La co" nic	pre cep tive	re trench ment
lieu te" nant	pre cur sor	Sar cas tic
Mag ne" tic	pre sump tive	scho las tic
ma lig nant	pri me val	se ques ter
man da mus	prog nos tic	so no rous
me cha" nic	pro mul gate	spec ta tor
me men to	pro vi so	sple ne" tic
mis con stroe	pur su ance	stu pen dous
mis trust ful	pur vey or	sub scri ber
mo men tous	Qua dra" tic	sub ver sive
mo nas tic	qua dru ple	suc cess ful
mu se um	quan da ry	sy nop sis
Nar ra tor	qui es cent	Tes ta tor
noc tur nal	Re cord er	tran scen dent
Ob du rate	re cum bent	trans pa rent
o bei sance	re dun dant	tre men dous
ob ser vance	re fine ment	tri bu nal
oc cur rence	re fresh ment	tri um phant

Accented on the last.

Ab sen teé	ap per tain	bur ga mot
ac qui esce	ap pre hend	Can no nade
ad ver tise	as cer tain	ca" val cade
am bus cade	Bri" ga dier	ca" va lier

circum vest	Im por tuus	o ver ween
com plai sant	in ter cede	o ver whelm
com pre hend	in ter fere	Pa ^{li} sado
con de scend	in ter leave	per se vere
con tra dict	in ter pose	pre ex ist
coun ter act	in ter rupt	pre ^{ma} ture
coun ter mand	in ter spere	Qua ran tine
De ^{ho} nair	in ter veſe	Re ad mit
dis ap prove	in va lid	re cog nize
dis com pose	Ma ga zine	re ^{com} mend
dis em bark	mas que rade	ren dez vous
dis en gage	mis ap ply	re ^{par} tee
dis pos sess	mis in form	re ^{pre} hend
dis re pute	moun tain eer	re ^{pri} mand
do ^{mr} neer	Op por tuus	Se ^{re} nade
En gi neer	o ver caſt	ſu per add
en ter tain	o ver come	ſu per ſcribe
es ca lade	o ver flow	ſu per ſede
Ga ^{zet} teer	o ver look	ſu per viſe
gre na dier	o ver ſeer	Trans ma tine

Examples of Words of THREE Syllables pronounced as two, and accented on the FIRST Syllable.

Observe that *tion, tion, tion*, sound like *shon*, either in the middle, or at the end of Words; and *ce, ci, ci, ri, ri*, and *ti, ti*, like *sh*. Therefore, *cial, tial*, sound like *shal*; *cian, tian*, like *shan*; *cient, tient*, like *shent*; *cious, soious, tious*, like *shus*; and *science, silence*, like *shence*, all in one syllable.

Ac ti on	frac ti ous	nup ti al	sec ti on
an ci ent	Gra ci ous	O ce an	spe ci al
auc ti on	June ti on	op ti on	spe ^{ci} ous
Cap ti ous	Lo ti on	Pac ti on	suc ti on
cau ti on	lus ci ous	par ti al	Ten si on
cau ti ous	Man si on	pa ti ence	ter ti an
con sci ence	mar ti al	pa ti ent	trac ti on
con sci ous	men ti on	por ti on	Unc ti on
Dic ti on	mer si an	pre ^{ci} ous	Vec ti on
Fac ti on	Na ti on	Quo ti ent	ve ^{si} on
ſae ti ous	no ti on	Sanc ti on	vi ^{si} on

Ab
ac ce
ac cu
a^{eri}
ad mi
ad ven
a^{gri}
a^{li} e
al le
aⁿⁱ n
a^{po} p
ap pli
ar bi tr
ar chi t
au di t
Ce^{li}
ce^{re}
cha^{re}
cha^{ri}
com m
com m
com pa
com pe
con que
con tro
con tu
co^{rol}
cor ri g
ore dit
ous tom
Dan gen
de^{li} ce
des pi ce
de^{sul}
di^{la} to
dis put a
dor mi t
dro me
dy^{sen}
Ef^{fi} ca
e^{li} gi b

TABLE XII.

Words of Four Syllables, accented on the First.

Ab so lute ly	e" mis sa ry	ob sti na cy
ac ces sa ry	e" pi cu rism	o" pe ra tive
ac cu ra cy	e" pi lep sy	o" ra to ry
a" eri mo ny	e" quit a ble	Pa" ge an try
ad mi ral ty	ex e cra ble	pa" la ta ble
ad ver sa ry	ex o ra ble	par li a ment
a" gri cul ture	ex pli ca ble	par si mo ny
a" li en ate	ex qui site ly	pa" tri mo ny
al le go ry	Fi" gu ra tive	pe" ne tra ble
a" ni ma ted	fla" tu len cy	per se cu tor
a" po plex y	fo li a ted	pi" ti a ble
ap pli ca ble	for mi da ble	plea" sur a ble
ar bi tra ry	Ha" bit a ble	prac ti ca ble
ar chi tec ture	he" te re dox	pre" da to ry
au di to ry	ho" nour a ble	pre" fer a ble
Ce" li ba cy	hos pi ta ble	pro" fit a ble
ce" re mo ny	Ig no mi ny	pro" fii ga cy
cha" rac ter ize	i" mi ta ble	pro" mon to ry
cha" rit a ble	in tri ca cy	pro" se cu tor
com ment a ry	in ven to ry	pur ga to ry
com mon al ty	Ju di ca ture	Rea son a ble
com pa ra ble	La" ment a ble	re" pu ta ble
com pe ten cy	la" pi da ry	re" vo ca ble
con quer a ble	le" gen da ry	Sa" lu ta ry
con tro ver sy	li" ne a ment	sanc ti mo ny
con tu ma cy	li" te ra ture	sanc tu a ry
co" rol la ry	lu mi na ry	san gui na ry
cor ri gi ble	Ma" gia tra cy	sea son a ble
ore dit a ry	ma" tri mo ny	se" con da ry
ous tom a ry	mi" ni a ture	se" cre ta ry
Dan ger ous ly	mi ser a ble	se" den ta ry
de" li ca cy	mo men ta ry	se" mi cir cle
des pi ca ble	mo" nas te ry	se" mi na ry
de" sul to ry	Na" tu ral ist	ser vice a ble
di" la to ry	na" vi ga ble	slo" ven li ness
dis put a ble	na" vi ga tor	so" li ta ry
dor mi to ry	ne" ces sa ry	so" ve reign ty
dro me da ry	ne cro man cy	spe" cu la tive
dy" sen te ry	nig gard li ness	sta" tu a ry
Ef" fi ca cy	nu ga to ry	sub lu na ry
e" li gi ble	Ob" du ra cy	spi" ri tu al

tem po ra ry
teⁿ nant a ble
toⁿ le ra ble
tran si to ry
triⁿ bu ta ry

Vaⁿ lu a ble
va ri a ble
va ri e gate
veⁿ ge ta ble
veⁿ ge ta tive

veⁿ ne ra ble
ven ti la tor
voⁿ lun ta ry
vul ne ra ble
Whim si cal ly

Accented on the Second.

Ab bre^v vi ato
ab ste mi ous
ab sur di ty
ac ceⁿ le rate
ac ces si ble
ac com mo date
ac ti^v vi ty
ad miⁿ nis ter
ad mis si ble
a do ra ble
ad ver si ty
ad vi sa ble
af firm a tive
a giⁿ li ty
a laⁿ cri ty
al le gi ance
al le w ate
al ter na tive
am bas sa dor
am biⁿ gu ous
am phi^b bi ous
am pli^f fi cate
a naⁿ lo gy
a naⁿ ly sis
a naⁿ to my
an ni hi late
an nu i tant
a noⁿ ny mous
an taⁿ go nist
an tiⁿ ci pate
an tiⁿ pa thy
an tiⁿ qui ty
anx i e ty
a poⁿ ly gy
a pos tro phe
ap pre ci ate
ap pro pri ate

ap prox i mate
a rith me tic
ar tiⁿ cu late
as peⁿ ri ty
as sas si nate
as siⁿ du ous
as siⁿ mi late
as so ci ate
as troⁿ lo gy
as troⁿ no my
at teⁿ nu ate
au riⁿ cu lar
au steⁿ ri ty
Ba ro me ter
be a ti tude
be niⁿ fi cence
be neⁿ vo lent
be nig ni ty
bi oⁿ gra phy
bo taⁿ ni cal
Ca daⁿ ve rous
ca laⁿ mi ty
ca liⁿ di ty
ca paⁿ ci tate
ca piⁿ tu late
car niⁿ vo rous
ca tas tro phe
ce leⁿ bri ty
cen so ri ous
cer tiⁿ fi cate
chi meⁿ ri cal
cir cum fer ence
co aⁿ gu late
co he ren cy
co in ci dent
col laⁿ te ral
com bus ti ble

com mend a ble
com miⁿ se rate
com mo di ous
com mu ni cant
com mu ni ty
com paⁿ ra tive
com paⁿ ti ble
com pen di um
con ciⁿ li ate
con coⁿ mi tant
con den si ty
con feⁿ de rate
con for mi ty
con ge ni al
con gru i ty
con siⁿ de rate
con so la ble
con soⁿ li date
con ta gi ous
con taⁿ mi nate
con tiⁿ gu ous
con vex i ty
cor po re al
cor roⁿ bo rate
cre du li ty
cri te ri on
De caⁿ pi tate
de claⁿ ra tive
de cliⁿ vi ty
de creⁿ pi tude
de du ci ble
de fi na ble
de fi ni tive
de for mi ty
de geⁿ ne rate
de lec ta ble
de liⁿ be rate

de liⁿ
de liⁿ
de no
de plo
de po
de pra
de pro
de spo
de ter
dex te
di aⁿ
di aⁿ
di rec
dis con
dis con
dis cri
dis loy
dis pa
dis per
dis que
dis qui
dis se
dis siⁿ
di ver
di viⁿ
di viⁿ
dox o
duc ti
du pliⁿ
E coⁿ
ef fec
ef feⁿ
e gre
e laⁿ b
e lec t
el lip t
e lu ci
e man
e mer
e mol
e moⁿ
em phi
en co
e nor
en thu

de li'' ne ate
 de li'' ri ous
 de no'' mi nate
 de plo ra ble
 de po'' pu late
 de pra'' vi ty
 de pre ci ate
 de spon den cy
 de ter mi nate
 dex te'' ri ty
 di a'' go nal
 di a'' me ter
 di rec to ry
 dis com fi ture
 dis con so late
 dis cri'' mi nate
 dis loy al ty
 dis pa'' ri ty
 dis pen sa ry
 dis que'' li fy
 dis qui e tude
 dis se'' mi nate
 dis si'' mi lar
 di ver si fy
 di vi'' ni ty
 di vi'' si ble
 dox o'' lo gy
 duc ti'' li ty
 du pli'' ci ty
 E co'' no my
 ef fec tu al
 ef fe'' mi nate
 e gre gi ous
 e la'' bo rate
 e lec to rate
 el lip ti cal
 e lu ci date
 e man ci pate
 e mer gen cy
 e mol li ent
 e mo'' lu ment
 em pha'' ti cal
 en co mi um
 e nor mi ty
 en thu si asm

en thu si ast
 e nu me rate
 e pis co pal
 e pi'' to me
 e qui'' va lent
 e qui'' vo cal
 e ra'' di ate
 er ro ne ous
 e scut che on
 e the re al
 e van ge list
 e va'' po rate
 e ven tu al
 ex ag ge rate
 ex as pe rate
 ex cru ci ate
 ex e'' cu tor
 ex em pli fy
 ex hi'' la rate
 ex o'' ne rate
 ex or bi tant
 ex or di um
 ex pa ti ate
 ex pe di ent
 ex pe ri ence
 ex tem po re
 ex te'' nu ate
 ex ter mi nate
 ex tra ne ous
 ex tra'' va gant
 ex tre'' mi ty
 ex u be rant
 Fa ci'' li tate
 fa ci'' li ty
 fa na'' ti cism
 fan tas ti cal
 fas ti'' di ous
 fa ta'' li ty
 fe li'' ci ty
 fer ti'' li ty
 fes ti'' vi ty
 fi de'' li ty
 fle i'' di ty
 for ma'' li ty
 for tu i tous

fra gi'' li ty
 fra ter ni ty
 fru ga'' li ty
 Gar ru'' li ty
 gen ti'' li ty
 ge o'' gra phy
 ge o'' me try
 gram ma ri an
 gra ti'' ve rous
 gra tu i ty
 Ha bi'' li ment
 ha bi'' tu ate
 har mo ni ous
 he re'' ti cal
 hi la'' ri ty
 his to ri an
 his to'' ri cal
 hos ti'' li ty
 hy dro'' pi cal
 hy per bo le
 hy po'' ori ty
 hy po'' the sis
 I den ti cal
 i do la try
 il li'' be ral
 il li'' ve rate
 il lu mi nate
 il lus tri ous
 im ma'' cu late
 im men si ty
 im mo'' de rate
 im mo'' des ty
 im mu ni ty
 im mu ta ble
 im pal pa ble
 im pas sa ble
 im pe'' di ment
 im pe'' ni tent
 im pe'' ra tive
 im per ti nent
 im per vi ous
 im pe'' tu ous
 im pi s ty
 im pla'' ca ble
 im po'' ve rish

im preg na ble
 im pro' ba ble
 im pro' bi ty
 im pu ni ty
 im pu ta ble
 in ac cu rate
 in ad ver tence
 in ad ver tent
 in cle' men cy
 in cog ni ta
 in con gru ous
 in cre' di ble
 in cre' du lous
 in do' ci ble
 in ef fa ble
 in e' le gant
 in fal li ble
 in fe ri or
 in fir ma ry
 in fir mi ty
 in flam ma ble
 in flex i ble
 in ge ni ous
 in ge' nu ous
 in gra ti ate
 in gra' ti tude
 in gre' di ent
 in he' ri tance
 in i' qui tous
 in i' qui ty
 in iu ri ous
 in or di nate
 in qui e tude
 in qui' si tive
 in sa ti ate
 in si' du ous
 in te' gri ty
 in tel li gence
 in tel li gent
 in ter ro gate
 in ti' mi date
 in tract a ble
 in tu i tive
 in va' li date
 in ves ti gate

in ve' te rate
 in vi' di ous
 in vi go rate
 i ras ci ble
 i ro' ni cal
 ir ra' di ate
 ir re' ve rent
 La bo' ri ous
 le ga' li ty
 le gi' ti mate
 lon ge' vi ty
 lu bri' ci ty
 lux u ri ant
 lux u ri ous
 Ma chi' ne ry
 mag ni' fi cent
 ma le' vo lent
 ma lig ni ty
 me cha' ni cal
 me lo di ous
 me ri' di an
 me tho' di cal
 me tro' po lis
 mi ra' cu lous
 mo nar chi al
 mo no' po lize
 mo no' to ny
 mu ni' ci pal
 mu ni' fi cence
 mu ni' fi cent
 mys te ri ous
 my tho' lo gy
 Na ti' vi ty
 ne ces si ty
 neu tra' li ty
 non en ti ty
 nu me' ri cal
 O be' di ent
 ob li' te rate
 ob li' vi on
 ob scu ri ty
 ob se' qui ous
 om ni' po tent
 om ni' sci ent
 op pro bri ous

o ri' gi nal
 or tho' gra phy
 Pa no' chi al
 par ti' ci pate
 pe cu li ar
 pen in su la
 pe nu ri ous
 per am bu late
 per cep ti ble
 pe ren ni al
 per fi' di ous
 per i' phe ry
 per spi' cu ous
 phe no' me non
 phi lo' lo gy
 phi lo' so phy
 phle bo' to my
 plu ra' li ty
 po e' ti cal
 po li' ti cal
 pos te ri or
 pos te' ri ty
 prag ma' ti cal
 pre ca ri ous
 pre ci' pi tate
 pre des ti nate
 pre di' ca ment
 pre oc cu py
 pre pa' ra tive
 pre pon de rate
 pre pos te rous
 pre ro' ga tive
 pre ser va tive
 pre va' ri cate
 pro cras ti nate
 pro fun di ty
 pro ge' ni tor
 pro lix i ty
 pro mis cu ous
 pro pen si ty
 pro pri e tor
 pros pe' ri ty
 pro tu be rance
 pro ver bi al
 prox i' mi ty

Qua te
 quo ti'
 Ra pa'
 ra pi'
 re cep'
 re ci'
 re cog'
 re cri'
 re dun'
 re frac'
 re ga'
 re ge'
 re i' te
 re luo t
 re mark
 re mu n
 re pub l
 re pu di
 re sist i
 re spect
 re spon
 re sto ra
 re sus ci
 re ta' li
 re ver be
 rhe to'
 ri di' cu
 rus ti' o

Acco

Ad mis
 af fec ti
 af flic ti
 am bi' t
 as per s
 a tro ci
 au da ci
 au spi'
 Ca pri e
 ces sa ti
 co er ci
 col lec t
 col lu si
 com mis

Qua ter' ni on
 quo ti' di an
 Ra pa' ci ty
 ra pi' di ty
 re cep ta cis
 re ci' pro cal
 re cog' ni zance
 re cri' mi nate
 re dun dan cy
 re frac to ry
 re ga' li ty
 re ge' ne rate
 re i' te rate
 re luc tan cy
 re mar' a ble
 re mu ne rats
 re pub li can
 re pu di ate
 re sist i ble
 re spect a ble
 re spon si ble
 re sto ra tive
 re sus ci tate
 re ta' li ate
 re ver be rate
 rhe to' ri cal
 ri di' cu lous
 rus ti' ci ty

Sa ga' ci ty
 sa lu bri ous
 sa ti' ri cal
 schis ma' ci cal
 scur ri' li ty
 se cu ri ty
 sep ten ni al
 sex en ni al
 sig ni' fi cant
 si mi' li tude
 sim pli ci ty
 sin ce' ri ty
 so lem ni ty
 so li' ci tous
 so li' ci tude
 so li' lo quy
 som ni' fe rous
 so phis ti cal
 spon ta ne ous
 sub or di nate
 sub ser vi ent
 sub stan ti ate
 suc ces sive ly
 sul phu re ous
 su per flu ous
 su pe ri or
 su per la tive
 su pre ma cy

sur mount a ble
 sus cep ti ble
 sym bo' li cal
 sy no' ni mous
 Tau to' lo gy
 te me' ri ty
 ter ra que ous
 ter res tri al
 the o' lo gy
 tran quil li ty
 trans pa ren cy
 tri an gu lar
 tri en ni al
 ty ri' ni cal
 Vain glo' ri ous
 ver na' cu lar
 ver ti' gi nous
 vi cis si tude
 vic to ri ous
 vi va' ci ty
 vo ci' fe rous
 vo lu mi nous
 vo lup tu ous
 U bi' qui ty
 u na' ni mous
 un te' na ble
 ur ba' ni ty
 un righ te ous

Accented on the Second, but pronounced as Three.

Ad mis si on
 af fec ti on
 af flic ti on
 am bi' ti ous
 as per si on
 a tro ci ous
 au da ci ous
 au spi' ci ous
 Ca pri ci ous
 ces sa ti on
 co er ci on
 col lec ti on
 col lu si on
 com mis si on

com pa' ni on
 com ple ti on
 con pul si on
 con ces si on
 con fes si on
 con nec ti on
 con struc ti on
 con sump ti on
 con tri' ti on
 con ven ti on
 con ver si on
 con vul si on
 cre den ti als
 De fi' ci ent

de fluc ti on
 de jec ti on
 de li' ci ous
 de ten ti on
 de vo ti on
 dif fu si on
 di ges ti on
 dis cus si on
 dis mis si on
 dis tinc ti on
 Ef fi' ci ent
 e jec ti on
 e mis si on
 es sen ti al

ex emp ti on
ex pan si on
Fal la ci ous
fa mi li ar
fic ti ci ous
Im par ti al
im pa ti ent
in fec ti ous
in nox i ous
Lo qua ci ous

Ma gi ci an
ma li ci ous
mi gra ti on
Ob nox i ous
ob struc ti on
of fi ci ous
o pi ni on
out ra ge ous
Pre cau ti on
pro fi ci ent

pro pi ti ous
Re li gi ous
Sen ten ti ous
suf fi ci ent
Te na ci ous
tran scrip ti on
trans gres si on
Ver mil li on
vi va ci ous
vo ra ci ous

Words of Four Syllables, accented on the Third.

