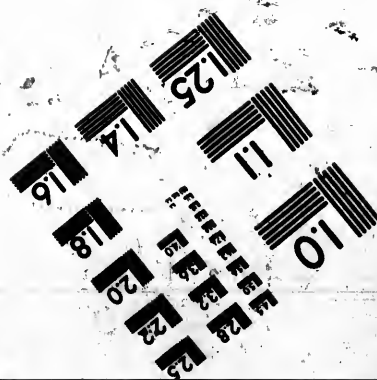
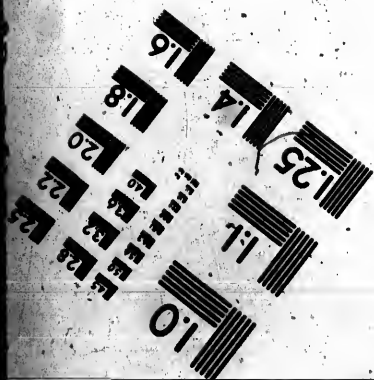
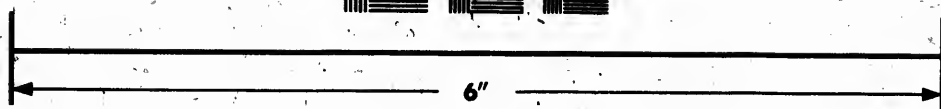
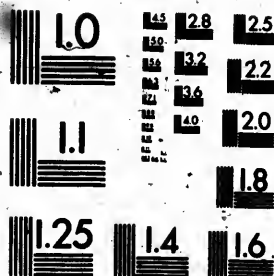


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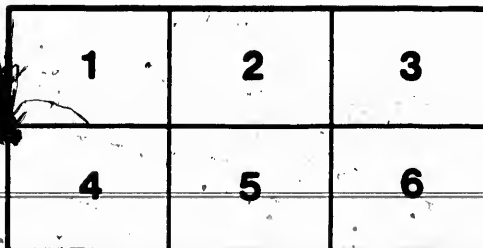
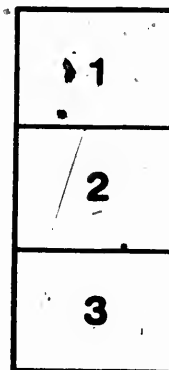
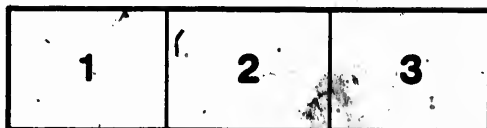
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OF  
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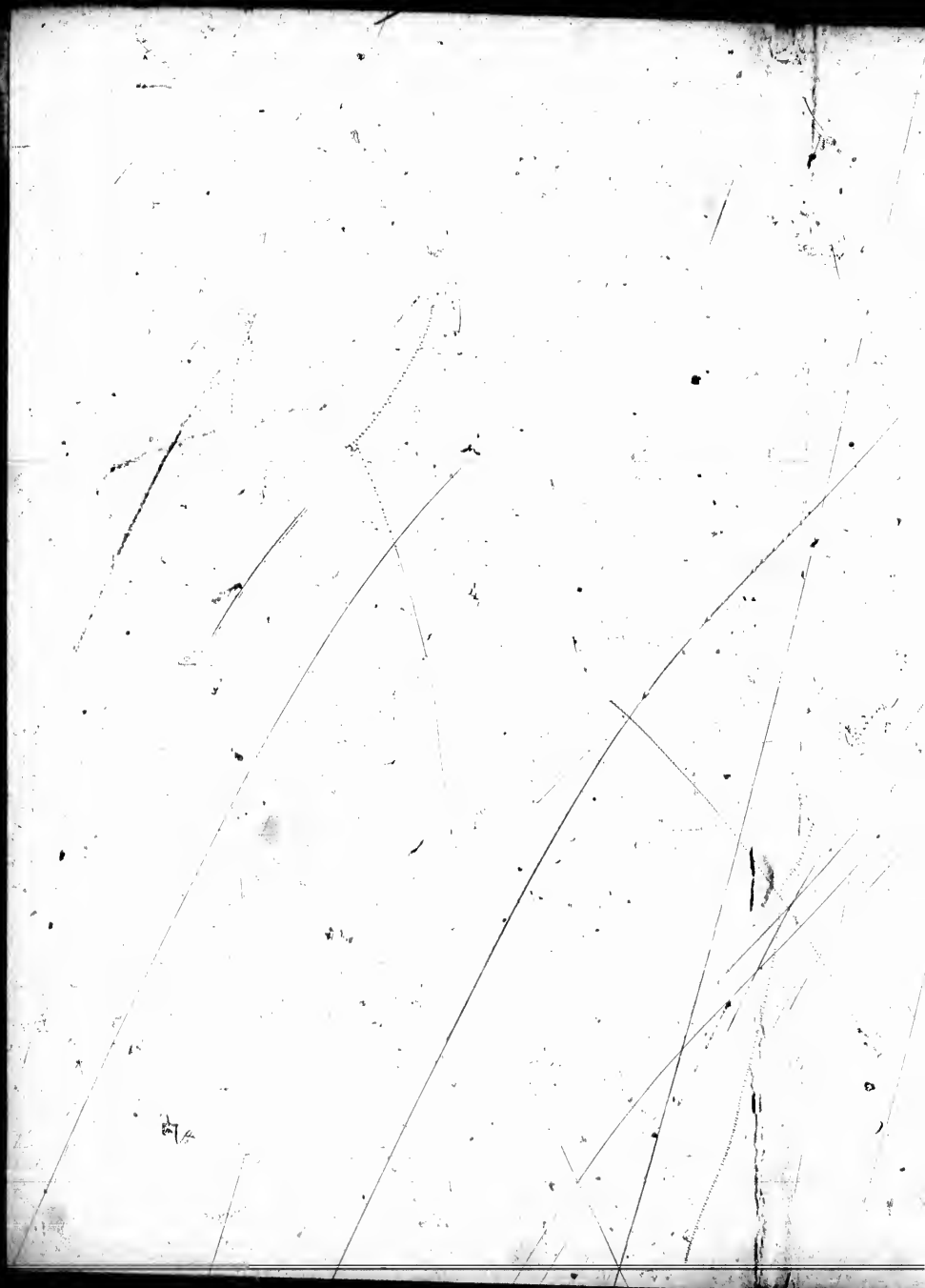
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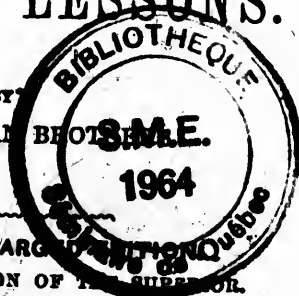
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THE  
SECOND BOOK  
OF  
READING LESSONS.

BY  
THE CHRISTIAN BROTHERS.



A NEW AND ENLARGED EDITION  
WITH THE APPROBATION OF THE SUPERIOR.



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## PREFACE.

THE *Second Book of Lessons* being designed for the use of those who have already mastered the *First*, care has been taken in the arrangement of the matter to consult for the age and proficiency of the learners. It will be observed, that all the lessons are of an interesting and instructive character: those on Scripture History, though necessarily short, present a *connected view of the leading events* recorded in the Sacred Volume, from the creation of the world down to the coming of our Divine Redeemer.

In teaching the introductory lesson on *Grammar*, page 77, it is important that the children be impressed, at the outset, with a correct notion of each part of speech. It is, therefore, recommended, after they have been told, for example, that the *name* of a person, place, or thing, is called a *noun*, that they should be asked to mention other words that belong to the same class—mentioning the names of *persons*, first; the names of *places*, next; and lastly, the names of *things*.

A portion of the time usually devoted to Reading may be usefully employed in *grammatical* exercises. A sentence may be selected from the lesson, and the children required to point out all the *nouns* in it, they, at the same time, telling, *why* they are nouns. They may then be called upon to name the *adjectives*; after that, *verbs*, &c. The children are thus prepared for the use of a Text-book, or, perhaps, the place of it supplied to those whose circumstances may not allow them to remain long at school.

The exercise on *lead*, page 80, on *words*, page 85, and the *elliptical* lesson, page 155, are given to show how such lessons may be carried out; and it is intended, that the lessons on *Geography* should be illustrated with a globe or map, and all the places mentioned in the text, pointed out to the children.

Teachers are recommended to provide themselves with *specimens* of the objects, and *prints* of the animals, &c., which form the subjects of the lessons, and to have one or more of them presented to the class during the Reading exercise. By this means the *senses*, as well as the understanding, of each child, are brought to bear upon his subject, and additional strength is consequently given to his perceptions.

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# SECOND BOOK

## OF

# READING LESSONS.

### SECTION I.

#### LESSON I.—ON THE PRESENCE OF GOD.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
store	short	form
heart	whole	heard
school	such	should
trees	one	for-get'
val'-leys	oth'-er	said
eye	ho'-ly	think
i-de'-a	mod'-est	per'-ish
pres'-ence	e-ter'-nal	a-dorn'-ed
be-gin'-ning	faith'-ful	pur'-chase
prac'-tice	heav'-en-ly	re-mem'-ber
teach'-ers	prin'-ci-pal	en-joy'
king'-dom	de-light'-ful	reg'-u-late

WE can form no idea of the delights which God has in store for those who love him. The eye has not seen it, nor the ear heard it, nor can the heart of man conceive it.

Think with what beauty God has adorned the

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whole creation. Look at the sun, the moon, the stars; at the trees, the plants, the flowers; at the hills, the mountains, the valleys. If God gives such beauty to these things, which are *soon to perish*, what must be the glory of that place, where He and his saints will *live for ever*!

We should never forget God, nor his heavenly kingdom. Every object around us reminds us of him. If a child would only accustom himself to say some little prayers from time to time during the day, he would soon acquire the habit of thinking of God.

These prayers may be very short, such as, "O my God, I love you;" "My whole desire is to please you;" "I will do this action for your honour and glory." One of them may be said at the beginning of each principal action; as, at going to school, returning home, sitting down to table, writing a copy, commencing a lesson, committing tasks, or at any other time he may feel disposed.

If a child be faithful in this holy practice for some time, he will feel how delightful it is to enjoy God's presence. His parents and teachers need not then exhort him to be modest and well-behaved. The remembrance of God's presence will regulate his whole conduct.

## LESSON II.—COAL.

<i>Names</i>	<i>Qualities.</i>	<i>Actions.</i>
flame	ea'-sy	burns
earth	black	yields
means	light'-er	a-bound'
mines	com'-mon	cook
shaft	deep	makes
gas	ho	car'-ry
fu'-el	bright	call'-ed
<del>st</del> -stance	min'-e-ral	ex-tend'
en'-gine	com-act'	sup-ply'
ma-chine'	brit'-tle	con-sume'
col'-liers	clay'-ey	con-tains'
Kil-ken'-ny	nar'-row	ex-tract'-ed

*Coal* is a mineral substance, easy to be set on flame. There are many kinds of coal. *Pit coal* is a black, compact, and brittle mass, mixed with *argil*, or potter's clay. *Culm coal* is not so clayey, and burns with a flame, without being consumed. *Slate coal* contains so much earth, that it looks like common slate, but burns with a flame. *Cannel coal* is of a dull black colour, and burns with a bright flame, but is apt to fly to pieces in the fire. *Kilkenny coal* is lighter than the Cannel coal, yields more heat, and burns more slowly, and with less smoke. The places from which coal is taken are called *coal mines*; and the entrance to them is mostly by a

narrow tunnel, called a *shaft*, through which men and coals are brought up by means of a machine. These mines abound in many parts of England. There are coal mines also in Ireland. Both the persons who work in the mines, and the ships which carry the coals, are called *colliers*. The place where the coal trade is carried on is called a *colliery*. The mines are very deep, and often extend under the bed of the sea. Coal is used to warm our rooms, to cook our food, to supply fuel for steam engines, and for the working of metals. Gas is produced from coal; the substance that remains after the gas is extracted, is called *coke*. Coke makes a very hot fire, yet produces no smoke.

### LESSON III.—THE GARDEN.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
leaf	large	mean
shape	six	use
fruit	u'-su-al	re-mind'
tints	much	ought
paint'-er	good	would
flow'-er	pret'-ty	act'-ing
seg'-ments	lit'-tle	pro-duce'
ex-ist'-ence	round'-ish	en-a'-ble
nu'-tri-mēt	beau'-ti-ful	pluck
grat'-i-tude	ex'-qui-site	a-wa'-ken

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

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the shape of a bell, but it is cut by Nature into six segments or parts. When I say Nature, I mean God, who has made all things which we see. There is no such person or being as Nature. When I use the word Nature, in the way that I have done, you must understand that I mean God—acting according to the usual laws which he has appointed.

See how the large fruit rises in the middle of this leaf: look into the little cells of this fruit; they are full of seeds; the seeds are roundish; they would produce other flowers if they were thrown into the ground. It is a pretty flower; God has made the earth to bring it forth; all the men in existence could not produce one little flower. Look at its beautiful tints. No painter could give it such exquisite touches, or such delightful colouring. How good God is to clothe the flowers with so much beauty! If he did not enable the earth to give nutriment to the seeds, we should have no such flowers. And yet how often do we pluck them, and look at them, without thinking of Him who gives them to us! Every plant, every flower, every object around us, ought to remind us of his goodness, and awaken our gratitude to him.

