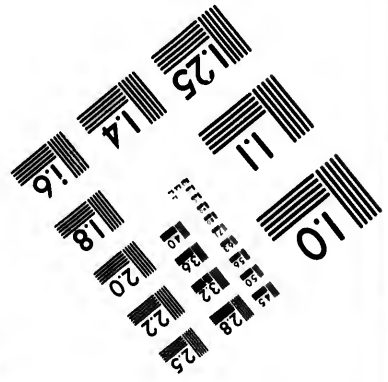
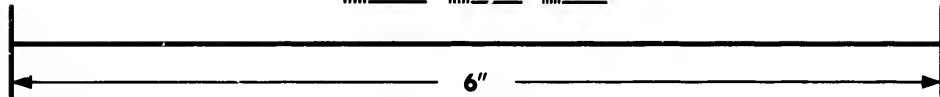
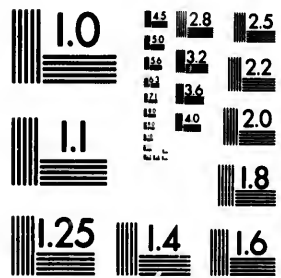


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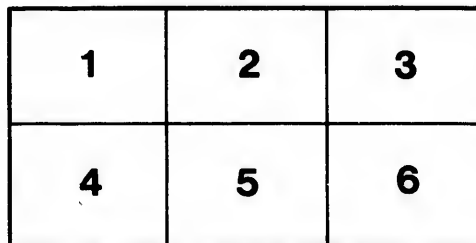
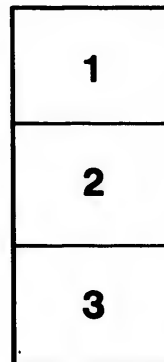
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Publi

THE  
**Catholic School Book,**  
ADAPTED FOR CHILDREN  
IN ALL DEGREES OF IMPROVEMENT;  
AND  
CONTAINING A SKETCH  
OF THE  
PRINCIPLES  
OF THE  
**CATHOLIC RELIGION.**

Published under the Authority of the Catholic  
Church of Nova Scotia.

HALIFAX :

*Printed at the NOVASCOTIAN Office.*

1826.

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A RB  
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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 crossed.*

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

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

A 2



Vowels:

a e i o u y

Consonants.

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

Double and Treble Letters.

ff fi fl ffi fl

TABLE I.

LESSON I.

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

LESSON II.

ba	ib	oc	um	eb
im	af	ud	ob	ec
if	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
ax	es	ix	or	ur
it	ur	ex	on	ar
ox	ut	as	er	in
et	is	us	an	ot

LESSON V.

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

LESSON VI.

bra	bre	tro	eru
tri	pre	cra	pru
cre	tra	pri	bru
pra	tre	bri	cro
bru	pro	cri	tra

fra	fru	fri	fro	fre
phra	phru	phri	phro	phre

not

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*The Catholic School Book.*

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	hot	link	dip

LESSON II.

clock	mope	sake	hand
book	mace	flock	pail
mock	lock	pace	band
block	nail	hope	land
men	race	rope	nap
hen	hail	sand	rake
cat	doek	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	wig

*The Catholic School Book.*

**LESSON III.**      *Eatables &c.*

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

**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.*

Cap	door	chest	stool	quilt	thatch
cock	box	chair	coach	slate	mug
heuch	brush	bed	tiles	plate	key
broom	pot	stone	spoon	lock	spit
pap	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
cheeks	throat	arms	hands	breast	ears
back	bones	ribs	knees	leg	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	lime	oak	vine	yew
broom	hemp	flax	fern	grass	herbs
hops	reeds	rose	rue	sage	shrub
oats	rye	wheat	crabs	figs	nuts
pears	plumps	grapes	leaf	roots	trees

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

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

**LESSON X. *Titles and Names.***

King	duke	peers	wife	aunt	Mark
queen	earl	knight	child	niece	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.*

Al	ale	dot	dote	mod	mode	rud	rude
ar	are	Fam	fame	mol	mole	Sal	sale
at	ate	fan	fane	mop	mope	sam	same
Bab	babe	far	fare	mor	more	sid	side
bal	bale	fat	fate	Nam	name	sin	sine
ban	bane	fil	file	nap	nape	sit	site
bar	bare	fin	fine	nil	nile	scl	solo
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	pil	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	vil	vile
din	dine	mar	mare	rod	rode	vot	vote
dol	dole	mat	mate	rop	rope	Wad	wade
dem	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, call 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 not a 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 forever.

### TABLE VI.

*Words of two Syllables, accented on the first.*

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

Ab ba	ad der	an nals	at las
ab bot	ad verse	an them	au dit
ab bess	a gent	an tick	a zure
ab bey	ail ing	an vil	Bai lif
ab ject	am ble	ar bour	ba lance
ac cent	am bush	arch er	baf fle
a cid	am ple	arc tick	bal lot
a cre	an chor	ar dent	ban e ful
ac tive	an gel	art ful	bank er
ac tor	an gle	art ist	bank rupt
a dage	an guish	as pect	ba nish

barb ed	cam phire	chief tain	com rade
bar ren	can cel	chis sel	con cave
ba sis	can cer	cho rus	con cord
bea con	can did	chris ten	con course
bi as	can dour	churl ish	con flict
bit low	can vass	chy mist	con flux
ble mish	cap tive	ci pher	con gress
bor row	car bine	cir cle	con quest
boun ty	car cass	cir cuit	con serve
brack et	car go	cis tern	con sort
brand ish	car nage	ci tron	con strue
bra zen	cart ridge	ci vil	con tact
brit tle	carv ing	claim ant	con trive
brok en	cas tle	cla mour	con vent
bru mal	cau dle	clas sic	con vex
brush wood	ca vern	clea ver	cor net
buck ler	cause way	cle ment	cor nice
buck ram	caus tic	cli mate	cor sair
bud get	ce rate	cli ent	cos tive
bulb ous	ceil ing	clus ter	co vert
bul wark	chair man	cof fer	co vet
bun gler	cha lice	co gent	cou rage
bur then	chal lenge	coin age	count ess
bur den	chan cel	col league	coun try
bur gess	chan nel	col lege	coun ty
bur nish	cha os	co lumn	cre dit
but ler	cha pel	com bat	crim son
but tress	chap let	co met	ori sis
Ca ble	char ter	com ment	eri tic
ca dence	chat tels	com merce	erys tal
ca lid	cheer ful	com paot	enl ture
cal lous	cheer less	com pass	eu rate
cal low	che rish	com plax	eur rent



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gar nish	gar vest	hu mid	king dom
gau dy	bat eh et	hu mour	kna vish
gan grene	ha ven	hys sop	kit chen
guag ing	haugh ty	I dle	knuc kle
gen tle	ha voc	ill ness	La bel
ges ture	hawk er	i mage	la bant
ghast ly	ha zard	im post	la bour
gher kin	hea dy	im pulse	lan cet
gid dy	heart felt	in come	lan guid
glit ter	hea then	in dex	lan guish
glut ton	hec tic	in gress	la tent
gos pel	hec tor	in let	lat tice
go thic	heed less	in jure	la vish
go vern	hei nous	in mate	law yer
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gran deur	hel met	in road	le gate
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mag net	min or	noi some	pam phlet
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ma lice	mis chief	non plus	pan cake
mam mon	mi tre	north ward	pan nel
ma nage	mo del	nos trum	par hoil
man date	mo dern	no vel	parch ment
man gle	mo dest	no vice	par ley
ma nor	mo dish	nou rish	par lour
man tle	mo ment	nui sance	pas sive
mar ble	mo narch	pur ture	pas ture
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pre lude	rai ment	ros trum	sculp ture
pres sure	ral ly	roy al	se cret
pri mate	ram part	ru bric	sei zure

self ish	sloth ful	squan der	stub ble
se nate	slo ven	squeam ish	stum ble
sen tence	slum ber	sta ble	sty pid
se quel	smo ther	stag nant	stu pour
ser mon	smug gler	stam mer	stur dy
ser vile	so journ	stand ard	sub stance
se ver	so lace	stand ish	sub tile
sew er	so lar	state ly	sub tile
sex ton	so lemn	sta tue	sub urba
shal low	so lid	sta ture	suc cour
sham bles	sol vent	sta tute	sud den
shame ful	son net	stea dy	suf frage
shame less	so phist	steer age	suit or
sharp er	sor did	ste rile	sul len
shat ter	sor rel	ster ling	sul ly
shel ter	sor row	stern ly	sul tan
she.riff	south ward	stew ard	sul try
ship wreck	spar kle	stick ler	sum mit
shrewd ly	spat ter	stig ma	sum mer
shri vel	spee dy	sti pend	sum mons
shud der	spin dle	sto mach	sun dry
shuf fle	spike nard	store house	sup ple
sic kle	spi ral	sto ry	sur face
sig nal	spite ful	stow age	sur feit
sig net	splen did	strag gle	sure ty
sil van	splen dour	stran gle	sur name
si new	sport ing	stream er	sur plice
six ty	spot less	strict ness	sur plus
skil ful	spright ly	strip ling	swad dle
skil led	sprin kle	struc ture	swar thy
skir mish	squa dron	strug gle	swi vel
slaugh ter	squa lid	stub born	sym bol
alen der	squal ly	stu dent	symp tom

ay nod	terror	traitor	twit ter
syn tax	tes ter	tram ple	ty rant
sy ringe	tes ty	tran quil	ty ro
sys tem	tex ture	tran script	tym bal
Ta bor	the sis	tran sit	Va cant
tab by	thick et	trans port	va grant
ta cit	thirs ty	tra vel	va lance
ta lent	this tle	tra verse	va lid
tal ly	thi ther	trea cle	val ley
ta lon	thral dom	trea son	va lour
tam per	tick et	trea tise	va lue
tan kard	til lage	tre mour	va nish
ta per	tim brel	tre pid	van quish
tap ster	ti mid	tres pass	va pid
tar dy	tinc ture	tri al	va pour
tar get	tin kle	tri bute	var nish
tar nish	ti tle	tri fle	va ry
tar ry	tit tle	tri ple	vas sal
tart ness	toil some	tri umph	vault ed
tas sel	to ken	troop er	vel lum
taunt ing	ton nage	tro phy	ve nal
taw dry	to pic	trow el	ve nom
tem per	tor ment	tru ant	ven ture
teu pest	tor pid	trus ty	ver bal
tem ple	tor rent	tu mid	ver dant
te nant	tor rid	tu mour	ver diet
ten der	tor toise	tu mult	ver dure
ten don	tor ture	tur bid	ver nal
te net	to tal	tur gid	vers ed
te nor	to ward	tur ret	ver tex
ten ter	tow er	tu tor	ves per
te nure	tra fic	twi light	ves sel
ter race	tra gic	twin kle	ves tige

ves try	vi tal	nt ter	ther ry
ves ture	vi vid	Wa ger	whole some
vi and	vo cal	wad dle	wick et
vi brate	vo lant	wain scot	wi dow
vi car	vol ley	wal let	wo ful
vice roy	vo lume	wal low	wor ry
vic tim	vor tex	war der	wran gle
vic tor	vouch er	war ble	wrap per
vi gil	voy age	war den	wrest le
vi gour	vul gar	ward robe	wrin kle
vil lage	um ber	war fare	Yawn ing
vi ol	um brage	war rant	yes ter
vis tue	um pire	war ren	yeo man
vi sage	un cle	way ward	young ster
vis count	u nite	weal thy	youth ful
vis cous	up right	wea ther	Ze bra
vi sit	up roar	weigh ty	zca lot
vi sor	up shot	wel fare	zeal ous
vi zard	ur gent	west ward	ze nith
vis ta	u sage	wharf age	

TABLE VII.