Ac ci den tal
a do les cence
an te ce dent
a po plec tie
ap pre hen sive
ar bi tra tor
Be a ti fic
be ne fac tor
Co ad ju tor
co a les cence
co e ter nal
co ex ist ent
cir cum ja cent
eli mac te ric
com pre hen sive
cor re spon dence
cor re spon dent
De cli na tor

de spe ra do
de tri men tal
dis af fest ed
dis a gree ment
dis in he rit
dis re spect ful
E van es cent
eu ro pe an
Ho ri zon tal
hy me ni al
In co he rent
in consist ent
in ex haust ed
in stru men tal
in ter ja cent
in ter lo per
in ter mix ture
in ter reg num

Le gis la tive
le gis la tor
le gis la ture
Ma le fac tor
ma ni fes to
ma the ma tic
mis de mea nor
Or na men tal
o ver bur den
Per se ver ance
pre des sor
pro cu ra tor
Re gu la tor
Sa cer do tal
sci en ti fic
spe cu la tor
su per car go
sym pa the tic

TABLE XI.

Words of Five Syllables, accented on the Second.

A bo mi na ble
a po the ca ry
au tho ri ta tive
aux i li a ry
Ca lum ni a tor
com men da to ry
com men su ra ble
con so la to ry
con tem po ra ry

De bi li ta ted
de cla ma to ry
de cla ra to ry
de fa ma to ry
de ge ne ra cy
de ro ga to ry
dis ho nour a ble
dis in te rest ed
Ef fe min na cy

e lec tu a ry
e ma ci a ted
e pis co pa cy
e pis to la ry
ex pla na to ry
He re di ta ry
ho mo ge ne ous
hy po chon dri ac
I ma gi na ble

i ma
im pe
im prac
in ac cu
in ap p
in cen
in com
in cor r
in dis p
in ex o
in ex p
in ex tr
in fa t
in flam
in ha
in hos p
in i mi
in nu m
in se p
in suf fe
in su pe

A ca de
a cri m
ad van t
af fa bi
a li me
al le go
al pha b
am phi
a na the
an ni ver
ar chi p
ar gu m
a ris to
a rith m
as si du
as tro no
au then
Bi o gra
Car ti la
ca te g
cha rac

i ma'' gi na ry
 im pe'' ne tra ble
 im prac ti ca ble
 in ac cu ra cy
 in ap pli ca ble
 in cen di a ry
 in com pa ra ble
 in cor ri gi ble
 in dis pu ta ble
 in ex o ra ble
 in ex pli ca ble
 in ex tri ca ble
 in fa'' tu a ted
 in flam ma to ry
 in ha'' bi ta ble
 in hos pi ta ble
 in i'' mi ta ble
 in nu me ra ble
 in se'' pe ra ble
 in suf fer a ble
 in su per a ble

in tem pe ra ture
 in to'' le ra ble
 in ve'' te ra cy
 in vo'' lun ta ry
 in vul ne ra ble
 ir re'' pa ra ble
 ir re'' vo ca ble
 i ti'' ne ra ry
 Jus ti'' ci a ry
 Ob ser'' va to ry
 o ri'' gi nal ly
 Par ti'' cu la rize
 pe cu ni a ry
 pre li'' mi na ry
 pre pa'' ra to ry
 Re me'' di a ble
 re po'' si to ry
 re ci'' pro cal ly
 re co'' ver a ble
 Sub si'' di a ry
 sig ni'' fi can cy

Ver mi'' cu la ted
 vo ca'' bu la ry
 vo lup tu a ry
 Un ac cept a ble
 un al te ra ble
 un an swer a ble
 un au tho ri sed
 un cha'' ri ta ble
 un ci'' vi li zed
 un cul ti va ted
 un dis ci plin ed
 un fa'' thom a ble
 un fa vour a ble
 un go'' vern a ble
 un pa'' ral lel ed
 un par don a ble
 un pro'' fit a ble
 un qua'' li fi ed
 un ser vice a ble
 un ut ter a ble
 un war rant a ble

Accented on the Third.

A ca de'' mi cal
 a'' cri mo ni ous
 ad van ta ge ous
 af fa bi'' li ty
 a'' li men ta ry
 al le go'' ri cal
 al pha be'' ti cal
 am phi the a tre
 a na the'' ma tize
 an ni ver sa ry
 ar chi pe'' la go
 ar gu men ta tive
 a ris to'' cra cy
 a rith me'' ti cal
 as si du i ty
 as tro no'' mi cal
 au then ti'' ci ty
 Bi o gra'' phi cal
 Car ti la'' gi nous
 ca'' te go'' ri cal
 cha'' rac ter is tic

chris ti a'' ni ty
 chro no'' lo'' cal
 cir cum am bi ent
 com pli men ta ry
 con san gu'' ni ty
 con ti gu i ty
 con ti nu i ty
 con tra dic to ry
 con tra ri e ty
 con tro ver ti ble
 con tu me li ous
 cor nu co pia
 cre'' di bi'' li ty
 cri'' mi na'' li ty
 cu ri o'' si ty
 Di a bo'' li cal
 dis in ge'' nu ous
 dis o be di ent
 du o de'' ci mo
 Ec can tri'' ci ty
 e co no'' mi cal

e las ti'' ci ty
 e'' le men ta ry
 em ble ma'' ti cal
 e pi de'' mi cal
 e qua bi'' li ty
 e qua ni'' mi ty
 e qui la'' te ral
 e qui li'' bri um
 e'' ty mo'' lo gy
 ek com mu ni cate
 flex i bi'' li ty
 Ge ne a'' lo gy
 ge'' ne ra'' li ty
 ge'' ne ro'' si ty
 Hos pi ta'' li ty
 hy per bo'' li cal
 hy per cri'' ti cal
 hy'' po cri'' ti cal
 hy'' po the'' ti cal
 Ig no mi'' ni ous
 il le ga'' li ty

il le gi' ti mate
 im be ci' li ty
 im ma tu ri ty
 im me mo ri al
 im mo bi' li ty
 im mo re' li ty
 im mor ta' li ty
 im per cōp ti ble
 im por tu ni ty
 im pro pri e ty
 in a bi' li ty
 in ac ces si ble
 in ad ver' ten cy
 in ar ti' cu late
 in ca pa' ci ty
 in ci vi' li ty
 in com mo di ous
 in com pa' ti ble
 in con ceiv a ble
 in con gru i ty
 in con si' de rate
 in con so la ble
 in con test a ble
 in con ve ni ence
 in cor po re al
 in cor rupt i ble
 in cre du li ty
 in de fea si ble
 in de ter mi nate
 in dis cri' mi nate
 in dis pen sa ble
 in di vi' du al
 in di vi' si ble
 in ef fec tu al
 in e qua' li ty
 in ex haus ti ble
 in ex pe di ent
 in ex pres si ble
 in fe li' ci ty
 in fer ti' li ty
 in fi de' li ty
 in ge nu i ty
 in hu ma' ni ty
 in sig ni' fi cant
 in sin ce' ri ty

in sta bi' li ty
 in stan ta ne ous
 in sup port a ble
 in sur mount a ble
 in tel lec tu al
 in ter me di ate
 in tre pi' di ty
 in u ti' li ty
 in va li' di ty
 ir re fra' ga ble
 ir re proach a ble
 ir re sist i ble
 ir re triev a ble
 Li' be ra' li ty
 lon gi tu di nal
 Ma gis te ri al
 mag na ni' mi ty
 ma' na fac tu rer
 ma' tri mo ni al
 me di o' cri ty
 me' ri to ri ous
 me' ta mor pho sis
 me' to pho' ri cal
 me' ta phy' si cal
 me tro po' li tan
 mi' nis te ri al
 mis cel la ne ous
 mo' ao syl la ble
 mu ci la' gi nous
 mul ti fe ri ous
 mu ta bi' li ty
 my tho lo' gi cal
 Non con for mi ty
 no to ri e ty
 O do ri' fe rous
 op por tu ni ty
 o ra to' ri cal
 or tho gra' phi cal
 Pa' ne gy' ri cal
 pa' ra dox i cal
 pa' ral le' lo gram
 par si mo ni ous
 pa' tri mo ni al
 pe ri e' di cal
 per pen di' cu lar

per pe tu i ty
 per spi cu i ty
 phi lo so' phi cal
 phra se o' lo gy
 phy' si og no my
 plau si bi' li ty
 po' ly syl la ble
 pos si bi' li ty
 pre ter na' tu ral
 pri mo ge ni al
 pri mo ge' ni ture
 prin ci pa' li ty
 pro' ba bi' li ty
 pro' ble ma' ti cal
 pro' di ga' li ty
 pu e ri' li ty
 pu sil la' ni mous
 py ra mi' di cal
 Qua dri la' te ral
 quin qua ges i ma
 Re ca pi' tu late
 rec ti li' ne al
 re' gu la' ri ty
 re' pre hen si ble
 re' pre sen ta tive
 ri' si bi li ty
 Sa lu ti' fe rous
 sa' tis fac to ry
 se ni o' ri ty
 sen si bi' li ty
 sin gu la' ri ty
 su per e' mi nent
 su per ex cel lent
 su per flu i ty
 sys te ma' ti cal
 su per a bun dant
 su per in ten dant
 Ta ci tur ni ty
 tes ti mo ni al
 the o lo' gi cal
 the o re' ti cal
 tri' go no' me try
 ty po gra' phi cal
 Vo' lu bi' li ty
 Un aq count a ble

un ac c
 u na ni
 un at t
 un a vo

Ad ven
 am mu
 ap pre
 ap pro
 a' va ri
 aug me
 Be' ne
 Cal ci ni
 cir cum
 cir cum
 cir cum
 com pro
 con de
 con fi de
 con fir
 con fis
 con fla
 con sci
 con se d

Ex tra
 Il le gi
 in com
 in de fa
 in sig n
 in stan

An te d
 an ti m
 Com pa
 dis ci
 di vi' s
 Ec cle

un ac cus tom ed
u na ni^m ni ty
un at tain a ble
un a void a ble

un con troul a ble
un de ni a ble
un en light en ed
un e qui^m vo cal

u ni for mi ty
un in ha^m bi ted
u ni ver si ty
un per ceiv a ble

Accented on the Third, but pronounced as Four.

Ad ven ti^m ti ous
am mu ni^m ti on
ap pre hen si on
ap pro ba ti on
a^m va ri^m ci ous
aug men ta ti on
Be^m ne dic ti on
Cal ci na ti on
cir cum spec ti on
cir cum stan ti al
cir cum ven ti on
con pre hen si on
con de scen si on
con fi den ti al
con fir ma ti on
con sis ca ti on
con fla gra ti on
con sci en ti ous
con se quen ti al

cop sum ma ti on
con tem pla ti on
De^m cla ra ti on
de^m pra ya ti on
de^m pre ca ti on
de^m vas ta ti on
dis pen sa ti on
dis pro por ti on
dis so lu ti on
Em bro ca ti on
e^m ner va ti on
e qui noc ti al
ex cla ma ti on
Fa^m bri ca ti on
fas ci na ti on
fer men ta ti on
fla^m gel la ti on
fluc tu a ti on
in au spi^m ci ous

in suf fi^m ci ent
Li^m que fac ti on
Ma^m chi na ti on
Pal li a ti on
pe^m tri fac ti on
pro vi den ti al
Re^m tri bu ti on
re tro spec ti on
Sa^m cri li gi ous
se ques tra ti on
ster nu ta ti on
sti^m mu la ti on
sti^m pu la ti on
su per ci^m li ous
su per fi^m ci al
su per scrip ti on
sup pli ca ti on
sup po si ti on
sus ci ta ti on

TABLE XII.

Words of Six Syllables, accented on the Third.

Ex tra or di na ry
Il le gi^m ti ma cy
in com men su ra ble
in de fa^m ti ga ble
in sig ni^m fi can cy
in stan ta ne ous ly

in ter ro^m ga to ry
ir re co^m ve ra ble
Re^m com men da to ry
Va le tu^m di na ry
Un in ha^m bi ta ble
un in tel li gi ble

Accented on the Fourth.

An te di lu^m vi an
an ti mo narch i cal
Com pa^m ti bi^m li ty
dis ci^m pli na ti an
di vi^m si bi li ty
Ec cle si as^m ti cal

e^m ty mo lo^m gi cal
Fa mi li a^m ri ty
He^m te ro ge^m ne ous
hi e ro gly^m pli cal
his to ri o^m gra pher
Il li be ra^m li ty

H

im mu ta bi^u li ty
 im pla ca bi^u li ty
 im pro ba bi^u li ty
 in com pre hen si ble
 in cre di bi^u li ty
 in fal li bi^u li ty
 in fe ri o^u ri ty
 in flex i bi^u li ty
 in hos pi ta^u li ty
 ir re con ci la ble

Me di ter ra ne an
 Pa ci fi ca to ry
 par li a men ta ry
 par ti cu lar i ty
 pu sil la ni mi ty
 Re spec ta bi^u li ty
 Spi ri tu a li ty
 su per in ten den cy
 sus cep ti bi^u li ty
 Tri go no me tri cal

TABLE XIII.

Words of Seven Syllables, accented on the Fifth.

An ti tri ni ta ri ans
 Im ma te ri a li ty
 im mea su ra bi li ty
 im pa ri syl la bi cal
 im pe ne tra bi li ty
 in com pa ti bi li ty

in dis so lu bi li ty
 in di vi si bi li ty
 in sa ti a bi li ty
 La ti tu di na ri an
 Ple ni po ten ti a ry
 Va le tu di na ri an

TABLE XIV.

Words spelt alike, but which, in different Parts of Speech, change their Pronunciation; being accented on the first Syllable when Nouns, and the last when Verbs.

NOUNS.

Accented on the first.

Ab'sent, not present
 An Abstract, an abridgement
 A Collect, a short prayer
 A Compound, a mixture
 A Contest, a quarrel
 A Contract, a deed
 Converse, conversation
 A Convert, a reformed per-
 son
 A Convict, a criminal
 A Convoy, a guard
 A Desert, a wilderness

VERBS.

Accented on the last.

To Abs'ent, to keep away
 To Abstract, to shorten
 To Collect, to gather toge-
 ther
 To Compound, to mingle
 To Contest, to dispute
 To Contract, to bargain
 To Converse, to discourse
 To Convert, to change
 To Convict, to prove guilty
 To Convoy, to protect
 To Desert, to forsake

An E
 A Fe

Frequ
 Impor

An In
 An O

sent

A Pie
 Produ

A Pro
 sign

A Reb
 A Rec

Refuse
 A Sub

dien
 A Tor

Wor

Abel,

Able,

Accep

Except

Accide

Accide

Accom

Account

Acts, a

Axe, a

chop

Affect,

Effect,

Ail, to

Ale, m

Air, el

E'er, e

NOUNS.

Accented on the first.

- An Extract, a quotation
 A Ferment, a tumult
 Frequent, occurring often
 Import, meaning
 An Insult, an affront
 An Object, any thing presented to our senses
 A Present, a gift
 Produce, the thing produced
 A Project, a scheme or design
 A Rebel, a Traitor
 A Record, a public register
 Refuse, waste
 A Subject, he who owes obedience
 A Torment, a great pain

VERBS

Accented on the last.

- To Extract, to select
 To Ferment, to work like beer
 To Frequent, to resort to
 To Import, to bring from abroad
 To Insult, to ill use
 To Object, to oppose
 To Present, to give
 To Produce, to bring forth
 To Project, to contrive
 To Rebel, to revolt
 To Record, to enroll
 To Refuse, to deny
 To Subject, to subdue
 To Torment, to torture

TABLE XV.

Words of similar Sound, but different in Spelling and Sense.

Abel, a man's name	Ere, before
Able, sufficient	Heir, to an estate
Accept, receive	Alder, tree
Except, leave out	Elder, older
Accidence, grammar rules	All, every one
Accidents, chances	Awl, a sharp tool
Accompt, reckoning	Allowed, granted
Account, esteem	Aloud, with a noise
Acts, deeds, exploits	Altar, for a sacrifice
Axe, an instrument used to chop wood	Alter, to change
Affect, to move or imitate	Ant, an insect
Effect, purpose	Aunt, an uncle's wife
Ail, to be ill	Arrant, notorious
Ale, malt liquor	Errand, a message
Air, element	Errant, wandering
E'er, ever	Ascent, sleepness
	Assent, consent

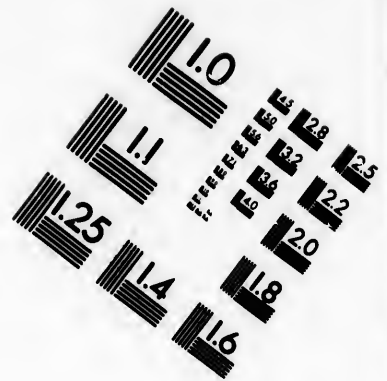
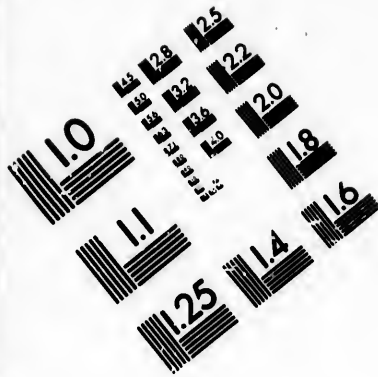
Assistance, *help*
 Assistants, *helpers*
 Attendance, *waiting*
 Attendants, *waiters*
 Auger, *to bore with*
 Augur, *a soothsayer*
 Bacon, *swine's flesh*
 Baken, *in an oven*
 Beacon, *a light to guide ships*
 Beckon, *with the hand*
 Bail, *a surety*
 Bale, *a bundle of goods*
 Bait, *a lure*
 Bate, *to lessen*
 Ball, *a round substance*
 Bawl, *to cry out*
 Ballad, *a song*
 Ballot, *lot by balloting*
 Barbara, *a woman's name*
 Barbary, *a country*
 Barberry, *a tree*
 Bare, *naked*
 Bear, *a rough, savage animal*
 Baron, *a lord*
 Barren, *unfruitful*
 Baize, *a coarse cloth*
 Bays, *bay trees*
 Base, *mean*
 Bass, *in music*
 Be, *to exist*
 Bee, *an insect*
 Beach, *the sea shore*
 Beech, *a tree*
 Bean, *a pulse*
 Been, *of the verb to be*
 Beat, *to strike*
 Beet, *a plant*
 Beau, *a fop*
 Bow, *to shoot with*
 Beer, *malt liquor*
 Bier, *a frame for the dead*
 Bel, *an idol*
 Bell, *a sounding instrument*
 Belle, *a fine lady*
 Berry, *a small fruit*
 Bury, *to inter*
 Bile, *gall*
 Boil, *to bubble up*
 Blew, *did blow*
 Blue, *a colour*
 Boar, *the male swine*
 Bore, *to make a hole*
 Boor, *a clown*
 Board, *a plank*
 Bor'd, *did bore*
 Bole, *a corn measure, &c.*
 Boll, *a round stock or stem*
 Bowl, *a large basin*
 Bolt, *for a door*
 Boults, *to sift*
 Bomb, *a mortar shot*
 Boom, *of a ship*
 Bough, *a branch*
 Bow, *to bend*
 Boarder, *at a table*
 Border, *the margin*
 Boy, *a young lad*
 Buoy, *an anchor mark*
 Buy, *to purchase*
 By, *near*
 Brace, *a couple*
 Braze, *to solder with brass*
 Breaches, *broken places*
 Breeches, *to wear*
 Bread, *food made of ground corn*
 Bred, *brought up*
 Brewing, *of ale*
 Bruin, *a bear's name*
 Brews, *he breweth*
 Bruise, *a hurt*
 Bruit, *a report*
 Brute, *a beast*
 But, *a particle*
 Butt, *a large cask*
 Borough, *a town corporate*
 Burrow, *a cover for rabbits*
 Can, *a man's name*
 Cane, *to walk with*