## LESSON IV.—HONESTY REWARDED.

<i>Names</i>	<i>Qualities.</i>	<i>Actions</i>
plums	good	stood
theft	tri'-fling	saw
thief	some	be-longs
pris'-on	full	shall
share	wrong	be-gin'
re-ward'	small	fin'-ish
mat'-ter	great	ti'-ed
world	right	reign
own'-er	fine	in-quire
Hen'-ry	fi'-nal	tempt'-ed
Ed'-ward	cu'-ri-ous	re-sist'-ed
of-fence'	thought'-ful	lis'-ten-ing
temp-ta'-tion	gen'-e-rous	re-serve'
up'-right-ness	blush'-ing	pass'-ed
com-par'-i-son	vir'-tu-ous	be-came'

As Edward and Henry were one day taking a walk, they passed a garden, the gate of which stood open. They were so curious as to look in, and saw some plum-trees, loaded with fruit. "See, Henry," said Edward, "what nice plums! There is no one in the garden; let us take some of them." "No," said Henry; "that would not be right, for the garden is not ours." "What matter!" cried Edward; "the garden is so full of plums, the owner will not miss them."

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"Still it would be wrong to do so," said Henry; "for it is *theft* to take away secretly what belongs to another, be it ever so trifling."

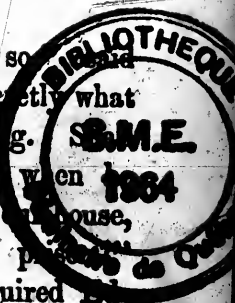
I tell you what my father said lately when he was telling us of a *thief* who passed by our house, with his hands tied, on his way to prison.

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

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

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

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



## LESSON V.—TEA AND SUGAR.

<i>Names.</i>	<i>Qualities</i>	<i>Actions.</i>
bri'-er	round	con-tains'
trough	white	dif'fer
juice	oil'y	pre-sents
su'-gar	bright	ap-pear'
canes	gold'-en	im-ports'
gro'-cer	sweet	con-verts'
boil'-er	quick	re-tails'
coun'-try	nar'-row	brought
Chi'-na	point'-ed	spreads
Ja-pan'	sto'-ny	in-fuse'
li'-lac	south'-ern	sweet'-en
as'-pect	pleas'-ing	boils

Every body knows what *tea* is, but every one does not know how it grows, or from what country it is brought. It is the leaf of a plant which grows chiefly in China and Japan. The plant is about the size of a rose-tree, or at the most six or seven feet in height. It bears a flower like the wild rose. Its leaves are long, narrow, and pointed, like those of the *sweet-brier*, and of a dark green colour. The root is like that of the *peach-tree*, and the stem spreads out into various branches. The wood is hard, and produces a small fruit, which contains several round blackish seeds, about the bigness of a bean or large pea. The *tea-tree* grows only



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in a stony soil, or at the foot of mountains and rocks which have a southern aspect. *Green* and *black* teas are the produce of the same tree. They differ in quality because the leaves are gathered at different seasons of the year.

*Sugar* is made from the juice of a cane which grows in the East and West Indies. A field of canes when in blossom presents a beautiful sight. The stem, when ripe, is of a bright golden hue, and the flowers appear like a plume of white feathers tinged with lilac. The stem, or cane, is pressed, and the juice received into a trough. The juice is then put into a boiler with some quick lime; the oily particles rise to the surface, and are skimmed off. When the sugar nearly boils, it is strained off into another boiler, where it undergoes the same process as before. This is repeated six or seven times; it is then put into coolers, in which the sugar forms itself into grains, and separates itself from the molasses. When dry it is called *raw sugar*. Raw sugar, when again boiled, cleansed, and purified, becomes white or *loaf sugar*. The *planter* is the person who cultivates the sugar-canes. The *merchant* imports it. The *sugar-refiner* converts it into white sugar. And the *grocer* retails it in small quantities.

## LESSON VI.—MORNING HYMN.

Brightly shines the morning star;  
 Pray that God his grace may give,  
 That from sin and danger far,  
 We the coming day may live.

That the tongue by him withheld,  
 May from sounds of strife refrain;  
 That the eye from roving quell'd,  
 Seek not sights corrupt or vain,

That when he the day shall close,  
 And the peaceful night shall bring,  
 We, triumphant o'er our foes,  
 May our hymn of glory sing,

## EVENING HYMN.

Ere the waning light decay,  
 God of all! to thee we pray,  
 Thee thy healthful grace to send  
 Thee to guard us and defend.

Guard from dreams that may affright,  
 Guard from terrors of the night,  
 Guard from foes, without, within,  
 Outward danger, inward sin.

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Mindful of our only stay,  
Duly thus to thee we pray,  
Duly thus to thee we raise  
Trophies of our grateful praise.

LESSON VII.—FRUITS.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
or'-chards	wild	are
mel'-on	hard'-y	made
wal'-nut	sour	keep
ches'-nut	un-ripe'	be-come'
peach	quite	should
cher'-ry	o'-pen	grow
ap'-ple	tall	found
stores	few	call'-ed
ci'-der	rare	may
per'-ry	warm'-er	heat'-ed
va-ri'-e-ties	lus'-ci-ous	ri'-pen
goose'-ber-ry	jui'-cy	cull'-ed
cur'-rant	re-fresh'-ing	rear'-ed
straw'-ber-ry	fla'-vour-ed	re-mains'
rasp'-ber-ry	in-ju'-ri-ous	eat'-en

*Fruits* grow and ripen in most parts of the earth. In our own country are many varieties. The sweeter and more luscious kinds grow warmer countries than ours. They are called *foreign fruits*. Our fruits grow in orchards and gardens. Some few are found wild in hedges and

woods. The fruits which ripen in the open air are called *hardy fruits*. They are the apple and the pear; *stone fruits*, such as the peach, plum, and cherry; *berries*, such as the gooseberry, currant, strawberry, and raspberry; *nuts*, such as the walnut and chesnut. The pine-apple, the melon, and grape, are not called *hardy*, because they are reared in *hot-houses*. Hot-houses are buildings with glazed roofs, heated by stoves, hot water, or steam.

The apple is our most useful fruit. It is juicy and refreshing, and is not too sweet or too sour. It is good in puddings and tarts, and its juice is made into a pleasant drink, called *cider*. The apple likewise remains longer in season than most fruits, and it may be kept sound for several months. The *pear* is likewise a well-flavoured orchard fruit. It grows upon upright trees, and the drink named *perry* is made from its juice. Pears are more rare than apples; but they are not so useful a fruit, for few sorts will keep long.

*Plums* are also grown against garden walls. Some, not so good, grow upon tall trees in orchards, and ripen late. The plum, if not quite ripe is a very unwholesome fruit. Indeed, all unripe fruit is unwholesome; and persons often become ill by eating it; but ripe fruit may be

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To do so may be very injurious.

### LESSON VIII.—ROADS AND RIVERS.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
source	pub'-lic	flow
brooks	firm	fed
charge	broad	are
riv'-er	square	form'-ed
cur'-rent	each	was
chan'-nel	no'-ble	pro-ceed'
Nile	fresh	melts
pass'-age	straight	made
coach'-es	smooth	se-cure'
peo'-ple	lev'-el	trav'-el
Gan'-ges	melt'-ed	is'-sue
In'-dus	en-tire'	swoll'-en

A road is an open way, or public passage from one place to another. Roads should be firm, straight, smooth, and level; they should be from thirty to forty feet in breadth, and have a raised path on each side, six or eight feet broad, to secure people who travel on foot, from the danger of being hurt by horses, cars, or coaches. They are made at the public charge. The most noble of the Roman roads was the Appian Way; it is twelve feet wide, and made of square free stone,

the side of each being one foot and a-half. Though it has lasted for above eighteen hundred years, yet in many places, it is for several miles together as entire as when first made.

A river is a current or stream of fresh water, flowing in a bed or channel, from its source into the sea. Rivers proceed from the union of brooks or from lakes: these are formed by springs which issue from the sides of mountains. Some rivers are swollen by rains or melted snow, as the *Nile*, the *Ganges*, and the *Indus*.

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

### Exercise.

About what have you been reading?

What is a road?

Name the most noble of the Roman Roads?

How long has it lasted?

What is a river?

Whence do rivers proceed?

Where is the Nile?—the Ganges?—the Indus?

Why do some rivers flow in the day only?

What are the Andes?—and where are Peru and Chili?

## LESSON IX.—THE CURRANT AND GOOSEBERRY.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
husk	nice	an'-swer
fla'-vour	lar'-ger	think
jel'-lies	thin'-nest	have
jel'-ly	sin'-gle	show
bush	rich	makes
pud'-dings	bet'-ter	use
leaves	taste'-less	forms
lat'-rice	prin'-ci-pal	grow'-ing
cur'-rant	in'-ter-est-ing	con-tain'
or'-na-ment	thick	shall
ap-pear'-ance	del'-i-cate	ob-servo'
win'-dow	a-bund'-ant	twain'-ed
col'-lour	a-gree'-a-ble	a-dapt'-ed
pulp	ne-glect'-ed	weigh'-ed
pen'-ny-weights	ac'-id	at-tain'-ed

You have been in the garden and have seen the *currant bushes*. We shall have three kinds of currants this year; *white*, *red*, and *black*. The white currant is the most delicate in flavour, and makes very nice wine. The red currant is chiefly used in the making of *jellies* and *pastry*. The black currants, you may observe, are larger than either the red or the white, but they are not so juicy, and the crop upon a single bush is less abundant. They have a different flavour too, which some persons do not think agreeable; but they answer well for *tarts* and *puddings*, and can

be made into a very pleasant jelly. The currant bush forms the principal ornament of English cottages. It is trained against the walls, and its rich dark leaves and brilliant fruit, growing over the latticed window, give them a very interesting appearance. What a pretty thing it would be if currant bushes were thus trained to the walls of all our little cottages!

The *gooseberry* is a fruit much better adapted to cold than to warm climates. In the south of Europe it is small, tasteless, and neglected. In England it grows to a large size; but the gooseberry of Scotland is said to be of better flavour. In Ireland it is pretty large and well flavoured. Gooseberries are of various colours; *white, yellow, green, and red*; and of each colour there are many sorts. Yellow gooseberries have, in general, a better flavour than the white, and the white a better flavour than the green; but the green gooseberries are the largest. Large gooseberries, but chiefly large green ones, have a thick husk, and contain less *pulp* than those of a smaller size. In general, those that have the thinnest husk, have also the finest flavor. Red gooseberries are various in flavour, but are commonly more acid than the others; but some of the smaller ones are very sweet. A gooseberry



The currant, some time since, shown in England, which weighed thirty-one penny-weights and sixteen grains.  
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LESSON X.—SOWING SEED.

Now, my seed, thy grave is made,  
 In the silent chamber laid,  
 'Thou may'st slumber lightly;  
 May the sun its radiance lend,  
 And the dews of heaven descend,  
 On thy pillow nightly.

So sleep on, my seedling dear,  
 Sweetly sleep, nor dream of fear,  
 Soon from darkness waking;  
 Morning's sunlight, bright as gold,  
 Shall thy blossoms all unfold,  
 In the spring-time breaking.

I some day, shall sink like thee,  
 Hands of love shall bury me,  
 Heaping cold earth o'er me;  
 But when God from yonder skies,  
 Bids the slumb'ring dust arise,  
 I shall wake to glory.

## LESSON XI.—THE THOUGHTLESS BOY.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
bridge	cold	trem'-ble
clothes	strong	join
death	pale	ut'-ter
fath'-er	great	broke
fu'-ture	good	pause
warn'-ing	fro'-zen	re-mem'-ber
riv'-er	read'y	dis-re-gard'
cow'-ards	sev'-e-ral	con-fine'
re-cov'-e-ry	well'-meant	ven'-ture
ad-vice'	thought'-less	plunge

Frank was returning from school on a very cold day in winter. As he was passing with the other boys over a bridge, he saw that the river was frozen. "Come, boys," said he, "let us have a *slide*!" They were all ready to join him and ran at once towards the river. On their way they met an old man, who said to them, "Boys, are you running to the ice? It is not strong enough to bear you up; you will certainly get down into the water." This made the boys pause and fear to venture on the ice. Frank alone disregarded the well-meant warning. He stepped upon the ice, and cried out to the other boys, "Shame, you cowards! what is there to be afraid of?"

Frank had not gone many steps before the ice

# HTLESS BOY.

*Actions.*  
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 ke under his feet, and he was plunged up to  
 neck in water. All the boys ran off, and  
 Frank must have perished, if the good old man,  
 who had stopped near the place, had not run to  
 spot and saved him. Frank trembled from  
 head to foot, was as pale as death, and, at first,  
 could not utter a word. Though his wet clothes  
 were taken off, and great care was taken of him,  
 he was very ill, and confined to his bed for sev-  
 eral days. "Remember, in future, Frank," said  
 his father after his recovery, "that *those who do*  
*attend to good advice, will suffer for it.*"

## LESSON XII.—THE ORCHARD.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
appears	sharp	throws
juice	full	re-gard'
quan'-ti-ties	sec'-ond	work
growth	flat	re-ceive'
der	large	ob-tain'-ed
coun'-ties	a-gree'-a-ble	pre-vent'
month	same	cleanse
Sep-tem'-ber	pun'-gent	strain'-ed
scum	in-sip'-id	fer-ment'
ap'-ples	sim'-i-lar	ex-clu'-ded
li'-quor	im-mense'	ex-pose'
bev'-e-rage	great	treat'-ed

before the ice the month of September the orchard is in

full bearing. The apples are soon gathered and the *cider-press* is set to work. The apples are first put into a hair sack, and placed in a press over a tub, which is to receive the juice. The sack is then pressed closely between the boards of the press; the apples are thus broken, and the juice flows out and falls into the tub. The juice is then strained, to cleanse it from the parts of the pulp of the apple, which may have fallen into the tub. The liquor is then placed in other vessels to ferment when it throws off a scum and becomes cleaner.