*Words of Two Syllables accented on the last.*

A base	ab solve	ac crue	ad journ
abate	ab sorb	ac cuse	ad judge
a bet	ab stain	a chieve	a dopt
a bide	ab struse	a cute	a dorn
a bound	ab surd	ac quit	ad vert
a bode	a buse	a dapt	a dult
a breast	ac cede	ad dict	af firm
a bridge	ac cess	ad dress	af fix
ab rupt	ac cord	a dept	a ghasht
ab scend	ac cost	ad duce	a lert

*The Catholie School Book.*

al ledge	at tire	ca price	con deman
al lude	at tract	ca reen	con dense
al lure	a vail	ca reer	con dole
al ly	a yenge	ca ress	con duce
an nex	a ver	ca rouse	con fer
an nounce	a verse	car tel	con fess
an noy	a vert	cas cade	con fide
an nul	a void	ca shire	con firm
ap pal	a vow	cha grin	con form
ap pease	aug ment	chas tise	con found
ap plaud	a wait	co here	con front
ap plause	a ware	com bine	con fuse
ap ply	a ward	com mand	con fute
ap point	Be guile	com mence	con geal
ap prize	be moan	com mend	con join
ap proach	be nign	com mit	con nect
ap prove	be queath	com pare	con nive
ar raign	be reave	com pel	con sign
ar range	be witch	com pile	con sist
ar rest	block ade	com plain	con sole
as cribe	bom bard	com plete	con spire
as sail	bom bast	com ply	con struct
as pire	bri gade	com port	con strain
as sault	bu reau	com pose	con sult
as sent	bur lesque	com prise	con sume
as sert	Ca det	com pute	con tain
as sign	ca bal	con ceal	con temo
as size	ca jole	con cede	con tempt
as suage	ca lash	con ceit	con tend
as sume	cal cine	con ceive	con tent
a thwart	cam pain	con cise	con trive
a tone	ca nal	con clude	con troull
at test	ca noe	con cur	con vene



con verge  
con vey  
con voke  
cor rect  
cor rode  
cor rupt  
cor tes  
De bar  
de base  
de bate  
de cant  
de cry  
de cease  
de ceit  
de cide  
de claim  
de clins  
de coy  
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de duce  
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de fence  
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de fraud

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de mand  
de mean  
de mise  
de mur  
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de nounce  
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de pend  
de pict  
de plore  
de plume  
de pose  
de prave  
de press  
de prive  
de pute  
de ride  
de rive  
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dis cern  
dis claim  
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dis course  
dis creet  
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dis solve  
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dis tend  
dis til  
dis tort  
dis use  
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di vest  
di vine  
di vorce  
di vulge  
dra goon  
E clat  
e clipse  
ef face  
ef fect  
ef flux  
e ject  
e lapse

e lect	e rase	ex tinct.	im pel
e lops	e rect	ex tol	im pend
e lude	e scape	ex tort	im plant
em balm	e vade	ex treme	im plora
em bark	e vent	ex trude	im ply
em brace	e vince	ex ult	im pose
em broil	ex act	ex ude	im press
e merge	ex alt	Ex ti gue	im print
e mit	ex cel	fi nance	im pure
en act	ex cess	fo ment	im pute
en chant	ex cite	for bear	in case
en close	ex clude	fore bode	in cense
en croach	ex empt	fore go	in cite
en dear	ex ert	for lorn	in clude
en dorse	ex hale	for swear	in cur
en dow	ex haust	ful fil	in dent
en dure	ex hort	Ga zette	in dict
en force	ex ist	gen teal	in ert
en gage	ex pand	gre nade	in fect
en gross	ex pause	Ha rangue	in fer
en hance	ex pel	har poon	in fest
en large	ex pend	hu mane	in firm
e nough	ex pense	huz za	in form
en rage	ex pert	Il lude	in fringe
en rich	ex pire	im bibe	in fuse
en rol	ex plain	im brue	in spect
en sue	ex plode	im mense	in spire
en sure	ex ploit	im merse	in stil
en tail	ex plore	im mure	in teuse
en tice	ex port	im pair	ia tent
en tire	ex punge	im part	in ter
en treat	ex tend	im peach	in trigue
e quipt	ex tent	im pede	in trude

in veigh	or dain	pre same	quin ey
in vert	out do	pre tence	qui ver
in vest	Pa rade	pre tend	quo rum
in volve	pa role	pro text	quo ta
in ure	par take	pre vail	Re bound
Ja pan	par terre	pre vent	re build
je june	pa trole	pro cure	re buke
jo cose	per form	pro fanc	re cal
jon quille	per mit	pro file	re cant
ju ly	per plex	pro fess	re cede
Main tain	per sist	pro found	re ceipt
mal treat	per spire	pro lix	re cess
ma nure	per suade	pro long	re cite
ma rine	per tain	pro mote	re claim
ma ture	per vade	pro mulge	re cline
mar que	per verse	pro nounce	re cluse
mis deed	par vert	pro pose	re coil
mis trust	pe ruse	pro pound	re count
mo lest	po lite	pro rogue	re course
mo rose	por tend	pro tect	re cruit
my self	por tent	pro test	re cur
O hey	post pone	pro tract	re deem
ob lique	pre cede	pro trude	re dound
ob scene	pre cise	pro vide	re dress
ob soure	pre clude	pro voke	re duce
ob struct	pre dict	pur loiu	re fer
ob trude	pre fer	pur suit	re fine
ob tuse	pre fix	pur vey	re fit
oc cult	pre mise	Quád rant	re flect
oc cur	pre pense	qua drille	re form
o mit	pre sage	quar to	re frain
op pose	pre scribe	que rist	re fresh
op press	pre side	quib ble	re fund

re fute	re prove	re vile	sub scribe
re gain	re pulse	re vise	sub side
re gale	re pute	re vivo	sub sist
re gard	ro quest	re voke	sub vert
re gret	re quite	re volt	suc ceed
re hearse	re seut	re volve	suc cess
re ject	re serve	ro bust	suc cinct
re lapse	re side	ro mance	suf fice
re late	re sign	ro tund	sug gest
re lax	re sist	Sa line	su perb
re lease	re sort	sa lute	su pine
re lent	re sound	sa voy	zup plant
re lief	re source	scru toire	sup ply
re mark	re spect	se cede	sup port
re mind	re spire	se clude	sup pose
re miss	re strain	se crete	sup press
re mit	re sult	se cure	su preme
re morse	re sume	se date	sur charge
re mote	re tail	se duce	sur mise
re new	re tain	se lect	sur mount
re nown	re tard	se rene	sur pass
re pair	re tire	se vere	sur round
re past	re tort	set fee	sur vey
re peal	re tract	shal loon	sur vive
re peat	re treat	sha green	sus pect
re pel	re trench	so ho	sus pend
re pent	re trieve	sin cere	sus pense
re pine	re veal	spi net	sus pire
re plete	re venge	sub due	sus tain
re pose	re vere	sub join	Tra duce
re press	re verse	sub lime	trans act
re prieve	re vert	sub mit	tran scend
re preach	re view	sub orn	tran scribe

trans fer	trans pose	un king	un load
trans fix	trans verse	un knit	un lock
trans form	tre pan	un known	un loose
trans fuse	trus tee	un lace	un make
trans gress	Ver bose	un lade	un mask
trans late	vouch safe	un laid	un made
trans mit	un couth	un latch	un moor
trans mute	un fold	un learn	un nerve
trans pierce	u bite	un less	un paid
trans plant	un moor	un like	un seen
trans port	un nerve	un link	u surp

TABLE VIII.

*Easy Lessons of Two and Three Syllables.*

LESSON 1.

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 shewed 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 sbape. And it was void, for there was no beasts, nor trees, nor birds, nor any-thing in it.

Nor was there any 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 bo-dy, 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 spi-rit, the same as your own soul, a spi-rit 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, or done.

Thus it was His will there should be light and there was light ; and a-like of all o-ther 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 Thee, 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 second day, God made that part of the Heaven, which we call the Sky and the Air. On the third day, He settled the water in one place, and it was called the Sea, and the dry land he called 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 lights 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 Fishes 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 over the Fishes of the Sea, the Fowls of the Air, the Beasts, and over 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 body 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 only that by which man breathes, and lives, and moves as the Beasts and Birds do; but by it also is meant, that which beasts have not, that is, a spi-rit, 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, 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 and 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 Him-self, and God Him-self in-fus-ed it in-to him. It is in this, that Man is the most perfect of all the works of God, be-cause by that, Man is like to God.

And, God made Man thus like to himself, 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 en-joy Him, af-ter this life in Hea-ven.

### 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 can-not too much love Him for all the love he shows 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



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 A dam and Eve.*

Gen. 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 placed him in the garden 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 called them, the same is the name of each of them.

God cast A-dam in-to 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 bone of my bone, and flesh of my flesh, she shall be called, Woman, for that she is tak-en out of Man. And she was al-so called Eve, that is, the Mot-her of all men and wo-men, that were thence to be born, and to live.

There was in the midst of the gard-en 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,

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they should die. But Eve, being 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 did eat. As soon as they had eat-en it, God called to A-dam, Where art thou?

But when A-dam heard the voice of God, he fear-ed and hid him-seli, 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 naked. And God said to A-dam, Who hath told thee that thou wast naked, but that thou didst eat of the Tree of which I bid thee not to eat.

Then God said unto him, For that thou hast heard the voice of thy wife, and didst eat the fruit of the Tree—cur-sed is the earth in thy work : with much toil shall thou eat there-of all the days of thy life, till thou return to the Earth of which I took thee : for dust thou art, and in-to dust thou shalt return.

A-dam and Eve by thus not o-beying God, sinned, and by their sin they lost the grace and favour 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 are all born in-to this life, with the guilt of their sin : this is called o-ri-gi-nal sin, be-cause as we des-cend and de-rive our life from them, so do we al-so de-rive the guilt of their sin. We feel the sad ef-fects of their sin, by the stroag bent we feel 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 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-bey God though in things that may seem light, take care that you do not sin by your own free will and choice, and dread the leas't sin. Flee those who would attempt, or would lead you to do evil.

## LESSON IV.

*Cain, Abel, Seth—the World drown-ed—Nos.  
Gen. iv. 7.*

A-DAM and Eve had two sons: their names were Cain and A-bel. Cain til-led the Earth, A-bel took care of sheep in the fields. A-bel was good; and from his heart he ser-ved God; he of-fer-ed the best he had of his flock to God, and God was well pleased with him. Cain was bad, and he did not of-fer the best of what he had to God, and God was not plea-sed with him.

Cain ha-ted A-bel because God look-ed down kindly on him, and on what he of-fer-ed. One day, when they were both in the fields, Cain rose up a-gainst A-bel, and through en-vy kil-led him. They who were born of Cain were had like him-self.

Af-ter the death of A-bel, A-dam and Eve had a third son, his name was Seth. He was good, like A-bel, he knew, lov-ed, and ser-ved 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.

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Thence in a short time almost the whole race of Men and Women were bad. God was angry 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 pleased 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 children, 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 daubed in-side and out-side with pitch.

When the time was come that God would drown the earth, He made No-e go in-to the ark, and with him his wife, their three sons, and their wives; and two or three more of each sort of birds and beasts. 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 children, and beasts, and birds were drown-ed, except Noe, and those with him in the ark. On-ly these eight persons 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 di-ed that mov-ed 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 spokè 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 drown the earth : and he set the rain-bow as a sign there-of.

He gave 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-vèn you all things, and while the earth remain, seed-time and harvest, and cold, and

heat, and sum-mer, and win-ter, and day and night, shall not cease.

The three sons of No-e were Seth, Cham, and Ja-pheth ; Seth and Ja-pheth were good, and had a great res-pect for their fa-ther ; 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-e 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 expos-ed in a man-ner un-fit to be seen.

When Cham saw his fa-ther na-ked, he look-ed on him and made a jest of him. He then told his bro-thers what he had seen. They blam-ed him for his deed and dis-res-pect to their fa-ther. They then took a cloke, and, with their fa-ces turn-ed from their fa-ther, they cast it on him, and co-ver-ed him.

When No-e awoke from sleep, and knew what had pass-ed, he blain-ed and chid Cham, and laid a curse on Cha-na-an, the son of Cham. But he bless-ed Seth and Japheth.

MORAL.

Learn here a-gain, my child, how sad a thing it is to sin, and of-fend 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 ma-n-y chil-dren, 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 No-e.*

Gen. xi.

No-e liv-ed af-ter the flood, three hun-dred years ; he saw the off-spring of his three sons that were with him in the ark grow to a great num-ber. 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 neigh-bour, Come let us make brick, and bake them with fire ; and let us build a town, and a tow-er, the top of which may reach as high as heaven ; and let us make our name great be-fore we dis-pers-e in-to all lands.

But God, who laughs at the at-tempts of men, when they think to op-pose his will, soon shewed them how vain, and void of force they were in their scheme. 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-sion ; 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-ny.

Thence the Lord dispersed 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 a-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-pers-ing man-kind through-out the whole earth, he showed 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 will, but seek and pray to know it : and when you know it, beg him to grant you his grace to com-ply 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 praised.

## LESSON VII.

*A-bra-ham.*—Gen. xxv.

IN a short time after 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 before 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 rul-ed by their sen-ses. Hence they did not mind their souls, 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 after 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, called forth a man who was good and just. His name was A-bra-ham. God pro-mis-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 people from him, who should be His own peo-ple.

He would take care of them, and pre-serve in 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-e-ver God bid him do. God al-so promised 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

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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 abide 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 Obedience of Abraham, Isaac, Esau, and Jacob.*

God made choice of A-bra-ham before all men of his time, and by him, He, the true God, might still be known and served, 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 promis-ed him, viz. that He who was to save the world should be born of his seed,—God cal-led to him, A-bra-ham, A-bra-ham, to whom A-bra-ham said, Here am I.

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 slaying his son I-sa-ac, an An-gel,

or good pi-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 sole of E-sau's foot.

By this was meant what af-ter-wards came to pass when E sau sold his birth right for a mess of broth. It was thus Jacob sup-plant-ed or as it were tripped 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.

Jacob had twelve sons. They are known by the names of the twelve Pa-tri-archs, or chiefs of twelve tribes. And God gave to Ja-cob the name of Is-ra-el whence this 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-dience when he would have slain his son I-sa-ac. God wants not our goods, nor any 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

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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 often of no more value 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 Mos-es, 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 pleaseth, 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 something in the shape of man which they saw ; and by these means God re-veal-ed to their minds, things as sul-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 a-ny 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 Reuben, 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 bro-thers 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 own house, and he was in great fa-vour with him; so far, that he was charg-ed with the care of all things, and he rul-ed in the house.

When he had been there a while, his master'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 charg-ed him false-ly with the crime,

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and he was cast in-to pri-son. When he had been there two years, the King sent for him, to explain his dreams. Joseph ex-plain-ed them.

Then the King took his ring from his own hand, and gave it into 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 waa 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 bro thers 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 de-grees to a sense of their fault, when through en vy they sold him; yet did Joseph love them.

He soon made himself known to them; he wept through joy, kis sed them, and forgave them. He then sent for his old fa-ther, who came to him. Jo-seph took care of him and his bro-thers. They li-ved in those parts; and when Ja-cob was dead, Jo-seph bu-ri-ed him in the place where he had de sir-ed to be buried.