Calais
 Chalice
 Call
 Caul
 Cannon
 Canon
 Can
 Cann
 Catch
 Ketch
 Cattle
 Kettle
 Ceiling
 Sealing
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 Sell
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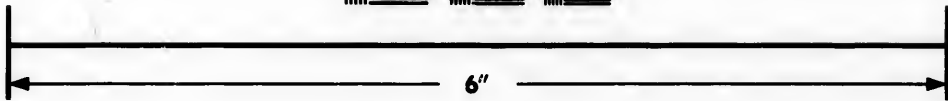
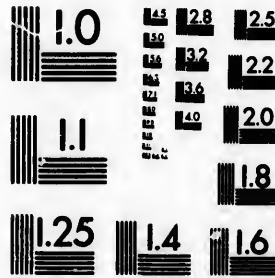
- Calais, in France
 Chalices, a cup
 Call, to name
 Caul, net work of a wig, &c.
 Cannon, a great gun
 Canon, a rule or law
 Can, am able
 Cann, a jug
 Catch, to lay hold of
 Ketch, a small ship
 Cattle, cows, &c.
 Kettle, for boiling
 Ceiling, of a room
 Sealing, setting a seal
 Cell, a small close room
 Sell, to dispose of
 Cellar, a vault
 Seller, that sells
 Censer, for incense
 Censor, a reformer
 Censure, judgment
 Cent. an hundred
 Sent, did send
 Scent, a smell
 Centaury, an herb
 Century, 100 years
 Centry, a guard
 Chas'd, did chase
 Chaste, continent
 Chews, doth chew
 Choose, to cull or pick
 Chouse, to cheat
 Choir, a set of singers
 Quire, 24 sheets of paper
 Cholera, wrath
 Collar, for the neck
 Chord, in music
 Cord, a small rope
 Cinque, five
 Sink, to go down
 Cion, a young shoot
 Sion, a city
 Cite, to summon
 Sight, seeing
 Site, situation
 Cittern, a musical instrument
 Citron, a sort of fruit
 Clause, section
 Claws, talons
 Cleaver, for chopping
 Clever, ingenious
 Climb, to get up
 Clime, climate
 Close, to shut
 Clothes, apparel
 Coarse, not fine
 Course, race
 Coat, a garment
 Cot, a cottage
 Quote, to cite or allege
 Coin, money
 Kine, cows, sheep, &c.
 Coit, to play with
 Kite, a bird of prey
 Comet, a blazing star
 Commit, to act
 Coming, approaching
 Cummin, a plant
 Common, public
 Commune, to converse
 Concert, of music
 Consort, a wife
 Condemn, to sentence
 Contemn, to despise
 Confidence, reliance
 Confidants, trusty friends
 Council, an assembly
 Counsel, advice
 Currant, a berry
 Current, passable
 Cousin, a relation
 Cozen, to cheat
 Creak, to make a noise
 Creek, of the sea
 Cruse, a little vessel
 Cruise, to sail up and down
 Cygnet, a young swan
 Signet, a seal
 Cymbal, a musical instrument
 Symbol, a mark

Foul, <i>nasty, unclean</i>	Harsh, <i>severe</i>
Fowl, <i>a bird</i>	Hash, <i>minced meat</i>
Frances, <i>a woman's name</i>	Hart, <i>deer</i>
Francois, <i>a man's name</i>	Heart, <i>the seat of life</i>
Freeze, <i>to congeal</i>	Haven, <i>a harbour</i>
Frieze, <i>a coarse cloth</i>	Heaven, <i>God's throne</i>
Furs, <i>the plural of fur</i>	Heal, <i>to cure</i>
Furze, <i>a prickly shrub</i>	Heel, <i>of a shoe</i>
Gallon, <i>four quarts</i>	He'll, <i>he will</i>
Galloon, <i>narrow ribband</i>	Hear, <i>hearken</i>
Gall, <i>bile</i>	Here, <i>in this place</i>
Gaul, <i>a Frenchman</i>	Heard, <i>did hear</i>
Gait, <i>manner of walking</i>	Herd, <i>of cattle</i>
Gate, <i>an entrance</i>	Hew, <i>to cut</i>
Gesture, <i>action</i>	Hugh, <i>a man's name</i>
Jester, <i>a joker</i>	Hue, <i>colour</i>
Gilt, <i>gilded</i>	Hie, <i>to haste</i>
Guilt, <i>sin</i>	High, <i>lofty</i>
Glutinous, <i>sticking</i>	Higher, <i>more high</i>
Gluttonous, <i>greedy</i>	Hire, <i>wages</i>
Grain, <i>corn</i>	Him, <i>that man</i>
Grane, <i>an island</i>	Hymn, <i>an encomiastic song</i>
Grate, <i>fire-place</i>	Hole, <i>a cavity</i>
Great, <i>large</i>	Whole, <i>not broken</i>
Grater, <i>for nutmeg</i>	Home, <i>dwelling</i>
Greater, <i>larger</i>	Whom, <i>who</i>
Greaves, <i>leg armour</i>	Hoop, <i>for a tub</i>
Grieves, <i>he-laments</i>	Whoop, <i>to hallow</i>
Groan, <i>hard sigh</i>	Hour, <i>of the day</i>
Grown, <i>increased</i>	Our, <i>our own</i>
Groat, <i>four-pence</i>	Idle, <i>lazy</i>
Grot, <i>a cave</i>	Idol, <i>an image</i>
Guess, <i>to think</i>	Aisle, <i>of a church</i>
Guest, <i>a visitor</i>	Isle, <i>an island</i>
Hail, <i>frozen water</i>	Impostor, <i>a cheat</i>
Hale, <i>hearty, to call</i>	Imposture, <i>deceit</i>
Hair, <i>of the head</i>	In, <i>within</i>
Hare, <i>animal of chase</i>	Inu, <i>a public house</i>
Hall, <i>a great room</i>	Incite, <i>to stir up</i>
Haul, <i>to pull</i>	Insight, <i>knowledge</i>
Hallow, <i>to consecrate</i>	Indite, <i>to compose</i>
Hollow, <i>empty</i>	Indict, <i>to impeach</i>
Harass, <i>to fatigue</i>	Ingenious, <i>of good parts</i>
Arras, <i>hangings</i>	Ingenuous, <i>candid, free</i>





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Innocence, *harmlessness*
 Innocents, *babies*
 Intense, *excessive*
 Intents, *purposes*
 Knap, *on cloth*
 Nap, *short sleep*
 Knave, *a rogue*
 Nave, *of a wheel*
 Knead, *to work dough*
 Need, *want*
 Knew, *did know*
 New, *not worn or used*
 Knights, *a title of honour*
 Night, *darkness*
 Knot, *knob*
 Not, *denying*
 Lade, *to load*
 Laid, *glaced*
 Latin, *a language*
 Latten, *tin*
 Lattice, *a net-work window*
 Lettuce, *a woman's name*
 Lettuce, *a salad*
 Leak, *to run out*
 Leek, *a kind of onion*
 Lease, *a kind of tenure*
 Leash, *lead*
 Lead, *metal*
 Led, *conducted*
 Leaper, *jumper*
 Leper, *one leprous*
 Least, *smallest*
 Lest, *for fear that*
 Legislator, *lawgiver*
 Legislature, *parliament*
 Lessen, *to make less*
 Lesson, *in reading*
 Lesser, *smaller*
 Lessor, *that grants a lease*
 Liar, *a false story teller*
 Lier, *in want*
 Lyre, *a harp*
 Lumb, *leg or arm*
 Lumb, *to pain*

Limber, *pliant*
 Limner, *painter*
 Line, *length*
 Loins, *of veal*
 Lo! *behold*
 Low, *mean, humble*
 Loth, *unwilling*
 Loath, *to nauseate*
 Loose, *slack*
 Lose, *not to win*
 Made, *finished*
 Maid, *a woman servant*
 Main, *chief*
 Mane, *of a horse*
 Mail, *armour*
 Male, *he or him*
 Manner, *custom*
 Manor, *lordship*
 Mare, *the female of a horse*
 Mayor, *of a town*
 Marsh, *watery grounds*
 Mash, *to mince*
 Marshal, *head general*
 Martial, *warlike*
 Marten, *a bird*
 Martin, *a man's name*
 Mary, *a woman's name*
 Marry, *to wed*
 Mean, *of small value*
 Mien, *behaviour*
 Meat, *flesh*
 Mets, *to measure*
 Medal, *a coin*
 Meddle, *to interfere*
 Medlar, *a fruit*
 Medler, *a busy body*
 Message, *errand*
 Message, *house*
 Metal, *gold, silver, &c.*
 Mettle, *vigour*
 Mew, *as a cat*
 Muse, *to think*
 Might, *power*
 Mile, *in chess*

Moan, *sigh*
 Mown, *cut*
 Most, *a*
 Mote, *a speck*
 Moor, *a*
 More, *a*
 Morning
 Mourning
 Muscle
 Muzzle
 Muzzle
 Muzzle
 Naught
 Nought
 Nay, *no*
 Neigh
 Neither
 Netter
 Oar, *to*
 Oar, *to*
 Of, *by*
 Of, *by*
 Oh! *alas*
 Owe, *to*
 Pall, *to*
 Pale, *to*
 Pain, *to*
 Pace, *to*
 Pair, *to*
 Part, *to*
 Part, *to*
 Pate, *to*
 Palette
 Palette
 Pall, *to*
 Paul, *a*
 Parasite
 Parricide
 Parcel
 Parcel
 Patient
 Patient
 Pause
 Paw,

Prince, *king's son*
 Princess, *king's daughter*
 Principal, *chief*
 Principle, *first cause*
 Profit, *gain*
 Prophet, *an inspired person*
 Quarry, *a stone pit*
 Query, *a question*
 Querry, *a groom*
 Quaver, *to shake a note*
 Quiver, *for arrows*
 Quean, *a harlot*
 Queen, *a king's wife*
 Race, *running*
 Raze, *demolish*
 Radish, *a root*
 Reddish, *inclining to red*
 Rain, *water*
 Reign, *to rule*
 Rein, *of a bridle*
 Wren, *a small bird*
 Raise, *to lift up*
 Rays, *beams of light*
 Raim, *dried grapes*
 Reason, *argument*
 Rare, *uncommon*
 Reave, *to steal*
 Road, *to peruse*
 Reed, *a rush*
 Red, *a colour*
 Read, *did read*
 Regiment, *det*
 Regiment, *of soldiers*
 Relic, *remainder*
 Relect, *a widow*
 Rest, *ease*
 Wrest, *to force*
 Rome, *a city*
 Room, *chamber*
 Rhyme, *verse*
 Rime, *frost*
 Rice, *Indian corn*
 Rise, *advancement*
 Ric, *a kind of grass*
 Rye, *a town in Sweden*

Rigger, *one that rigs*
 Rigour, *severity*
 Ring, *circle*
 Wring, *to twist*
 Right, *just, true*
 Rite, *a ceremony*
 Wright, *a man's name*
 Write, *to write a letter*
 Rhode, *an island*
 Road, *highway*
 Roe, *deer*
 Row, *sunged in a line*
 Rote, *without book*
 Wrote, *did write*
 Ruff, *neckcloth*
 Rough, *uneven*
 Rung, *did ring*
 Wrung, *twisted*
 Sail, *of a ship*
 Sale, *selling*
 Sage, *wise*
 Sedge, *stern grass*
 Sent, *to send*
 Sent, *ordered away*
 Sense, *understanding*
 Sine, *a sternward*
 Say, *speak*
 Sey, *sort of cloth*
 Scene, *part of a play*
 Seen, *beheld*
 See, *seen*
 See, *behold*
 Seal, *an impression*
 Soak, *ardent affection*
 Seam, *a joining*
 Seem, *to pretend*
 Seat, *the water*
 Saw, *doth see*
 Seize, *to lay hold of*
 Signior, *grand Turk*
 Senior, *elder*
 Sew, *with a needle*
 Sue, *to interst*
 Shear, *to clip*
 Shear, *to go of*

Show, *make*
 Shoe, *for*
 Shoar, *a p*
 Short, *the*
 Sine, *a line*
 Sign, *a to*
 Sleight, *a*
 Slight, *to*
 Sloe, *a wo*
 Slough, *wa*
 Slow, *not*
 Sole, *of th*
 Soul, *spir*
 Some, *par*
 Sun, *the*
 Son, *male*
 Sun, *foun*
 Stair, *step*
 Stare, *to l*
 Stead, *pla*
 Steed, *an*
 Steal, *to p*
 Steel, *har*
 Straight, *e*
 Strait, *nar*
 Succour, *i*
 Sucker, *a*
 Tacks, *sm*
 Tax, *a tre*
 Tail, *the e*
 Tale, *a str*
 Talents, *g*
 Talons, *cl*
 Tares, *am*
 Tears, *fro*
 Team, *set*
 Teem, *to a*
 Tenour, *i*
 Tenure, *h*
 Than, *in*
 Then, *tha*
 The, *an a*
 Thee, *the*
 Their, *bel*
 There, *the*

Shew, make appear	Throne, chair of state
Shoe, for the foot	Thrown, hurled
Shoar, a prop	Title, of honour
Shore, the sea coast	Tittle, point
Sine, a line	To, unto
Sign, a token	Toe, part of the foot
Sleight, dexterity	Tow, hemp or flax
Slight, to dispose	Too, also
Sloe, a wild plum	Two, a couple
Slough, miry place	Tong, for the fire
Slow, not speedy	Tongues, languages
Sole, of the foot	Tour, a journey
Soul, spirit	Tower, lofty building
Some, part	Treaties, conventions
Sum, the whole	Treatise, discourse
Son, male child	Vale, a valley
Sun, fountain of life	Vell, a covering
Stair, step	Vain, meanly proud
Stare, to look earnestly	Vein, a blood vessel
Stead, place	Valley, a vale
Steed, an horse	Value, worth
Steel, to pilfer	Vain, cart or waggon
Steel, hardened iron	Wane, to decrease
Straight, direct	Wait, to tarry
Strait, narrow	Weight, for scales
Succour, help	Wheal, a pustule
Sucker, a young twig	Weal, the public interest
Tacks, small seals	Wheel, of a cart
Tax, a tribute	Ware, merchandise
Tail, the end	Wear, to have on
Tale, a story	Were, to have been
Talents, good parts	Where, at what place
Talons, claws	Way, road
Tares, among wheat	Weigh, to balance
Tears, from the eyes	Wey, 40 bushels
Team, set of horses	Whey, of milk
Teem, to abound	Week, seven days
Tenour, intent	Weak, faint
Tenure, hold	Wither, to decay
Than, in comparison	Whither, to what place
Then, that time	Which, this or that
The, an article	Witch, sorceress
Thee, thou	Wile, a trick
Their, belonging to them	While, in the mean time
There, that place	Vile, despicable

Whist, to be silent
Wist, knew
White, a colour
Wight, an island

Would, was willing
Wood, small timber
Won, did win
One, in number

OF POINTS OR STOPS.

A comma is marked thus (,) a semicolon thus (;) a period or full stop (.) a note of interrogation (?) a note of admiration (!).

A comma is the shortest of all stops, and serves to divide short sentences, till you come to the full sense, as thus: I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. viii. 38, 39.*

A semicolon serves also to part sentences, and is often used when the sentences are contrary. Thus, A soft answer turneth away wrath; but grievous words stir up anger. *Prov. xv. 1.* Or thus: I desired you to get your lesson by heart; but instead of that you have been at play.

A colon parts several sentences, every one of which has a full meaning of its own, though, at the same time, it leaves us in expectation of something that is to follow. For example: He is a wise and prudent boy that minds his book: learning and good education are better than riches.

A period is a full stop, and shews the perfect end and conclusion of a sentence, as thus: Obey your parents. Fear God. Honour the King.

A note of interrogation is always set at the end of a question that is asked. For example: Who made you? How old are you? What is the matter?

A note of admiration is placed after such words or expressions as signify any thing strange or wonderful; thus: Oh! Alas! Surprising! Or thus: O the depth, both of the wisdom and knowledge of God! *Rom. xi. 33.*

Observe.—You are to stop at a comma till you can tell *one*; at a semicolon till you can tell *two*; at a colon till you can tell *three*; and at a period, a note of interrogation, and a note of admiration, till you can tell *four*.

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THE
Catholic School Book.
PART II.

CHAPTER I.

Of the End for which Man was Created.

OF all things necessary for man to know, the end for which he came into the world, deserves his first attention. Because, being a rational creature, he ought to act for a final end, in the enjoyment whereof he may find his eternal happiness. Now he cannot act for this end without a knowledge of it, which exciting a desire, makes him search for, and employ the means of obtaining it. A man who knows not his last end is like a beast, because he regards only things present, things material and sensible, after the manner of brutes, and in this he is much more miserable than they, since they find in these exterior objects the felicity they are capable of; but he, instead of finding repose, meets with nothing but disgust, and the source of endless misfortunes.

From a want of considering their last end originate all the disorders discernible in the lives of men, because, forgetting that noble and divine end for which their Creator designed them, they are wholly taken up with the pleasures of this mortal life, living upon earth as if made for the earth. It would move one to compassion to see a child born of royal blood, and destined by his birth one day to

wear a crown, yet bred up amongst peasants and ignorant of his extraction, apply himself wholly to till the earth, bounding all his pretensions within the scanty limits of earning a miserable livelihood with the sweat of his brow, without having the least thought of the high rank to which he was born; but it is much more to be deplored, to see men who are the children of heaven, designed by the Almighty to reign there eternally, live in an entire forgetfulness of that end for which they were created, and setting all their affections upon earthly things, wretchedly deprive themselves of that immense happiness, which the bounty of their Creator prepared for them in heaven.

For this reason, Theotime, resolving to exhort you to embrace virtue in your youth, I propose to you first, what you are and for what end you were created, that knowing this your end, you may ardently aspire to it; and by early endeavours render yourself worthy of it. Recollect yourself then and reflect upon three things, what you are, who made you, and for what end.

1. You are a man, that is, a creature endowed with understanding and reason, composed of a body, the structure whereof is admirable, and of a reasonable soul, made in the image of God: you are the most perfect of all visible creatures.

2. You were not made by yourself, for that is impossible; you received from another the being you now enjoy. And from whom have you received it, but from him who created heaven and earth, and who is the author of all

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things? It is he who formed your body in your mother's womb, and brought your soul out of nothing by his power. You are the work of a God, and besides the father you have upon earth, you have another in heaven, to whom you owe all that you possess.