The flavour of the liquor is then sharp and pungent, but becomes more so after being fermented a second time. It is then put into large casks, and the air excluded from it, to prevent it from becoming flat and insipid. It is also put into bottles and closely corked, and when slightly fermented, is regarded as a very agreeable beverage. The juice of the pears is obtained in a similar manner, and treated in nearly the same way.

The juice of pears is called *perry*. That of apples is called *cider*. Some of the counties in the South of England are famed for their immense growth of apples and their great quantities of *cider*.

## LESSON XIII.—BIRDS.

<i>Names</i>	<i>Qualities</i>	<i>Actions.</i>
might	strict	ob-serve'
death	same	sup-port'
heav'-en	read'-y	o'-pen
du'-ty	high	re-sign
par'-don	first	chant
sleep	like	of-fend'
pur'-pose	next	prom'-ise
ben'-e-fits	all	praise
morn'-ing	new	would
Cre-a'-tor	wick'-ed	dis-cov'-er
dark'-ness	ra'-tion-al	de-scend'-ed
mo'-ment	grate'-ful	re-tire'
ac-count'	mor'-tal	com-mit'-ted
ac'-tions	firm	pro-tect'

How charmingly that bird sings!—He is very high in the air; he appears to rest in the same spot, but keeps fluttering his wings to support himself in the air; he is over his nest, which is somewhere near us, but he will not descend into it whilst he observes us watching him; he is afraid, lest we should discover it, and rob it.

Birds, by their song, chant forth the praises of that God who made them; and men, by their wicked words, offend their Creator. Yet God has done more for us than he has done for the birds: he did not give the birds rational souls; he did

not promise to place the birds in heaven. God has done more, much more for us; let us then at least be as grateful to him as the birds are; let us not offend him, but let us pray to him, and thank him for his benefits.

Where is the bird now? Whilst we turned round, he descended into his nest; but he will rise early to-morrow to sing again: so should we; and when we rise, our first duty is to praise that God, who has given us, as it were, a new life, when we have risen from sleep; for sleep is just like death. The birds have retired to rest. It is almost time that we should do so too.

We must never go to rest without thinking of the sins we have committed during the day, and begging God's pardon for them, with a firm purpose of never again committing them. We should then resign ourselves into God's hands, and beg that he may protect us during the darkness of the night. Would you like to die without confessing your sins, imploring God's pardon, and commending your soul into his hands? I am sure you would not. When you close your eyes at night, you know not whether you shall open them the next morning. Be always ready to die; for you know not the moment God will call you to a strict account for all your actions.

## LESSON XIV.—THE HERRING.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
screen	north'-ern	ap-pear'
edge	im-mense'	mi'-grate
bar'-rels	cheap	caught
fish'-cr-men	arc'-tic	swim
stom'-ach	yast	throw
floats	up'-per	haul
lead	an-oth'-er	salts
ar'-ti-cle	great	sup-port'
her'-ring	high'-est	un-der-stand'
en'-trails	cer'-tain	pre-vent'-ed
shoals	ex'-cel-lent	de-rive'
fla'-vour	pierc'-ing	ex-press'-es

There are many sorts of fish which swim in great troops together, called *shoals*, and are found only at certain times of the year. Herrings swim in this way. In the summer months they appear in immense numbers, and being easily caught, and filling whole boats, are sold very cheap, and become an excellent article of food.

*Herrings* are caught in large nets, placed so as to form a screen, through which they cannot pass. By spreading the net, and supporting the upper edge of it with floats of cork, and sinking the lower edge with lumps of lead, you may understand they would be prevented from passing

on. The net is always laid for them in the night, for that time is found the best. The fishermen throw into their boats the herrings which they find, when they haul the nets; and soon after they begin the work of *salting*. One person cuts open the fish, and takes out the entrails or stomach; another salts them; and another packs them into barrels mixed with salt.

Those which are pickled for *red herrings*, are placed in salt and water, or brine: they are then strung in rows together over a wood fire, which is made to smoke much and blaze little. There is scarcely anything more piercing than this wood smoke, and it gives a flavour which is never lost. When they have been well smoked and dried, they, like the others, are put into barrels.

The name *herring* is derived from the German word *herr*, an *army*, which expresses their number, when they migrate into our seas. Herrings are found in great plenty from the highest northern latitudes, as low as the northern coast of France. They are also met with in vast shoals on the coast of America; but in the winter season they retire within the arctic circle, where they are provided with plenty of insect food.



## LESSON XV.—LOVE OF GOD.

<i>Names</i>	<i>Qualities.</i>	<i>Actions.</i>
heav'-en	per'-fect	re-deem'
im'-age	sure	sup-plies'
world	hap'-py	pre-fer'
pray'-er	faith'-ful	fails
means	short	de-tests'
pow'-er	spec'-i-al	weak'-en
re-spect'	ar'-dent	serve
'b'-ject	fer'-vent	at-tain'
com-mis'-sion	ear'-li-est	in-duce'
o-be'-dience	e-ter'-nal	pre-pare'
dwel'-ing	mor'-tal	de-serve'
fa'-vours	ve'-ni-al	dis-o-bey'
rev'-er-ence	choic'-est	be-stow'-ed

Children should love God from their earliest years. God has placed them in this world for no other end; and to induce them to love him, he gives them every day new marks of his mercy and goodness. He has created them to his own image and likeness; he has sent his only Son to redeem them; he has prepared heaven for their eternal dwelling, and he supplies them with all the means by which they can attain it.

God deserves our most ardent love, because he is good and perfect in himself; he deserves it also on account of his goodness to us. We should prefer him before all things, and be ready

to give up everything in this world rather than disobey what he commands.

Love God from your earliest years. It will be the sure means of making you happy in this world and in the next. God never fails to bestow great graces and blessings on the child who really loves him. Would you wish to know whether you really love God? I will teach you. The marks of his love are easily seen...

A child that loves God will have a horror of mortal sin, because he knows well that God detests it. He will have a dread of venial sins, because he knows they weaken God's love, and lead to the commission of mortal ones. He will endeavour, by his love of prayer, his obedience to his parents, and his faithful discharge of his duty, to draw down upon himself God's choicest graces.

A child that loves God will desire that God may be loved by the whole world, and will do all in his power to make others love and serve him. He will love to speak of him with respect and reverence. He will frequently in the day beg his blessing by some short but fervent prayer. He will thus become the object of God's special care, and will be the joy and the delight of all around him.

## LESSON XVI.—THE BIRD.

The bird let loose in eastern skies,  
 When hastening fondly home,—  
 Ne'er stoops to earth her wing, nor flies  
 Where idle warblers roam.

But high she shoots, through air and light,  
 Above all low delay,  
 Where nothing earthly bounds her flight,  
 Nor shadows dim her way.

So grant me, Lord, from every care  
 And stain of passion free,  
 Aloft, through Virtue's purer air,  
 To hold my course to thee!