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 befalls them to turn to their good.

Be chaste, my child, like Jo-seph; do not stain your soul and life by an unclean act, or thought, or look. Keep a guard upon your eyes and heart, and flee those persons who would lead you to sin; rather die than offend God. Like Jo-seph, forget and forgive the wrong done to you by a nother. Revere 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 months. This she did to save him from being put to death with o-ther chil-dren, whom the King had ordered to be kill-ed; when she could no longer keep him hid, she made a bas-ket of hul-rushes, 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 daughter came down to wash her-self, she es-pi-ed the bask-et, 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-dopt-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 power 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 glory of his name, and to our good. Thus you must think, and judge of all the events 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 un-der which Pha-roah the King of E-gypt held them. The people of God were they who were born of A-bra-ham, I-sa-ac and Ja-cob, and were born 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 in the midst of a bush ; the bush burned yet it did not waste.

And God from the midst of the bush call-ed to him—Mo-ses ! Mo-ses ! 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-sa-ac, and the God of Jacob. 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 people. I will be with thee, and I will stretch out my hand, and I will smite Egypt with my wonders.

These won-ders God did by Mo-ses to make the King sub mit to his will, and let his peo ple go thence. They are call-ed the Plagues of Egypt. Mo-ses 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 in to blood.

He made frogs come and leap about in all parts, even in their houses. He brought among them flies and gnats that bit them sore-ly. He brought a plague on the cattle, 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 of E-gypt, and they load-ed them with riches.

#### 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 he is just, and strong to strike, and to pu-nish us when we pro-voke him by

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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 soon-er were the Is-ra-el-ites gone, than Pha-raoh was vex-ed he had let them de-part. He then with his ar-my set out after them to stop them. He came up to them on the banks of the Red Sea ; and they then gave themselves up for lost.

But Mo-ses stretch-ed out his hand over the sea, and in-stant-ly God made the sea o-pen, and the wa-ter re-tir-ed on each side, and stood like a wall on the right and the left, leaving a large and dry space in the midt, through which the Is-ra-el-ites pass-ed dry shod.

The E-gyp-tians would fain have fol-low-ed them : but Mo-ses 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 Mos-es 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 ar-my in the Red Sea. Who is like to Thee, O God !

## MORAL.

Thus, my child, God took care of his people and

saved them. He show-ed that he was Lord of all. So he will 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 himself kind and careful of you ; do you praise and thank him from your heart.

### LESSON XIII.

*The Journey through the Desert,—The Ten Com-  
mandments. Ex. xvi. xix. xx.*

When the Israelites had pass-ed 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 serv-ed to light them. For their food, God gave them Man na. It was a kind of dew that fell from the hea-  
vens, and it was so thick that they made bread of it.

When they were in want of drink, Mo-ses struck with his rod a rock, out of which in-stan-  
tly there gush-ed forth water. Their clothes were not worn 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 Mo-ses.

In the third month af-ter they left E-gypt, they

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came to Mount Sinai. There God made them halt a while, that he might give them his law.— When the day was come, on which they were to receive it, they beheld the top of the mountain all on fire.

Then a thick cloud covered it, and out of it broke dreadful thunder and lightning. They heard a sound of trumpets, and a great noise, but they saw no one. Then a loud and dreadful 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 Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thy self a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath or in the water under the earth. Thou shalt not adore nor serve them.

I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children to the third and fourth generations of them that hate me ; and shewing mercy to thousands of those that love me and keep my commandments.

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

Remember that thou keep holy the sabbath day. Six days shalt thou work, and shalt do all thy works. But the seventh day is the sabbath of the Lord thy God ; Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man servant, 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 rested on the se-venth day; there-fore the Lord bless-ed the sab-bath day, and sanc-ti-fied it.

Ho-nour thy fa-ther and thy mo-ther, that thou may-est live long upon the earth that the Lord thy God will gve thee. Thou shalt not mut-der. Thou shalt not commit a-dul-te-ry. Thou shalt not steal.

Thou shalt not speak against thy neigh-bour false tes-ti-mo-ny. Thou shalt not co-vet thy neigh-bour's house; nei-ther shalt thou de-tire 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 tables 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.

*David and Goliath.* I Kings. xvii

The peo-ple of God had for a long time been rul-

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ed by Judges, at length they desired to have Kings. Their first King was Saul. In his reign he fought many battles. And in his time there came forth from the camp of the Philistines, who were enemies to the Israelites a man whose name was Goliath.

He was six cubits, that is three yards, or nine feet, and a span high. He had on his head a helmet of brass, and he was armed 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 Israelites, 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 servants; but if I kill him, then shall ye be our servants, and serve us.

Now, there was a man whose name was Jesse, and he had eight sons: the youngest of them was called David; he used to tend his father's sheep. One morning he rose up early, and went to the camp. At the same time came Goliath.

When the men of Israel saw the man, they were afraid, and fled from him. And they said to David, Have you seen this man that is come to defy us? David said to them that stood by him, what shall be done to the man that shall kill Goliath?

And they said to him, to the man that kill eth Goliath, the King will give great riches and his daughter and he will make his father's house free.

David then went to Saul, and said to him, let no man's heart fail because of Goliath; thy servant

will go and fight him. Saul said to Da-vid, thou art not able to fight with him, for thou art but a stripling, but he is a man trained to war from his youth.

Da-vid said to Saul, I kept my fathers sheep, and there came a li-on 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 al-so said, the Lord who sav-ed me out of the paw of the bear, he will save me out of the hands of this man. And Saul said to Da-vid, go and the Lord be with thee.

Then Saul cloth-ed Da-vid in 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 armed ; but he said to Saul, I can not go so ; and he put them off.

He then took his staff, and he chose five most bright stones out of the brook, and he cast them into his scrip. Then he took a sling in his hand & went forth a-gainst Goliath.

When Goliath 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 Da-vid 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 defied, 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

Phil-istines 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 a gainst Da-vid. Da-vid 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.

Da-vid 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, ha-ving 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 whi-ther-so-e-ver Saul sent him: and he be-hav-ed wisely; and Saul plac-ed 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. Da-vid 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 without him we are no thing, so without him we can do no thing. He hates the proud and arrogant, but he looks down on the humble, 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 sinned against God by two great crimes of murder and adultery; but he repented of them, sued to God to pardon him, and God did pardon him. He then loved, feared and served God all the days of his life, with his whole heart. David was also a man of bright parts and well skilled in music and poetry. He composed a great number of canticles, 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 Israel, but over all the Nations of the Earth; and that of his Kingdom there should be no end; that he (the Saviour of the World) should be the Son of God, and God himself. All this was revealed by God to David.

The Israelites named the Redeemer whom they

ex-pect-ed, as the Jews do to this day, the Mes-si-ah or the Christ. By this name is meant a-pointed, be-cause it was usual to a-noint with oil those who were made Kings, Priests and Prop-hets: and Christ was a King, a Priest and a Pro-phet. They like wise call-ed 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 this 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 mer-cy, 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 fa-vour of God, and were driven out of Pa-ra-dise. They more-o-ver 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 mankind, 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 Adam Abraham Jacob, 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-si-ab, 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 called the Son of the Most High. She gave her consent, and in-stant-ly she con-ceiv-ed in her womb, Christ. He that was God, took flesh, and our nature, and became like to us, though not with sin and ig-no-rance. 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 re-put-ed father, Saint Joseph, at that time, were on their jour-ney, and as there was no room for them in the inns, they were con-strain-ed to lodge in a stable. In that poor place she brought into the world her son, Christ, who was to save the world. She wrapped him up in swad-dling clothes, 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, which 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 and good will. And it came to pass after the angel departed from them into heaven, the shepherds said one to another, let us go over to Beth-le-hem, and let us see this word that is come to pass, which the Lord hath shewed 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 Death.*

On the eighth day after Christ was born, he was called Jesus, or Saviour. 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 Redeemer. *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 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 Jerusalein for the feast of the pass-over—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 man.

## MORAL

After the ex-ample of Jesus, you must en-dea-vour, as you advance in age, also to advance in vir-tue and pi-e-ty. To that end, be al-li-gent 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 faith-ful-ly.

## LESSON XVIII.

*The Miracles of Jesus Christ.*

**AFTER** Jesus re-turn-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 St. 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 chose 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-eases; the fever, the flux of blood, the dropsy, the palsy, the leprosy, 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 - and 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 hea-ven, 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; and 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 Jesus Christ.*

At the same time that Jesus did all these mi-ra-cles, he gave an ex-am-ple 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 calls himself the Son of Man. He departed from those who would fain have made him their King. One day some children were presented to him; he embraced them, and blessed them. He passed his life in poverty and want, not having land nor house, nor so much as a place where to rest his head.

He suffered heat, cold, hunger, thirst, and fatigue. He often passed the whole night in prayer. My meat, he said, is to do the will of him that sent me. When reviled, called an impostor, seducer, glutton, he did not revile again, but bore all in silence.

MORAL.

En-deavour my child, to copy in you the life and virtues of Jesus; shun pride and vain glory. In all your thoughts, words, and actions, seek only the glory of God, not the esteem of men.

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 Doctrines of 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 Spi-rit 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 shows 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 our faith or be-lief. 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 knowledge, or

com-pre-hen-sion ; yet must we believe them, be-  
cause God, who is truth it-self hath re-veal-ed them  
and Jesus Christ has taught them: And as God  
is all-wise and good, He there-fore cannot be de-  
ceiv-ed, nor de-ceive us.

That our 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 Liv-  
ing God, who camest down from heav'n, and wast  
made Man for us, and our sal-va-tion. O Holy  
Ghost, I believe Thou art the divine Spirit pro-ceed-  
ing from the Father and the Son ; and with them,  
One and the same God. O blessed Trinity, 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 un-  
to 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 here 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 e-ver-laast-ing, 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 lifetime, and yet have had pardon of their sins, will go into a prison called Purgatory for a while.

And, at the last day, all that are in the grave will hear the voice of the Son of God, and they will come from their graves to be judged by him publicly, 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 happiness 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 miserable for ever after death. This is the sum of what Jesus taught, and of what you must believe and practice 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 followed and admired; 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-treat-ment may befall you and to forgive them that hate you, or do you any wrong.

He is an ex-am-ple of meek-ness in the most try-ing cir-cum-stan-ces, which we should en-dea-vour to ad-mire and im-it-ate. The ac-ci-dents and evils to which men are ex-pos-ed in or-din-a-ry life are as no-thing, when com-par-ed with those which he en-dur-ed with pa-ti-ence du-ring his so-journ in this world.

At length the Jews were re-solv-ed to take a-way his life. It was at the time of the Pass-over, a great feast ob-serv-ed by them, they con-triv-ed to do it. But before they did it, Jesus, when he was at his last supper with his dis-ci-ples, the night be-fore 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 in-sti-tut-ed the Sa-cra-ment of the Holy Eu-cha-rist, and the Sa-cri-fice of the Mass.

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After he had done this, he went forth into a garden, and there 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 Cai-phas, the High Priest. From Cai-phas they led him to Pilate; from Pilate to Herod; and again to Pilate.

They blind folded him, scoffed at him, spit in his face, strip-ped off his clothes and tied him to a pillar; there they scourged him; they then clothed him with an old purple, put a reed into his hand, and a crown of thorns on his head; set him on a stool, and then a-dor-ed him as a mock king: after all this cruel treatment, they nailed him by his hands and his feet to a cross. This was done at noon day.

He hung on the cross in great pain and a-go-ny until three o'clock in the af-ter noon; when he ex-pir-ed. Thus died Jesus to save the world. At his death the sun was dark-en-ed, 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 re-con-cile 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

befal you in this life.

### LESSON XXIII.

#### *Coming of the Last Day.*

Often think my Child on what Jesus hath done and suf-fer-ed for you ; con-si-der the griev-ous tor-ments which he bore with hum-il-it-y and pa-ti-ence for your sake. He who sat on the right hand of the Fa-ther, de-scend-ed of his own free will, and with the gra-cious pur-pose of a-ton-ing for our trans-gres-sions, from the heav-ens to the earth ; and having put on a mor-tal garb, en-dur-ed the shame and the a-go-nies of the cross for the sal-va-tion of man. This won-der-ful event and scheme of pro-vi-dence should excite your live-li-est grat-i-tude ; let it be impress-ed, my child, up-on your me-mo-ry, and in-duce you to be cir-cum-spect and guard-ed in all your ac-tions, that you may show your-self wor-thy of the in-fin-ite good-ness and con-de-scen-sion of our Sa-vi-our. He is now em-ploy-ed in our be-half, and is dai-ly in-ter-ced-ing for us with God the fa-ther. When he quit-ted this earth, his love for us was not ex-haust-ed. He re-tur-ned to heav-en a-midst the songs of an-gels, ha-ving ful-fil-led his glo-ri-ous mis-sion, and the de-liver-ance of men from the bond age of sin. There, he is rais-ed as Man, above all that is in heaven, and to the highest glo-ry and dig-ni-ty ; for, as God, He is one and the same God with the Father.

There he will con-ti-nue 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

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are now dead; us, who are now living but shall die; and those who will be living at the last day, but also will first die; for it is ap-point-ed unto all men once to die, and then the judgment.

For the hour will come when all that are in the grave, shall hear the voice of the Son of God, and they shall come forth; they that have done good unto the re-sur-rec-tion of the life; and they that have done evil unto the re-sur-rec-tion of judgment.