3. But why did God make you? Be attentive, Theotime; for what end think you did God place you in this world? Was it to enjoy the sensual pleasures and satisfactions of this life? To heap up riches? To acquire glory and reputation amongst men? Nothing less? You have a soul too noble to be destined for such wretched and perishable things: pleasures are changed into pain, riches perish, and glory vanishes. Is it to continue a long time upon earth, to find there your happiness, and to look for nothing after this life? If so, there is no difference betwixt you and irrational beings.

Does not this so noble a soul which God bestowed on you, endowed with understanding, will, and memory, capable of knowing all things, clearly manifest that you were created for a higher and more honourable end? Does not this figure of the body you bear, the stature erect, the head on high, and eyes raised toward heaven, teach you that you are not made for the earth? Beasts are made for the earth; there they find their happiness, and for that reason they look upon the earth: but you, dear Theotime, you are created for heaven. That is the place of your abode, as it is that of your origin; your soul came down from heaven, and it ought to return thither.

But what will you find in heaven, that can

render you happy? Will it be the sight of the firmament, with all those beauteous stars? Of the sun, that admirable instrument, that work of the most high, and of all that is wonderful and great in heaven? No. All these are not able to effect your felicity: God has esteemed them too mean for you; he made them for your service, not to be the object and cause of your happiness. In a word, consider all that is in the universe, those vast and wonderful things which God has created; all which are not able to complete your happiness.

God has not made you for any of these things. For what then? For nothing less than the possession and enjoyment of himself in heaven. He has not judged the fairest of his creatures worthy of you: he has given himself to be the object of your happiness. For this reason he gave you a soul, formed to his image, capable of possessing him, and which, by reason of this capacity, is never content nor satisfied with the possessions and delights of this life, as every one finds by experience.

You were then not made for creatures, dear Theotime, but for the Creator. Your last end is not the enjoyment of creatures, but of God himself. You were created to be happy by the possession of a God in heaven, and to reign with him in a felicity incomprehensible to human understanding. The eye hath not seen, nor the ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.

And this for how long? For all eternity, that is, for a time which shall never end, but

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continue as long as God himself. This is that most noble end for which you are designed; this is the inheritance which your celestial father has prepared for you; this is that end for which he has created you. All this visible world was but destined for your present use, to help you in promoting the glory of God.

CHAPTER II.

What it is to be a Christian.

BY the grace of God, Theotime, you are a Christian: but do you understand what this is, and what you are by this quality? Take notice of it then, and learn to know the great favour God bestowed on you in the day of your Baptism. By the Baptism which you have received, you are washed from original sin by the application of the merits of the blood of Jesus Christ; delivered from the universal curse of mankind incurred by sin, and freed from the power of the devil. You have been made the child of God; the disciple of Jesus Christ your Saviour. You have acquired God for your father, Jesus Christ for your master, your instructor, your example, and for the rule of your life; the holy Church for your mother and guardian; the angels for your protectors; the saints for your intercessors.

You have been made the temple of God, who dwells in you by grace. The heir to his eternal kingdom, from the title and hope of which you were fallen for ever; and you are brought back into the secure way that leads to it, being made a member of Jesus Christ.

and his Church out of which all those who obstinately remain cannot be saved, and wherein you are now illuminated with the light of the faith of Jesus Christ, instructed by his doctrine, nourished by his precious body and blood, assisted by his grace, and furnished with all the necessary means for your salvation.

O God! how noble and how honourable is the state of a Christian! What acknowledgements, dear Theotime, ought you to render to Almighty God, who has heaped upon you such immense favors! God was no ways bound to do thus much for you. Without this favour which God has shewn you, you could never have been saved; for there is no salvation without faith. Where then would you have been, if God had not shewn you this mercy? He has not done this favour to thousands of men who live in other countries, in the darkness of ignorance and sin; nor to so many other persons, who, although they be baptized as you, yet live in error, separated from the true faith of the Catholic Church, which is the pillar and ground of truth.

Why were you not of that unhappy number? Why has God made you to be born in a Christian country rather than others, and in the bosom of the Catholic Church, where you are instructed in the divine mysteries, and things necessary for salvation? How have you merited this favour? What happiness is it for you, dear Theotime, to have experienced so great bounty of our God?

We are happy, O Israel, because the things that are pleasing to God are made known to us. O how fortunate are we by the grace of

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God, which has called us to the knowledge of his divine mysteries and adorable will! He has not shewn this goodness to all the world. And why has he done it to us rather than others? O, dear Theotime, how is it possible that we should not fix our affections upon a God who has loved us so much?

Learn here from a Christian King, the esteem you ought to have for your vocation. St. Lewis, king of France, had such a value for the favour God shewed to him in making him a Christian, that he not only preferred it before his kingdom, as in effect it is infinitely greater, but having been baptized in the castle of Poissy, he would bear that name, and be called Lewis of Poissy, and thus signed his letters and dispatches, esteeming this title more glorious than that of King of France. And St. Augustine, speaking of the Emperor Theodosius, says, That he accounted himself more happy in being a member of the Church, than Emperor of the World. These great men, Theotime, knew how to value the grace of Christianity according to its real worth.

CHAPTER III.

That God requires and particularly accepts the Services of Young People.

THE time of youth being the beginning of life, you must know, dear Theotime, the strict obligations you are under of consecrating yourself to God when young. The first is, that God earnestly desires to be served by you in that age, since it is certain that in all things God claims particularly the first, and the begin-

rings. For this reason, in the old law, he commended the first fruits of all things to be offered to him. Of fruits, he required the first gathered to be presented; of beasts, the first brought forth to be sacrificed; and of men, the eldest sons to be dedicated to his service in the temple, though he permitted them afterwards to be redeemed; shewing by this institution, that notwithstanding all things being equally his, yet he had a special esteem for the first, as those which above all others were due to him, and which he required as an acknowledgment. Hence the time of youth being the beginning and first part of our life, God demands it particularly, and will have it offered to him, in order to be faithfully employed in his service.

Secondly, the time of youth is most pleasing to God; because, generally speaking, according to the natural order of things, it is the most innocent part of life, and least corrupted by sin; for then the knowledge of evil is not so extensive, neither is there much ability or opportunity to commit it: the judgment is not perverted by the false maxims of the world, nor the inclinations corrupted by the infection of the wicked; as in a more advanced age.—Moreover, our baptismal grace, which we have then only lately received, renders that age more agreeable to God, at least in those who do not forfeit it by a sinful life.

But take notice, Theotime, I said, that age is less corrupted, generally speaking, and according to the natural order of things, yet it is but too true, that oftentimes much wickedness is found in it; though contrary to the

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order of nature, which has endowed that age with a simplicity of mind, and innocence of manners; hence they are so much the more guilty, who, by their malice and depravity, corrupt the good dispositions which nature has bestowed upon it, learning wickedness, and running after it, in an age when nature herself teaches nothing but simplicity and innocence.

Thirdly, because youth is the time of affording the most opportunities of shewing that you love God sincerely; for it is the time of the first temptations, wherein you begin to be solicited to renounce his love and service.

You are hurried on by your own passions, which are then the strongest; invited by those of your age, who often solicit you to wickedness, either by their example or by their discourse, and prompted by the enemy of your salvation, who uses all his endeavours to withdraw you from the service of God, and make sure of you betimes. So that this age may properly be called the time of combat and trial; wherein you shew your love to God with a constant and real affection, if you courageously resist those first assaults.

These reasons, Theotime, convince us, that God has a special affection for the homage of youth, which being employed in flying from sin, and serving God, is a sacrifice the most agreeable that can be offered to him. And, as a learned author says excellently well: Those who in the time of youth overcome themselves, by courageously resisting all temptations to sin, and who consecrate themselves entirely to the service of God, make one continued

sacrifice of their youth to God: which offering cannot but be most agreeable to him, as long as it remains undefiled by sin. O Theotime, retain well this truth in your mind, and never forget it.

CHAPTER IV.

Remarkable Instances of the Aversion God bears to Wicked Young People.

God has an aversion to all sinners, as he himself has said—"I abhor the wicked," especially those who have ungratefully abused his love and benevolence. Not only reason but experience evinces it, by the effects which God frequently shews of that aversion he has to vicious young people. I shall produce two very remarkable instances out of the sacred scripture, that no one may doubt of them, and that from these one may judge of others.

The first example is of the two children of the high priest Heli, called Ophni and Phinees. These two young men were employed by their father in the ministry of the temple and sacrifices, wherein they behaved themselves very ill, committing great irreverences in the temple, and crying injustices towards the faithful, who came to offer their sacrifices to God, requiring from them, by an insatiable avarice, more than was their just due: inasmuch, that the sacred scripture says, they were the children of Belial, (so it calls those whom it would signify to be wicked and abandoned; for Belial signifies without restraint or fear,) having lost the fear of God, and the remembrance of their duty; moreover it adds, that

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their sin was very enormous in the sight of God.

Their iniquity provoked God so much, that he sent Samuel to tell their father, who had been too negligent in correcting his children, that he would punish him with such rigour, as should serve for an example to all posterity; that he would exclude his family from the high priesthood, which he would give to another; that his offspring should die in the flower of their youth, and few should arrive at perfect age; and that his two sons, Ophni and Phinees, should die both in one day, and all their race should bear for ever the marks of their iniquity, which should never be expiated by victims and sacrifices.

All this happened as was foretold. A little while after, Ophni and Phinees were killed, being defeated by the Philistines. On the same day the father, hearing the news of their death, fell down backward, broke his skull, and died upon the spot. Many other misfortunes happened that day, among the rest, the ark of God was taken by the enemies; and the rest of the prophecy was fulfilled to a title. How many misfortunes in one family, through the wickedness of two sons!

The second is of Absalom, the third son of David. He was proud, dissembling, revengeful, and highly ambitious, conceited of himself, and his own beauty, which, according to the scriptures, was extraordinary. The first wicked action which the scripture relates of him, but which must needs have been preceded by many others, is the murder of his brother Amnon. By this action he lost his

father's favour, and was banished from him for the space of five years, after which he was recalled, and admitted to his favour again.

He was scarce returned to his father's court, when he contrived a grand rebellion against him; and having by his address gained the affection of the people, he retired to a small town, and was proclaimed King. After this he takes up arms against his father, forces him to fly from Jerusalem, and pursues him with a strong army, which he had raised to deprive him of his crown. What will the divine justice do here? Will it connive at such a degenerate child?

Hear, Theotime, what the sacred scripture relates. David seeing himself brought to such straits by his son, was obliged to make head and oppose him. He sets in order the few forces he had with him, sends them to fight, and gives him battle. Absalom's men, though far more numerous, are defeated. In this discomfiture, (O the divine judgments!) it happened that Absalom, endeavouring to save himself by flight, was carried under a great oak, and as he wore his locks very long, his hair, by a strange accident, and particular permission of God, was so strongly entangled in the branches of the tree, that the mule he rode on could not carry him away, but continuing its course, left him hanging by his hair, without being able to disengage himself.

David's soldiers seeing him in this condition, ran him through with a lance, and killed him on the spot; although David, by an astonishing tenderness, when sending them to the battle, had expressly forbidden any violence to be of-

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fered to his person. O divine justice! thou plainly shewest that thou dost not connive at the iniquities of wicked children; and although thou deferest for a time the chastisement they deserve, to give them leisure to repent, thou afterwards punishest most severely their obstinacy in sin, and the affront they offer to thy goodness, with which thou expectest their repentance.

CHAPTER V.

That Salvation generally depends on the time of Youth.

I wish, Theotime, that you, and all those of your age, would thoroughly understand and never forget this truth, that salvation almost entirely depends on the life you lead during your youth. This is unknown to the greatest part of men, but the ignorance of which is the ruin and damnation of many. I wish all youth rightly understood, that the immense eternity of happiness or misery, which waits them after this life, depends upon the first part of our time, which all the world slight, and which the most part employ in wickedness. To convince you of this truth, I shall produce no less than the sentiment of the sacred scripture, that is, of the Holy Ghost, whose words are so express, that it is impossible to doubt of it. For why doth it in so many places exhort young people to think of their salvation betimes, and to apply themselves to virtue in their youth, except it were to shew of how great importance that time is for their salvation?

Why does it say in Ecclesiasticus: "Re-

member thy Creator in the days of thy youth, before the time of affliction come." From whence comes it that it assures us in the book of Proverbs, "Instruct a young man according to his way, and when he is old, he will not depart from it;" that is, the manner of life which he has begun. Wherefore does it say, by the prophet Jeremy: that "It is good for a man when he has borne the yoke from his youth;" that is, has applied himself to virtue, and to bear the pleasing yoke of God's commandments.

Why in Ecclesiasticus are youth so earnestly exhorted to virtue, by those excellent words, able to soften the most insensible hearts? "My son, from thy youth up, receive instruction, and even to thy grey hairs thou shalt find wisdom. Come to her as one that ploweth and soweth, that is, with care and labour, and wait for her good fruits. For in working about her thou shalt labour a little, and shall quickly eat of her fruits. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. But with them to whom she is known, she continueth even to the sight of God." vi. 18. All the rest of the chapter is but a continued exhortation to young people to be virtuous. Wherefore in the twenty-fifth chapter does it say: "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

Lastly, among the books of sacred scripture, why was there one expressly made for the instruction of youth, which is that of Proverbs? Does not all this manifestly discover, that the Holy Ghost would give me a to understand,

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that the time of youth is of greater consequence than the greatest part imagine; and that all happiness or misery of man, whether in this life or in the next, depends generally on that time well or ill employed; this observation being generally true, that those secure their salvation, who in their youth are bred up in the fear of God, and observance of his commandments; and that those who have not been educated in this fear of God, or cast it from them to follow sin with greater liberty, are unhappily lost. All this truth is grounded on these two principles. The first is, that those who have followed virtue in their youth, easily persevere the remainder of their life; the second, that on the contrary, those who have given themselves over to sin at that time, with great difficulty amend, and frequently never.

CHAPTER VI.

*Remarkable Examples of those who having been
Virtuous in their Youth, continued so all
their life.*

The first example which I shall produce is that of Joseph, a model of virtue in his youth, and which I have slightly mentioned in the first part. At sixteen years of age he abhorred vice in such a manner, that the wicked example of his brethren could never corrupt his innocence; on the contrary, not being able to endure their wickedness, he gave notice thereof to his father, Jacob. The greatness of his virtue, for which he was singularly favoured by God, and tenderly loved by his father, drew upon him the enmity of his brethren, who meeting him

one day in the fields, conspired to murder him; but having a horror of dipping their hands in his blood, they resolved to let him down into an old pit, with a design of leaving him there to perish.

This poor child, not able to soften their cruelty, by prayers and tears, was obliged to yield, putting all his confidence in God, who never abandons those who love him. In this he was not deceived; for his inhuman brethren, struck with horror of so barbarous a crime, changed their first resolution. They drew him out of the pit, and sold him to merchants, then passing by, who carried him into Egypt, where he was sold to a lord of that country. Joseph being with his master, persevered in virtue and innocence of life, which drew down the blessing of God upon the house of his master, who soon discovered his merit, and conceived a great affection for him.

Behold how Joseph spent the first part of his youth, that is, until about the age of twenty. See the consequence of it, and how he passed the rest of his life; wherein I observe three remarkable occasions in which his virtue underwent the severest trial. The first was about that age when he sustained the most violent attack his chastity could undergo. The second was his being cast into prison, having to suffer the punishment and be deemed guilty of a crime which he abominated.

But Joseph continued immoveable in his first virtue: and as he had learned patience in his youth, by the persecution of his brethren, he bore this with wonderful constancy, comforting himself in the conviction of his innocence, of

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which God was both witness and protector. God, who had always been with him, left him not on this occasion: but, as the sacred scripture says, descended with him into the pit, that he might assist him with his grace, and wonderfully deliver him, as he did presently after.

To these two trials succeeded the third, yet greater. — This was the elevated station to which he was raised; for having interpreted Pharaoh's dream, by the knowledge God gave him of things to come, this king not only delivered him out of prison, but made him the first man in his kingdom, over which he gave him a general charge; with absolute power to dispose of all things according to his will, commanding his subjects to obey him as himself. In this high station, which generally dazzles men's eyes, and soon destroys an ordinary share of virtue, Joseph remained firm in his primitive innocence, always like himself.

Forgetfulness of God, pride, covetousness, and revenge, the usual attendants on unlimited power, could never find admittance into his breast. Having an opportunity of revenging himself on his brethren, who came into Egypt to buy provisions during a severe famine, he not only omitted it, but received them with such tenderness and marks of affection, as to draw tears from those who read the scripture account of it. He carried himself in this station with so much justice, that no complaint was ever made of his conduct; on the contrary, the Egyptians proclaimed him their deliverer, being freed from want during a seven years' famine,

by his great prudence, for which he was entitled in those countries, *The Saviour of the World*.

He persevered thus in virtue and the fear of God, in the midst of grandeur, from the age of thirty, when he was raised to that fortune, even to the age of an hundred and ten, where in he died. O Theotime, reflect well upon this example, and learn from it, what virtue acquired in youth is able to effect.

The next example I shall adduce is that of Toby, the father of young Toby, whose conduct, as well in his youth as in a more advanced age, the scripture declares to be worthy of our admiration. He was a young man of the tribe and city of Nephthali; and although he was the youngest of all his tribe, yet nothing childish or youthful appeared in his actions. And when all others went to sacrifice to the golden calf of Jeroboam, king of Israel; shunning their company, he went alone to Jerusalem, to the temple of the Lord, and there adored the God of Israel, offering to him faithfully his first fruits and tithes. These and such like things did he observe; adds the scripture, when but a boy, according to the law of God.

O the admirable life, Theotime, of a young man, who acted nothing childish, that is, nothing contrary to virtue; who permitted not himself to be carried away by the torrent of ill-example continuing steadfast in the service of God, when the rest, to a man, abandoned their Creator! A youth spent so virtuously; could not but be followed by a holy life as you shall see.

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men, to the city of Ninive: being there, he departed not from the path of virtue which he had so happily entered in his youth. For first as he had learned in his youth to resist the wicked example of others, he permitted not himself to be corrupted in his captivity by the example of his countrymen, who ate licentiously the meats of Gentiles, though prohibited by the law of God. Secondly, having deserved a particular regard from the Assyrian king, by his virtuous conduct, he had leave to go to any part of the kingdom; he visited his fellow-captives, admonished them concerning their salvation, and their perseverance in the service of God. Thirdly, the affliction of the captives increasing, he daily visited and comforted them, distributing what he was able to give them, fed the hungry, clothed the naked, and, with an unparalleled charity, buried all the dead he found, notwithstanding the displeasure of the king, which he had incurred by that action, even to the danger of his life.

But what is yet more admirable, is the patience with which he bore the melancholy affliction of blindness, which befel him by an unexpected accident in the fifty-sixth year of his age. One day, as he returned home wearied with the burial of many dead, he chanced to fall asleep under a wall, from the top whereof the dung out of a swallow's nest fell upon his eyes, and took away his sight. This was doubtless a very great affliction, and a most severe trial; but he supported it with such an admirable patience that the sacred scripture

compares it to that of Job, and, what is very remarkable, attributes it to the piety and fear of God in which he had lived during his youth. Behold what it says: "Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life."

○ how admirable is the effect of virtue, which has always increased with age. He was delivered from his affliction four years after, and living to the age of one hundred and ten, he died in peace, after he had made, as the scripture observes, a continual progress in the fear and service of God. Thus, Theotime, do they live, thus do they die, who have followed virtue in their youth.

CHAPTER VII.

That those who have been addicted to Vice in their youth, amend with great difficulty, and often not at all.