No sin to cloud—no lure to stay  
 My soul, as home she springs;—  
 Thy sunshine on her joyful way,  
 Thy freedom in her wings.

~~~~~  
 THE PHENIX.

My wings are bright with the rainbow's dyes,  
 My birth is amid perfume;  
 My death-song is music's sweetest sighs,  
 And th' Sun himself lights my tomb.

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## LESSON XVII.—THE OAK.

<i>Names</i>	<i>Qualities.</i>	<i>Actions.</i>
strength	high	know
size	much	bears
Eng'-land	bet'-ter	were
girth	lar'-ger	de-fies'
fly	na'-ked	de-fy'
flies	safe	ex-tract'
for'-est	long	breaks
in'-sects	prop'-er	con-tin'-ue
cen'-tu-ries	du'-ra-ble	mea'-sure
cav'-i-ty	sev'-e-ral	serve
a'-corns	use'-ful	re-sem'-ble
sub'-stance	cu'-ri-ous	grows
earth	oth'-er	use
ship'-build-ing	im-mense'	call'-ed
pur'-pose	six'-ty	be-comes'

The *oak*, when cut at a proper age, that is, from fifty to seventy years, is the best timber that is known. It is very durable in air, earth, or water. No insects, it is said, will eat into the heart of the oak, as they do, sooner or later, into most other kinds of timber. It is very useful in ship-building, and has been used for that purpose during many centuries. It is also used for all purposes where great strength is required. The age to which the oak can continue to grow is not exactly known. Some think it grows to the age of three or four hundred years. Several oak-trees

have grown to an immense size, and have stood for several centuries. We are told of one in England which measured sixty-eight feet in the girth, and in which a cavity, sixteen feet long and twenty feet high, was made, which served as an ale-house.

This tree bears a fruit called *acorns*, which very much resemble nuts. They were long ago, it is said, used as bread; but it is likely those were a larger and better kind than what we have now in these countries. The *gall-nuts* used in making ink are got from the oak. The manner in which they are produced is very curious. A small hole is made in the leaf of the oak by a small fly, in which it lays an egg. Round this egg a little ball grows, which is called the *oak-apple*: the egg in the ball becomes a worm, and then a fly, like that which laid the egg. This fly breaks a hole through the ball, and flies away. The substance left behind is what we call *gall-nuts*, from which we extract a black dye, which is very useful in making ink.

The oak has long been known as the *king of the forest*, which

Safe in his strength, and seated on the rock,  
In naked majesty defies the shock.

## LESSON XVIII.—THE SEASONS.

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

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

In *summer*, the weather gets very hot and sultry; the days are long, and for a week or two, there is scarcely any darkness. There are usually thunder and lightning and heavy showers; the trees are all covered with leaves, and while some kinds of fruit begin to ripen, other kinds are fit

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

In *autumn*, all the crops become ripe, and are cut down with *scythes* and *sickles*. The apples are taken down from the trees, as fully ready for being pulled. The flowers fade by degrees, and, day after day, there are fewer of them in the open air; the leaves wither and fall off. The days are becoming short; and though the weather is, for the most part, dry and steady, the air becomes chilly at night. It is neither so safe nor so pleasant as it was in summer to walk at a late hour.

In *winter*, the chief comforts of life are to be found within doors. At this season there is intense cold, with hoar frost, ice, snow, and sleet. The days are short, and the nights are not only long, but dark and gloomy, except when the moon shines. Sometimes there are dreadful storms, in which there are many shipwrecks at sea, and in which many shepherds and other people perish on the land.

In all the seasons, we behold the effects of God's providence. We behold him in the beauty and delights of spring-time. We behold him in

the light and heat, the richness and glory of the summer months. We behold him in the stores of food, which he provides for us in autumn, that we may have enough to support us in the cold and severe season that succeeds. And we behold him in the tempest of winter, when all nature lies prostrate before him. In all these, we behold the most striking proofs of the power, and wisdom, and goodness of Him, who is the Lord of the seasons.

LESSON XIX.—LOVE OF PARENTS.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
wel'-fare	ed'-i-fy-ing	re-ward'
sick'-ness	law'-ful	dis-pleas'
du'-ty	sleep'-less	threat'-ens
sor'-row	firm	re-spect'
pow'-er	en-tire'	o-beys
world	hap'-py	as-sert'
sac'-ra-ments	ever-last'-ing	ne-glect'
chil'-dren	dis-pleas'-ing	re-mem'-ber
pa'-rents	anx'-i-ous	pro-vid'-ed
auth'-ors	for-get'-ful	pro-cure'
pun'-ish-ment	ex-pres'-sive	re-serv'-ed
friend'-ship	in'-fin-ite	sug-gest'

Children, you should love your parents, and never do anything to displease them. Remember that they are, under God, the authors of your



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being, and that they took care of you, and provided for you, when you could do nothing for yourself. Think of all the anxious cares of your father, and the sleepless nights of your mother. Can you ever be forgetful of all they have done for you?

The child that loves God, will also love his parents. God threatens with severe punishment those who neglect this duty. He promises to reward even in this world with a long and happy life, the child that honours his parents. "Children," says the Apostle St. Paul, "obey your parents in the Lord, for this is just. Children, obey your parents in all things, for this is well pleasing to the Lord."

A good child, then, will respect his parents. He will love them, and do them all the good he can. He will pray for them, and procure, as much as in his power, the welfare of their souls. He will obey them, knowing that when he obeys them in everything lawful, he obeys God himself; and that when he disobeys them, it is God himself he disobeys.

A good child will assist and comfort his parents in their sickness and old age. When their last hour approaches, he will see that they are provided in time with the last sacraments, in order

that they may have a happy death, and a share of those everlasting joys which are reserved for those who depart this world in friendship with God. He will assist them in their dying moments, and suggest to them some of those prayers which are expressive of sorrow for sin, entire submission to the will of God, and firm confidence in his infinite mercy. What an edifying thing to see a good child at the bed-side of its dying parent, pouring into his ear those words of comfort, thus to smooth his passage from this world to a better!

LESSON XX.—THE REDBREAST.

<i>Names.</i>	<i>Qualities.</i>	<i>Actions.</i>
crumbs	ash'-y	draw
worms	sweet'-est	haunts
throat	pret'-ty	fre-quents'
length	ten'-der	con-sists'
fe'-male	sha'-di-est	picks
rob'-in	thick'-est	weighs
cat'-er-pil-lar	del'-i-cate	builds
lu'-rope	for'-tu-nate	im-pell'-ed
A-mer'-i-ca	feath'-er-ed	val'-ue
hedge'-rows	slen'-der	en-joy'
hun'-ger	com'-pli-ca-ted	re-tires'
a-bodes'	rus' tic	a-light'-ing

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race, the Redbreast or Robin is a pet bird in every country of Europe or America where he is known.

He is a pretty bird, and has a sweet song: his bill is slender and delicate; his eyes large, dark, and expressive; and his aspect mild. He is of an ashy brown colour above, white beneath, with a red breast and throat. He is six inches in length, and weighs about half an ounce.

This bird, in our climate, has the sweetest song of any; his voice is soft, tender, and well supported, and the more to be valued as we enjoy it in winter.

During spring and summer the robin haunts the woods, the grove, and the garden, and builds his nest in the thickest and shadiest hedge-rows. His nest is made of dried leaves, hairs, and mosses, and lined with feathers. It is placed among the roots of trees or bushes, in some concealed spot near the ground.

In winter, impelled by hunger, he draws nearer the abodes of man. He frequents our barns and gardens, and often suddenly alighting on the rustic floor, picks up the crumbs that fall from the table. His principal food consists of caterpillars and worms. The female lays from five to seven eggs.

## LESSON XXI.—THE CHILD'S FIRST GRIEF.

"Oh! call my brother back to me!

I cannot play alone;

The summer comes with flow'r and bee—

Where is my brother gone?

The flow'rs run wild, the flow'rs we sowed

Around our garden tree;

Our vine is drooping with its load—

Oh! call him back to me!"

"He would not hear thy voice, fair child!

He may not come to thee;

That face that once like summer smiled,

On earth no more thou'lt see.

A rose's brief, bright life of joy,

Such unto him was given;

So—thou must play alone, my boy!

Thy brother is in heaven.

"And has he left his birds and flow'rs,

And must I call in vain?

And through the long, long summer hours

Will he not come again?

And by the brook and in the glade

Are all our wand'rings o'er?

Oh! while my brother with me played

Would I had loved him more!"

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## SECTION II.

## LESSON I.—BUTTER AND CHEESE.

Names.	{	IN'STRUMENT, that by which anything is done.
		PEAS'ANTRY, country people, or peasants.
		GLOUCESTER* ( <i>glos'</i> -), a county in the west of England.
		MEM'BRANE, the upmost thin skin of anything.
Qualities.	{	WA'TERY, thin,—like water.
		IN'NER, interior, or more inward.
		WHITE, having the colour of snow.
		SOL'ID, compact; not fluid.
Actions.	{	SKIM, to take off the scum.
		SHA'KEN, agitated, or moved to and fro.
		CONVERT'ED, changed into another form or state.
		SEPARATED, disunited or divided.

*Butter* is prepared from the milk of the cow. When milk has been allowed to stand a few hours, a thick, rich substance, called *cream*, rises to the surface. This is skimmed off; and by being briskly shaken, is converted into butter. The instrument by which this operation is performed, is called a *churn*. There is another substance found in the *churn* besides the butter; it is called *butter-milk*, and when fresh, is drunk by the peasantry. The butter prepared for the winter store is salted, and

packed into barrels and tubs. The person who tends the cattle is called a *cow-herd*; and the place where the milk is kept, a *dairy*.

*Cheese* is prepared from milk, which is curdled, by mixing it with a liquor called *rennet*: the curds thus formed are a white, solid substance; they are separated from the whey or watery particles, and then pressed and dried. *Rennet* is made by steeping the inner membrane of a young calf's stomach in water.

A colour is usually given to cheese by saffron, or by a substance called *annatto*, which is the seed-vessel of a shrub growing in the West Indies.

Cheese differs in quality, according as it is made from new or skimmed milk, or from cream: that made from cream is always very fat, and does not keep long.

Chester and Gloucester, in England, are noted for excellent cheese; but none is more highly esteemed than the *Stilton*, which (except faulty) is never sold for less than one shilling per pound. The making of this cheese, however, is not confined to the *Stilton* farmers, as many others in England make a similar sort, sell it for the same price, and give it the name of *Stilton cheese*.

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## LESSON II.—SEEDS OF PLANTS.

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N. mts.	{	ON'ION, a plant with a bulbous, or round, root.
		WHEAT, bread-corn, —the finest of grains.
		THIS'TLE, a field-weed, full of sharp points.
		SPROUT, a young branch or a shoot of a plant.
Qualities.	{	CREEP'ING, ( <i>in this place means</i> ) growing along
		REMARK'ABLE, worthy of notice. [the ground.
		DIF'FERENT, various; distinct.
		LIT'TLE, diminutive or small.
Actions.	{	FLOUR'ISH, to thrive as a healthy plant.
		DROB, to let fall.
		SCATTERED, thrown loosely about; spread thin- [ly.
		SPROUT, to shoot up as a plant.

The seeds of plants are given them for the purpose of producing new plants of the same kind. Every plant requires room to grow; and, therefore, to flourish well, the seeds must be dropped into the earth, not altogether, but as much scattered as can be. God has, then, in his wisdom, provided that plants shall all be able to scatter their seeds.

Some plants he has made tall, so that, as the wind waves them about and shakes them, they will drop their seeds in different places around. Such are wheat and other corn, onions, cabbages, rasses, and thousands more. Some seeds have little feathers, like wings, which catch the wind

and carry them away perhaps a mile; as the thistles and dandelion. Some are long, creeping plants, which drop their seeds several feet from the old root, as peas do. Some are furnished with hooks, by which they cling close to any animal that goes by, and are dropped wherever he rubs them off; such are the common burrs.

The growth of seeds is remarkable also. Though they may be found shut up as a kernel in a hard shell, yet, as they gather moisture, they burst the shell and free themselves. Every seed has a germ or bud, which throws out a sprout, to grow upwards into the stalk, and another, which grows downwards, and forms the root. In whatever way the seed lies in the ground, still the stem will grow up, and the root will grow down. Seeds have been found to grow which had been hidden for hundreds of years; for a seed, if out of reach of the sun's warmth, will not sprout. The coverings of the seeds are worth your notice; as husks of corn, pods of peas and beans, juicy pulps in apples and oranges, shells in nuts, shells and husks in walnuts and cocoa-nuts.

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## LESSON III.—THE ECHO.

- { IDE'A, a notion or conception.
- { THICK'ET, a wood very thickly planted.
- { ECH'o, a rebounding or repeating sound.
- { POLITE'NESS, civility; good breeding.
- { MYSTE'RIOUS, very strange.
- { HARSH, rough; cross.
- { WICK'ED, very naughty; bad.
- { RUDE, uncivil; ungenteel.
- { SCOLD'ED, reproached in rude, angry words.
- { TREAT, to use ill or well.
- { REVENGE', to retaliate, or return an affront.
- { ACCU'SING, laying a charge against.

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Little George had no idea of an echo; when, one day running through the meadows, he began to cry, "Ho! ho!" and he heard the words repeated from a neighbouring thicket. The astonished child cried out, "Who are you?" and the mysterious voice repeated, "Who are you?"—"You must be a foolish fellow," shouted George, "You must be a foolish fellow," said the voice from the thicket. Then George got very angry, and scolded and called names, all which the echo faithfully repeated. He then rushed into the wood, to revenge himself by beating the mimic; but he found no one. He then ran back into the house, and complained bitterly to his mother of the wicked mimic in the wood, who had been abusing him.

"You are mistaken this time, my son," said his mother, "and you are only accusing yourself. It was your own words you heard repeated; it was your own face you see in the glass, and it is your own voice you heard in the wood. If you had called out kind and obliging words, you would have received the same. Learn a lesson from this. In the world, the conduct of others towards us is generally regulated by our conduct towards them. If we treat others with politeness and kindness, they will treat us well in return; but if we are harsh and rude in our manners, we must expect to meet rough treatment. *Do unto others as you would they should do unto you.*

#### LESSON IV.—ON CLEANLINESS.

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|------------|---|---|
| Names.     | { | ANAL'OGY, likeness. [saving or keeping] |
|            |   | PRESER'VATIVE, that which has the power |
|            |   | PREV'ALENCE, force or influence.        |
| Qualities. | { | MAN'IFEST, plain; evident.              |
|            |   | EL'EGANT, graceful; excellent.          |
|            |   | FAMIL'IAR, common; frequent.            |
| Actions.   | { | ENCOM'PASS, to surround.                |
|            |   | CANK'ERED, corroded or eaten away.      |
|            |   | SUGGEST'ED, placed before the mind.     |

Cleanliness may be recommended under three following heads: as it is a mark of politeness;

y son," said he; as it produces affection; and as it bears analogy to purity of mind.

repeated; it is a mark of politeness; for it is universally agreed upon, that no one unadorned with this virtue can go into company without giving manifest offence. The different nations of the world are as much distinguished by their cleanliness, as by their arts and sciences. The more they are advanced in civilization, the more they consult this part of politeness.

Secondly, cleanliness may be said to be the foster-mother of affection. Age itself is not unamiable, while it is preserved clean and unsullied: like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel that is cankered with rust.

I might further observe, that as cleanliness renders us agreeable to others, it makes us easy to ourselves; that it is an excellent preservative of health, and that several vices, destructive both to body and mind, are inconsistent with the habit of it.

In the third place, it bears a great analogy with purity of mind, and naturally inspires refined sentiments and passions. We find from experience, that through the prevalence of custom, the most vicious actions lose their horror by being made familiar to us. On the contrary, those who live

in the neighbourhood of good examples, fly from the first appearance of what is shocking. Thus pure and unsullied thoughts are naturally suggested to the mind by those objects that perpetually encompass us, when they are beautiful and elegant in their kind.

### LESSON V.—AIR, WIND, AND DEW.

Names.	{	MOUNT'AIN, raised ground.
		WEATH'ER, the state of the air or atmosphere—whether windy or calm, wet or dry, hot or cold.
		HUR'RICANES, violent storms.
		WEST IN'DIES, a chain of islands between South America and the United States.
Qualities.	{	VI'OLENT, acting with force or strength.
		LIGHT'ER, light in a greater degree.
		SURROUND'ING, extending all around.
		STRONG'EST, having greatest strength.
Actions.	{	UNCOM'MON, unusual.
		CONTAINS', holds as a vessel.
		ASCENDS', mounts or moves higher.
		EXPANDS', dilates or spreads out every way.
		OVERTHROW', to throw down; to destroy.
	{	COLLECT', to gather together.

The earth on which we live is surrounded on all sides by *air*. The air, with the *vapours* which it contains, is called the *atmosphere*. The higher we ascend into this atmosphere, the thinner does the air become. On high mountains, it is much

thinner than in the plains. The height to which the atmosphere extends, is between fifty and sixty miles. Above this there are neither clouds nor wind.

The vapours, which rise continually from the earth, and from everything upon it, collect in the atmosphere. They unite together, and produce rain, snow, fog, and all other changes of the weather.

*Winds* are air put in motion chiefly by means of heat. When any part of the air is heated by the rays of the sun, or by any other cause, it expands and becomes lighter. It then ascends, and the surrounding air rushes in to supply its place. When the wind is violent, it is called a *storm*; when very violent it is called a *hurricane*. Storms and hurricanes sometimes uproot the strongest trees, overthrow houses, and lay waste large tracts of country. These effects are not often seen in our country, but they are not uncommon in others. In the *West Indies* they sometimes destroy whole plantations. What is called a *high wind*, moves at the rate of more than thirty miles in an hour. In a hurricane, the wind is said to move one hundred miles in that space of time.

The watery vapours which ascend from the earth, during the heat of the day, being condensed

by the cold of night, fall down again, and this is called *dew*. When the night is so cold that the dew is frozen, it is called *hoar frost*, and the trees and grass appear as white as if they were powdered. The reason of this is, that when trees and other bodies are extremely cold, the vapours which fall upon them are changed into particles of ice. In very cold weather the vapours arising from our mouths are frozen, and, in that state, fasten themselves to our hair, in the same manner as the dew does to the grass.

#### LESSON VI.—COTTON.

Names.	{	POD, the case which contains the seed.
		MUS'LIN, a fine manufacture of cotton.
		EAST IN'DIES, the name of a vast tract of country in Asia, and of a number of islands in the Indian Ocean.
		PŌR'TERS, persons who carry burdens for hire.
Qualities.	{	DOWN'Y, covered with nap or down.
		BUSH'Y, full of small branches.
		WHOLE'SOME, healthy; salutary.
		DIS'TANT, remote or far off.
Actions.	{	PREPARE', to make ready.
		CLEAR'ED, removed or freed from.
		ENGA'GED, occupied; employed.
		SPUN, drawn out and twisted into threads.
	{	WEAVE, to unite threads so as to form cloth.

Cotton is a downy stuff in the pod of a plant.

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Perhaps you have seen a pod of a bean, or, at least, a pod of a pea. The beans and the peas, I may tell you, inside the pod, are the seeds. But, if you look to the bean-pod, you will see a little woolly substance. The cotton-plant has a pod of the same sort. The pod, when it is ripe, is black on the outside, and inside it is filled with a soft down, in which the seeds lie. This down is the stuff of which stockings are made.

There are three sorts of cotton-plants: one grows on the earth, one is a bushy, short tree, and the third is a tall tree, like an oak or an elm. The creeper is the best. These plants grow in North America and in the East Indies. To prepare the cotton, you must have it cleared from the pod; the seeds must then be shaken out of it; then it must be spun into threads or yarn; and when it is in threads, the weaver will take it and weave it into cloth. The cloth may be of different thickness, and it may be dyed of different colours. Thus, there is the thick and rich cotton-velvet, and the thin fine muslin.

The English nation has almost all the cotton-making in the world, because it has brought its machines for that purpose to great perfection. In the north of England, there are, perhaps, nearly two millions of persons employed in the making

of the stuffs which are formed of cotton. Cotton clothing is, perhaps, worn by more persons than any other kind. It is warm and light, and it keeps the skin dry; and it is, for that reason, as wholesome as anything which you can wear: it is also cheap. Consider how many persons are engaged in handling the cotton before it covers you. Besides the growers, and gatherers, and dressers, and spinners and weavers, and needle-workers, there are the crews of the ships, who bring it from distant countries, and the porters, salesmen, and others, who are employed about it when it arrives.

#### LESSON VII.—A WASP AND A BEE.

A wasp met a bee that was just buzzing by,  
And he said, "Little cousin, can you tell me why  
You are loved so much better by people than I?"

"My back shines as bright and as yellow as gold,  
And my shape is most elegant, too, to behold;  
Yet nobody likes me for that, I am told."

"Ah! friend," said the bee, "it is all very true,  
But if I were half as much mischief to do,  
Then people would love me no better than you."



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"You can boast a fine shape, and a delicate wing;  
You are perfectly handsome, but yet there's one  
thing  
That can't be put up with,—and that is your sting.

"My coat is quite homely and plain, as you see,  
Yet nobody ever is angry with me,—  
Because I'm a useful and innocent bee."

From this little story let people beware,  
Because, like the wasp, if ill-natured they are,  
They will never be loved, though they're ever so  
fair.

#### THE ROBIN.

A BEE.

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Little bird, with bosom red,  
Welcome to my humble shed.  
Daily to my table steal,  
While I take my scanty meal.  
Doubt not, little though there be,  
But I'll cast a crumb to thee;  
Well repaid if I can spy  
Pleasure in thy glancing eye.  
Come, my feather'd friend, again;  
Well thou knowest the broken pane:  
Ask of me thy daily store,  
Ever welcome to my door.

## LESSON VIII.—CITIES AND CANALS.

Names.	{	HOS'PITALS, places for the reception of the sick.
	{	EFFLU'VIA, those small particles which exhale from most bodies.
	{	CHOL'ERA, a violent discharge of bile.
	{	VIC'TIM, something destroyed.
Qualities.	{	POP'ULOUS, full of people.
	{	STAG'NANT, still or motionless.
	{	PU'TRID, rotten ; corrupt.
	{	MALIG'NANT, pernicious ; destructive.
Actions.	{	OCCA'SIONED, caused or produced.
	{	SUPPLIES', affords or furnishes.
	{	RESULT', to proceed from as an effect.
	{	ERECT'ED, set up or built.

A *city* is a large populous town, capital of some country, province, or district; or the see of a bishop: Town and city are often used in the same sense. Custom, however, seems to have given the term city to such towns as are, or formerly were, the sees of bishops.

Narrow and dirty streets, crowded jails and hospitals, burials within the city, and like causes, render large cities more unhealthy than other places. A multitude of malignant disorders are occasioned by the stagnant air and putrid effluvia of cities and large towns. It is worthy of notice, that the cholera, which was so fatal in cities, and

carried off such numbers, made very few victims in the country, where the air was more pure.

• A native, or inhabitant of a city, vested with the freedom and liberties of it, is called a *citizen*.

A *canal* supplies to a country almost all the advantages of a river and a road. In them the waters of the sea, or of a river, can be collected and raised by means of locks, or flood-gates, erected at proper distances. They are deep channels, enclosed by two high banks or walls, parallel to each other.

In a canal-boat one horse will draft as much as two horses on a common road, and no danger is to be feared, unless at locks, where ignorance or want of caution may be attended with sad effects. Some of the canals in China are works of vast labour; those also in France and Russia are very remarkable. The numerous canals of Holland and Belgium show the great advantages which result to a trading people from their use.

But the greatest and most useful work of this kind, perhaps, in Europe, is the canal of Languedoc, in France. This canal is 180 miles in length, and is furnished with 104 locks, of about eight feet rise to each. In some places it passes over bridges of vast height; and in others it cuts through solid rocks for 1000 paces.

## LESSON IX.—PEAT OR TURF.

Names.	{	PEAT, a species of turf.
	{	TIL'LAGE, the cultivation of land.
	{	FU'EL, the matter or food of fire.
	{	ABUN'DANCE, great plenty.
Qualities.	{	DRAIN'AGE, a draining or flowing off.
	{	FEN'NY, marshy; boggy; wet.
	{	LIG'NEOUS, woody; consisting of wood.
	{	DECAY'ED, unsound; rotten.
Actions.	{	RES'INOUS, containing resin or gum.
	{	CONSUME, to burn.
	{	CONSID'ERED, thought; believed.
	{	DIVIDE', to sever; to separate.
	{	MOULD'ED, formed or shaped.
	{	PEN'ETRATE, to pierce; to enter.

Peat or turf is found in large beds, called *peat-masses* or *bogs*. It is the fuel principally used in the country parts of Ireland. The beds are more or less wet and soft, sometimes half fluid, studded with tufts of rushes. It is found in abundance among the mountains, which are not worth tillage or draining. The thickness of the beds varies from a foot or two to twelve yards. The turf-cutters, with a kind of sharp spades called *slanes*, divide it into pieces like bricks, which are dried in the air and sun for use. There is another kind, called *hand-turf*, so named because it is moulded with the hand, from the soft matter of the bog.

When dry, the turf is piled, near home, into vast stacks, as big as haystacks, and a large quantity is consumed every winter. The smoke is something like wood-smoke in smell. It burns very cheerfully, as hay rolled closely might burn, with a bright flame, and is soon gone. It is used in many parts of England, mostly in the fenny counties in Lincolnshire, Norfolk, &c. Large quantities of timber are sometimes found buried deep in the bogs of Ireland; and this has been considered a proof that the country was once thickly wooded in those districts, where now scarcely a single tree is to be seen.

The manner in which the people, in some places, search for this timber, is curious. They take a long spear, and drive it to a great depth into the soft bog, until they feel it penetrate the ligneous substance beneath. If it turns easily in the timber, they judge it to be decayed, and not worth seeking; but if it meets resistance, and sticks fast in the timber, they mark the spot, and return at leisure to dig for the hidden treasure. The bog-oak of Killarney is so black and hard, that it is used in forming beads for rosaries, crosses, and other articles. The pine, which is sometimes found at an equal depth, is so highly resinous, that its splinters, in many instances, serve the poor instead of rush or candle light.

## LESSON X.—THE PEPPER-PLANT.

Names.	{	LIEU, in the place or stead. [joined together.
		CLUS'TER, a number of things of the same kind
		DIGES'TION, the dissolving of food in the stomach.
		INFU'SION, the act of pouring in or steeping.
Qualities.	{	U'NIFORM, not variable.
		PUN'GENT, hot on the tongue.
		PRODUCT'IVE, fruitful or fertile.
		O'VAL, shaped like an egg.
Actions.	{	OR'DINARY, usual.
		ATTACH', to seize or lay hold on.
		CLING, to twine round.
		DIRECT', to guide; to drive.
		INCREASE', to become greater.
		PRESERVE', to retain or keep.

The *pepper-plant* is a creeping shrub, which requires propping. It is usually set at the foot of a tree, to the trunk of which it may attach itself. The Siamese use for that purpose a small thorny shrub, or in lieu of this, rods in the manner of vine-props, such as are used for the kidney-bean in Europe.

The stem is knotted like that of the vine, The wood, itself, when dry, exactly resembles that of the *vine-branch*, except in the taste, which in the *pepper-plant* is extremely sharp. This stem throws out a quantity of branches on all sides,

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The leaf of the young plant is of a uniform and whitish green, which deepens in hue as the tree increases in age, but always preserves its whitish appearance on the upper side. Its shape is nearly oval. The largest are about six inches in length, and have a pungent taste. The clusters do not exceed four inches. To these are attached the grains of pepper, which take several months to ripen, and have no stem. They are of the form and size of large grains of shot. Even while green, they have already much strength. The pepper-plant is not remarkably productive, five or six ounces being the ordinary produce of a single tree.

Pepper is chiefly used by us in food, to assist digestion; but the people in the East Indies drink a strong infusion of it in water, to give them an appetite. They also make a kind of spirit of fermented fresh pepper with water, which they use for the same purpose.

## LESSON XI.—ST. JOHN OF GOD.

Names.	{	NEIGH'BOUR, "Mankind of every description."
		COMPAS'SION, pity; commiseration.
		DESTITU'TION, want; poverty.
		ZEAL, ardour in some pursuit.
Qualities.	{	AD'MIRABLE, excellent; extraordinary.
		VIR'TUOUS, morally good.
		GEN'EROUS, noble; magnanimous.
		SIN'GULAR, particular or special.
Actions.	{	ABAN'DONED, neglected; forsaken.
		CONTRIB'UTE, to give to a common stock.
		REPRESENT'ED, stated; placed before.
		SUSTAIN'ED, suffered or endured.

We have a most striking example of the love of the neighbour in the person of St. John of God, founder of the *Order of Charity*. This admirable man, seeing that the sick poor were often totally abandoned, resolved to devote himself to their service. He began by selling wood in the market-place, and employing his gains in the support of the infirm. He then took a house, in which he placed the sick poor, and provided for their wants with as much zeal and activity as if they were his own children. He spent his days in attending and comforting them, and at night went in search of new objects of compassion, bringing them on his shoulders to the hospital.



The example of the good man excited the charity of many virtuous persons. They contributed generously to the good work, so that in a short time he was enabled to enlarge his hospital. But in the midst of his labours, he had the affliction of seeing it suddenly on fire. All his tenderness for the poor inmates was instantly awakened. Alarmed at the danger in which they were, he resolved to expose his own life to save them. Some persons who were present represented to him, that he could not possibly get to the apartments in which they were, and that in attempting to do so, he would himself be the first victim. "If I have not the happiness of delivering them," said the generous Christian, "I will, at least, have the merit of having attempted it. Can one desire a better death than that of a martyr of charity?" Having said these words, he rushed towards the part of the hospital in which the sick were lying, and brought them one after another on his own shoulders through the midst of the flames. God visibly rewarded his charity; neither he, nor any one of the sick sustained the least injury.

In gratitude to God for this singular favour, he redoubled his tenderness for the poor, and spent the remainder of his life in their service. He became the *founder* of a religious order, the mem-

bers of which were to devote themselves exclusively to the service of the sick poor. After his death he was enrolled among the saints, and his conduct held up to the faithful as a model for their imitation.

All cannot indeed devote themselves *exclusively* to the care of the poor. 'God does not require it of them. But all can *contribute according to their means*, in relieving the destitution of their suffering brethren. To excite ourselves to fervour in this work of mercy, we may often call to mind what St. John used to repeat to his disciples: "Labour without ceasing to do all the good in your power; while time is allowed you: for *the night will come, when no man can work.*"