For, God hath ap-point-ed a day in which He will judge the world in justice by that man, the Son of God, Jesus Christ, whom he hath or-dain-ed, whereof he hath given as-sur-ance to all men, in that He raised Him from the dead; and after that the judgment all things will be per-fect-ly sub-ject-ed to Him, and the designs of God from all e-ter-ni-ty will be en-tire-ly ac-com-plish-ed.

#### LESSON XXIV.

##### *The Establishment of the Church.*

But, after Jesus was as-cend-ed into heaven, He thence sent down, according to his promise before he was put to death, the Pa-ra-clete, 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 enable them to teach them, and to preach the Gos-pel throughout the whole



world: and more-over, 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 Disciples of Christ were all to-ge-ther in one place; and sud-den-ly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting; and there appeared to them parted tongues, as it were of fire, and it sat over e-very 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 tem-ple — And the Lord added daily to them such as would be saved. Acts ii. And then was ful-fill-ed what Jesus had said, that they who be-liev-ed in Him should do still greater works than he himself did.

With this his Church, He pro-mis-ed 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 pre-vail against her and in duce her to believe, or to teach the least error.

The truth and fact of this was de-mon-strated beyond all doubt, by the many mi-ra-cles, and signs and wonders, which the fol-low-ers of Jesus did e-ve-ry where through his power, and in his name; be-cause to Him was given all power in heaven and on earth unto the e-ter-nal sal-va-tion of all them that should believe in Him, and believe the Holy Catholic Church which He had e-sta-blish-ed.

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In this manner, and by the tes-ti-mo-ny which the A-pos-tles and Dis-ci-ples of Jesus Christ, and the in-nu-mer-a-ble 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 vo-lun-ta-ri-ly laid down under the most cruel torments, God set, as it were, his seal to the tes-ti-mo-ny, that all which Jesus had taught was true and Divine.

And, this held, and still holds, and will hold un-to the end of the world the fol-low-ers of Jesus Christ, Christians, and Catholics, the members of his Church, firm and steady in the faith and com-mu-nion of One, Holy, Ca-tho-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-after 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-tuted and ordained by Christ himself.



che mis try  
 cho ris ter  
 ein na mon  
 cir cum flex  
 cir cum stance  
 cir cum spet  
 cla mour ous  
 clas si cal  
 clean li ness  
 cle men cy  
 cog ni zance  
 co gen ry  
 co lo ny  
 co lo quy  
 com ba tant  
 com pa ny  
 com pe tent  
 com ple ment  
 com pli ment  
 com pro mise  
 coa fer ence  
 con fi dence  
 con flu ence  
 com fort less  
 con gru ous  
 con ju gal  
 con quer or  
 cen se crate  
 con se quence  
 con so nant  
 con sta ble  
 con stan cy

con sti tute  
 con tra band  
 con tra ry  
 con ver sant  
 cor mo rant  
 cor po ral  
 cor pu lent  
 cost li ness  
 coun sel lor  
 coun ter pane  
 coun te nance  
 coun ter seit  
 coun ter part  
 court li ness  
 co ver ing  
 co vet ous  
 cow ard ice  
 co zen age  
 craf ti ness  
 cre du lous  
 cri min al  
 cri ti cism  
 cri ti cal  
 cro co dile  
 crook ed neas  
 cru ci fix  
 cru di ty  
 crus ti ness  
 crys tal ine  
 cul ti vate  
 cum ber some  
 cur so ry

cus tom er  
 Dan ger ous  
 de ca logue  
 de cen cy  
 de di cate  
 de fer ence  
 de li cate  
 de ma gogue  
 de pre cate  
 de pu ty  
 de ro gate  
 de so late  
 des ti tute  
 des pe rate  
 des po tism  
 de tri ment  
 dex ter ous  
 di a logue  
 di a gram  
 di li genee  
 dis ci pline  
 dis lo cate  
 dis pu tant  
 dis so lute  
 di vi dend  
 do cu ment  
 dog ma tize  
 do lor ous  
 dow a ger  
 dul ci mer  
 du pli cate  
 du ra ble

Ec sta cy  
 e du cate  
 e go tism  
 e lo quent  
 em bas sy  
 em bry o  
 em pha sis  
 eu ter prise  
 en vi ou  
 e pi gram  
 e pi logue  
 e qui page  
 e qui poise  
 eu cha rist  
 eu lo gy  
 ex cel lence  
 ex e crate  
 ex er cise  
 ex tance  
 ex or a  
 ex ple tive  
 ex qui site  
 fa bri cate  
 fa bu lous  
 fas ci nate  
 fel low ship  
 fer a lize  
 fer ven cy  
 fes ti val  
 fir ma ment  
 fla ge let  
 fla tu lent  
 flow er ed

fluc tu ate  
 fool ish ness  
 fop pe ry  
 for fei ture  
 for mal ist  
 for ti tude  
 fran gi ble  
 frac tri cide  
 frau du lent  
 fri vo lous  
 fro lic some  
 ful mi nate  
 fur ni ture  
 Gal lan try  
 ge ner ous  
 ge nu ine  
 ger mi nate  
 glim mer ing  
 glo bu lar  
 glo sa ry  
 glu ti nous  
 gor man dize  
 go vern ment  
 gra ti tude  
 gra vi tate  
 Ha bi tude  
 hal low ed  
 han di ly  
 har bin ger  
 har mo ny  
 harp a chord  
 ha zard ous  
 he ca tomb

he mi sphere  
 hep ta gon  
 he ro ine  
 hex a gon  
 bin der ance  
 ho mi cide  
 hu mour ous  
 hus band ry  
 hy a cynth  
 hy po crite  
 I dle ness  
 ig no rance  
 im mi neat  
 im ple ment  
 im pu dence  
 in di gent  
 in fa mous  
 in fan try  
 in fe reuce  
 in flu ence  
 in no cence  
 in sti gate  
 in stru ment  
 in te gral  
 in ter course  
 in ter im  
 in ter view  
 in tri cate  
 i ro ny  
 Ja ve lin  
 jea lous  
 ju bi lee  
 ju ve nile

Kil o  
 kna  
 La b  
 la tin  
 lan d  
 lax  
 loc t  
 le ni  
 le vi  
 li bel  
 li ber  
 li bra  
 li ne  
 li tun  
 live  
 lon g  
 lu br  
 lu cr  
 lu di  
 lu na  
 lux  
 Ma g  
 mag  
 mag  
 mai  
 mal  
 ma  
 mar  
 mar  
 me  
 men  
 mer

Kil der kin  
 kna ve ry  
 La by rinth  
 la tin ist  
 lan da num  
 lax a tive  
 lec tur er  
 le ni tive  
 lo vi gate  
 li bel ous  
 li ber tine  
 li bra ry  
 li ne age  
 li tur gy  
 live li hood  
 lon gi tude  
 lu bri cious  
 lu cra tive  
 lu di crous  
 lu na tic  
 lux u ry  
 Ma gis trate  
 mag ne tism  
 mag ni tude  
 main te nance  
 mal con tent  
 ma nu script  
 mar tyr dom  
 mar vel lous  
 me cha nism  
 men di cant  
 mer chan dise

mer ri ment  
 mes sen ger  
 me ta phor  
 me thod ise  
 mi cro cosm  
 mi cro scope  
 mis an thrope  
 mo nar chy  
 mo nu ment  
 mort ga ger  
 mou tain ous  
 mul ti form  
 mus cu lar  
 mys ti cal  
 Nar ra tive  
 na vi gate  
 ne bu lous  
 ne glr gent  
 neigh bour ly  
 nig gard ly  
 no mi nate  
 nu me rous  
 nub ne ry  
 nu tri ment  
 nu tri tive  
 Ob lo quy  
 ob se quies  
 ob so lete  
 ob sta cle  
 ob vi ous  
 oc ci dent  
 oc ta gon

o do rous  
 o min ous  
 or di nance  
 or gan ist  
 or tho dox  
 out law ry  
 o ver sight  
 o ver throw  
 Pal pa ble  
 pal pi tate  
 pa ra graph  
 pa ra phrase  
 pa rent age  
 pa rox ysm  
 pa tri arch  
 pa tron age  
 pa tro nize  
 pau ci ty  
 pe dan try  
 pen du lum  
 pen ta gon  
 per fo rate  
 per ma ment  
 per qui site  
 pes ti lence  
 phy si cal  
 plau si ble  
 plea san try  
 ple ni tude  
 poig nan cy  
 po ly gon  
 por phy ry

por trait ure  
 post hu mous  
 pre am ble  
 pre ci pice  
 pri mi tive  
 prin ci ple  
 pro mi nent  
 promp ti tude  
 pro phe cy  
 pro se cute  
 pros per ous  
 pro ven der  
 pro vi dence  
 psal mo dy  
 pul ve rize  
 pu nish ment  
 pur ga tive  
 pur chas er  
 pu ru lent  
 pu tri fy  
 py ra mid  
 Qua dran gle  
 qua dru ped  
 quaun ti ty  
 quar rel some  
 quar ter age  
 que ru lous  
 qui e tude  
 quin tu ple  
 Ra ven ous  
 re com pence  
 rec tan gle  
 rec ti tude

re mi grate  
 re tro gade  
 re tro spect  
 re ve rence  
 re ve rend  
 rhap so dy  
 rhe to ric  
 rhou ma tism  
 ru di ments  
 ru mi nato  
 Sa cra ment  
 sa cri lege  
 sanc ti ty  
 sa tur nine  
 sca ven ger  
 scep ti cism  
 scri ve ner  
 scri pu lous  
 scur ri lous  
 se di ment  
 sen si tive  
 se pul chre  
 ser pen tine  
 ser vi tude  
 set tle ment  
 sig na lize  
 sig na ture  
 ske le ton  
 so le cism  
 so lem nize  
 so ve reign  
 spe cu lum  
 sphe ri cal

stig ma rize  
 stra ta gem  
 sub se quent  
 sub stan tive  
 sub ter fuge  
 suc cu lent  
 sump tu ous  
 sup pli ant  
 sur ro gate  
 sy co phant  
 sym pa thize  
 sym pho ny  
 Tan gi ble  
 tan ta lize  
 tech ni cal  
 te le scope  
 tem per auce  
 ter ma gant  
 ti mor ous  
 tra c ta ble  
 trai tor ous  
 trea che ry  
 tre mu lous  
 tri pli cate  
 tur bu lent  
 tur pi tude  
 tym pa ny  
 ty ran nous  
 Va ga bond  
 vas sal age  
 ve he mence  
 ven di ble  
 ve no mous

ven tri  
 ven tu  
 ver sa  
 ver ti

A ban  
 a bate  
 ab hor  
 a brid  
 ab str  
 ac con  
 ac cou  
 a chie  
 ad jou  
 af fron  
 ag gre  
 al lot  
 ap pa  
 ap per  
 arch a  
 arch l  
 as ter  
 a strin  
 a sy l  
 at tac  
 at ten  
 ath le  
 au the  
 au tu  
 Bal c  
 bal sa  
 be ve

ven tri cle  
ven ture some  
ver sa tile  
ver ti cal

vin ci ble  
vi ru lent  
vo la tile  
Un du late

u ni verse  
ur gen cy  
Wick ed ness  
wrog ful ly

*Accented on the second.*

A ban don  
a bate ment  
ab hor rence  
a bridg ment  
ab stract ed  
ac comp tant  
ac count ant  
a chieve ment  
ad journ ment  
af fron tive  
ag gres sor  
al lot ment  
ap pa rent  
ap pen dage  
arch an gel  
arch bi shop  
as sem blage  
a strin gent  
a sy lum  
at tach ment  
at ten dance  
ath le tic  
au then tis  
au tum nal  
Bal co ny  
bal sa m  
be numb ed

be wil der  
bra va do  
Ca the dral  
chi me ra  
clan des tine  
co er cive  
con cen tric  
con cern ment  
con junc ture  
con sum mate  
con tex ture  
con tin gent  
con vey ance  
De base ment  
de ben ture  
de can ter  
de fend ant  
de liu quent  
de mean our  
de mon strate  
de mur rage  
de port ment  
de scrip tive  
de spo tic  
di lem ma  
dis burse ment  
dis cern ment

dis cou rage  
dis grace ful  
dis gust ful  
dis ho nour  
dis man tle  
dis plea sure  
dis sem ble  
dis tin guish  
dis tract ed  
dis trust ful  
dis tur bance  
Ec cen tric  
e clip tic  
of ful gence  
e ject ment  
e lope ment  
em bar rass  
em bez zle  
e mer gent  
em pha tic  
en coun ter  
en cum ber  
en dorse ment  
en dow ment  
en fran chise  
en gage ment  
en large ment



en light en  
 e nor mous  
 en tice ment  
 en ve lope  
 s. qua tor  
 es ta blish  
 ex che quer  
 ex pect ant  
 ex pres sive  
 ex tin guish  
 ex trin sic  
 ex treme ly  
 Fa na tic  
 fan tas tic  
 fo ren sic  
 fore stal ler  
 fra ter nal  
 fre ne tic  
 Gi gan tic  
 gym nas tic  
 He ro ic  
 ho ri zon  
 hor ri fic  
 hu mane ly  
 hys te rics  
 I de a  
 ig no ble  
 A lus trate  
 im por tance  
 im pos tor  
 im prove ment  
 im pru dent  
 in cui cate

in cum bent  
 in debt ed  
 in den ture  
 in dig nant  
 in duce ment  
 in dul gence  
 in for mer  
 in he rent  
 in jus tice  
 in qui ry  
 in struc tive  
 in ter ment  
 in tes tino  
 in tas tate  
 in trench ment  
 in trin sic  
 in vec tive  
 in ven tor  
 La co nic  
 lieu te nant  
 Mag ne tic  
 ma lig nant  
 man da mus  
 me cha nic  
 me men to  
 mis con struc  
 mis trust ful  
 mo men tous  
 mo nas tic  
 mu se um  
 Nar ra tor  
 noc tur nal  
 Ob du rate

o bei sance  
 ob ser vance  
 oc cur rence  
 of fen sive  
 op po nent  
 op pres sive  
 op pres sor  
 Pa ci fic  
 pa ter nal  
 pa the tic  
 pel lu cid  
 per spec tive  
 per sua sive  
 port man teau  
 pre ce dent  
 pre cap tive  
 pre cur sor  
 pro sump tive  
 pri me val  
 prog nos tic  
 pro mul gate  
 pro vi so  
 pur su ahee  
 pur vey or  
 Qua dra tic  
 qua dru ple  
 quan da ry  
 qui es cent  
 Re cor der  
 re cum bent  
 re dua dant  
 re fine ment  
 re fresh ment

re  
 re  
 re  
 re  
 re  
 re  
 re  
 re  
 re  
 re  
 re

Ab  
 ac q  
 ad v  
 am l  
 ap p  
 ap p  
 as c  
 Bri  
 bur  
 Can  
 ca v  
 ca v  
 cir  
 com  
 con  
 con  
 cou  
 cou  
 De  
 dis

re gar dless  
 re hears al  
 re linq uish  
 re luc tance  
 re main der  
 re mon strance  
 re mon strate  
 ren coun ter  
 re pu gnant  
 re sein blance

re sent ment  
 re splen dent  
 re trench ment  
 sar castic  
 Scho las tic  
 se ques ter  
 se no rous  
 spec ta tor  
 sple no tic  
 stu pen dous

sub scri ber  
 sub ver sive  
 suc cess ful  
 sy nop sis  
 Tes ta tor  
 tran scen dent  
 trans pa rent  
 tre men dous  
 tri bu nal  
 tri um phant