○ Theotime, that I had a pen capable of imprinting this important truth more lasting in your heart than in brass or marble, and making you perfectly comprehend the great and dreadful difficulty of amendment after a youth spent in vice. A difficulty so great, that it is almost impossible sufficiently to express it; and on the other side so general,

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that we cannot consider it attentively, without being touched with a lively sorrow, seeing such numbers of Christians, and principally of young people, who groan under the tyranny of a vicious habit, which being contracted in their youth, and increased with age, leads them to perdition; from which, if they chance to recover, it is with incredible pains and combats, and by a manifest miracle of divine grace. Learn, dear Theotime, to avoid this danger, and endeavour to conceive its greatness, either that you may entirely prevent it, or quickly withdraw yourself, if you are already engaged therein.

This great difficulty springs from three causes. The first is the incredible power and force of a wicked habit, which being once rooted in the soul, cannot be plucked up but with great pains. All habits have commonly this quality, that they continue a long time, and are with much difficulty removed. But amongst others, wicked habits are such as adhere more strongly, and are not so easily changed; because corrupt nature is more prone to evil than good. Hence the scripture says, That the perverse are hard to be corrected, which makes the number of fools, that is, of sinners, infinite. But among wicked habits, those contracted in youth are the strongest, and with most difficulty overcome: for the passions, which are the instruments of vice, unrestrained at that time by virtue, increase with age, and as they increase give vice daily new strength, and render it at last unconquerable.

For this reason the same scripture, in order

to express the force of a vicious habit contracted in youth, delivers a sentence which young people ought to have frequently in their mind: "His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust." That is, the vices and wicked habits of youth become so deeply rooted in the soul, that all the remainder of life is tainted with them, and death alone, as we daily see, can put a final period to them.

The cause is very evident; for vice when in possession of a soul, increases and strengthens the passions; the passions corrupt the judgement, so that it mistakes good for evil, and evil for good; the judgement being once corrupted perverts the will, which runs blindly into sin, and from thence proceeds all the evil; because, as St. Augustine says, "The will not governed turns to an eager desire of sin, and by our gratifying this desire it is formed into a habit, and a habit not resisted becomes a necessity;" that is, an extreme difficulty in avoiding sin. Hence when a person is arrived at this pitch, there are no hopes of his amendment; because, as another author (S. Isid.) adds, "Necessity terminates in death, by exposing him who lies under it to final impenitence."

The second cause of this great difficulty is, the decrease of divine grace; for as God multiplies his favours to those who receive them with humility, and employ them for their salvation; so he diminishes them to those who abuse and contemn them. Now if he deals thus with mankind in general, much more with youth; on whom as he bestows many

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favours, as long as they remain deserving of them, so he withdraws his kindness when they abuse them, as we may learn by the experience of those, who having been favoured with particular obligations from God in their youth, presently become sensible of a great diminution of those favours, occasioned by the ill use they have made of the same.

God himself threatens this by a prophet, when he speaks thus: In that day the fair virgins and the young men shall faint for thirst; they that swear by the sin of Samaria; that is, who makes profession of adoring the idols which the city of Samaria adores. This thirst, is not only a corporeal, but a spiritual thirst, and the want of divine grace, of which it is spoken immediately before; I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

The third cause of the great difficulty of correcting the habits contracted in youth is the power of the Devil, who gains ground in proportion as our sins increase, and the grace of God is diminished. This is the proper effect of sin, viz. after depriving a soul of the grace and protection of her Creator, to subject her to the dominion of the Devil, and engage her more and more in that unhappy slavery, in proportion as she continues in vice. O Theotime, who can sufficiently express the deplorable state of a soul reduced to that servitude, under the tyranny of her mortal enemy, who employs all his engines and devices to destroy her without recovery; by suggesting all temptations that are likely to draw her

into sin; by furnishing her daily with new occasions of destructions, by diverting her from those that might withdraw her from her unhappy state: by hurrying her from sin to sin, from one vice to another, till the measures of her iniquities being filled up, she is at last abandoned to the Devil, by a visible effect of the divine wrath!

Thus does this cruel enemy treat those whom he has under his power, by a just permission of God, who thus rejects those who withdraw themselves from his service and friendship, and who refusing to submit themselves to the sweetness of his law, and the abundance of his favours and blessings, most justly deserve to be abandoned to that cruel master, who breathes nothing but their destruction, and will never cease to persecute them till he has plunged them into eternal damnation. How unhappy all those who are fallen into this deplorable slavery! yet they are still more miserable, who, whilst they are engaged therein, think not of seeking their deliverance.

CHAPTER VIII.

Examples of those who have never corrected the Vices of their Youth.

As in a shipwreck, where a ship is lost in a storm, there are many who perish, and very few who save themselves by swimming or otherwise: so in the shipwreck of virtue, which many suffer in their youth, the number of those who are eternally lost is very great, but of those who escape very small. You will conceive the smallest of this number, when

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you shall know, Theotime, that in the history of the Old Testament, there is found but one example, a thing almost incredible, in the person of Manasses, king of Juda. For this one it produces a vast number of others who perished in the storm, and died in the vices of their youth; some after a long life, others being snatched away by death in the prime of their age—I shall here set you down some examples:

First.—Of all the kings of Israel, who, to the number of nineteen, reigned over the ten tribes of Israel, when the division was made of that kingdom from that of the tribe of Juda, after the death of Solomon, there was scarce one, but was extremely wicked from his youth, and continued so to his death. And although the scripture does not make express mention of their youth, nevertheless it gives us sufficiently to understand that they were all wicked in that age, except Jehu, who was afterwards perverted like the rest.

Amongst the kings of Juda, who likewise reigned to the number of nineteen after Solomon, there were six who were good, that is, Asa, Josaphat, Ozias, Jonathan, Ezechias, and Josias; all the others were wicked. Those who were good began from their youth, and continued such all their life; the greatest part of those who were vicious, began their wickedness in their younger years, and never altered their conduct.

Thus it is said of king Ochozias, that he began to reign about twenty-two years of age, was wicked and attached to the idolatry of impious Achab, king of Israel, who was

taught him by his mother, Athalia, sister of that wicked king; he reigned but a year, at the end whereof he died in his wickedness.

It is said of Achaz, that he was twenty years of age when he began to reign; that he did not apply himself to good, and to the service of God, but followed the example of the idolatrous kings of Israel, and that he far surpassed them in impiety, wherein he died, after he had continued in vice for the space of sixteen years.

Amon reigned at the age of twenty-two, and became a follower of the vices of his father Manasses, but not of his repentance, and died in his sins at the end of two years, murdered by his own servants.

Joachim began at the age of twenty-five, and reigned eleven years; during which time he was wicked like his ancestors, and died in his iniquities, without being lamented by any one, and also deprived of the honour of burial, according to the threat of the prophet Jeremy.

His son Joachim, having succeeded at the age of eighteen, reigned but three months, at the end whereof he deserved for his sins to fall into the hands of Nebuchodonosor, and was sent into Babylon, where he died a long time after.

Sedecias, the last of the kings of Juda, being come to the crown at the age of twenty-one, was also wicked like his predecessors; and having continued in his iniquities for the space of eleven years, he drew upon himself and his people the most regorous effect of that vengeance, with which God had long threatened the Jewish nation. For in the ninth year of his reign the city of Jerusalem was besieged by Nebuchodo-

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nosor, king of Babylon, and after two years siege, it was taken, pillaged, and put to fire and sword, the temple of God ransacked and burnt; and whoever had escaped the fury of the sword or famine, were sent into captivity. Sedecias himself flying with his children, was taken, and brought before the proud king; who, after venting his fury and indignation, caused his children to be butchered before his face, and afterwards pulled out his eyes, and sent him captive into Babylon, where he died in misery, in just punishment of his iniquities.

To these examples, which are very common in sacred scripture, of such as have never corrected their vices in their youth, and who have died in their sins, we find but one in the Old Testament, who was sincerely converted after he had lived wickedly in his youth, viz. Manasses, and he in so extraordinary a manner, that this example shews clearer than noonday, the dreadful difficulty of reforming the vicious inclinations of youthful years.

This prince having lost his father Ezechias, one of the most pious kings of Juda, at the age of twelve years inherited his crown, but not his virtues: for soon forgetting the holy example and wise documents he had received from him, he addicted himself to every kind of vice and impiety. His iniquities daily increased until the fifteenth, or according to others, till the two and twentieth year of his reign, wherein God punished his crimes in an exemplary manner. He was taken by the Assyrians in the city of Jerusalem, sent captive into Babylon, loaded with irons and chains,

and cast into a frightful prison, where he suffered every degree of misery and persecution. Being reduced to this extremity, he began to open his eyes, and call upon God in his afflictions, whom he had forgotten in his prosperity. He acknowledged his iniquities, and sued for pardon with a truly contrite heart, and by the force of tears and prayers obtained from God his deliverance: after which he did penance for his sins, and lived in holiness all the remainder of his life, even to the age of sixty-seven, when he died. See here, Theotime, a conversion after a wicked youth, but a conversion purchased at a dear rate.

CHAPTER IX.

That the Devil uses all his endeavours to lead Young People into Vice.

To be convinced of the importance of dedicating yourself to God in your youth, you must remember, that the Devil, that sworn enemy of man's salvation, fearing nothing more than to see you virtuous in your youth, employs all his endeavours to overcome you and all those of your age, that he may ruin you without hopes of recovery.

This truth is manifest from all we have said before. That cursed fiend, who studies nothing but to rob God, as much as he can, of the honour due to him, and men of the happiness prepared for them, knows very well, that to lead youth into vice is the means of taking from God the first and greatest acknowledgement which men owe to him: In the second place, he knows how injurious to

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God a wicked life in youth is : and thirdly the dreadful consequences of it, viz. a deep engagement in sin, a hardness of heart, and impatience of mind. Moreover, he understands very well, that there is no other more certain way to fill the earth with iniquities, and to damn mankind. This is the reason why he employs all his industry to corrupt the innocence of youth, the first source of salvation and all other blessings. He knows well, that to poison the waters of a fountain, it is sufficient to cast venom into the spring, which communicates it easily to all the brooks : and that to conquer a realm, the best method is to secure the frontier places, which give entrance into the heart of the country.

This cursed fiend understands well how to put in practice the mischief he taught Pharaoh, to whom he suggested the destruction of all the male infants of the Israelites, that so he might exterminate the people of God.

He exercises daily both the malice and the cruelty of Nebuchodonosor, who, having taken king Sedecias with his children, at the sacking of Jerusalem, caused the children's throats to be cut before the father's face, and satisfied himself with putting out the father's eyes without taking away his life. Thus this cruel enemy employs all his malice to murder the children by sin, and strives to blind interiorly the parents, that neither seeing nor caring for the loss of their children, they may not deliver them from such imminent danger.

The same king returning into his country, proud and elated with his victories, carried, as

the fairest part of his triumph, the young people of the city of Jerusalem prisoners before him, as is related by the prophet Jeremy. He left nothing in that desolate city more to be lamented, than the deplorable loss of the young people, which the same prophet bewails above all its other calamities.

Thus, dear Theotime, this detestable fiend, who, as the scripture says, is established king over all the proud, has no greater reason insolently to triumph over the holy church, than by the multitude of young people which he keeps in slavery by sin. And this pious mother counts no loss more deplorable than that of her dear children, which the enemy snatches from her in their youth, some by one vice, others by another, but most by the sins of impurity, which is the strongest chain by which he holds them in captivity; thus exercising the rage he has conceived against her from her first establishment, and continuing the war he has sworn to wage against all her children, according to the revelation made to St. John in the Apocalypse.

This war of the enemy of mankind against young people is a thing so manifest, that the same St. John writing to the faithful, and congratulating every age for the blessings most peculiar to them, expresses a particular congratulation to young people, for the victory they have gained over the enemy, as being those who are most persecuted. "I write to you, young men," says he, "because you have overcome the wicked one. I write to you, young men, because you are strong, and

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the word of God abideth in you, and you have overcome the wicked one."

Happy are all those young people to whom with truth we may say, that they have conquered the enemy of their salvation. I represent unto you here the war he wages against those of your age, that we may congratulate you in that manner; and that by the persecution he raises against you, you may know first how necessary it is that you should be virtuous in your youth, since the Devil endeavours so powerfully to corrupt you. Secondly, with how much courage you ought to resist the attempts of that cruel enemy, who seeks your destruction with so much fury. How is it possible you should not stand in horror of that enemy, and dread, more than death, to let yourself be overcome by him, who seeks all ways to destroy you for ever?

CHAPTER X.

On the Knowledge of true Virtue.

THE first means of acquiring virtue is the knowledge of it, and the discerning of solid piety from that which is false and imaginary.

Many seem to love virtue, who are far from it, because they love not virtue as it is in itself, but as they represent it to themselves, every one according to his own inclination. Some think themselves virtuous, when they are not of the number of the wicked. Others place virtue in abstaining from certain vices, from which they have a kind of aversion, though subject to others no less criminal in the sight of God. Others esteem themselves virtuous if

they follow some religious practices, although on the other side they wholly neglect the interior regulation of their conscience, too often defiled with mortal sins. All these are so much the more to be lamented, as they imagine themselves to be in a good way, when they are absolutely out of it; and thinking to arrive by that course at the port of salvation, they find themselves at length in the direct road to perdition, verifying in that respect that saying of Solomon: "There is a way which seemeth just to a man: but the ends thereof lead to death."

Virtue, Theotime, does not depend on the opinion of men; it is the work of God; from him then must we learn its rule, since he alone can direct in what manner he will be served.

Hearken then to what God says of it in the sacred scripture, and he will teach you how wisdom, that is, virtue, consists in fearing God, and flying absolutely from sin, and that he has thus instructed man in his creation. "Then," says Job, that is, in the beginning of the world, "God said to man, behold the fear of the Lord: that is wisdom: and to depart from evil, is understanding."

He teacheth the same thing by the royal prophet; by whom he gives you this general rule of virtue, "Decline from evil and do good."

Wise Solomon informs you of the same truth: "Fear God," says he, "and keep his commandments: for this is all man:" in that consists the perfection of man, for that he was born, that is his last end and real happiness.

In short, the sacred scripture acknowledges no other wisdom or piety than the fear of God,

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which it calls the beginning, the fulness, and the crown of wisdom.

Now this fear is not that which is purely servile, that is, apprehends more the punishment than detests the sin; but it is a loving fear of the children of God, which makes them hate sin because it displeases God, and love good because it is agreeable to him. Like the fear and respect a good child bears his father, which makes him fearful to offend, and diligently seeks all means of pleasing him.

So that, Theotinae, according to the maxims of the divine school, true virtue consists in the fear of God, which produces a voluntary observation of his commandments, and causes a fear and detestation of offending God above all things, and seeks the means to please him and retain his favour. This alone ought to be accounted virtue, and that, which is not directed by this certain and infallible rule, is to be deemed false piety.

CHAPTER XI.

Of Prayer and Instruction.

Of all the means of attaining virtue, prayer is the most important. It is not sufficient to desire it, we must search for it with all diligence; and that we may successfully seek it, we must go to the fountain-head, and beg it of him who is the author of it, and bestows it on those who beg it as they ought. If any of you want wisdom, let him ask of God, who giveth to all abundantly."

This is the means which wise Solomon employed, together with that ardent desire of

wisdom, whereof we have just now spoken. For in the same place he says, that after he had considered all the perfection of wisdom, he conceived such an ardent love for it, that he searched on all sides to find it; and that in consideration of the innocence of his tender age, which he had hitherto preserved untainted, God gave him to understand that wisdom is the effect of his grace, which he could not obtain without God's assistance, whereupon addressing himself to the author of all wisdom, he requested it of him with all the strength of his heart, in the prayer we shall set down in this chapter.

Besides this excellent example, the scripture also furnishes you with that of the wise author of Ecclesiasticus, who describes thus the means he made use of in his youth to acquire virtue. "When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her. My foot walked in the right way, from my youth up I sought after her. I stretched forth my hands on high, and I bewailed my ignorance of her. I directed my soul to her, and in knowledge I found her."

This is the way these great men took to acquire wisdom in their early years. The scripture proposes them to all young people as the model they ought to imitate for attaining it.

It behoves you, Theotime, who by the grace of God aspire to that wisdom, to imitate them, and follow the way they have shewn. Beg daily of God, with all the ardour of your affec-

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tion, this wisdom, which removes ignorance, banishes sin, and leads by the path of virtue to real felicity; offering to him from the bottom of your heart that excellent prayer of Solomon.

“God of my fathers, and Lord of mercy, who hast made all things with thy word, give me wisdom that sitteth by thy throne, and cast me not off from among thy children, for I am thy servant, and the son of thy hand-maid, a weak man, and of short time, and falling short of the understanding of judgment and laws. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee; for she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. So shall my works be acceptable.”

With this prayer, or some such like it, if you say it as you ought, you will obtain all that you shall ask for; but remember that it must have these three conditions to be efficacious; it must be humble, fervent, and perseverant. Humble, acknowledging that you cannot obtain wisdom or virtue but from God alone. Fervent, to beg it with a most earnest desire. Perseverant, to beg it daily, as there is no day wherein the divine grace is not necessary to preserve or increase it.

Besides the means of prayer, instruction is also necessary for obtaining virtue. Though none but God can give wisdom, yet ordinarily he does not bestow it but by the ministry of men, by whom he is pleased we should be in-

structed in the path of virtue, inspiring by his grace our hearts with his holy truths, at the same time that men teach us by their words. For this reason has he established in his church pastors and doctors, as the apostle says, to teach men divine truths, and conduct them in the way of salvation.

Now if instruction be necessary for all men, it is particularly for young persons, who by reason of their age have little knowledge of the maxims of wisdom, and are incapable of discovering them without assistance.

It is not then sufficient, dear Theotime, to beg daily wisdom and virtue from Almighty God, you must desire and seek after instruction and direction in the way to it, from them who know it.

This desire of instruction is so necessary for obtaining virtue, that it is the beginning thereof, according to that of the wise man; "The beginning," says he, "of her (wisdom) is the most true desire of discipline."

And lastly, that you may be fully convinced, read attentively this excellent exhortation of Ecclesiasticus: "Son," says the wise man, "if thou wilt attend to me thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee."

Now there are many ways by which we may receive instruction in virtue, as preaching, and

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books of piety. But that which is most necessary for you at your age, is the particular direction of a wise and virtuous person, who may teach you the true way to salvation. For this reason the wise man adds to the former words: If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors."

CHAPTER XII.

Of Devotion to the Blessed Virgin.

ONE of the last means which I assign, but also one of the most effectual, for acquiring virtue in youth, is, devotion to the Blessed Virgin. It is infallible to such who assiduously employ it, because it affords at the same time the most powerful intercession in the sight of God for obtaining his favour, and the most perfect model for our imitation.

Next to God, and the most adorable humanity of his Son Jesus Christ, it is she whom we must chiefly honour and love, by reason of that most sublime and excellent dignity of Mother of God, which raises her above all creatures that God has ever created.

By her we may receive all the assistance which is necessary for us. She is most powerful with God, to obtain from him all that she shall ask of him. She is all goodness in regard of us, by applying to God for us. Being mother of God, he cannot refuse her request; being our mother, she cannot deny us her intercession when we have recourse to her. Our miseries move her, our necessities urge her;

the prayers we offer her for our salvation bring to us all that we desire: and St. Bernard is not afraid to say, "That never any person invoked that mother of mercy in his necessities who has not been sensible of the effects of her assistance."

Although the Blessed Virgin extends her goodness to all men, yet we may say she has a particular regard for young people, whose frailty she knows to be the greatest, and necessities the most urgent, especially for the preservation of chastity, which is most assaulted in that age, and of which she is a singular protectress. History is full of examples of saints, who have preserved this great virtue in their youth, by the assistance of this Queen of Virgins; and experience affords daily examples of those who have gained great victories, by the recourse they have had to her intercession, and who have happily advanced themselves in virtue under her protection, and by the graces she obtains of God for them.