~~~~~  
LESSON XII.—DAISIES.

Simple flowers although you be,  
Ye are dearly loved by me;  
Simple children—ye no less  
Touch me with your lowliness.  
Both my native fields adorn,  
Joyous as the breath of morn;  
Both, when comes the dewy night,  
Seek repose in slumbers light,  
And, when shines the morning ray,  
Re-awaken like the day,—

He was lowly, too,—the Power  
Who created child and flower!

Flowers and children—emblems meet  
Of all things innocent and sweet;  
Gifts of tenderness and love,  
Sent to bless us from above,  
Smile, oh! smile on me, and pour  
Your fragrance round me evermore.

TO THE BLESSED VIRGIN.

O Mary! my mother, most lovely, most mild,  
Look down upon me, your poor, weak, lowly child,  
From the land of my exile I call upon thee;  
Then, Mary, my mother, look kindly on me.

If thou shouldst forsake me, ah! where shall I go?  
My comfort and hope in this valley of wo;  
When the world and its dangers with terror I view,  
Sweet hope comes to cheer me in pointing to you.

In sorrow, in darkness, be still at my side,  
My light and my refuge, my guard and my guide;  
Though snares should surround me, yet why should  
I fear?

I know I am weak, but my mother is near;  
Then, Mary, in pity look down upon me,  
'Tis the voice of thy child that is calling on thee.