*Accented on the last.*

Ab sen tee  
 ac qui esce  
 ad ver tize  
 am bus cade  
 ap per tain  
 ap pre hend  
 as cer tain  
 Bri ga dier  
 bur ga mot  
 Can no nade  
 ca val cade  
 ca va lier  
 cir cum vest  
 com plai sant  
 com pre hend  
 con de scend  
 con tra dict  
 coun ter act  
 coun ter mand  
 De bo nair  
 dis ap prove

dis com pose  
 dis em bark  
 dis en gage  
 dis pos sess  
 dis re pute  
 do mi neer  
 En gi neer  
 en ter tain  
 es ca lade  
 Ga zet teer  
 Gre na dier  
 Im por tune  
 in ter oede  
 in ter fere  
 in ter leave  
 in ter pose  
 in ter rupt  
 in ter sperse  
 in ter vene  
 in va lid  
 Ma ga zine

mas que rade  
 mis ap ply  
 mis in form  
 moun tain eer  
 Op por tune  
 o ver cast  
 o ver come  
 o ver flow  
 o ver look  
 o ver seer  
 o ver ween  
 o ver whelm  
 Pa li sade  
 per se vere  
 pre ex ist  
 Qua ran tine  
 Re ad mit  
 re cog nize  
 re com mend  
 ren dez vous  
 re par tee

re pre hend	su per add	su per vise
re pri mand	su per scribe	Trans ma rino
Se re nade	su per cede	Vo lun toer

*Examples of words of THREE Syllables, pronounced us TWO, and accented on the FIRST syllable.*

Observe that *cion, sion, tion*, sound like *shon*, either in the middle, or at the end of Words; and *ce, ci, sci, si*, and *ti*, like *sh*. Therefore, *cial, tial*, sound like *shal*; *cian, tian*, like *shan*; *cient, tient* like *shent*; *cious, scious, tious*, like *shus*; and *science, tience*, 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	Junc tion	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
cha ti ous	Man si on	pa ti ence	ter ti au
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 ci on	pis ri ous	Vec ti on
Fac ti on	Na ti on	Quo ti ent	ver si on
fac ti ous	no ti on	Sanc ti on	vi si on

### TABLE XII.

*Words of Four Syllables accented on the First.*

Ab so lute ly	ad ver sa ry	a po plex y
ac ces sa ry	a gri cul ture	ap pli ca ble
ac cu ra cy	a li en ate	ar bi tra ry
a cri mo ny	al le go ry	ar chi tec ture
ad mi ral ty	a ni ma ted	au di to ry

Ce li ha cy  
 ce re mo ny  
 o ha rac ter ize  
 cha ri ta ble  
 com ment a ry  
 com mon al ty  
 com pa ra ble  
 com pe ten cy  
 con quer a ble  
 con tro ver sy  
 con tu ma cy  
 co rol la ry  
 cor ri gi ble  
 cre dit a ble  
 cus to ma ry  
 Dan ger ous ly  
 de li ca cy  
 des pi ca ble  
 de sal to ry  
 di la to ry  
 dis put a ble  
 dor mi to ry  
 dro me da ry  
 dy seu te ry  
 Ef fi ca cy  
 e li gi ble  
 e mis sa ry  
 e pi cu rism  
 e pi lep sy  
 e quit a ble  
 ex e cra ble  
 ex o ra ble  
 ex pli ca ble

ex qui site ly  
 Fi gu ra tive  
 fla tu lon ey  
 fo li a ted  
 for mi da ble  
 Ha bit a ble  
 he te ro dox  
 ho nour a ble  
 hos pi ta ble  
 Ig no mi ny  
 i mi ta ble  
 in tri ca cy  
 in ven to ry  
 Ju di ca ture  
 La ment a ble  
 la pi da ry  
 le gen da ry  
 li ne a ment  
 li te ra ture  
 lu mi na ry  
 Ma gis tra cy  
 ma tri mo ny  
 mi ni a ture  
 mi se ra ble  
 mo men ta ry  
 mo nas te ry  
 Na tu ral ist  
 na vi ga ble  
 na vi ga tor  
 re ces sa ry  
 ne cro man cy  
 nig gard li ness  
 nu ga to ry

Ob du ra cy  
 ob sti na cy  
 o pe ra tive  
 o ra to ry  
 Pa ge an try  
 pa la ta ble  
 par lia ment  
 par si mo ny  
 pa tri mo ny  
 pe ne tra ble  
 per se cu tor  
 pi ti a ble  
 plea sur a ble  
 prac tic a ble  
 pre da to ry  
 pre fer a ble  
 pro fit a ble  
 pro fi ga cy  
 pro mon to ry  
 pro se cu tor  
 pur ga to ry  
 Rea son a ble  
 re put a ble  
 re vo ca ble  
 Sa lu ta ry  
 sanc ti mo ny  
 sanc tu a ry  
 san gui na ry  
 sea son a ble  
 se con da ry  
 se cre ta ry  
 se den ta ry  
 se mi cir cle



cir cum fer ence	De ca pi tate	dis se mi nate
co a gu late	de cla ra tive	dis si mi lar
co he ren cy	de cli vi ty	di ver si fy
co in ci dent	de cre pi tude	di vi ni ty
col la te ral	de du ci ble	di vi si ble
com bus ti ble	de fi na ble	dox o lo gy
com mend a ble	de fi ni tive	duc ti li ty
com mis se rate	de for mi ty	du pli ci ty
com mo di ous	de ge ne rate	E co no my
com mu ni cant	de lec ta ble	ef fec tu al
com mu ti ty	de li be rate	ef fe mi nate
com pa ra tive	de li re ate	e gre gi ous
com pa ti ble	de li ri ous	e la bo rate
com pen di um	de no mi nate	e lec to rate
con ci li ate	de plo ra ble	el lip ti cal
con co mi tant	de po pu late	e lu ci date
con den si ty	de pra vi ty	e man ci pate
con sè de rate	de pre ci ate	e mer gen cy
con for mi ty	des pon den cy	e mol li ent
con ge ni al	de ter mi nate	e mol u ment
con gru i ty	dex te ri ty	em pha ti cal
con si de rate	di a go nal	en co ni um
con so la ble	di a me ter	e nor mi ty
con so li date	di rec to ry	en thu si asm
con ta gi ous	dis com fi ture	en thu si ast
con ta mi nate	dis con so late	enu me rate
con ti gu ous	dis cri mi nate	e pis cop al
con vex i ty	dis loy al ty	e pi tome
cor po re al	dis pa ri ty	e qui va lent
cor ro bo rate	dis pen sa ry	e qui vo cal
cre du li ty	dis qua li fy	e ra di cate
cri te ri on	dis qui e tude	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 pore  
 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  
 flu 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  
 ge o gra phy  
 ge o me try  
 gram ma ri an  
 gra ni vo rous  
 gra tu i ty  
 Ha bi la 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 cri sy  
 hy po the sis  
 I den ti cal  
 i do la try  
 il li be ral  
 il li te rate  
 il lu min ate  
 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 e ty  
 im pla ca ble  
 im po ver ish  
 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 to  
 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  
 in fir  
 in fla  
 in fle  
 in ge  
 in ge  
 in gra  
 in gra  
 in gre  
 in he  
 in i q  
 in i qu  
 in ju  
 in or  
 in qui  
 in qui  
 in sa t  
 in si c  
 in te  
 in tel  
 in tel  
 in ter  
 in ti  
 in tra  
 in tu  
 in va  
 in ves  
 in ve  
 in vi  
 in vi  
 ras  
 ro n

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 ju 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 trac ta 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 rì ous  
 le gal i ty  
 le gi ti mate  
 lou 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 chan i cal  
 me lo di ous  
 me ri di an  
 me tho di cal  
 me tro po lis  
 mi ra cu lous  
 mo nar chi cal  
 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 prop bri ous  
 o ri gi nal  
 or tho gra phy  
 Pa ro chi al  
 par ti ci pate  
 pe tu li ar  
 pe nin su la  
 pe nu ri ous  
 per am bu la tor  
 per cep ti ble  
 pe rea ni al  
 per fi di ous  
 per i phe ry  
 per spì cu ous  
 phe no me non  
 phi to 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 ti ous



pre ci pi tate	re i te rate	spon ta ne ous
pre des ti nate	re luc tan cy	sub or di nate
pre di ca ment	re mark a ble	sub ser vi ent
pre oc cu py	re mu ne rate	sub stan ti ate
pre pa ra tive	re pub li can	suc ces sive ly
pre pon de rate	re pu di ate	sul phu re ous
pre pos te rous	re sist i ble	su per flu ous
pre ro ga tive	re spect a ble	su pe ri or
pre ser va tive	re spon si ble	su per la tive
pre va ri cate	re sto ra tive	su pre ma cy
pro cras ti nate	re sus ci tate	sur mount a ble
pro fun di ty	re ta li ate	sus cep ti ble
pro geni tor	re ver be rate	sym bo li cal
pro lixi ty	rhe to ri cal	sy no ni mous
pro mis cu ous	ri di cu lous	Tau to lo gy
pro pen si ty	rus ti ci ty	te me ri ty
pro prie tor	Sa ga ci ty	ter ra que ous
pros pe ri ty	sa lu bri ous	ter res tri al
pro tu be rance	sa ti ri cal	the o lo gy
pro ver bi al	schis ma ti cal	tran quil li ty
prox i mi ty	seur ri li ty	trans pa ren cy
Qua ter ni on	se cu ri ty	tri an gu lar
quo ti di an	sep ten ni al	tri en ni al
Ra pa ci ty	sig ni fi cant	ty ran ni cal
ra pi di ty	si mi li tude	Vain glo ri ous
re cep ta cle	sim pli ci ty	yer na cu lar
re ci pro cal	sin ce ri ty	ver ti gi nous
re cog ni zance	so lem ni ty	vi cis si tude
re cri mi nate	so li ci tous	vic to ri ous
re dun dan cy	so li ci tude	vi va ci ty
re frac to ry	so li lo quy	vo ci fer ous
re ga li ty	som ni fer ous	vo lum ni ous
re ge ne rate	so phis ti cal	vo lup tu ous

U b  
u n

Acc

Ad

af f

af f

am

as p

a tr

au c

aus

Ca

ces

co e

col

col

con

com

com

con

cor

con

con

co

co

W

Ad

a c

U bui fci ty  
u na ni mous

un te na ble  
ur ba ni ty

un righ te ous  
un feign ed ly

*Accented on the Second, but pronounced as three.*

Ad mis sion  
af fec tion  
af fic tion  
am bi ti ous  
as per si on  
a tro ci ous  
au da cious  
au spi ci ous  
Ca pri ci ous  
ces sa ti on  
co er ci on  
col lec ti on  
col lu ti on  
com mis si on  
com pa ni on  
com ple ti on  
com pul si on  
con ces si on  
con fes si on  
con nec ti on  
con struc tion  
con sump ti on  
con tri ti on  
con ven tion

con ver si on  
con vul si on  
cre den ti als  
De fi ci ent  
de flux 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 sion  
dis mis si on  
dis tino 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 ti ous  
im par ti al

im pa ti ent  
in fec ti ous  
in nox i ous  
Lo qua cious  
Ma gi ci an  
ma li cious  
mi gra tion  
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  
suffi ci ent  
Te na ci ous  
tran scrip tion  
trans gres sion  
Ver mil li on  
vi va cious  
vo ra ci ous

*Words of Four Syllables, accented on the Third.*  
Ac ce den tal      an te ce dent      ap pre hen sive  
a do les cence      a po plec tic      ar bi tra tor