Be therefore devout to the Blessed Virgin, dear Theotime; but let it not be the devotion of many, who think themselves so, in offering some prayer to her, more by custom than devotion; and on the other side exceedingly displease her by a life full of mortal sin, which they commit without remorse. What devotion is this, to desire to please the mother, and daily crucify the son, trampling his blood under their feet, and contemning his grace and favour? Is not this to be an enemy both to son and mother?

O dear Theotime, your devotion to the Blessed Virgin must not be like that, it must be more generous and more holy; and to speak

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plainly, if you will be a true child, and a sincere servant of the Blessed Virgin, you must be careful to perform four things.

1. Have a great apprehension of displeasing her by mortal sin, and of afflicting her motherly heart by dishonouring her son, and destroying your soul; and if you chance to fall into that misfortune, have recourse readily to her, that she may be your intercessor in reconciling you to her son, whom you have extremely provoked. "She is the refuge of sinners as well as of the just, on condition they have recourse to her with a true desire of converting themselves," as St. Bernard says.

2. Love and imitate her virtues, principally her humility and chastity. These two virtues among others rendered her most pleasing to God; she loves them particularly in children, and is pleased to assist with her prayers those whom she finds particularly inclined to those virtues, according to the same saint.

3. Have recourse to her in all your spiritual necessities: and for that end offer to her daily some particular prayers, say your beads, or the little office sometimes in the week, perform something in her honour on every Saturday, whether prayer, abstinence, or alms; honour particularly her feasts by confession and communion.

4. Be mindful to invoke her in temptations, and in the dangers you find yourself in of offending God. You cannot shew your respect better, than by applying yourself to her in these urgent necessities, and you can find no succour more ready and favourable than hers. It is the counsel of St. Bernard; "If the winds

of temptations be raised against you, if you run upon the rocks of adversity, lift up your eyes towards that star, invoke the blessed Virgin. In dangers, in extremities, in doubtful affairs, think upon the Blessed Virgin, let her not depart from your mouth, nor from your heart : and that you may obtain the assistance of her intercession, be sure to follow her example."

If you perform this, you will have a true devotion to the Blessed Virgin, you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish, Remember well that excellent sentence of St. Anselm, who presumed to say, "That as he must unavoidably perish who has no affection to the Blessed Virgin Mary, and who forsakes her ; so it is impossible he should perish who has recourse to her, and whom she regards with the eyes of mercy."

I shall conclude with an excellent example which I shall produce for a proof of this truth. St. Brigit had a son who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead in so dangerous a condition ; and as she was often favoured by God with revelations, of which she has composed a book, she was assured of the salvation of her son by two subsequent revelation. In the first, the Blessed Virgin revealed to her, that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptations, and obtained all necessary graces for him to make a holy and happy end. In the following,

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she declared the cause of that singular assistance she gave her son, and said, it was in recompence of his great and sincere devotion he had testified to her during his life, wherein he had loved her with a very ardent affection, and had endeavoured to please her in all things.

This, Theotime, is what real devotion to the Blessed Virgin did merit for this young man, and for many others : she will be as powerful in your behalf, if you have a devotion to her; if you love and honour the Blessed Virgin in the manner we have mentioned.

CHAPTER XIII.

Of Devotion to our Angel guardian, and to the Saint of one's name.

God loves us with such tenderness, that he gives to every one of us an angel for our guardian, employing by his incomparable goodness his most perfect creatures in our service, even those celestial spirits which are created incessantly to contemplate him, and continually to serve him in heaven. O Theotime, how great is the bounty of God, to depute no less than a prince of his court for the conduct of a poor servant! and, as St. Bernard says excellently well, "not to be content to send his Son to us, to give us his Holy Spirit, to promise the enjoyment of himself in heaven : but to the end there should be nothing in heaven unemployed for our salvation, he sends his angels to contribute thereto their service; he appoints them our guardians, he commands them to be our masters and guides."

Entertain particular love and honour for him to whom God has entrusted you. He is always near to conduct and guard you; he inspires you with good thoughts: he assists you in important affairs: he fortifies you in temptations; he diverts many misfortunes which otherwise would befall you, whether temporal or spiritual; and he continues these good offices in proportion as you have recourse to him. What is it that you owe not to such a director and guardian?

St. Bernard says,—"that the being guarded by our good angel ought to inspire us with three things, respect, love and confidence. Respect for his presence, love or devotion for the good-will he has for us, and confidence for the care he has of our preservation."

1. Shew then, Theotime, a great respect to your angel; and, when you are tempted to any wicked action, call to mind his presence, and be ashamed to do that before him, which you would not dare to commit before a virtuous person. 2. Love him tenderly, and recommend yourself to him daily. Beseech him that he would direct your actions, and protect you from the misfortunes of this life, and above all from sin, which is the greatest of all evils. 3. Remember to have recourse to him in all your necessities, and principally on two occasions:

The first is, when you deliberate or undertake any important affair, when you have need of counsel and assistance. Entreat your good angel to conduct you in that affair, so that you undertake it not, except it be according to the will of God, for his service and your salvation, and to assist you in bringing it to a happy issue.

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This means is very efficacious to make your affairs succeed; it is impossible they should not prosper under so good a guide, who is most faithful, wise, and powerful.

The second is, when you are assaulted with any temptation, and in danger of offending God. "As often as any tribulation or violent temptation assails you, (says St. Bernard) implore your guardian, your teacher, your assistant in tribulation." This remedy, Theotime, is very powerful in all temptations, and especially in those against chastity, of which the angels are lovers, and particular protectors, as being a virtue which renders men like to themselves, and which makes them imitate upon earth their most pure and celestial life. "From whence (says St. Ambrose) it is no wonder if angels defend chaste souls, who lead upon earth a life of angels."

Next to your good angel, honour particularly your patron. The names of saints are given us at baptism, that they may be our protectors and intercessors with God, and that by their prayers, and the example of their virtues, we may acquit ourselves worthily of the obligations of a Christian life, whereof we make profession in baptism. "Honour and love him whose name you bear, recommend yourself daily to him, but to obtain his assistance, remember to imitate his virtues."

CHAPTER XIV.

Of Morning Prayer.

MORNING and Evening Prayer the good employment of time, the knowledge of one's self,

reading good books, and pious conversations, are means so necessary to virtue, that respiration and nourishment are not more needful for the support of the corporal life than these things are necessary for the preservation of piety, which is the life of the soul.

I begin with Morning Prayer, which the wise man, amongst the means he assigns for obtaining wisdom, recommends earnestly to you. "He will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplications for his sins."

I wish this excellent document were deeply engraven in the minds of men, and principally of young persons, as one of the most important for living virtuously. If you sincerely aspire to virtue, dear Theotime, you will punctually follow this instruction, which is one of the most necessary you can receive.

We owe to God all our actions, but chiefly the first in the morning; it is that, which is most agreeable to him, it is by that we consecrate the rest to him: by it we draw down the divine blessings upon all our works, and collect the divine grace for the whole day; as the Israelites in the desert gathered in the morning the manna of heaven which supported them all the day.

What is very remarkable in that manna is, that those who failed to gather it in the morning found it not presently after, because it was melted at the rising of the sun, whereof the scripture gives this excellent reason, viz. that God, who showered it down every morning,

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caused it to be dissolved with the first beams of the sun; "that it might be known to all, that we must prevent the sun to bless thee, and adore thee at the dawning of the light."

But, remember, Theotime, to perform this action in the manner the wise man prescribes; for he would not have it a constrained, negligent and indevout prayer, but a prayer with the quite contrary qualities: he says, The wise man will give his heart (that is, will apply his will and affection) to resort early to the Lord that made him; that is to say, will give his first thoughts to God, to adore him as his creator, and thank him for all his benefits, and he will pray in the sight of the Most High; that is, will consider the greatness of God, who is present, and to whom he speaks, and considering the infinite grandeur of the divine majesty will attentively offer his prayers to him with humility and great modesty, and with a profound respect, begging of God pardon for his sins, and ardently sighing after his holy grace.

To put in execution these instructions, practise what follows. Every morning as soon as you are up, cast yourself upon your knees in some retired place, and there,

1. Adore God from your heart, acknowledging him for your sovereign master and creator, and looking upon him as one from whom you receive all that you have, or are.

2. Give him thanks for all the benefits you have received from him; for the favour of your creation, of your redemption by the merits of his son Jesus Christ, of making you a Christian, a child of the Catholic Church, of in-

structing you in the necessary truths of salvation, and for other particular blessings.

3. Humbly implore his pardon for all the sins of your life past, by which you have so much offended his bounty, and abused his favours.

4. Beg of him the grace to employ that day in his service without offending him; make a firm resolution not to consent to a mortal sin; purpose to avoid the occasions, and endeavour to foresee those which may happen that day, to the end you may be armed against them.

5. Offer all the actions of the day to him, beseeching him that he would bless them, inspire you, and direct you in all your works, that you do nothing against his commandments; nothing but through him, that is, by his grace; and nothing but for him, that is, for his glory.

6. Recommend yourself to the Blessed Virgin, to your good angel, and to your patron. Perform all this in a small time, but with much fervour; and be assured, Theotime, that if you be diligent in this exercise, you will find the truth of that saying of wisdom itself, "They that in the morning early watch for me shall find me."

CHAPTER XV.

Of Evening Prayer.

If it be a business of importance to begin the day well, it is of no less to finish it in the same manner. In the old law, God had not only commanded a sacrifice for every morning, but also for every evening: to teach us, that as we ought to adore him in the beginning of the day, so we owe him our acknowledgement

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The principal part of this action is the examen of conscience, which is a thing wherein you ought not to fail, if you seriously desire to advance in virtue. 1. It is a powerful means to cure ill habits, to avoid relapsing into sin, or readily to clear one's self of them. 2. It helps to discover the faults one has committed in order to amend and avoid them, to continue a hatred of mortal sin, and a will not to commit it any more. 3. Without this exercise we fall into many offences, which being neglected lead us to mortal sin, we are lulled asleep, when in sin, without a desire or thought of freeing ourselves. 4. By this exercise, ordinary confessions are made more easy and frequent, we amend our lives, we prevent an unprovided death, we prepare ourselves for judgment by judging ourselves. And it is in this action that we excellently well practise that admirable advice of the wise man; "Before judgment examine thyself, and thou shalt find mercy in the sight of God."

Be careful then, Theotime, to perform daily this important exercise in the following manner. At night being upon your knees before you go to bed.—1. Adore God, and give him thanks for all his favours, particularly for preserving you that day from misfortunes which might have befallen you. 2. Beg of him grace to discover the sins you have committed that day, in order to ask pardon for them and amend your life.

3. Examine your conscience concerning the sins to which you are most subject. For this

effect, call to mind your chief actions from morning to night, and take notice of the faults you have committed. Recollect whether you have had any temptations that day; examine how you have behaved, whether you have readily resisted them, or with negligence. Take notice of what company you have been in, and whether you have done any thing indecently, either by giving ill example in word or deed, either in yourself or others; for example, either through persuasion, fear of displeasing or being despised; or in a word, by not preventing the sin of another when in your power. Consider whether you have well employed your time all that day or unprofitably lost it; and so of the rest.

4. After discovering the sins you have committed, stir up in yourself a sorrow for them, humbly beg pardon of God, make a resolution to amend the day following, and remember to confess them the first opportunity.

If unhappily amongst these sins there should be any that were mortal, rise not up from your prayers till you have amply deplored your misery, and conceived an extreme regret for having so grievously offended so holy and adorable a God. Beg of him pardon with all the contrition of your heart, and protest that you will confess it as soon as possible. Beg of him that you may not die in that wretched state. Alas! dear Theotime, is it possible a soul can sleep without fear and dread, whilst under the weight of mortal sin! If you have no such dread, you ought to look upon such an insensibility with horror, as a snare by

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5. Recommend to God your soul and body ; desire him that he will preserve you from all misfortunes that night, and principally from sin. Offer your prayers to the Blessed Virgin, your angel-guardian, your patron, and all the saints together. And as the beginning of the day you begged of God the grace to live well, so at the end remember to beg of him the grace to die well. The end we make of every day, is emblematical of the end we shall one day make of our lives. Finish therefore every day as you would one day finish your life.

CHAPTER XVI.

Of the Fear of God.

THE first virtue that is necessary for you, is the fear of God ; it is that which next to faith is the basis and groundwork of all others. The scripture calls it " The beginning of wisdom ; " and it teacheth us, that it is the first thing which ought to be inspired into young souls. For this reason Solomon instructing youth in his Proverbs, begins his instruction with this excellent precept, so often repeated in scripture, " The fear of the Lord is the beginning of wisdom." And the same scripture, in the history of holy Tobias, observes expressly, that having a child, from his infancy he taught him to fear God, and to abstain from all sin.

By this fear we must not understand a gross and servile fear, that stands in awe of nothing but the punishment, which it apprehends more

than the offence; but a respectful fear, by which, considering the greatness and majesty of God, his sanctity, his power, his justice, we conceive a profound respect, and apprehend above all things to fall by mortal sin into the displeasure of a God so great, so holy, so powerful, so just.

This, Theotime, is the fear of God, which is the beginning of wisdom, and the foundation of true piety. It is this to which I exhort you here, and which you should chiefly aim to acquire. 1. Beg it daily of God, who is the author of it: say to him frequently from the bottom of your heart, "Pierce thou my flesh with thy fear, for I am afraid of thy judgments." 2. Conceive an awful respect for the majesty of God. He is the sovereign Lord of all things, infinite in all his perfections, in majesty, in wisdom, in goodness, in power, in justice. All creatures adore him, the angels themselves tremble at the sight of his immensity. All that is great in the world is but an atom in his sight, and as he has created all things by one word, so he could destroy them all in a moment. There is none like to thee, O Lord; thou art great, and great is thy name in might. Who shall not fear thee, O King of nations? 3. Fear above all things to displease God, and let that be the first and principal thing you regard in all your actions, whether God be not therein offended. 4. When you speak of God, never speak of him but with a profound respect: and endeavour to cause by your example, that he never be spoken of otherwise in your presence.

CHAPTER XVII.

Of the Love of God.

If the greatness of God obliges us to fear and honour him with a profound respect, his goodness engages us as much to love him. We must fear God by reason of his greatness, which renders him infinitely adorable; and we must love him because of his goodness, which makes him infinitely amiable; we must not separate these two virtues fear and love. The fear of God is the beginning of his love. And love is the perfection of fear. He that is without fear cannot be justified. He that loveth not abideth in death.

We must then love God, dear Theotime; for how can it be that you should not love goodness itself, and him who hath loved you first? But you must love him betimes, and from your tender years, you must begin that early which you must do all your life, and during all eternity. The love of God is our last end. God has placed you in this world for no other end than to love him; and that coming to know him for your Creator, you should render that which a work owes to its workman, a creature to its Creator, a child to his father; that is, love. And to induce you the better thereunto, he has added all imaginable favours, having designed you for the enjoyment of his kingdom in heaven, redeemed you when you were lost, and redeemed you by the death of his only Son, called you to the grace of Christianity, enlightened you with faith, sanctified you by his grace, received you often into his mercy, and replaced you among his children

after you had grievously offended him ; and a thousand other blessings has he bestowed upon you. Theotime, how is it possible not to love a God who has loved you so much !

There are two things in God for which he ought to be beloved. The one is his goodness, which he manifests unto us by all the favours and blessings he bestows upon us. The other is the goodness he possesses in himself, which makes him transcendently amiable. For, if we might suppose a thing impossible, viz. that God had never shewed us any favour, yet he deserves to be infinitely beloved, by reason of the sovereign goodness, and infinite perfections he enjoys in himself, which render him infinitely amiable. When I say we must love God, I include a twofold love ; the first, for the benefits he has bestowed upon us, the second in consideration of his infinite goodness, which render him so lovely, that in the love of his goodness consists the eternal happiness of both men and angels.

But take notice, Theotime, that the love of God to be real, ought to have one very particular condition, which occurs not in any other love : for it does not suffice to love God as we love creatures, but we must love him above all things, that is, more than all creatures. Thou shalt love the Lord thy God with thy whole heart. That is, more than all other things ; so that you love nothing above him, as there is nothing greater or more amiable than he ; nor any thing equal to him ; as there is nothing which can equal him.

In a word, the love of God consists in preferring God before all things ; before the

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goods of the world, pleasures, honours, friends, and life itself; so that you must be prepared never to love these things to the prejudice of the love you owe to God; and be resolved rather to lose them a thousand times, than to be wanting to the obedience you are obliged to render unto him. It is in this preference of God before all things, the essential point of the love of God consists; a preference without which it is impossible to love God, or to be in the state of salvation.

You must then labour early to acquire this so amiable a love, and this so necessary a preference, to engrave it deep in your heart: and to the end you be not deceived therein, by taking, as very many do, apparent love for the real; see the principal acts you must practise therein, by which you may know whether you love God truly.

1. Above all things fear, and have a horror of sin, because it is displeasing to God; and infinitely opposite to his goodness, and be resolved never to commit a sin upon any account whatsoever.
2. Fly venial sins as much as possible, because they displease God; and although they destroy not his love, yet they diminish and weaken it, and dispose you to fall into mortal sin.
3. Labour to acquire the virtues so necessary for you, and which he requires of you. It is the property of love, to desire to please him whom one loves. If you love God, dear Theotime, you will be careful not only to preserve yourself in his holy grace by avoiding sin, but you will endeavour to acquire those virtues you know will make you most acceptable to him.
4. Often in your

heart and with your lips form acts of the love of God ; wish often that God be served and loved as he deserves. Be troubled when you see him offended ; hinder it as much as you can ; and endeavour by your words and example to move others to love him. 5. Begin from your youth to love him whom you must never cease to love. At what time soever you begin to love him, it will be always too late, and you will always have reason to express that grief which St. Augustine did ; “ I have loved thee too late, O ancient beauty ; I have loved thee too late, O eternal goodness.” Beg of him frequently the grace to love him as you ought, and daily say to him from your heart those excellent words of David : “ O God, what have I in heaven ? And besides thee what do I desire upon earth ? Thou art the God of my heart, and the God that is my portion for ever.

CHAPTER XVIII.

Of the Love of Parents.

HE that feareth the Lord, says the wise man, honoureth his parents, and will serve them as his masters that brought him into the world.— Yes, Theotime, if you have the fear of God in your heart, you will honour your parents, and all those to whom he has given authority over you, because it is his will and command. Honour thy father and mother ; and if you honour them not, you have neither the fear nor the love of God.

For to condemn a duty, which nature herself dictates, and which God has so strictly commanded, is not to have the fear of God.

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CHAPTER XIX.

Of other Persons whom Youth ought to honour.

NEXT to your parents, there are other persons you ought particularly to honour.

1. You must honour those who represent them, your tutors, and those who have a charge of your person; your elder brothers and sisters, for to them there is a respect due.

2. Your masters, whether private or public, from whom you receive instruction in virtue and learning. You ought to honour them by so much more, as they represent your parents, and as the benefits you receive from them, such as virtue and knowledge, (the ornaments of the mind,) far surpass all worldly riches. And as you owe to your parents respect, love, obedience, and assistance, you also owe to your masters respect, love, obedience, and gratitude.

3. You owe a special honour to your spiritual masters, such as your pastors, and all those who instruct you in the way of salvation, and chiefly your ghostly father; respect him much, regarding him as an officer of God; love him as the minister of your salvation, obey him and follow his advice, in which young people are often very defective.