## LESSON XIII.—THE BEE.

|            |   |                                               |
|------------|---|-----------------------------------------------|
| Names.     | { | AN'IMALS, bodies endued with life.            |
|            |   | IN'SECTS, small creeping or flying animals.   |
|            |   | HON'EY, a thick, sweet substance, produced by |
|            |   | GOV'ERNMENT, management; conduct. [bees.      |
| Qualities. | { | AWK'WARD, clumsy; inelegant.                  |
|            |   | PRU'DENT, practically wise; discreet.         |
|            |   | INSTRUC'TIVE, conveying knowledge.            |
|            |   | AW'FUL, fearful; tremendous.                  |
| Actions.   | { | POSSESS', to have as an owner.                |
|            |   | APPOINT', to fix or establish.                |
|            |   | RESPECT', to pay regard or honour to.         |
|            |   | FUR'NISH, to supply.                          |

There are some insects and some animals that live in common like men, each one doing his part for the good of all.

Bees are a curious example of this. They have a *queen*, whom they all respect, and who does none of the work like the others; and when she is lost or dead, they appoint another before they can settle themselves into quiet.

They show many other signs of their wisdom and government. They all join together to build cells for their honey, and they make those cells of wax. Each bee takes his own proper place, and does his own work. Some go out and gather honey and wax from the flowers; others

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stay at home, and work inside the hive; others guard the door of it.

The *cells* which they build, are all of one shape and of one size; and this is so managed, that no room is left between the cells. There are not many shapes which will do this. If they were all round, there would be room wasted. But as round cells are good, because there are no corners, the bees make their cells of six sides, which is the shape nearest to round, leaving no room wasted. They might have them of three sides, or might have made them square, and thus have wasted no room; but then the shape would have been awkward; and so they make them of six sides, which is pretty nearly round.

Bees, in all their habits, seem wise and prudent. They have among them some idle ones, called *drones*, and these drones they kill, and drive away, that they may not eat the honey, for which they have not worked.

I cannot tell you all that is to be learned of bees. Remember that they furnish an instructive example, both as regards this world and the next. Let us, who possess thinking souls, not be found, at the great day of account, to have shown less wisdom than the little bee, by neglecting to lay up for ourselves stores of good deeds against that awful time.

## LESSON XIV.—THE CYPRESS.

|            |   |                                                 |
|------------|---|-------------------------------------------------|
| Names.     | { | COUN'TRY, a great tract of land. [ornament.     |
|            |   | FUR'NITURE, goods put into a house for use or   |
|            |   | EM'BLEM, a representation; an allusive picture. |
|            |   | O'DOUR, scent—good or bad. [or breathed out.    |
|            |   | LUNGS, the organs by which the air is drawn in. |
| Qualities. | { | PRECISE', exact.                                |
|            |   | WEAK, infirm; feeble.                           |
|            |   | GRAV'ELLY, abounding with gravel.               |
|            |   | DUR'ABLE, lasting.                              |
|            |   | ELAS'TIC, springing back; recovering.           |
| Actions.   | { | PLANT'ED, set in the ground in order to grow.   |
|            |   | IMPART', to give; to communicate.               |
|            |   | RECOMMEND', to commend to another.              |
|            |   | DEEM'ED, judged; thought to be.                 |
|            |   | AN'SWER, ( <i>in this place</i> ), to suit.     |

The *evergreen cypress* is a native of the south-eastern countries of Europe, of the Levant, of China, and of several other parts of Asia. It thrives best in a warm, sandy, or gravelly soil; and though it has not been much cultivated in England as a timber tree, yet it seems well adapted for certain spots in the southern parts of the kingdom. In the early stages of its growth, it is very liable to be destroyed by the keen frosts of that country.

The cypress-tree is said to improve the air by its balsamic odours; on which account, it was

usual in the east to recommend persons troubled with weak lungs to go to the Island of Candia, where this tree grew in abundance, and where, from the pure air alone, very few failed of a perfect cure.

Of all the timber, that of the cypress is, in general, deemed the most durable. Though hard, it is elastic, and would therefore answer well for musical instruments. For furniture it would be equal even to mahogany. It is not, indeed, of so elegant a colour, but it is stronger, and keeps off insects from whatever may be put into a cabinet or chest made of it.

Cypress-wood lasts almost as long as stone, and on this account it is used very much in building, in the countries where it is plentiful. The doors of St. Peter's Church at Rome were at first made of this wood, and after the lapse of 600 years, when replaced by gates of brass, they had not the least appearance of decay. The cypress is said to live to a great age, but the precise period of its existence is not known. It is planted over the graves of the dead, as an emblem of its existence in a future world. We should never forget the instruction it imparts. This-world will soon pass; that world to which we are hastening, will last for ever.

## LESSON XX.—FOGS AND CLOUDS.

|            |   |                                                 |
|------------|---|-------------------------------------------------|
| Names.     | { | PARTICLES, very small parts or portions.        |
|            |   | ATMOSPHERE, the air that encompasses the earth. |
|            |   | HEAVINESS, the quality of being weighty.        |
|            |   | SURFACE, the upper face; the outside.           |
|            |   | OPPORTUNITY, convenience; facility.             |
| Qualities. | { | FREQUENT, often occurring.                      |
|            |   | ELEVATED, high.                                 |
|            |   | VISIBLE, perceivable by the eye.                |
|            |   | FLEECE, resembling a fleece of wool.            |
| Actions.   | { | FROSTY, excessively cold.                       |
|            |   | DISOLVE, to melt; to disunite.                  |
|            |   | CONDENSE, to make dense or thick.               |
|            |   | SOAR, to mount; to rise along or upon the air.  |
|            |   | ASSUME, to take up.                             |
|            | { | COMPOSED, made up of.                           |

*Fogs* or *mists*, are watery particles which are raised into the air. Not being completely dissolved there, they form a *vapour*, which extends itself in the lower part of the atmosphere. This vapour is so thick, that objects cannot be seen through it. Fogs are more frequent in low, wet, or marshy places near rivers and ponds, than in those parts of a country that are high and elevated. They are more common in cold seasons and climates than in those that are warm. In warm countries, the watery particles are condensed almost as soon as

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they proceed from the surface of the earth. By this means they are prevented from rising high in the atmosphere.

The *light mists* which are observed in the summer evenings, are composed of the same kind of watery particles. They are rendered visible by the cooling of the air. In frosty weather, rivers that are not yet frozen, appear to smoke. The upper part of the water, on account of its great heaviness, sinks to the bottom, and causes the warmer water below to rise to the top. The particles rising from the warmer water assume the appearance of smoke.

When *vapours* rise to a height in the atmosphere, and collect together, they form *clouds*. These clouds float at a greater or less height in proportion to their weight. Dense and thick clouds float near the surface of the earth; the atmosphere being heavier there than in higher regions. The thin fleecy clouds soar far above them, and ascend sometimes to the height of fifteen miles. The general height of the clouds is not above a mile.

*Clouds*, being formed of water, they are produced in greatest abundance where the air has the most opportunity of acting upon water. West and south-west winds bring more clouds to this

country than those which blow from the east. The reason of this is, that the west and south-west winds blow over the Atlantic Ocean; while those from the east blow over a wide extent of land, and over only a narrow channel of the sea. The wonderful variety of colours displayed by the clouds, arises from the different ways in which the sun's light is reflected among them.

#### LESSON XVI.—THE THRUSH.

|            |   |                                                          |
|------------|---|----------------------------------------------------------|
| Names.     | { | BER'RY, any small fruit containing seeds.                |
|            | { | MIS'TLETOE, a plant that grows on trees, and on the oak. |
|            | { | SHRUB'BERY, a plantation of shrubs or bushes.            |
|            | { | LICH'EN, certain kinds of moss.                          |
| Qualities. | { | WITH'ERED, faded; dried up.                              |
|            | { | SPOT'TED, marked with specks or spots.                   |
|            | { | FI'NER, clearer; more agreeable.                         |
|            | { | SEVERE', harsh; very inclement.                          |
| Actions.   | { | ALLURE', to entice; to decoy.                            |
|            | { | FOR'TIFY, to strengthen.                                 |
|            | { | FREQUENTS', visits often; resorts to.                    |
|            | { | TER'RIFY, to fright; to make afraid.                     |

The *missel-thrush*, so named from feeding on the berries of the mistletoe, is the largest of song-birds. Its back is brown, the neck white

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and spotted, and the bill yellow. It commences its song in spring, and sitting on the top of some high tree, makes the woods resound with its fine full notes. In summer, it retires to wilds and commons. It breeds twice in the year, and makes its nest in thickets and shrubberies, of mosses, lichens, and dry leaves. It lines them with withered grass; and fortifies them on the outside with small sticks. It lays four or five eggs, of a flesh colour, marked with deep and light rust-coloured spots.

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The *song-thrush* very much resembles the *mis-  
 sel-thrush*. It is of a smaller size, and has a  
 finer voice. It sings about nine months in the  
 year. It begins in the first week of February, if  
 the weather be mild; and after the twentieth of  
 that month, continues almost constantly until  
 November, even when the weather is very severe.  
 If the *song-thrush* be trained with the *nightingale*  
 or *wood-lark*, it will imitate their music: but this  
 never gives so much pleasure as its own native  
 song. This thrush frequents woods and gardens,  
 and builds its nest in hedges or low shrubs. The  
 nest is composed of earth, moss, and straws,  
 lined on the inside with clay. It lays from  
 four to six eggs, which are blue, with blackish  
 spots at the larger ends.

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The *mocking-thrush* is a native of America, and is about the size and shape of our song-thrush. It is of a white grey colour, with a reddish ~~bird~~. This bird is not only the finest songster of the American grove, but it can also assume the tone of almost every other animal of the forest. It seems even to take delight in leading others astray. At one time it will allure the smaller birds by its call, and then terrify them, when near, with the scream of an eagle. It builds its nest in fruit-trees, and feeds on berries and other fruits.

#### LESSON XVII.—THE GLOW-WORM.

|            |   |                                                   |         |
|------------|---|---------------------------------------------------|---------|
| Wants.     | { | FIG'URE, shape ; external form.                   |         |
|            | { | PHOS'PHORUS, a substance very easily set on fire. | [flame] |
|            | { | PROP'ERTY, a peculiar quality.                    |         |
|            | { | MAT'TER, a body or substance.                     |         |
| Qualities. | { | GRAS'SY, covered with grass.                      |         |
|            | { | OB'LONG, longer than broad.                       |         |
|            | { | LU'MINOUS, shining ; bright.                      |         |
|            | { | BRIL'LIANT, sparkling.                            |         |
| Actions.   | { | DIFFUSE', to spread around.                       |         |
|            | { | PRODUCE', to yield ; to cause to be.              |         |
|            | { | CONFINED, limited.                                |         |
|            | { | VARY, to change ; to diversify.                   |         |

The common glow-worm is fond of grassy places and woods. Its figure is oblong, its body

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extremely soft. The glow-worm is about an inch in length, and divided into twelve rings, of a dark colour, except the last two or three, which are usually yellowish or whitish. These rings contain the luminous matter, that gives this insect its brilliant glow, in some cases common to both sexes, and in others, said to be confined to the female alone.

The light which they diffuse is more or less vivid, and greenish or whitish, like that of phosphorus. It seems they can vary it at pleasure, as may be observed when they are seized in the hand. The glow depends on the softness of the matter, rather than on the life of the animal. When separated from the body, the rings preserve their luminous property, and when it appears to be extinct, it may again be produced with warm water; but cold water will extinguish it. The male glow-worm is less than the female, and the light less brilliant; but he has wings—the female none.

### *Exercise*

- What kind of insect is a glow-worm?  
 What is meant by the word *glow*?  
 On what does the glow of this worm depend?  
 What is an insect? (See page 64).  
 Does the female glow-worm fly?

Its figure is — : tell me something else that is oblong ;—something that is square.

Right ; then a square is a — -sided figure ; what is a figure of three sides called ?

A three-sided figure is ——— ; mention something that is circular.

LESSON XVIII.—THOU ART, O GOD !

Thou art, O God ! the life and light  
 Of all this wondrous world we see ;  
 Its glow by day, its smile by night,  
 Are but reflections caught from thee,  
 Where'er we turn, thy glories shine,  
 And all things fair and bright are thine.  
 When day, with farewell beam, delays  
 Among the opening clouds of even,  
 And we can almost think we gaze  
 Through golden vistas into heaven ;  
 Those hues that make the sun's decline  
 So soft, so radiant, Lord ! are thine.  
 When night, with wings of starry gloom,  
 O'ershadows all the earth and skies,  
 Like some dark, beauteous bird, whose plumage  
 Is sparkling with unnumber'd eyes ;  
 That sacred gloom, those fires divine,  
 So grand, so countless, Lord ! are thine.

Names.

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When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh;  
And every flow'r the summer wreaths,  
Is born beneath thy kindling eye.  
Where'er we turn, thy glories shine,  
And all things fair and bright are thine.

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LESSON XIX.—LOVE OF PRAYER.