Be a ti fic	dis in he rit	le gis la ture
be ne fac tor	dis ro spect sul	Ma le fac tor
Co ad ju tor	E van es cent	ma ni fes to
co a los cen ce	eu ro pean	ma the ma tics
ro e ter nal	Ho ri zon tal	mis de mean our
co ex ist ent	hy my ne al	Or na men tal
cir cum ja cent	In co he rent	o ver bur den
cli mae te ric	in con sist ent	Per se ver ance
com pre hen sive	in ex haust ed	pre de ces sor
cor re spon dence	in stru men tal	pro cu ra tor
cor re spon dent	in ter ja cent	Re gu la tor
De oli na tor	in ter lo per	Sa cer do tal
de spe ra do	in ter mix ture	sci en ti fic
de tri men tal	in ter reg num	spe cu la tor
dis af fect ed	Le gis la tive	su per car go
dis a gree ment	le gis la tor	sym pa the tic

## TABLE XI.

*Words of Five Syllables, accented on the Second.*

A bo mi na ble	de ge ne ra cy
a po the ca ry	de ro ga to ry
au tho ri ta tive	dis ho nour a ble
aux i li a ry	dis in te rest ed
Ca lum ni a tor	Ef fe mi na cy
com men da to ry	e lec tu a ry
com men su ra ble	e ma ci a ted
con so la to ry	e pis co pa cy
con tem po ra ry	e pis to la ry
De bi li ta ted	ex pla na to ry
de cla ma to ry	He ri di ta ry
de cla ra to ry	hy mo ge ne ous
de fa ma to ry	hy po chon dri ac

I ma g  
i ma g  
im pe  
im pre  
in ac  
in ap  
in cen  
in com  
in cor  
in dis  
in ex  
in ex  
in ex  
in fa t  
in flan  
in ha  
in hos  
in im  
in nu  
in se  
in suf  
in su  
in ter  
in to  
in ve  
in vo  
in vu  
ir re  
ir re  
i te  
Jus  
Ob

I ma gin a ble  
 i ma gin a 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 im i ta ble  
 in nu mer a 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 te ne ra cy  
 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 ter a ble  
 un an swer a ble  
 un au tho ri sed  
 un cha ri ta ble  
 un ci vil i zed  
 un cul ti va ted  
 un dis ci plin ed  
 un sa thom a ble  
 un sa 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 able  
 un ut ter a ble  
 un war rant a ble

Second.



il le ga li ty  
 il le gi te mate  
 im be ci li ty  
 im ma tu ri ty  
 im me mo ri al  
 im mo bi li ty  
 im mor ra li ty  
 im mor ta li ty  
 im per cepti 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 gra i ty  
 in con si de rate  
 in con so la ble  
 in con test i ble  
 in con ve ni ence  
 in cor po re al  
 in cor rupt a ble  
 in cre du li ty  
 in dea fer 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 hau si ble  
 in ex pe di ent  
 in ex pres si ble  
 in se li ci ty  
 in ser 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 ter pi di ty  
 in u ti li ty  
 in va li di ty  
 ir re proach a ble  
 ir re fra ga 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 nu fac tu rer  
 ma tri mo ni al  
 me di o cri ty

me ri to ri ous  
 me ta mor pho sis  
 me ta pho ri cal  
 me ta phi si cal  
 me tro po li tan  
 mi nis te ri al  
 mis cel la ne ous  
 mo no syl la ble  
 mu ci la gi nous  
 mul ti fa 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 o di cal  
 per pen di cu lar  
 per pe tif i ty  
 per spi cu i ty  
 phi lo so phi cal  
 phra se o lo gy  
 phy si og no my  
 plu 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 di 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 abun 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 n  
 ty po g  
 Vo lu b  
 Un ac  
 un ac  
 u na ni  
 un at t  
 un a vo

Acc

Ad ver  
 am mu  
 ap pre  
 ap pro  
 a va r  
 aug m  
 Be ne  
 Cal ci  
 cir cu  
 cir cu  
 cir cu  
 com p  
 con de  
 con fi  
 con fi  
 con fi  
 con s  
 con s  
 con s  
 con t  
 De c

tri go no me try  
 ty po gra phi cal  
 Vo lu bi li ty  
 Un ac count a ble  
 un ac cus tom ed  
 u. na ni mi ty  
 un at tain a ble  
 un a void a ble

an con trol la ble  
 un de ni a ble  
 un en light en ed  
 un e qui vo cal  
 u ni form i ty  
 un in ha bi ted  
 u ni ver si ty  
 un per ceiv a ble

*Accented on the Third, but pronounced as Four.*

Ad ven ti ti ous  
 am mu ni ti on  
 ap pre hen si on  
 ap pro ba ti on  
 a va ri ci ous  
 aug men ta tion  
 Be ne dic ti on  
 Cal ci na ti on  
 cir cum spe c ti on  
 cir cum stan ti al  
 cir cum ven ti on  
 com pre hen si on  
 con de scen sion  
 con fi den ti al  
 con fir ma ti on  
 con fis sa ti on  
 con fla gra ti on  
 con sci en ti ous  
 con se quen ti al  
 con sum ma ti on  
 cou tem pla tiou  
 De cla ma ti on

de pra va tion  
 de pre ca ti on  
 de vas ta ti on  
 dis pen sa ti on  
 dis pro por ti on  
 dis so la tion  
 Em bro ca tion  
 e ner va ti on  
 e qui noc ti al  
 ex cla ma ti on  
 Fa bri ca ti on  
 fas ci na ti on  
 fer men ta ti on  
 fla gel la tion  
 fluc tu a ti on  
 in au spi ci ous  
 in suf fi ci ent  
 Li que fac ti on  
 Ma chi na ti on  
 Pal li a ti on  
 pe tri fac ti on  
 ro vi den ti al







14  
16  
18  
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22  
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28  
32  
36  
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10  
12  
14  
16  
18  
20  
22  
25  
28  
32  
36  
40

Re tri bu tion  
 re tro spec ti on  
 Sa cri le gi ous  
 se ques tra ti on  
 ster nu ta ti on  
 sti mu la ti on  
 sti pu la ti on

su per ci li ous  
 su per fi ci al  
 su per scrip ti on  
 sup pli ca ti on  
 sup po si ti on  
 sus ci ta ti on  
 Trans mu ta ti on

## TABLE XII.

*Words of six Syllables, accented on the Third.*

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

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

*Accented on the Fourth.*

An te di lu vi an  
 an ti mo narch i cal  
 Com pa ti bi li ty  
 dis ci pli na ri an  
 di vi si bi li ty  
 Ec cle si as ti cal  
 e ty mo lo gi cal  
 Fa mi li a ri ty  
 He te ro ge ne ous  
 hi e ro gly phi cal  
 his to ri o gra pher  
 Il li be ra li ty  
 im mu ta bi li ty  
 im pla ca bi li ty

im pro ba bi li ty  
 in com pre hen si ble  
 in cre di bi li ty  
 in fal li bi li ty  
 in fe ri o ri ty  
 in flex i bi li ty  
 in hos pi ta li ty  
 ir re con ci la ble  
 Mi de te ra ne an  
 Pa ci fi ca to ry  
 par li a men ta ry  
 pa ti cu la ri ty  
 pu sil la ni mi ty  
 Re spec ta bi li ty

Spi ri tu a li ty  
su per in ten den cy

sus cep ti bi 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

in dis so lu bi li ty

Im ma te ri a li ty

in di vi si bi li ty

Im mea su ra bi li ty

in sa ti a bi li ty

im pa ri syl la bi cal

La ti tu di na ri an

im pe ne tra bi li ty

Ple ni po ten ti a ry

in com pa ti bi li ty

Va le tu di na ri an

Third.

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.

VERBS.

*Accented on the first.*

*Accented on the last.*

Absent, not present

To Absent, to keep away

An Abstract, an abridg-  
ment

A Collect, a short prayer

To Abstract, to shorten

To Collect, to gather to-  
gether

A Compound, a mixture

To Compound, to mingle

A Contest, a quarrel

To Contest, to dispute

A Contract, a deed

To Contract, to bargain

Converse, conversation

To Converse, to discourse

A Convert, a reformed per-  
son

To Convert, to change

A Convict, a criminal

To Convict, to prove guilty

A Convoy, a guard

To Convoy, to protect

A Desert, a wilderness

To Desert, to forsake

## 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

Able, sufficient

Accept, receive

Except, leave out

Accidence, grammar rules

Accidents, chances.

Accout, reckoning

Account, esteem

Acts, deeds, exploits

Axe, an instrument

Affect, to move or imitate

Effect, purpose

Ail, to be ill

Ale, malt liquor

Air, element

E'er, ever

Ere, before

Heir, to an estate

Alden  
Elde  
All, e  
Awl,  
Allov  
Alou  
Altar  
Alter  
Ant,  
Aun  
Arra  
Erra  
Erra  
Asce  
Asser  
Assis  
Assis  
Atte  
Atte  
Aug  
Aug  
Baco  
Bake  
Beac  
sh  
Beck  
Bail,  
Bait,  
Bate  
Ball  
Baw  
Balla  
Balla

the last.  
 select  
 work like  
 resort to  
 ring from  
 use  
 pose  
 ive  
 ring forth  
 ontrive  
 bolt  
 nroll  
 ny  
 bdue  
 tortue  
 Spelling  
 ent  
 or imitate  
 e

Alder, tree  
 Elder, older  
 All, every one  
 Awl, a sharp tool  
 Allowed, granted  
 Aloud, with a noise  
 Altar, for sacrifice  
 Alter, to change  
 Ant, an insect  
 Aunt, an uncle's wife  
 Arrant, notorious  
 Errand, a message  
 Errant, wandering  
 Ascent, steepness  
 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  
 Bait, a lure  
 Bate, a lesson  
 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  
 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 enter  
 Bile, to gall  
 Boil, to bubble up  
 Blew, did blow  
 Blue, a colour  
 Boar, the male swine

Board a plank,	Calais, in France
Bored, did bore	Chalice, a cup
Boll, a corn measure &c.	Call, to name
Ball a round stalk or stem	Caul, of a wig, &c.
Bowl, a large bason	Cannon, a great gun
Bolt, for a door	Canon, a rule or law
Boult, to sift	Can, am able
Bomb, a mortar shaft	Cann, a jug
Boom, of a ship	Catch, to lay hold of
Bough, a brunch	Ketch, a small ship
Bow, to bend	Cattle, cows, &c.
Boarder, at a table	Kettle, for boiling
Border the margin	Ceiling, of a room
Boy, a young lad	Sealing, setting a seal
Buoy, an anchor mark	Cell, a small close room
Buy, to purchase	Sell, to dispose of
By, near	Celler, a vault
Brace, a couple	Seller, that sells
Braze to soldier with brass	Censer, for incense
Breeches, broken places	Censor, a reformer
Breeches, to wear	Censure, a judgement
Bread, food made of corn	Cent, an hundred
Bred, brought up	Sent, did send
Brewing, of ale	Scent, a smell
Bruin, a bear's name	Centaury, a herb
Brews, he breweth	Century, 100 years
Bruise, a hurt	Centry, a guard
Bruit, a report	Chased, did chase
Brate, a beast	Chaste, Continent
But, a particle	Chews, doth chew
Butt, a large cask	Choose, to cull or pick
Borough, a town	Chouse, to cheat
Burrow, a cover for rabbits	Choir, a set of singers

Ch  
Col  
Ch  
Co:  
Cin  
Sin  
Cion  
Sion  
Cit  
Sigh  
Site  
Citto  
  
Citre  
Clau  
Claw  
Clea  
Clev  
Clim  
Clim  
Close  
Cloth  
Coar  
Cour  
Coat  
Cof, a  
Quote  
Coin,  
Kine,  
Coit,  
Kite,  
Come  
Com  
Comi



Choler, wrath	Commaue, to converse
Collar, for the neck	Concert, of music
Chord, in music	Consort, a wife
Cord, a small rope	Condemn, to sentence
Cinque, five	Contemn, to despise
Sink, to go down	Confidence, reliance
Cion, a young shoot	Confidants, trusty friend
Sion, a city	Council, an assembly
Cite, to summon	Counsel, advice
Sight, seeing	Currant, a berry
Site, situation	Current, passable
Cittern, a musical instru- ment.	Cousin, a relation
Citron, a sort of fruit	Cozen, to cheat
Clause, section	Creak, to make a noise
Claws, talous	Creek, of the sea
Cleaver for chopping	Cruse, a little vessel
Clever ingenious	Cruise, to sail about
Climb to get up	Cygnets, a young swan
Clime, climate	Signet, a seal
Close, to shut	Cymbal, a musical instru- ment
Clothes, apparel	Symbol, a mark
Coarse, not fine	Cyprus a tree
Course, a raceground	Cyprus an island
Coat a garment	Dane, of Denmark
Cot, a cottage	Dean, next to the bishop
Quote, to cite or allege	Deign, to vouchsafe
Coin, money	Dear, costly
Kine, cows, sheep, &c.	Deer, a forest animal
Coit, to play with	Debtor, that oweth
Kite, a bird of prey	Deter, to frighten from
Comet, a blazing star	Decease, death
Commit, to act	Disease, distemper
Coming, approaching	Deser, to delay