4. Honour all the persons that are venerable, either for dignity, as priests, whom the scripture commands you to honour, or for their age, as old men, to whom young people should shew much respect, or for their virtue; for if you honour God you will also honour them who serve him; and, lastly, men in public authority, as the king, and magistrates, whom God

commands you to honour, as representing his place, and whom he has established for his ministers in the temporal government of mankind. To the first is due obedience and fidelity, as the sovereign and God's representative on earth; the same is likewise due to his ministers, in proportion to the rank and authority they hold under the prince.

CHAPTER XX.

Of Swearing and Lying.

To be addicted to swearing is a very vicious quality, especially in young people. I speak not of oaths appointed by religion, to ascertain a truth when sufficient necessity requires it, a necessity which seldom happens to young persons; but of those oaths so common amongst Christians, where the adorable name of God is called upon and taken in vain, in the least anger or impatience, and sometimes deliberately, from a detestable custom of swearing by the name of God on all occasions.

This sin is one of the most fatal habits a man can contract: for, 1. It is a contempt of God, to respect so little his holy name, which all creatures adore, and whose sanctity makes all the angels to tremble; and this notwithstanding God's express prohibition, Thou shalt not take the name of the Lord thy God in vain. 2. It is a heinous outrage offered to his Son Jesus Christ, to treat with so much irreverence the precious death he suffered for our redemption, and the adorable blood he shed for our salvation. An outrage which is no less than that he received by the cruelty of

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his executioners. "He has scourged (says St. Augustine) with the rods of the Jews, and he is now scourged by the blasphemous tongues of wicked Christians. And they sin no less who blaspheme Jesus Christ reigning in heaven than those who blasphemed him when he walked upon earth." 3. This vice causes many other sins to be committed; for, besides that there is no sin multiplied like swearing when grown habitual, it draws the curse of God upon those who are accustomed to it, by which they are abandoned to all passions, and to the occasions of sin; for his reason the wise man said, "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house." 4. This vice is very hard to be corrected: though ever so little rooted, it increases still with age, and becomes at length past remedy, as those who are subject to it do daily experience. Lastly, it suffices to say, that this sin is the sin of the devils, who are pleased in nothing but in abusing the holy name of God: And it is a horrible thing, that Christians, who ought to praise God upon earth, as the angels praise him in heaven, should offer him here the same injuries as the devils throw out against him in hell.

O Theotime, fly this detestable sin, abominable before God and men, odious in persons of every age, but principally in youth. Remember that the ancient law condemned blasphemers to death, and St. Paul delivered over to the devil two Christians guilty of this crime; that they may learn, says he, not to blaspheme. And St. Gregory relates, how a child accustomed to swear in his impatience

by the name of God, was seized with a mortal distemper, and assaulted by evil spirits, which caused him to depart this life in his father's arms, who, being too indulgent in correcting him, had bred up in this child a great sinner for hell, as the same saint observes.

The remedy of this sin, when one has ever so little a habit or inclination to it, is to fly the causes, as anger, gaming, wicked company, and all other things, which every one knows to be to themselves an occasion of swearing. But above all, it is a powerful and even necessary remedy, to impose upon one's self some rigorous punishment every time he shall fall into this sin; as some alms, some prayers to be performed the same day, some fasting to be observed soon after, or some other mortification.

Avoid every degree of oaths or imprecations, and other phrases, which, though not oaths, tend to swearing upon occasions—Christian modesty requires that we should not swear at all; according to that holy precept of our Saviour, "I say to you not to swear at all; but let your speech be yea, yea; no, no: for whatsoever is more than these cometh of evil."

Beware also of lying. Theotime, which is not the least considerable among the sins of the tongue; and it is so much more important that you should be solidly instructed on this subject, as it is frequent with young persons, and infinitely pernicious when once become habitual. A lie is always a sin, because it is always against truth, known to be such by him who speaks; and although it be not a mortal sin, when it is not in a matter of consequence,

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There is no menace which he has not denounced against those children who are wanting to this duty. He says, He that afflicted his father, and chaseth away his mother, is infamous and unhappy. He that curseth his father and mother, his lamp shall be put out in the midst of darkness. The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. Of what an evil fame is he that forsaketh his father; and he is cursed of God that angereth his mother. I wish these menaces were deeply engraven in the minds of all children, who forget ever so little their duty towards their parents.

Render then to your parents, Theotime, the honour you owe them: considering, 1. That it is just and reasonable; 2. That God will have it so: God, I say, whose will ought to be the rule of our actions, and whose command is the most powerful motive to a generous soul. The honour you ought to give to your parents includes four principal things, which you owe them, viz. respect, love, obedience, and assistance.

1. Bear them great respect, considering them as those from whom, next to God, you have received your being. Never despise them upon any consideration whatsoever; either interiorly, by any thought or contempt; or exteriorly, by any words or disrespectful behaviour.— Receive with good will their instructions, admonitions, and reprimands. My son, says the wise man, hear the instruction of thy father, and forsake not the law of thy mother.

A fool laugheth at the instruction of his father, but he that regardeth reproofs shall become more prudent.

2. Entertain an affectionate love for them. Remember, says the wise man, that thou hadst not been born but through them; and make a return to them. Now this can only be done by loving them. Yet, take notice, that this love must not only be a natural and sensible love; it must also be a rational love, and according to God. To love them according to God, you must love them because God commands it, and as he commands it, that is, in such a manner that you love principally their spiritual good and salvation, and endeavour to procure it by your prayers, and all other means which lies in your power.

3. Shew a ready obedience to them, as holding the place of God; yet only as St. Paul advises, in the Lord, because such is his will; for it is God who commands you to obey them, and when you obey them you obey God; as, on the contrary, not obeying them, you disobey God, except they command any thing against the honour of God, or your good; for in these two cases you owe them no obedience. Nevertheless, you must be very discreet on such an occasion, and procure the best advice, that you may not be deceived.

4. You must assist them in their necessities, in sickness, poverty, old age, and generally in all their temporal and spiritual necessities.— To forsake them on such occasions is a very great crime, which cries to God for vengeance.

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nevertheless, the habit of lying, although lightly, is not a light thing, nor of small importance.

A habit or custom of lying opens a gate to an infinite number of other vices. A lying person will become a cheat and deceiver in his behaviour, double in his words, unfaithful in his promises, hypocrite in his manners, a dissembler in his actions, a flatterer, and faint-hearted when he should speak truth; bold and shameless to affirm lies, impudent to maintain them as certain truths; a swearer, detractor, mistrustful of every one; for as he is accustomed to lie, he believes that others always speak false. A mind addicted to lying will easily be so in things of moment, and consequently involved in heinous sins.

So that, Theotime, there are few vices more pernicious, and principally to youth, than this custom of lying. For this reason, be not willing to make any manner of lie: for the custom thereof is not good; that is, according to the expression of the scripture, it is very bad.

In a word, it is so wicked a quality of the mind to be a liar, that the scripture speaks of it in unusual terms. It says, that God abhors it; that lying lips are an abomination to the Lord; as on the contrary, those who love sincerity in their words gain his friendship. Thou, O Lord, wilt destroy all that speak a lie. Lying is infamous among men: A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. A thief is better than a man that is always lying: but both of them shall inherit destruction.

Lastly, This vice makes men resemble the

Devil, who is pleased with nothing more than lies. It was he who first invented it, and who is the father thereof, as the Son of God has named him with his own mouth.

St. Augustine says, "That as truth comes from God, lying takes its origin from the Devil." And St. Ambrose adds, "That those who love lying are the children of that detestable fiend, for the children of God love truth."

By entirely, Theotime, this pernicious vice in all occurrences, but chiefly in two.

1. When you speak of a thing of importance, that is, when it prejudices your neighbour in his goods, honour, or eternal welfare, wherein you must be very cautious, and even more than in regard of yourself.

2. When you speak to a person who has authority over you; for then a lie is a very culpable imposture, as well by reason of the respect you then break through, as because it frequently happens, that those falsehoods, notably prejudice your own good, or that of your neighbour, which you are obliged to promote when it is in your power.

Lastly, in whatsoever matter it be, and to whatsoever person you speak, accustom yourself never to tell a lie on purpose, or with reflection. Love truth and sincerity in all your words. What an excellent quality it is in a young man, when he cannot tell an untruth without blushing! The just, says the wise man, shall hate a lying word. Beg of God that he give you a hatred to this sin, and frequently offer to him that prayer of Solomon: Remove far from me vanity and lying words.

CHAPTER XXI.

Of Sports and Recreations.

RECREATION is necessary to relax the spirits, particularly of young people; and that which is taken in innocent diversions is most proper for them, it being more proportioned to their nature and the capacity of their mind.

Pastime, then, and recreation are not contrary to virtue, but rather commanded; and it is an act of virtue when it is done as it ought.

To be such, it is necessary above all things that the motive be good; that is, that it be taken to recreate the mind, and to make it more capable of labour, which it could not be able to undergo, if it were always employed. So that labour is the end and motive of sport and recreation. We recreate ourselves on account of the fatigue we have undergone, and in order to undergo more. From thence three conditions follow, which must be observed in pastime, that it may be good and virtuous.

The first, to observe moderation; for excess herein renders it no longer a recreation, but rather an employment; it would not then be taken to prepare us for new labour, which is the sole end pastime ought to have, but merely for the pleasure, which is a vicious end; yea, it is to make one unfit for labour, because excess in amusement dissipates the spirits, enfeebles the forces of the body, and oftentimes considerably prejudices the health by the distempers it causes.

The second condition is, not to have a disorderly affection for amusements, as it happens frequently to young persons. This af-

fection makes them fall into the excess just mentioned, lose much time, and think continually of the means of dissipation. It generally prevents their applying themselves seriously to labour, and when their body is at study, their mind is bent upon their sport and diversion.

The third condition is, to fly as much as possible from games of hazard, which enslave the minds principally of youths, and instead of refreshing the spirits, load them with anxiety: one is there so deeply concerned, in losing or winning, that it is hard to observe moderation. They play there only out of covetousness and for gain, which is a criminal motive; consider also the ordinary losses one suffers, which leave after them displeasure, vexation, and despair: add to these cheats, unjust gain, choler, swearing, quarrels, with which these sorts of games are ordinarily attended; the great loss of time, the dissipation of mind and goods, the sinful habits of anger, of impatience, of swearing, of lying, of covetousness, a neglect of duty to God and their family, and adherence to ill company, an aversion to what is serious, and a love to be idle, and to make their life but a change or succession of idleness. Such an unhappy inclination to play frequently continues all their life, to the ruin of their wealth and honour, and reduces them to the utmost misery, as we daily see by too many examples, and in short, makes a man incapable of all good.

Avoid all prohibited games, Theotime, as absolutely inconsistent with your salvation: amuse yourself in some laudable diversion

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which may serve to unbend the mind, or exercise the body, observing therein the conditions we have spoken of, especially avoiding all excess, which St. Augustine in his confessions acknowledged to be one of the causes of the wickedness of his youth. Now this excess is understood not only of the time employed therein, which ought to be well regulated, but also of the money you play for, which ought always to be very little; otherwise you will play for gain, and not for recreation, and the sport will be a rack and disquiet, rather than a diversion. Besides, the money you lose at play would be better employed amongst the poor, whose necessity will cry one day to God against your excesses, and those of all gamesters.

CHAPTER XXII.

The Conclusion of all that has been said in the Second Part.

It is certainly, Theotime, of great consequence that you should be virtuous in your younger years, and that the good or evil life of youth is not trifling, nor a thing that deserves little care or regard, as the greatest part of the world thinks; but that it is a business of high importance, the truth of which is founded upon all that is great and sacred in what concerns the service of God, and salvation of men.

1. You are obliged to serve God in your youth, because you ought to acknowledge him as your Creator and sovereign master, for the being you have received from him.

and on account of the most sublime and excellent end for which he has created you, having made you for nothing less than to possess him eternally in heaven, after you have faithfully served him upon earth.

2. On account of the great favour he has shewn you, in calling you to Christianity and the Catholic Religion, out of which all those who obstinately remain cannot be saved.

3. Because the service of young people is singularly pleasing to God, since he loves them with a particular affection, and is pleased to confer many benefits upon them.

4. Because you cannot refuse him your service, without offering him a heinous injury.

5. Because he hath an incredible aversion to wicked young people.

6. Because your eternal salvation has a great dependence upon the life you lead in your youth: so that if you set your affection upon virtue in your younger years, you will easily preserve it the remainder of your life; and if you follow vice, you cannot withdraw yourself but with great difficulty, and perhaps not at all.

7. To avoid the heavy misfortunes which spring from the wicked life of youth; untimely death, obdurateness in sin, the loss of many fair hopes, and the overflowing of vice amongst men.

8. And, lastly, because of the persecution which the devil raises against young people, whom he continually endeavours to withdraw from the service of God, and ensnare betimes in disorders, that he may destroy them without recovery.

After all these reasons, I ask you, Theotime,

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whether you now hesitate what you have to do? Are not these considerations powerful enough to convince you of the obligation you have to consecrate yourself to virtue in your youth? And if you be convinced thereof, what do you mean? What are your designs and resolution for the future? Perhaps hitherto you have not comprehended the greatness of this obligation; but now understand it clearly, what judgment ought you not to expect from God, if you be rebellious to the light, and act like those wretches, who say to God, depart from us, we desire not the knowledge of thy ways.

The Jews being returned from the captivity of Babylon, the prophet Esdras caused the law of God to be publicly read unto them, from whence they had received no instruction during the seventy years of their captivity.

That people had scarce begun to hear the law, when they wept bitterly, and made the air resound with their cries and lamentations; so that the priests and levites who read the law, were more employed to stop their tears, and comfort, than instruct them. This poor people sadly deplored their unhappy ignorance of their duty; an ignorance which their own negligence had occasioned.

O dear Theotime, I beseech the Divine Goodness by his grace to work the same effect in your heart. After reading the truths I have represented to you, is it possible that you should not be touched with the force of truth, and the care of your salvation? And that, after reading all these reasons, which show the strict obligation you have to the ser-

vice of your Creator, you should shut the book without making any reflection upon yourself, or taking proper resolutions for the future? I conjure you by the honour and respect you owe to God; by the love you owe to his Son Jesus Christ your gracious Saviour; by the concern you ought to have for your eternal salvation: I conjure you, I say, that you do not cast the book out of your hands, until you have made a full resolution to think seriously on your salvation: to that effect, firmly resolve to lead a virtuous life during your youth, preserving the grace you have received; or correcting your past life by a holy and virtuous one, if it has been disorderly.

It is here, where you must open your eyes to see yourself, and deplore your past offences, and the blindness which has produced them, saying with St. Augustine, "Wo, wo be to the darkness wherein I have lived! wo be to the blindness which hath hindered me from seeing the light of Heaven! wo to my past ignorance, wherein I knew not thee! I give thee thanks, O God, whom I acknowledge to be my illuminator and redeemer, because thou hast enlightened me with thy grace so that now I know thee. I have known thee too late, O ancient truth! I have known thee too late, O eternal verity!"

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PART III.

THE PRINCIPAL FESTIVAL EXPOUNDED.

SUNDAY was dedicated by the apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called the Lord's Day; and Sunday, from the heathens dedicating it to the Sun.

1 Jan. The Circumcision of our Lord is called New-Year's Day, from the Romans beginning their year on it. This feast is instituted by the church in memory of our Lord's Circumcision on the eighth day after his nativity, according to the precept of the old law, *Gen. xvii. 12.* when he was called Jesus, as the angel had foretold, *Luke i. 32.* and began to shed his infant blood by the stony knife of circumcision.

6 Jan. Epiphany of our Lord is a feast solemnized in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star, which conducted the three kings from the east to adore him in the manger, where they presented him with gold, myrrh, and frankincense, in token of his regality, humanity, and divinity, or of his being God, King, and Man. The word *Epiphany* is derived from the Greek, and signifies a *manifestation*. It is also called Twelfth-Day, on account of its being celebrated the twelfth day after Christ's birth, exclusively. On the same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine at the wedding of Cana in Galilee.

2 Feb. The Purification of the B. Virgin, or Candlemas-Day, is a feast in commemoration and honour, both of the presentation of our blessed Lord, and the purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery, performed according to the law of Moses, *Lev. xii.* It is called *purification*, from the Latin word *purifico*, which signifies to purify; not that the blessed Virgin had contracted any thing by

her child-birth which needed purifying, (being the Mother of Purity itself) but because other common mothers were, by this ceremonial rite, freed from the legal impurity of child-birth, to which out of her great humility, she submitted. It is also called *Candlemas-Day*, because before *mass* on that day, the church blesses her candles for the whole year, and makes a procession with blessed candles in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole church at his presentation, when old Simeon styled him a *light to enlighten the Gentiles, and the glory of his people Israel.* Luke i. 32.

St. Peter, St. Matthias, chosen by the college of apostles to supply the place of Judas the traitor; he was crowned with martyrdom in Jewry, anno 74.

19 March. St. Joseph, the reputed father of our blessed Saviour, and spouse of our blessed Lady; he died in Judea, about the 12th year of Jesus Christ.

25 March. Annunciation of our Lady: a feast in memory of the angel Gabriel's most happy embassy, when, by her consent, and the co-operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

Septuagesima, Sexagesima, and Quinquagesima Sundays, are days set apart by the church for acts of penance and mortification, and a certain gradation or preparation to the devotion of Lent; being more proper and immediate to the passion and resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrove-tide signifies the time of confession; for our Saxon ancestors used to say, *We will go shrove*; and in the more primitive times, it was the custom of all good christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthily receiving the blessed sacrament at Easter.

Ash-Wednesday is a day of public penance and humiliation in the whole church of God, so called from the ceremony of blessing ashes, wherewith the priest sign the people with a cross on their forehead, giving them the whole some admonition, *Remember, man, thou art but dust, and into dust thou shalt return,* Gen. iii. 7. to remind them of their mortality, and prepare them for the holy fast of Lent. The ashes are made of the palms blessed on the Palm Sunday of the preceding year.

Lent, in Latin is called *Quadragesima*; because it is a fast of forty days, (except Sundays, which are only

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abstinence,) instituted by the church. Many are the motives for which Lent is established. 1. This fast is the figure of the spirit of Repentance, which every one of the faithful ought to exercise throughout the whole time of his life. 2. It is, as it were, a tenth, which the faithful offer to God, sanctifying by fasting these forty days, which makes about the tenth part of the year. 3. This fast is a weak imitation of what Jesus Christ our Lord performed in the desert, in fasting forty days and forty nights, without eating or drinking. 4. It was appointed in consequence of the obligation which Christ our Lord imposed on his disciples, to fast after his ascension.—5. By this fast we participate in the sufferings of our Lord, in order to have a share in his glory. And, lastly, it prepares us to celebrate worthily the approaching Easter.

The four *Ember Weeks*, in Latin *Quatuor tempora*, are times of public prayer, fasting, and procession, partly instituted for the successful ordination of priests and ministers of the church, and partly to beg and give thanks to God for the fruits of the earth. *Ember* is derived from the Greek word, *emera*, a day; others called them *Ember-Days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called *ember bread*.

Passion Sunday, so called from the passion of Christ, when drawing nigh was ordained by the church more closely to prepare us for a worthy celebration of that solemnity. On this day the crucifixes, &c. are covered in churches with a mourning colour: both to commemorate our Saviour's going out of the temple and hiding himself; and to dispose us to compassionate his sufferings.

Palm-Sunday, in memory and honour of our Lord's triumphal entry into Jerusalem, is so called from the palm-branches strewed under his feet by the Hebrew children, crying, *Hosanna to the son of David*, Matt. xxi. And therefore this day the church blesses palms, and makes a solemn procession, in memory of that humble triumph of our Saviour, the people bearing palm-branches in their hands.