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|            |   |                                                 |
|------------|---|-------------------------------------------------|
| Names.     | { | PRAY'ER, "An elevation of the soul to God,"     |
|            |   | IN'TERVALS, times between acts or events. [ &c. |
|            |   | EX'ERCISE, employment; practice. [form.         |
|            |   | DU'TY, whatever one owes or is bound to per     |
|            |   | FRIEND'SHIP, intimacy in the highest degree.    |
| Qualities. | { | PRIM'ITIVE, first.                              |
|            |   | POW'ERFUL, efficacious; forceful.               |
|            |   | PRIN'CIPAL, chief; capital.                     |
|            |   | PUB'LIC, common; general; not private.          |
| Actions.   | { | CARE'FUL, heedful; diligent.                    |
|            |   | CON'SECRATE, to make sacred; to dedicate.       |
|            |   | EXHORT'ED, incited to any good act.             |
|            |   | CONSENT', to agree to.                          |
|            |   | ATTEND', to give attendance to; to be present   |
|            |   | RESIDE', to live in a place. [at.               |

Among the virtues of the primitive Christians, none was more striking than their love of prayer. Prayer they regarded as their first and principal duty, and therefore took care to interrupt it as little as possible. They prayed together as much

as their other duties would permit, knowing well, that prayer said in common is very powerful with God. "If two of you," said our Lord, "shall consent upon earth concerning anything, whatsoever they shall ask, it shall be done to them by my Father who is in heaven."

The *public prayers* which they were most careful to attend, were those of the morning and evening. They were exhorted to consecrate thus the beginning and end of the day, and not to allow their worldly concerns to interfere with or prevent it. Those who could not attend the public assemblies of the faithful, were always careful to pray at home at the appointed times.

Besides the morning and evening, they had other stated times also at which they assembled to pray. Many even rose in the night to occupy themselves in this holy exercise. They were taught to profit of the intervals of sleep, by reciting the Lord's Prayer, or some verses of the *Psalms*. Every morning they repeated the *Apostle's Creed*, which they were careful to use also on all occasions of danger.

To renew their sense of the presence of God, they had recourse to short prayers suited to each action. All their labours, the sowing time, the reaping, and the harvest, were begun and ended

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with prayer. They prayed when they began to build a house, or went to reside in it; when they made a new garment, or began to wear it. Their usual modes of saluting were not only expressions of friendship, but forms of prayer.

For their lesser actions, they made use of the sign of the cross, as a kind of short blessing. They marked their foreheads with it on almost every occasion. When they entered their houses, or were going out,—walking, sitting, rising, going to rest, eating or drinking; whatever they did, they never failed to make use of this holy sign.

What a striking example does this conduct of the first Christians present to us! Were it more closely followed, there would not be so much sin in the world. Prayer and the remembrance of God's presence are two most powerful means of enabling us to persevere in virtue.

#### LESSON XX.—GRAMMAR.

It is now time that you should know something of *grammar*. The use of grammar is to teach us to speak and write correctly. All the words you can possibly use, are divided into nine classes; these classes are sometimes called *parts of speech*.

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

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

Words which express the *qualities* of nouns are called ADJECTIVES; as—a *good* boy; a *sweet* apple.

There is another class of words called VERBS; these express what a person *does*; as—*John reads*; *James writes*.

If I tell the *manner* in which John reads; as, John reads *well*; the word *well* is called an ADVERB, because it *qualifies* the verb *reads*. Adverbs qualify *adjectives* also; as, a *very* good boy; hence, *very* is an *adverb*, because it qualifies the adjective *good*.

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

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

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

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

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

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

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

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

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

4. An *adjective* is a word which qualifies a noun.

5. A *verb* is a word which expresses what a person does, or the state in which a person or thing is.

6. An *adverb* is a word which qualifies a verb, an adjective, or another adverb.

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

8. A *conjunction* joins words and sentences together.

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

## LESSON XXI.—AN OBJECT.—LEAD.

What do I hold in my hand? Lead.

Is lead part of an animal—is it a plant? Where does it come from? Out of the earth.

Now look at the lead—it appears *dull*; but if I cut it, the part newly cut is *bright*, but when long exposed to the air it becomes *dull*.

Look again, and see what is the colour of the lead. It is *bluish grey*.

Now take it in your hand, and what do you perceive? It is *heavy*.

If I put it into the fire what happens? It *melts*. Then, lead is *fusible*, for fusible means capable of being melted.

Now, if I put it before my eyes what happens? I cannot see through it. Then, lead is *opaque*.

Mention other objects which are opaque. *Iron, timber, stone*.

Mention some that you can see through. *Glass, water*.

What word expresses the quality of being seen through? *Transparent*. Then, glass and water are transparent, but lead is not.

Do you observe anything else on handling the lead? It bends. Then, it is *pliable*.

When you bend the lead, does it fly back to its former position? No.

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Mention something that does. *Steel, indian-rubber, whalebone.* Then, they are *elastic*, but lead is not.

Now tell what the men are called, who work in lead. They are called *plumbers*. —

What do they make of the lead? They make pipes to convey water, and cisterns to hold it. Lead is also used to make casements and cottage windows.

Do you remember seeing it used in anything else? Yes; in fishermen's nets, to make them sink.

Mention now all you know about lead.

Lead is a *metal*; it comes out of the *earth*; it is *bright* when newly cut; but when exposed to the air, it becomes *dull*.

Lead is also very *heavy*; its colour is *blueish grey*; it is easily *melted*; and when bent; it will not fly back to its former position.

It is, then, *fusible*, but not *elastic*: it is also *opaque*.

The men who work lead are called *plumbers*, and it is used to make pipes, cisterns, and cottage windows; it is also used in fishermen's nets.

Now I perceive that you know some of the qualities and uses of lead: when you grow older, you shall learn a great deal more.

## LESSON XXII.—THE BLACKBIRD.

Names.

CAT'ERPILLAR, an insect; a grub.  
 AU'TUMN, the third of the seasons,—that in  
 which the fruits of the earth have reached  
 their full growth.

HOME, a place of constant residence.

FUR'ROW, any long trench or hollow.

Qualities.

DUSK'Y, darksome; dark-coloured.

TIM'ID, fearful; wanting courage.

SO'CIAL, familiar; fit for society.

GE'NIAL, natural; enlivening.

Actions.

PROCLAIMS', announces; publishes. [another]

IM'ITATE, to copy; to follow the manner of [plaster]

NES'TLES, settles or builds in.

PLASTERED, overlaid with a thick paste of

The *black bird* is in length about eleven inches and weighs four ounces. It is of a fine deep black colour, and the bill of a bright yellow, as are the edges of the eyelids. The female is of a brownish colour above; beneath, of a dirty white, with dusky spots. It frequents woods and thickets but in breeding time approaches gardens, and comes nearer our homes. At other times, it is solitary, timid, and restless.

This beautiful and well-known songster is one of the first which proclaims the genial return of spring. Though delightful in the woods, or at distance, the blackbird's notes are rather too strong

or a room. When it sings from its wooden cage, outside the peasant's cottage, its song is as charming as that of any feathered chorister we have. In captivity it easily learns to imitate the human voice.

The blackbird feeds on insects and caterpillars, and nestles in hawthorn hedges or small shrubs. It forms its nests of mosses and dry grass, plastered inside with clay, strewn with windle straw. It breeds twice in the season, and the eggs, five in number, are light blue, with brownish spots.

The *blackbird of America* is a more social bird; it frequents the orchard, and is often seen following the plough, looking for worms in the furrows. In autumn they gather in vast flocks, and sometimes produce a roar, by their flight, like the rush of a waterfall.

#### LESSON XXIII.—THE BUTTERFLY.

On the rose what beauteous thing  
Rests its glossy, golden wing?—  
Brother, brother, come and see!  
'Tis not a bird, 'tis not a bee:  
On each wing a purple eye,—  
'Tis a lovely butterfly!  
Stand, and see it open wide  
Its shining wings, from side to side;  
All its tender velvets down



Spangled o'er with blue and brown.  
 Shall I take it up, and bring  
 Home with me so fair a thing?—  
 Brother let it soar away  
 To enjoy this sunny day;  
 In your hand 'twould fade and die:  
 Fly on thou blithesome Butterfly!

THE SKY-LARK.

The sky-lark, when the dews of morn  
 Hang tremulous on flow'r and thorn,  
 And violets round his nest exhale  
 Their fragrance on the early gale,  
 To the first sunbeam spreads his wings,  
 Buoyant with joy, and soars and sings.  
 He rests not on the leafy spray,  
 To warble his exulting lay;  
 But high above the morning cloud  
 Mounts, in triumphant freedom proud,  
 And swells, when nearest to the sky,  
 His notes of sweetest ecstasy.  
 Thus, my Creator! thus the more  
 My spirit's wing to thee can soar,  
 The more she triumphs to behold  
 Thy love in all thy works unfold,  
 And bid her hymns of rapture be,  
 Most glad, when rising most to thee!

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## SECTION III.

## LESSON I—EXERCISE ON WORDS.

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

For what purpose are seeds given to plants? For the production of other plants of the same kind.

What is a plant? *Any vegetable production, that is, anything that grows.*

Name some plants. *Trees, flowers, cabbages, &c.*

What do you call a place planted with young trees? *A plantation.*

A place planted with fruit trees? *An orchard.*

A wild, uncultivated tract of land, with large trees? *A forest.*

What word signifies land planted with vines? *Vineyard.*

The fruit of the vine? *Grapes.*

The juice of the grape? *Wine.*

The time of making wine? *Vintage.*

A person who sells wine? *A vintner.*

A word which signifies sour wine? *Vinegar.*

What part of speech is plant? A *noun.*

Is it ever used as a verb? Yes; as *to plant* a tree.

What is the person called who plants anything?  
A *planter.*

The word which signifies to remove a plant from one spot to another? *Transplant.*

To plant anew? *Replant.*

To displace by craft? *Supplant.*

What is the meaning of flower? The *blossom of a plant.*

What is the place called in which flowers grow?  
A *flower-garden—a flower-bed.*

A word which signifies a small flour? *Floret.*

To be adorned with flowers? *Flowery.*

Flushed with red like some flowers? *Florid.*

To be without flowers? *Flowerless.*

The stem which supports the flower? *Flower stalk.*

A cultivator of flowers? *Florist.*

Now mention the names of all the flowers you know.

What is the meaning of the word give? *To bestow.*

What is the person who gives called? A *giver.*

The thing given? A *gift.*

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Another name for gift? *Donation.*

The person who gives? *A donor.*

A word which signifies to pardon? *Forgive.*

What part of speech is *forgive*? *A verb.*

Name the corresponding noun? *Forgiveness.*

The adjective? *Forgiving.*

The opposite? *Unforgiving.*

What part of this word means not? *Un.*

Mention other words in which *un* has the same signification? *Unable, unlike, unjust, &c.*

Mention some other negative particles. *In, in, il, ir, dis, less, &c.*

Give examples. *Insane, imperfect, illegal, irregular, disloyal, useless, &c.*



## LESSON II.—EXERCISE ON WORDS (CONTINUED).

What does the word purpose signify? *Intention.*

A word which expresses to put together? *Compose.*

The act of composing? *Composition.*

The person who composes? *Compositor.*

Where are compositors usually employed? *In printing-offices.*

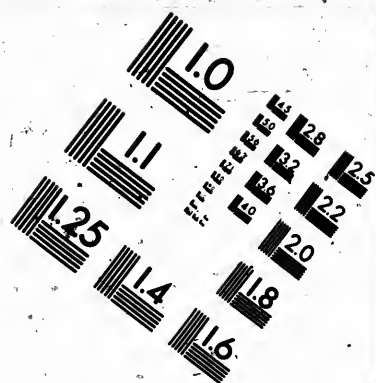
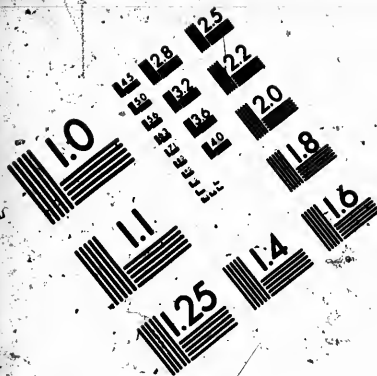
What word, having a near relation to those just mentioned, signifies to put in order? *Dispose.*



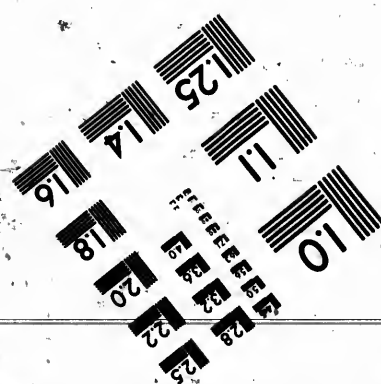
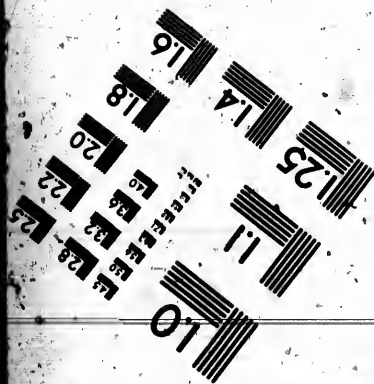
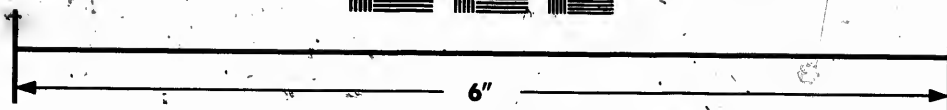
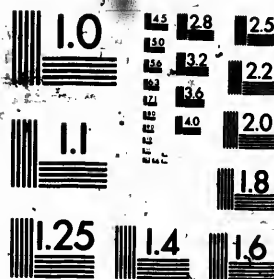








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Is this word used in any other sense? Yes;  
to dispose of a thing would mean *to give it away*.

What word expresses to put off? *Postpone*.

To put down or degrade? *Depose*.