Deference, respect	Enter, to go in
Difference, disagreement	Enter, to bury
Dependence, relying on	Envoy, an ambassador
Dependents; hangert on	Envy, ill will
Descent, going down	Err, to mistake
Dissent, to disagree	Her, she
Devices, inventions	Yew, tree
Devises, inventeth	You, yourself
Devizes, a town	Your, your own
Dew, a thin cold vapour	Ure, custom use
Due, owing	Ewer, a bason to wash
Dirè, dreadful	hands
Dyer, one that dyes cloth	Exercise, employment
Doe, a female deer	Exorcise, to conjure
Dough, leaven or paste	Extant, in being
Doer, performer	Extent, dimenitions
Door, of a House	Eye, to see with
Dollar, a Spanish coin	I, myself
Dolour, grief	Fain, willingly
Done, acted	Feign, to disemble
Dun, a colour	Faint, languid
Draft, a bill	Feint, a pretence
Draught, a drink	Fair, beautiful
Dragon, a serpent	Fare, diet; hire
Dragoon, a soldier	Favour, kindness
Ear, of the head	Fever, distemper
Ere, before	Feat, an exploit,
Easter, the feast of our	Feet, of the body
Saviour's resurrection	File, of steel
Esther, a woman's name	Foil, to overcome
Emerge, to pop up	Fillip, with the finger
Immerge, to plunge or dip	Philip, a man's name
Eminent, noted	Fir, a tree

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Flee, to run from danger	Grieves, he laments
Flaw, did fly	Groat, fourpence
Flower, of the field	Grot, a cave
Flour, for bread	Guess, to think
Forth, onward, forward	Guest, a visitor
Fourth, in number	Hail, frozen water
Foul, nasty, unclean	Hale, hearty to call
Fowl, a bird	Hair, of the head
Frances, a woman's name	Hare, animal of chase
Francis, a man's name,	Hall, a great room
Freeze, to congeal,	Haul, to pull
Frieze, a coarse cloth	Hallow, to consecrate
Furs, the plural of fur	Hollow, empty
Furze, a prickly shrub	Harrass, to fatigue
Gallon, four quarts	Arras, hangings
Galloon, a narrow ribband	Harsh, severe
Gall, bile	Hash, minced meat
Gaul, a Frenchman	Hart, deer
Gait, manner of walking	Heart, the seat of life
Gate, an entrance	Haven, a harbour
Gesture, action	Heaven, God's throne
Jester, a joker	Heal, to cure
Gilt, gilded	Heel, of a shoe
Guilt, sin	He'll, he will
Glutinous, sticking	Hear, hearken
Gluttonous, greedy	Here, in this place
Grain, corn	Heard, did hear
Grane, an island	Herd, of cattle
Grate, a fire place	Hew, to cut
Great, large	Hugh, a man's name
Grater, for nutmeg	Hue, colour
Greater, larger	Hie, to haste
Greaves, leg armour	High, lofty

Hole, a cavity	Knot, a nob
Whole, not broken	Not, denying
Home, dwelling	Lads, to loud
Whom, who	Laid, placed
Hoop, for a tub	Latin, a language
Whoop, to halloo	Latten, tin
Hour, of the day	Lattice, a network window
Our, our own	Lettice, a woman's name
Idle, lazy	Lettuce, a sallad
Idol, an image	Leak, to run out
Aisle, of a church	Leek, a kind of onion
Iste, an island	Lease, a tenure
Impostor, a cheat	Leash, three
Imposture, deceit	Lead, metal
In, within	Led, conducted
Inn, a public house	Leaper, jumper
Incite, to stir up	Leper, one leprous
Insight, knowledge	Least, smallest
Iudite, to compose	Lest, for fear that
Iudict, to impeach	Legislator, lawgiver
Ingenious, of good parts	Legislature, parliament
Ingenuous, candid free	Lessen, to make less
Innocence, harmlessness	Lesson, in reading
Innocents, babes	Lesser, smaller
Intense, excessive	Lessor, that grants a lease
Intents, purposes	Liar, a false story teller
Knap, on cloth	Lier, in wait
Nap, short sleep	Lyre, a harp
Knave, a rogue	Limb, leg or arm
Nave, of a wheel	Linn, to paint
Knead, to work dough	Limber, pliant
Need, want	Linner, painter
Knew, did know	Line, length
New, not worn or used	Loin, of veal

Loth, unwilling	Might, power
Loath, to nauseate	Mite, in cheese
Loose, slack	Moan, lamentation
Loss, not to win	Mown, out down
Made, finished	Mote, a ditch
Maid, a woman servant	Mote, an atom
Main, chief	Moor, a fen or marsh
Mare, of a horse	More, in quantity
Mail, armour	Morning, before noon
Male, he or him	Mourning, lamenting
Manner, custom	Muscle, a shell-fish
Manor, lordship	Muzzle, to tie the mouth
Mare, the female of a horse	Muslin, fine linen
Mayer, of a town	Muzzling, tying the mouth
Marsh, watery grounds	Naught, bad
Mash, to mince	Nought, nothing
Marshal, head general	Nap, denying
Martial, warlike	Neigh, as a horse
Marten, a bird	Neither, of the two
Martin, a man's name	Nether, lower
Mary, a woman's name	Oar, to row with
Marry, to wed	Ore, uncast metal
Mean, of small value	Of, belonging to
Mien, behaviour	Off, distant or from
Meat, flesh	Oh ! alas
Mete, to measure	Owe, indebted
Medal, a coin	Pail, for water
Meddle, to interfere	Pale, wan or white
Medlar, a busy body	Pain, torment
Message, errand	Pane, of glass
Messuage, house	Pair, two
	Pare, to cut or chip

Parasite, a flatterer.	Pole, a long stick
Patricide, one who kills his parent	Poll, head, a vote
Parcel, a small bundle	Poor, needy
Partial, biased	Pore, to look close
Patience, mildness	Porcelain, china ware
Patients, sick people	Purslain, a herb
Pause, a stop	Porr, to stream
Paws, of a beast	Power, command
Peace, quietness	Practice, exercise
Pease, pulse	Practise, to study
Peal, in ringing	Praise, commendation
Peel, to strip off	Prays, entreateth
Peer, nobleman	Pray, to beseech
Pier, of a bridge	Prey, a booty
Penitence, repentance	Precedent, an example
Penitents, repentants	Resident, a governor
Peter, a man's name	Presence, the being present
Petre, saltpetre	Presents, gifts
Pick, choose	Princes, king's sons
Pique, a grudge	Princess, king's daughter
Pillow, to lay the head on	Principal, chief
Pillar, a round column	Principle, first cause
Pint, half a quart	Profit, gain
Point, the sharp end	Prophet, an inspired per- son
Pistol, a small gun	Quarry, a stone pit
Pistole, a Spanish coin	Query, a question
Place, to set in order	Querry, a groom
Plaice, a kind of fish	Quaver, to shake a note
Plait, a fold	Quiver, for arrows
Plate, silver	Quean, a harlot
Pleas, law suits	Queen, a king's wife
Please, to satisfy	Race, running
	Raze, demolish

Rain, water	Ruff, neckcloth
Reign, to rule	Rough, uneven
Rein, of a bridle	Rung, did wring
Wren, a small bird	Wring, twisted
Raise, to lift up	Sail, of a ship
Rays, beams of light	Sale, selling
Raisin, dried grape	Sage, wise
Reason, argument	Sedge, sheer grass
Rare, uncommon	Scent, to smell
Rear, to erect	Sent, ordered away
Read, to peruse	Sense, understanding
Regimen, diet	Since afterwards
Regiment, of soldiers	Say, speak
Rem, remainder	Sey, sort of cloth
Relict, a widow	Scene, part of a play
Rest, ease	Seen, behold
Wrest, to force	Sea, ocean
Rome, a city	See, behold
Room, chamber	Seal, an impression
Rhyme, verse	Zeal, ardent affection
Rime, frost	Seam, a joining
Rice, Indian corn	Seem, to pretend
Rise, advancement	Seas, the waters
Rigger, one that riggs	Sees, doth see
Rigour, severity	Seize, to lay hold of
Ring, circle	Signior, grand Turk
Wring, to twist	Senior, elder
Right, just, true	Sew, with a needle
Rite, a ceremony	Sue, to intreat
Wright, a man's name	Shear, to clip
Write, to write a letter	Sheer, to go off
Rhode, an island	Shew, make appear
Road, highway	Shoo, for the foot

<b>Sleight, dexterity</b>	<b>Their, belonging to them</b>
<b>Slight, to despise</b>	<b>There, that place</b>
<b>Sloe, a wild plumb</b>	<b>Throne, chair of state</b>
<b>Slough, miry place</b>	<b>Thrown, hurled</b>
<b>Slow, not speedy</b>	<b>Title, of honour</b>
<b>Sole, of the foot</b>	<b>Titlle, point</b>
<b>Soul, spirit</b>	<b>To, unto</b>
<b>Some, part</b>	<b>Toe, part of the foot</b>
<b>Sum, the whole</b>	<b>Tow, hemp or flax</b>
<b>Son, male child</b>	<b>Too, also</b>
<b>Sun, fountain of life</b>	<b>Two, a couple</b>
<b>Stair, step</b>	<b>Tongs, for the fire</b>
<b>Stare, to look earnestly</b>	<b>Tongues, language</b>
<b>Stead, place</b>	<b>Tour, a journey</b>
<b>Stead, a horse</b>	<b>Tower, lofty building</b>
<b>Steal, to pilfer</b>	<b>Treaties, conventions</b>
<b>Steel, hardened iron</b>	<b>Treatise, discourse</b>
<b>Straight, direct</b>	<b>Vale, a valley</b>
<b>Strait, narrow</b>	<b>Veal, calf's flesh</b>
<b>Succour, help</b>	<b>Veil, a covering</b>
<b>Sucker, a young twig</b>	<b>Vain, meanly proud</b>
<b>Tacks, small nails</b>	<b>Vein, a blood vessel</b>
<b>Tax, a tribute</b>	<b>Valley, a dale</b>
<b>Tail, the end</b>	<b>Value, worth</b>
<b>Tale, a story</b>	<b>Wain, cart or waggon</b>
<b>Talents, good parts</b>	<b>Wane, to decrease</b>
<b>Talons, claws</b>	<b>Wait, to tarry</b>
<b>Tarea, among wheat</b>	<b>Weight, for scales</b>
<b>Tears, from the eyes</b>	<b>Wheal, a pustule</b>
<b>Team, set of horses</b>	<b>Weal, the public interest</b>
<b>Teem, to abound</b>	<b>Wheel, of a cart</b>
<b>Tenour, intent</b>	<b>Ware, merchandize</b>
<b>Teuure, help</b>	<b>Wear, to have on</b>

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Weigh, to balance	Which, this or that
Wey, 40 bushels	Witch, sorceress
Whey, of milk	Whist, game
Week, seven days	Wist, thoughtful
Weak, faint	White, a colour
Wither, to decay	Wight, a person
Whither, to what place	Would, was willing
Wile, a trick	Wood, small timber
While, in the meantime	Won, did win
Vile, despicable	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. iii. 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 shows 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 note of admiration, till you can tell *four*.

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## CHAPTER 6.

## Figures and numbers.

	Arabic	Roman
One	1	I.
Two	2	II.
Three	3	III.
Four	4	IV.
Five	5	V.
Six	6	VI.
Seven	7	VII.
Eight	8	VIII.
Nine	9	IX.
Ten	10	X.
Eleven	11	XI.
Twelve	12	XII.
Thirteen	13	XIII.
Fourteen	14	XIV.
Fifteen	15	XV.
Sixteen	16	XVI.
Seventeen	17	XVII.
Eighteen	18	XVIII.
Nineteen	19	XIX.
Twenty	20	XX.
Twenty five	25	XXV.

## FIGURES AND NUMBERS.

	Arabic.	Roman.
Thirty	30	XXX
Thirty five	35	XXXV.
Forty	40	XL.
Forty five	45	XLV.
Fifty	50	L.
Fifty five	55	L.V.
Sixty	60	LX.
Sixty five	65	LXV.
Seventy	70	LXX.
Seventy five	75	LXXV.
Eighty	80	LXXX.
Eighty five	85	LXXXV.
Ninety	90	XC.
One hundred	100	C.
Two hundred	200	CC.
Three hundred	300	CCC.
Four hundred	400	CCCC.
Five hundred	500	D.
Six hundred	600	DC.
Seven hundred	700	DCC.
Eight hundred	800	DCCC.
Nine hundred	900	DCCCC.
One thousand	1000.	M.

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**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 misery.

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 only 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 the 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 things? It is he who formed your body in your mother's womb, and brought

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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 towards 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, my 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 beautiful 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 hath 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 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 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.

Oh God ! how noble and how honourable is the state of a christian ! What acknowledgments, dear Theotime, ought you to render to Almighty God, who has heaped upon you such immense favours ! God was no ways bound to do thus much for you. Without this favour which God has shown 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 God, which has called us to the knowlede 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 impossible 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 baptised in the castle of Poissy, he would bare that name, and be called Lewis of Poissy, and thus signed his letters and despatches, 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 beginnings. For this reason, in the old law, he commanded 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 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 acknowledgement. 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 so much ability or opportunity to commit it: the judgement 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 received, renders that age 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 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 be-

stowed 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 as long as you live.

## 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 injustice towards the faithful, who came to offer their sacrifices to God, requiring from them, by an insatiable avarice, more than was their just due; inso-much, 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 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 tittle. 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 offered his person. O Divine Justice! thou plainly showest that thou dost not connive at the iniquities of wicked children 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 this 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: "Remember 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 man-

ner 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 men to understand, that the time of youth is of greater consequence than the greatest part imagine; and that all the 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,

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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 examples 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 at 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 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 know-

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Judge 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, wherein 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 scrip-

ture 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 call 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.

Toby being come to man's estate, was led captive by the Assyrians, with all his own countrymen, 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 examples of others, he permitted not himself to be corrupted in his captivity by the examples 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 fel-

low-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 saith: "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 immoveable in the fear of God, giving thanks to God all the days of his life."