Maunday-Thursaday, in memory of our Lord's last-supper, when he instituted the blessed sacrament of his precious body and blood, is so called from the first word of the anthem, *Mandatum*, &c. John xiii. 34. *I give you a new command, that you love one another, as I have loved you*: which is sung on that day in the choir, when the

prelates begin the ceremony of washing the people's feet in imitation of Christ's washing those of his disciples, before he instituted the blessed sacrament.

Good Friday is the anniversary of that most sacred and memorable day on which the great work of our redemption was consummated, by our Saviour Jesus Christ, on his bloody cross, between two thieves, on mount Calvary, near Jerusalem.

On *Thursday, Friday, and Saturday*, in Holy Week, the offices called *Tenebræ* were formerly mournfully sung, in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the names of *Tenebræ days*, from that *Tenebræ*, or *darkness*, which overspread the face of the earth at the time of his passion; for which end also the lights are extinguished; and after some silence at the end of the offices, a noise is made to represent the rending the veil of the temple, and the disorder in which all nature was involved at the death of our divine Redeemer.

Easter-Day, in Latin *Pascha*, a great festival in memory and honour of our Saviour's resurrection from the dead on the third day after his crucifixion, *Matt. xxviii. 6.* It is called *Easter* from *Oriens*, the east or rising, one of Christ's titles; *And his name*, says the Prophet Zacharias, chap. vi. 12, *is Oriens* "This is the day which our Lord has made, let us rejoice and be glad in it." The church repeating frequently these words on this day, desires that her children, after having shared in the sufferings of Christ by compunction and penance, should participate in the glory and joy of his resurrection, by a lively faith, hoping to arise again themselves, by an ardent love, with their Redeemer, who having died in satisfaction for our sins, is risen again for our justification; and, finally, by a new life, pure and wholly celestial. The Monday following is also kept holy, in memory of our Lord's first appearance after his resurrection; which is commemorated on this day for the greater solemnity of the festival.

Low-Sunday, in Latin *Dominica in albis*, the Octave of Easter-Day, is so called from the catechumens white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

25. *April. St. Mark Evangelist*, the disciple and interpreter to St. Peter. Writing his gospel at the request of

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the Christians at Rome, he took it with him into Egypt; first preaching at Alexandria, he founded that church; and afterwards, being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven in the eighth year of Nero. On this day the long Litanies are said or sung, and abstinence from flesh is observed, to obtain the blessing of God on the fruits of the earth.

1 May. SS. Phillip and James apostles. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making a glorious end at Hieropolis, in Asia, anno 54.—The second, called also our Lord's brother, was the first bishop of Jerusalem, where, being thrown down from a pinnacle of the temple, his thighs broken, and struck on the head with a faller's club, he gave up the ghost, and was buried near the temple, anno, 63.

3 May. Finding the Holy Cross, otherwise called Holy Rood-day. A feast in memory of the miraculous discovery of the holy cross whereon our Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been concealed by the infidels 180 years, who erected a statue of Venus in place of it.

*Rogation Week, the next but one before Whit-Sunday, is so called from rogo, to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung, and abstinence from flesh is enjoyed by the church, not only as a devout preparative to the feast of Christ's glorious ascension and Pentecost, but also to supplicate the blessing of God on the fruits of the earth. The Belgians call it *Cruis, or Cross-Week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *Gang-Week*, from the *ganging*, or processions, then used.*

Ascension-Day, a feast solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples. Acts i. 9.

Whit-Sunday, or Pentecost, a solemn feast in memory and honour of the descent of the Holy Ghost on the apostles in the form of tongues of fire, Acts ii. 3. Pentecost, in Greek, signifies the fiftieth, being the fiftieth day after

the resurrection. It is called Whit-Sunday, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of baptism. The old Saxons called it *Wied*, or *Holy Sunday*.—In the Law of Moses, this day was most solemn. It is believed, that on it God gave the law to Moses upon Mount Sinai. On that day, people offered to God the first fruits of the earth. The faithful ought to beg of God to be filled with the Holy Ghost, and to participate of the grace, the light, the charity, and strength, which the same Holy Ghost communicated to the first Christians. The following Monday is also a holiday of obligation, and the faithful ought to apply themselves in this week, more than usually, to the works of mercy.

Trinity-Sunday, the Octave of Whit-Sunday, is dedicated to the honor of the blessed Trinity; to signify, that the works of redemption and sanctification, then completed, are common to the Three Divine Persons.

Corpus Christi, the Thursday after Trinity-Sunday, is a feast instituted by the church in honour of the blessed sacrament of the altar; it receives its denomination from the body of Christ substantially present therein. On this day, in all Catholic countries, that adorable sacrament is solemnly carried in procession, the priest and people expressing their highest devotion in hymns and prayers, accompanied by several other exterior testimonies of pious affection, such as music, flowers strewed along the streets, and their walls covered with the richest tapestries.

11 June. *St. Barnaby*; born at Cyprus, and ordained apostle of the Gentiles by St. Paul; he travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and, lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, anno 56. His body, by a revelation from himself, was found in the time of Zeno the Emperor, with St. Matthew's gospel in his own hand writing.

24 June. *Nativity of St. John the Baptist*, our Lord's precursor, the son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

29 June. *St. Peter and St. Paul* are joined in one solemnity, because they were the principle co-operators under Christ in the conversion of the world; the first having converted the Jews, the other the Gentiles. They were both martyred at the same place, Rome, and on the same day.

2 July. Visitation of our B. Lady; a feast instituted to commemorate the visit she paid her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the Son of God. It is celebrated at this time, when, it is probable, she returned to Nazareth rather than at the exact time she undertook it, about Easter; because its observation at that holy season can scarcely be complied with, on account of the many great solemnities then occurring. This feast was instituted by Pope Urban VI. anno 1385.

25 July. St. James, called the Great, brother to St. John the Evangelist, was, about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, anno 42. His relics were on this day translated to Compostella, in Spain, where they are held in great veneration, people resorting thither from all parts of Christendom, to pay their pious devotions and fulfil their vows.

26 July. St. Ann, Mother of the B. Virgin Mary.

6 Aug. Our Lor's Transfiguration, when he appeared in glory on Mount Tabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John; Matt. xvii.

10 Aug. St. Laurence, deacon to Pope Xystus II, was broiled on a gridiron for the faith of Christ; which cruel martyrdom he suffered with incomparable fortitude and patience, anno 258.

15 Aug. Assumption of the B. V. Mary, a feast in memory of her being taken into Heaven, both body and soul, after her dissolution; which, by a constant tradition in the church, has ever been piously believed to have happened anno 96.

24 Aug. St. Bartholomew, the apostle; having preached the gospel in India, and passing thence into the greater Armenia, after he had converted innumerable people to the faith, was barbarously flayed alive by command of King Astages, and then beheaded anno 44.

8 Sept. The feast of her Nativity, of whom the author of all life and salvation was born to the world.

14 Sept. The Exaltation of the Holy Cross; when Heraclitus the Emperor, having overcome Cosroe, King of Persia, brought it back in triumph to Jerusalem, anno 628.

21 Sept. St. Matthew, apostle and evangelist after preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

29 *Sept.* *Michaelmas*, a festival instituted in honour of St. Michael the Archangel, and of the nine orders of holy Angels; to commend the whole Church of God to their patronage, by whose charitable ministry we daily receive from God, as the original source, such innumerable benefits. It is called the dedication of St. Michael, from the dedicating of a church to him in Rome, by Pope Boniface III. anno 606.

18 *Oct.* *St. Luke*, the Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bithynia, anno, 74. His sacred bones were brought to Constantinople, and thence translated to Padu.

28 *Oct.* *SS. Simon*, the Canaan, and *Jude*, otherwise called Thaddeus. The first preached the gospel in Egypt, the latter in Mesopotamia; and afterwards going together into Persia, after having converted an infinite number of that nation to the faith, they accomplished their martyrdom, anno 68.

1 *Nov.* *All Saints*, a solemnity in memory of all the Saints; since the whole year is too short to afford a separate feast for each of them.

2 *Nov.* *All Souls*, a day appointed by the church for the living to offer up their prayers and sacrifices for the repose of the souls of the faithful departed.

30 *Nov.* *St. Andrew*, Apostle; having preached the gospel in Thrace and Scythia, he was apprehended by Egeas the præconsul; he was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from Heaven, he gave up his blessed soul, at Patras, in Achaia, anno 69.

The four Sundays in Advent, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

8 *Dec.* *Conception of the glorious and ever B. V. Mary*, Mother of God; a feast first instituted by St. Anselm, Archbishop of Canterbury, anno 1070, and commanded afterwards by Sixtus IV. to be generally observed, anno 1476.

21 *Dec.* *St. Thomas*, Apostle; having preached the gospel to Parthians, Medes, Persians, and Hyrcans, went into India, where he instructed the people in the christ-

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tian faith; for which, by the king's command, he was pierced through the body with lances, and gave up his blessed soul at Calamina, anno 44.

25 Dec. Christ's Nativity, a solemn festival, celebrated annually by the Catholic Church from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem, called *Christmas*, from the *Mass* then celebrated in honour of his holy birth. The Nativity of our Lord is a great subject of joy to Christians; all ought to participate in the joy which the Angels declared to the shepherds, Christ being born for the salvation of all. This joy consists in giving glory to God, and in relishing the peace given to men of good will. The faithful ought to give great attention to this adorable mystery; they ought not to fail to receive the most holy sacrament; they ought to go to the church as the shepherds went to Bethlehem, full of faith, admiration, and gladness. Beholding the Son of God made man, they ought to adore him, to give him thanks, to learn from the child Jesus humility, simplicity, a contempt of riches, a flying from honours, a retirement from the world, self-denial, the love of sufferings, mortification, penance: they ought to reflect on the excess of charity, wherewith the eternal Father has loved us, having given to us his only Son to deliver us from sin; and, by such a reflection, to excite themselves to love God with all their whole heart, and most earnestly to hate sin.

26 Dec. St. Stephen, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 84.

27 Dec. St. John, Apostle and Evangelist: after writing his gospel, his banishment, and receiving his Revelations, lived to the time of Trajan, the Emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

28 Dec. Holy Innocents, a feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called *Childer-Mass-Day*, from the particular commemoration of those martyred children in the Mass of that day.

29 Dec. St. Thomas, Archbishop of Canterbury, and patron of the English Clergy, for maintaining the privileges of the Church of God, was martyred at vesper in his own cathedral, anno 1170.

The several festivals of other Saints are instituted by the Church, to honour God in his Saints, and to teach us to imitate the virtues, and honour their martyrdom and sufferings for the faith of Christ.

Necessary Rules for a Christian.

OFTEN examine your thoughts, words, and actions, especially after much business, conversation, &c. that you may discern and amend your faults.

Hold your peace in such things as relate not to you, and where your speech is not for the honour of God, and good of your neighbour.

Often call to mind your life past, and what our Saviour suffered for you in every moment of his.

Live as if you had nothing, and yet possessed all things; and remember, that meat, drink, and clothes, are not the riches of a christian.

Offer yourself entirely to God; and though you have nothing to return for his favours but yourself, you will be comforted when you consider, that *he gives all that gives himself*. The apostles quitted their poor boats and nets, and received for them a most amole reward. The poor widow gave only two mites, and her offering was preferred before those of the richest.

He easily parts with all things, who considers that he must die, and be separated from them.

Use no extravagant or unusual gestures in open assemblies, but on all occasions observe a becoming modesty and discretion.

In all occurrences of life, prefer that which conduceth most to the service and glory of God: as to comfort the afflicted—reconcile such as are at variance—visit the sick and imprisoned—and relieve the poor.

Never go to rest at night with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition, or by confession, if necessary.

Often confess your sins, and make frequent acts of contrition, aspiration, or ejaculatory prayers, that so you may prevent the deceits of the devil, conquer temptation, avoid sin, and live under the continual protection of God.

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PRAYERS.

TO BE USED.

ON DIFFERENT OCCASIONS.

A Prayer when we enter into the Church.

How awful is this place! this is the house of God, and the gate of heaven: vouchsafe to purify me, O Lord, and grant I may here think of nothing but of thee.

A Prayer at going out of the Church

HAPPY are they, O Lord, who always dwell in thy house, and who are employed in nothing but in praising thee. I am going where I believe thy providence carries me: in every place I shall always find thee present.

A Prayer before Spiritual Reading.

HAPPY is the man that is well instructed in thy holy law, O my God. Give me the spirit of understanding, the docility that is necessary, and an ardent charity for putting in execution what thou shalt make me know to be acceptable to thee.

A Prayer after Spiritual Reading.

MAKE me love the truth, which thou hast made known to me, O my God; and grant me grace to practise what I know to be according to thy holy will. Amen.

A Prayer before Visits and Conversations

SEEING that my tongue is to celebrate thy praises for all eternity, O my God; permit me not to offend thee in this visit and conversation.

A Prayer after Visiting and Conversation.

VOUCHSAFE to pardon, O Lord, all the faults committed in this entertainment, and permit not my words ever to be a scandal or offence to any one.

A Prayer before going out of the House.

VOUCHSAFE, O Lord, to direct me in the way of justice and truth, and remove far from me all occasion of sin.

A Prayer after returning Home.

I GIVE thee infinite thanks, O my God, for having preserved me from so many dangers; and I beg of thy infinite mercy to bring me at last to thy heavenly country.

A Prayer when we begin any Work.

I OFFER unto thee, O Lord, this my work, and I beg of thee to be the director of it: as I hope thou wilt be the reward thereof.

A Prayer at the End of Work.

I GIVE the thanks, O Lord, for thy blessing given to my work, and I beg thee to except, of it in satisfaction for my sins.

Grace before Eating.

BLESS us, O Lord, and these thy gifts, which we are about to receive of thy bounty: through Jesus Christ, our Lord. *Amen.*

Grace after Eating.

WE give the thanks, Almighty God, for all thy benefits; who livest and reignest world without end. *Amen.*

Another Prayer.

VOUCHSAFE, O Lord, to nourish my soul, as thou hast fed my body; and grant, that after temporal nourishment, I may have eternal life. *Amen.*

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THE CHRISTIAN DOCTRINE.

THE LORD'S PRAYER.

OUR Father, who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

THE ANGELIC SALUTATION.

HAILE Mary, full of grace, our Lord is with thee.— Blessed art thou amongst 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.

THE APOSTLES' CREED.

I Believe in God, the Father, Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell; the third day he rose again from the dead; he ascended into heaven, sits at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead: I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE TEN COMMANDMENTS.

I AM the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange Gods before me: Thou shalt not make to thyself a graven thing, nor any similitude that is in heaven above, or in the earth below, or of things that are in the water under the earth: Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children to the third and fourth generation of them that hate me, and shewing mercy to thousands of those that love me, and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that takes the name of the Lord his God in vain.

III. Remember thou keep holy the Sabbath day. Six days shalt thou labour and do all thy work; but the seventh is the Sabbath of the Lord thy God; on it thou shalt do no work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger which is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore hath the Lord blessed the Sabbath day, and sanctified it.

IV. Honour thy father and mother, that thy days may be long in the land, which the Lord thy God shall give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

THE SEVEN SACRAMENTS.

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|---------------------|--------------------|
| 1. Baptism. | Matth. xxviii. 19. |
| 2. Confirmation. | Acts vii. 17. |
| 3. Eucharist. | Matth. xxvi. 26. |
| 4. Penance. | John xx. 23. |
| 5. Extreme Unction. | James v. 14. |
| 6. Holy Order. | Matth. xxvi. |
| 7. Matrimony. | Matth. xix. 6. |

THE THREE THEOLOGICAL VIRTUES.

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| 1. Faith. | 2. Hope. | 3. Charity. |
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THE FOUR CARDINAL VIRTUES.

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| 1. Prudence. | 2. Justice. | 3. Fortitude. | 4. Temperance. |
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THE SEVEN GIFTS OF THE HOLY GHOST.

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|-------------------|--------------------------|
| 1. Wisdom. | 5. Knowledge. |
| 2. Understanding. | 6. Godliness. |
| 3. Counsel. | 7. The fear of the Lord. |
| 4. Fortitude. | |

THE TWELVE FRUITS OF THE HOLY GHOST.

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|--------------|-----------------|-----------------|---------------|---------------|
| 1. Charity. | 2. Joy. | 3. Peace. | 4. Patience. | 5. Benignity. |
| 6. Goodness. | 7. Longanimity. | 8. Mildness. | | |
| 9. Faith. | 10. Modesty. | 11. Continency. | 12. Chastity. | |

TWO PRECEPTS OF CHARITY.

THOU shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. 2. And thy neighbour as thyself.

THE PRECEPTS OF THE CHURCH.

1. **T**O keep certain appointed days holy; which obligation chiefly consists in hearing Mass, and resting from servile works.

2. To observe the commanded days of fast and abstinence.

3. To pay tithes to your pastor.

4. To confess your sins to your pastor at least once a year.

5. To receive the blessed Sacrament at least once a year, and that about Easter, viz. between Palm and Low Sunday.

6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately without witness.

THE CORPORAL WORKS OF MERCY.

1. To feed the hungry. 5. To harbour the harbourless.

2. To give drink to the thirsty.

3. To cloathe the naked. 6. To visit the sick.

4. To visit and ransom captives. 7. To bury the dead.

THE SPIRITUAL WORKS OF MERCY.

1. To correct the sinner. 5. To bear wrongs patiently.

2. To instruct the ignorant. 6. To forgive all injuries.

3. To counsel the doubtful. 7. To pray for the living and

4. To comfort the sorrowful. the dead.

THE EIGHT BEATITUDES.

1. **B**LESSED are the poor in spirit, for theirs is the kingdom of Heaven.

2. Blessed are the meek; for they shall possess the land.

3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after righteousness; for they shall be filled.

5. Blessed are the merciful; for they shall find mercy.

6. Blessed are the clean in heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the sons of God.

8. Blessed are they that suffer persecution for righteousness; for theirs is the kingdom of Heaven.

OF SIN:

SIN is two-fold; original and actual; actual is divided into mortal and venial.

CAPITAL SINS, COMMONLY CALLED MORTAL OR DEADLY SINS.

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|---------------|-------------------|-----------------|
| Pride, | Contrary Virtues. | Humility, |
| Covetousness, | | Liberality, |
| Lust, | | Chastity, |
| Wrath, | | Meekness, |
| Gluttony, | | Temperance, |
| Envy, | | Brotherly-love, |
| Sloth, | | Diligence. |

SIX SINS AGAINST THE HOLY GHOST.

1. Despair of Salvation.
2. Presumption of God's mercy.
3. Impugning the known truth.
4. Envy at another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

THINGS NECESSARY FOR A PENITENT SINNER.

Contrition of heart. Entire confession to an approved priest. Satisfaction by works.

Contrition consists in a hearty displeasure at sins past, for the love of God, and a firm resolution not to sin any more.

FOUR SINS CRYING TO HEAVEN FOR VENGEANCE.

1. Wilful Murder.
2. Sodomy.
3. Oppression of the Poor.
4. Defrauding Labourers of their Wages.

NINE WAYS OF BEING ACCESSARY TO ANOTHER PERSON'S SINS.

1. By counsel.
2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By partaking.
8. By silence.
9. By defence of the ill done.

THREE EMINENT GOOD WORKS.

1. Alms-deeds, or works of mercy.
2. Prayers.
3. Fasting.

THREE EVANGELICAL COUNSELS.

1. Voluntary poverty.
2. Perpetual chastity.
3. Entire obedience.

THE FOUR LAST THINGS TO BE REMEMBERED.

1. Death.
2. Judgment.
3. Hell.
4. Heaven.

THE END.

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