O 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.*

O 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 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 judgment, so that it mistakes good for evil, and evil for good; the judgment 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. Isidore) 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 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 make 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

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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 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 destruction, 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 measure 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 smallness of this number, when 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 his of the tribe of Judah, 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 his youth, nevertheless it gives

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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, Ezochias, 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, which was taught him by his mother, Athelja, 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 the rest of 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 Nebuchodnosor, 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 rigorous 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 Nebuchodnosor, 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

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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 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 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 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.

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ty 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 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 detestible 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 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 raiseth 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, be-

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cause 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, but 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 teaches 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, which it calls the beginning, the fullness, 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 displeaseth 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, Theotime, 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 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

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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 bewailed my ignorance of her. I directed my soul to her and in knowledge I found her."

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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 affection, this wisdom which removes ignorance, banishes sin, and leads by the path of virtue to real felicity, offering 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 judgment and laws. Send her out of the 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 thy 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 where-

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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 instructed 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 so 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 knew 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 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 the wise may not escape thee."

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

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to obtain from him all that she shall ask of him.— She is all goodness in regard to 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 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

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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, not 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 revelations. 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 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

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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 services ; 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 ; he continues these good offices in proportion as you have recourse to him. What is 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 for 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, wherein 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. 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 made 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."

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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 corporeal 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, 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 indigent 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, practice 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.

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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 instructing 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 begu 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 at the end of the day.

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 practice 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.

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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 such immortal sin ! If you have no such dread, you ought to look upon such an insensibility with horror, as a snare by which the Devil endeavours to ruin you for ever.

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 ground work 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

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a child from his infancy he taught him to fear God, and 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? 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 offend d. 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 our 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

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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 renders 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 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 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 be wanting to the obedience you are obliged to render unto him. It is in this preference of God above 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 that 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 or no. 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 sin.

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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 which you know will make you most acceptable to him. 4. Often in your heart and with your lips from 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 always be 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 thy mother; and if you honour them not, you have neither the fear nor the love of God.

For to contemn a duty, which nature herself dictates, and which God has so strictly commanded is not to have the fear of God. There is no menace which he has not denounced against those children who are wanting to this duty. He says, He that afflicteth 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, 1st. That it is just and reasonable; 2nd. 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 to them, viz. respect, love, obedience, and assistance.

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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 of 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 instructions 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 lie in your power.

3. Shew a ready obedience to them, as holding the place of God; yet only as St. Paul admits, 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.

## 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 eldest 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,

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regarding him as an officer of God ; love him as the minister of your salvation, obey 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 show 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, with 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 1st. It is a contempt of God, to respect so little his holy name, which all creatures adore, and whose sanctity makes all 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 his executioners. "He was 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 their passions, and to the occasions of sin. For this 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 and reviling the holy name, of God : And it is a horri-

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ble 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 devil throws 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 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 of themselves an occasion of swearing. But above all, it is 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 oath or imprecations, and other phrases, which, though not oaths, tend to swearing upon occasions—Christian modesty re-

quires 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, 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, a 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

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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 continually be 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. Fly entirely The time, 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 of 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 diversion 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 under-

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gone, and in order to undergo more. From these three conditions follow, which must be observed in pastime, that it may be good and virtuous.

The first to observe moderation; for excess here-in renders it no longer a recreation, but rather an employment; it would then be taken to prepare us for new labour, which is the sole end pastime ought to have, but merely for our 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 affection 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 divertisement.

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 then 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 ordi-

narily attended; the great loss of time, the dissipation of minds 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, 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 unemployed 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 gamblers.

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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 the salvation of men.

1. You ought to serve God in your youth, because you should be ready to acknowledge him as your Creator and sovereign master, for the being you have received from him, and on account of the 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 on earth.

2. On account of the great favour he has shown 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 an 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, obduracy in sin, the loss of many fair hopes, and the overflowing of vice among 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, 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 design 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 Edras caused the law of

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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 service 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 read these truths unprofitably ; and that when you have read them, 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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## ACT OF THE LOVE OF GOD.

BY ST. FRANCIS XAVIER.

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O God! the only object of my love;  
 Not for the hopes of endless joys above;  
 Nor for the fears of endless pains below,  
 Which those who love thee not must undergo.

For me and such as me, thou once didst bear  
 The ignominious cross, the nails, the spear;  
 A thorny crown transpierced thy sacred brow;  
 What bloody sweats from ev'ry member flow!

For me, in tortures thou resign'dst thy breath,  
 Nailed to the cross; and sav'dst me by thy death.  
 Say, can these sufferings fail my heart to move?  
 What but thyself can now deserve my love?

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Such as then was, and is thy love to me,  
Such is, and shall be still, my love to thee.  
Thy love, O Jesus, may I ever sing,  
O God of love, kind parent, dearest king.—AMEN.

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## PART III.

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### THE PRINCIPAL FESTIVALS EXPOUNDED.

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**S**UNDAY 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.

3 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. 11*, 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

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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 Isreal.* Luke, ii. 32.

24 Feb. *St. Matthias*, chosen by the college of apostles to supply the place of Judas the traitor; he was crowned with martyrdom in Jewry, anno 75.

19 March *St. Joseph*, the reputed father of our blessed Saviour, and Spouse of our blessed Lady; he died in Judea, about the 13th 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.

*Shrovetide* signifies the time of confession; for our Saxon ancestors used to say, *We will go shrift*; 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 signs the people with a cross on their forehead, giving them his wholesome admonition, *Remember, man, thou art but dust, and into dust thou shalt return*; Gen. iii. 9. to remind them of their mortality and prepare them for the holy fast of Lent. The ashes are made of the palm blessed on the Palm Sunday of the preceding year.

*Lent*, in Latin is called *Quadragesima*, because it is a feast of forty days, (except Sundays, which are only abstinence,) instituted by the church. Many are the motives for which Lent is established.

1. This fast is the figure of the spirit of Penance, which every one of the faithful ought to couseve throughout the whole time of his life. 2. It is, as it were a tythe or tenth, which the faithful offer to God, sanctifying by fasting these forty days, which makes about the tenth part of the year. 3 This 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 so God for the fruits of

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the earth. *Ember* is derived from the Greek word, *emera*, a day; others call 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; then drawing nigh was ordained by the Church more closely to prepare us for a holy 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 hand.

*Maunday Thursday*, 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 *Mandulem*, &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 sa-

ered 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 of 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 *Pæcha*, 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

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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 Octavo 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 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 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 fuller'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 enjoined by the church; not only as a devout preparative to the feasts 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 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

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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 usual, to the works of mercy.

*Trinity-Sunday*, the Octavo of *Whit-Sunday*, is dedicated to the honour of the blessed Trinity; to signify, that the works of our 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 devotions 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. Barnabe*; 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





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him; and, lastly, going into Cyprus, there adorned his apostleahip 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. Mathew's gospel in his own hand writing.

*24 June. Nativity of St. John 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 principal 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 St. John the Evangelist, was about the year 42, 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. *Virgia Mary*.

6 Aug. *Our Lord'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 263.

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 36.

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 slayed alive by command of King Astiages, 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 comfort the whole Church of God to their patronage, by charitable ministry, we daily receive from God, the original source, such innumerable benefits, 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 Padua.

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 to gather 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 feast for each of them.

2 Nov. *All Souls*, a day appointed by the church for the living to offer up their prayers and suffrages 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 Eggeas the proconsul; 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

great light from Heaven, he gave up his blessed soul at Patras, in Achata, anno 69.

The four Advent Sundays on 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 Syrians, went into India, where he instructed the people in the Christian Faith; for which by the King's command, he was pierced through the body with lances, and gave up his blessed soul at Calcutta, 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 retaining the peace given to men of good will. The faithful ought to give great attention to his adorable mystery; they ought not to fail to receive the most holy sacrament; they ought to go to the church



the sheperds 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. 34.

27 Dec. *St. John*, apostle and evangelist; after writing his gospel, his banishment, and receiving the 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 *Chiliter-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 vespers, in his own cathedral, anno 1170.

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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.*

**O**FTEN 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 possessing 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 who gives himself*. The apostles quitted their poor boats and nets, and received for them a most ample 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 concerneth 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.

## 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 be thy servant.

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

*The Catholic Mass*

*Grace before Eating.*

Bless us, O Lord, and these thy gifts, which we about to receive of thy bounty; through Jesus, thy Lord. Amen.

*Grace after Eating.*

We give thee 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.

THE CHRISTIAN DOCTRINE

THE LORD'S PRAYER.

**O**UR 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.*

**H**ALL 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 Apostle's 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

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led into hell ; the third day he rose again  
from the dead ; he ascended into heaven, and sat 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. In the Lord thy God, who brought thee out of  
the Land of Egypt, and out of the House of  
bondage.

2. 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 un-  
der 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 take 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 gate. 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 ; there-

fore hath the Lord blessed the Sabbath-day, sanctified it.

IV. Honour thy father and mother, which is the first of commandments, that 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 house.

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

*The seven Sacraments.*

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

*The Three Theological Virtues.*

1. Faith, 2. Hope, 3. Charity.

*The Four Cardinal Virtues.*

1. Prudence. 2. Justice. 3. Fortitude. 4. Temperance.

*The seven Gifts of the Holy Ghost.*

1. Wisdom, 2. Understanding, 3. Counsel, 4. Fortitude, 5. Knowledge, 6. Godliness, 7. The Fear of the Lord.

*The Twelve Fruits of the Holy Ghost.*

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

**B**

*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. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit the ransom captives. 5. To harbour the harbourless. 6. To visit the sick. 7. To bury the dead.

*The spiritual Works of Mercy.*

1. To correct the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

*The Eight Beautitudes.\**

**BLESSED** 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,*

**S**IN is two-fold ; original and actual : actual is divided into mortal and venial.

*Seven Capital sins, commonly called Mortal or Deadly.*

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 sin past, for the love of God, and firm resolution not to sin any more.

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MULTIPLICATION TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	40	44	48
5	10	15	20	25	30	35	40	45	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	45	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	132
12	24	36	48	60	72	84	96	108	120	132	144

WEIGHTS AND MEASURES.

Marked

*Troy Weight.*

gr.	24 Grains.....	1 Penny-weight
dwt.	20 Penny-weights.....	1 Ounce
oz.	12 Ounces.....	1 Pound

By this weight are weighed, gold, silver, jewels, and liquors.

Marked

*Apothecaries Weight.*

gr.	20 Grains.....	1 Scruple
scr.	3 Scruples.....	1 Dram
dr.	8 Drams.....	1 Ounce
oz.	12 Ounces.....	1 Pound

Apothecaries compound their medicines by this Weight, but they buy and sell by Avoirdupois

Marked

*Avoirdupois Weight,*

dr.	16 Drams.....	1 Ounce
oz.	16 Ounces.....	1 Pound
lb.	25 Pounds.....	1 Quarter
qr.	4 Quarters.....	1 Cwt. or 112lb.
cwt.	20 Hundreds.....	1 Ton

Almost all grocery and chandlers wares are weighed by this Weight.

A peck loaf weighs 17lb. 6 oz.

*Scotch Troy, or Dutch Weight.*

16 Drops =	1 Ounce
16 Ounces =	1 Pound
16 Pounds =	1 Stone

Troy Weight is the same as the above, only the Pound varies in different places, and for different

purpose from 20 to 28 ounces, and is divided into 16 of its own ounces.

*Wool Weight.*

7 pounds	1 clove	6½ todde	1 wey
2 cloves	1 stone	2 weys	1 sack
2 stones	1 todd	12 sacks	1 last

*Cloth Measure,*

2½ inches.....	1 nail
4 nails.....	1 quarter
4 quarters.....	1 yard
5 quarters.....	1 ell English
4 1-9 quarters .....	1 ell Scots
3 quarters.....	1 ell Flemish
6 quarters.....	1 ell French

Scots and Irish Linens are bought and sold by the yard English, but Dutch Linens are bought by the ell Flemish, and sold by the ell English.

*Corn Measure.*

2 pints	1 quart	2 coombs	1 quarter
2 quarts	1 pottle	4 quarters	1 chaldre
2 pottles	1 gallon	5 quarters	1 tun, wey
2 gallons	1 peck	.....	or load
4 pecks	1 bushel	2 tons	1 last
4 bushels	1 coomb		

Used for measuring grain, salt &c. 2150-21-50 cubic inches is a Winchester bushel.

*Wine Measure.*

28—	solid inches.....	1	pint
2	pints.....	1	quart
4	quarts.....	1	gallon
10	gallons.....	1	anchor
18	gallons.....	1	runlet
48	gallons.....	1	tierce
63	gallons.....	1	hogshead
84	gallons.....	1	puncheon
2	hogsheads.....	1	pipe
2	pipes.....	1	tun

*English Beer and Ale Measure.*

By this measure, wines, brandy, spirits, mead, cyder, perry, and oil, are measured.

1 gallon contains 282 solid inches  
 34 gallons..... 1 barrel } in common  
 61 gallons ..... 1 hogshead }

In London {  
 { 32 gallons..... 1 barrel } of ale  
 { 48 gallons..... 1 hogs. }  
 { 36 gallons..... 1 barrel } of beer  
 { 54 gallons..... 1 hogs. }

*Land or Square Measure.*

144	square inches.....	1	square foot
9	do feet.....	1	do yard
30 $\frac{1}{2}$	do yards.....	1	do pole
40	do poles.....	1	do rood
4	do roods, or 4840 square yards		an acre.

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