The place where anything is lodged? *Depository*.

A word which signifies to lay open? *Expose*.

To lay on as a burden? *Impose*.

To place between? *Interpose*.

To act against or resist? *Oppose*.

To offer for consideration? *Propose*.

To change places? *Transpose*.

What part of speech is transpose? A *verb*.

What is the noun? *Transposition*.

Mention other words of which *trans* forms the first syllable. *Transact, transfer, transfix, transform, transgress, translate, &c.*

What is meant by producing? *Bringing forth*.

How is the word producing formed? By adding the termination *ing* to the verb *produce*.

When a verb terminates with *ing*, what is it called? The *present participle*.

What form is the verb then said to have? The *progressive form*.

What does that mean? The form of the verb which expresses that the action is *in progress* of being done.

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Name the noun which corresponds with the word produce. *Production.*

The adjective. *Productive.*

The adverb. *Productively.*

The opposite of productive. *Unproductive.*

Mention all the verbs you can think of, which terminate with *duce*. *Adduce, conduce, deduce, educe, induce, introduce, produce, reduce, seduce, traduce, &c.*

Name the corresponding adjectives.—The adverbs.—Their meaning.

What does *kind* mean? *Species—of the like nature.*

What part of speech is *kind*? *A noun.*

Is it ever used as an adjective? *Yes.*

What does it then mean? *Tender—affectionate.*

What is the adverb? *Kindly.*

Its opposite? *Unkindly.*

The noun from *kind* expressive of affection? *Kindness.*

Its opposite? *Unkindness.*

Repeat now the whole sentence.

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

## LESSON III.—ON READING.

|            |                                                                                |
|------------|--------------------------------------------------------------------------------|
| Names.     | STRESS, force; pressure.                                                       |
|            | SYL'LABLE, a sound represented by a single letter or by a union of letters.    |
|            | VOW'EL, a simple sound that can be uttered without the aid of any other sound. |
|            | JUDG'MENT, the quality of distinguishing propriety from impropriety.           |
| Qualities. | PARTIC'ULAR, one distinct from others.                                         |
|            | EV'IDENT, plain; apparent.                                                     |
|            | PRECISE', exact.                                                               |
|            | CARE'LESS, negligent; heedless.                                                |
| Actions.   | DISAGREE'ABLE, unpleasing.                                                     |
|            | REN'DER, to make or cause to be.                                               |
|            | INTRODUCE', to bring in                                                        |
|            | PRONOUNCE', to utter or articulate.                                            |
|            | OVERCOME', subdued.                                                            |
|            | PRESCRI'BED, set down; directed.                                               |

Children are sometimes very careless in their manner of reading. They do not reflect, that it is a very pleasing thing to know how to read a lesson well. Some children read so as not to be *heard*; others so as not to be *understood* by their hearers. These are faults which they should labour to correct. In order to become a good reader, the first thing to be attended to is, to *pronounce each word correctly*. This will be learned from the instructions of your teacher. It may also be acquired by observing the manner in

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which educated persons pronounce their words. A child should endeavour to pronounce correctly while he is young. A bad habit is not afterwards easily overcome. He ought to attend chiefly to the sounds of the vowels, and to the syllables of each word on which the accent should be placed. *Accent* is a stress of the voice given to some one syllable in particular.

Besides pronouncing correctly, you must also pay due attention to the *pauses*. Those usually marked in books are, the *comma* (,), the *semicolon* (;), the *colon* (:), and the *period* (.). The rule sometimes given with regard to these pauses is, to pause at the comma while you could say *one*; at the semicolon, while you could reckon *two*; at the colon, while you could reckon *three*; and at the period, while you could reckon *four*. This may serve as a general rule. There are, however, other pauses, to which a good reader will always attend. He will observe the words which are naturally connected, or convey the sense of the subject, and will unite them together, with a short pause after each little group of words thus formed. The length of this pause must depend on the nature of the subject. Thus, in the sentence, "God loves the child, that serves him faithfully;" a good reader will pause not only at

"child;" but he will introduce other pauses to render the sense clearer, and more evident to his hearers. He will read it thus: "God—loves—the child, that serves him—faithfully." These pauses, however, are not of equal length. That at child, for example, is the longest. The length of this kind of pauses depends on the nature of the subject, and must be determined by the reader's judgment.

Another requisite of good reading is, *due attention to the proper accentuation of words*. You have read of the accent which should be placed on certain syllables of each word. Attention to the proper use of it, is one of the means of enabling you to pronounce correctly. There is also an accent on some particular words in every sentence; and good reading very much depends on knowing the precise words on which that accent should be placed. Nouns, adjectives, principal verbs, adverbs, and some pronouns, require an accent; but it would not be proper to give to all an equal stress of voice. To do so would render your reading very disagreeable. One general rule which should be fixed in the memory, is, that all qualifying words receive the primary accent. By *primary* is meant, chief or principal. Adjectives and adverbs are qualifying words, and, therefore,

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receive this primary accent. The other rules would be too difficult for you at present. They can be learned hereafter.

*Emphasis*, too, which is another requisite of good reading, cannot now be taught you. If you attend well to the three things prescribed in this lesson; namely, to pronounce correctly; to make the pauses which the sense of what you read requires; and to give a stress of the voice to the qualifying words of each member of your sentences,—you cannot fail to make great progress in the art of reading.

#### LESSON IV.—WOOL.

|            |                                                                                                                                                                                                                                               |
|------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Names      | <ul style="list-style-type: none"> <li>HO'SIERY, stockings, socks, &amp;c.</li> <li>VICIN'ITY, neighbourhood.</li> <li>FI'BRE, a small thread or string.</li> <li>QUAN'TITY, portion; bulk.</li> </ul>                                        |
| Qualities. | <ul style="list-style-type: none"> <li>STA'PLE, established in commerce.</li> <li>FINE, not rough; not uneven or coarse.</li> <li>NEC'ESSARY, needful; indispensable.</li> <li>Raw, not prepared.</li> </ul>                                  |
| Actions.   | <ul style="list-style-type: none"> <li>PREVENTS', hinders or obstructs.</li> <li>SORT, to separate into kinds; to cull or select.</li> <li>ADAPT', to make suitable or fit.</li> <li>SMOOTH, to make anything even on the surface.</li> </ul> |

The clothing made from wool is adapted to cold countries. It does not impart warmth itself,

but it prevents the warmth of our body from escaping. Wool is the hairy covering of sheep. It is taken from the living animal in the summer season, and in that state is called the *fleece*. The wool of the Spanish sheep is extremely fine: in Spain, a flock often contains a thousand sheep.

The first thing done with the raw wool, is to pick and sort it; this is very necessary, as the same sheep produces wool of various qualities. It is cleansed, and put into the hands of the *wool-comber*, who, by means of iron-spiked combs, of different degrees of fineness, draws out the fibres, smooths and straightens them. It is then ready for the *spinner*, who forms it into threads, the more twisted of which are called *worsted*, and the less twisted are called *yarn*. It is then employed in the making of every description of hosiery, stuffs, carpets, flannels, blankets, and clothes. A very large quantity of woollen clothing is made in England. It was formerly regarded as the staple trade of the kingdom, and to mark its importance, the Lord Chancellor sits upon a *wool-sack*. The wool most esteemed is the English, chiefly that about Leominster, Cotswold, and the Isle of Wight; the Spanish, particularly that about Segovia; and the French, in the vicinity of Berry. Saxony, also, is much celebrated for the fineness of its wool.

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## LESSON V.—RAIN, SNOW, AND HAIL.

|            |   |                                                                   |
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| Names.     | { | LIQ'UID, a fluid or flowing substance, as water.                  |
|            |   | RAY, a beam of light.                                             |
|            |   | COL'OUR, hue or tint.                                             |
|            |   | APPEAR'ANCE, the thing perceived or seen.                         |
| Qualities. | { | MOD'ERATE, temperate; mild.                                       |
|            |   | VI'OLET, the name of a sweet flower.                              |
|            |   | FLA'KY, lying in layers or strata.                                |
|            |   | STRI'KING, surprising and remarkable.                             |
| Actions.   | { | DESCEND' to come down.                                            |
|            |   | FREEZE, to harden into ice.                                       |
|            |   | UNITE', to join into one.                                         |
|            |   | FLOAT, to move lightly upon the surface of a fluid—as on the air. |

A portion of all liquids is constantly converted into *steam* or *vapour*. This vapour, as you have seen, ascends and forms the *clouds*. When the cold condenses the clouds, they become too heavy to float in the air, and fall in drops on the earth. These drops of falling water we call *rain*. The cold of the higher portion of the atmosphere is sometimes so great as to freeze the watery particles which form the clouds. If these particles become frozen before they unite into drops, they descend in the shape of small stars with six points. Several of these joined together, form flaky masses, which are called *snow*.

When the cold is so moderate as to allow the

particles of water to unite into drops, before freezing takes place, they form pieces of ice, called *hail*. If, when the sun is shining, a shower of rain falls either around, or at some distance before us, we may see in the air opposite to the sun, a large bow, of bright and beautiful colours, which is called a *rainbow*. This striking appearance is caused by the sun's rays being *refracted* or broken in the falling drops. The uppermost colour of the rainbow is *red*; and the lowest *violet*.

LESSON VI.—ST. VINCENT OF PAUL.

|            |   |                                                 |
|------------|---|-------------------------------------------------|
| Names.     | { | SYM'PATHY, compassion; fellow-feeling.          |
|            | { | BENEFAC'TOR, he who confers a benefit.          |
|            | { | HUMAN'ITY, benevolence; charity.                |
|            | { | SUB'STITUTE, one acting for another.            |
|            | { | CAREER', course of life or action.              |
| Qualities. | { | EXCES'SIVE, beyond due bounds.                  |
|            | { | WRETCH'ED, miserable; forlorn.                  |
|            | { | HERO'IC, noble; magnanimous.                    |
|            | { | CHAR'ITABLE, bountiful; kind.                   |
| Actions.   | { | TER'RIBLE, dreadful; frightful.                 |
|            | { | CAN'ONIZED, declared worthy of veneration as a  |
|            | { | ENSUE', to follow or succeed. [saint in heaven. |
|            | { | PROVE, to show by testimony.                    |
|            | { | STA'TIONED, placed in a certain post.           |
|            | { | PROCURE', to obtain; to acquire.                |

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instance of so great a benefactor to humanity as St. Vincent of Paul. He was the son of a poor farmer, and at about thirty years of age was taken prisoner and carried to Tunis, where he was sold as a *slave*. Having escaped into France, he became a priest, and devoted himself to the service of the poor prisoners condemned to work in the *galleys*. The galleys were large vessels, worked by *oars*, the labour of which was very excessive. The reform which he effected amongst these unfortunate people, and the comforts he procured for them, were truly surprising. His career amongst them was marked by an act of heroic benevolence. A young man who had been convicted of *smuggling*, was condemned to the galleys for three years. He complained in the most moving terms of his misfortunes, and of the distress to which it had reduced his wife and infant family. St. Vincent procured his release, becoming his substitute, and worked in the galleys for eight months, with his leg chained to the oar. The fact was then discovered, and, of course, he was set at liberty; but he retained all his life the soreness which the chain had caused.

St. Vincent established the *Foundling Hospital* at Paris; and by a single speech which he made for it in a moment of distress, he instantly raised

a subscription of forty thousand French livres. In a war, which took place in his time, several German soldiers, who had entered the army of France, were stationed in Paris and its neighbourhood. At the conclusion of the war they were reduced to the most frightful distress. St. Vincent excited so general a spirit of sympathy in their behalf, that he was soon enabled to provide for their subsistence, and to send them back clothed and fed to their own country. The calamities of the same war were terrible in some of the provinces of France. A year of great scarcity coming on, famine and pestilence ensued. Great numbers perished of hunger, and even their dead bodies lay unburied. Information of this scene of woe being carried to St. Vincent, he raised a subscription of twelve millions of French money, and applied it to the relief of the wretched objects. These, and a multitude of other charitable acts, were proved when he was canonized by Pope Clement the Twelfth, in the year one thousand seven hundred and thirty-seven.

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## LESSON VII.—THE BROTHER'S PARTING.

When shall we three meet again?  
 When shall we three meet again?  
 Oft shall glowing hope expire,  
 Oft shall wearied love retire,  
 Oft shall death and sorrow reign,  
 Ere we three shall meet again.

Though in distant lands we sigh,  
 Parch'd beneath a fervid sky,  
 Though the deep between us rolls,  
 Friendship shall unite our souls;  
 Still in fancy's rich domain,  
 Oft shall we three meet again.

When around this youthful pine  
 Moss shall creep and ivy twine;  
 When our burnish'd locks are grey,  
 Thinn'd by many a toil-spent day,  
 May this long-loved bow'r remain,  
 Here may we three meet again!

When the dreams of life are fled;  
 When its wasted lamp is dead;  
 When in cold oblivion's shade  
 Beauty, youth, and pow'r are laid;  
 Where immortal spirits reign,  
 There may we three meet again!

## LESSON VIII.—THE ORANGE AND LEMON.

|            |   |                                                                  |
|------------|---|------------------------------------------------------------------|
| Names.     | { | RA'RITY, a thing valued for its scarceness.                      |
|            |   | POR'TUGAL, the most westerly country of the continent of Europe. |
|            |   | PROFU'SION, abundance; exuberant plenty.                         |
|            |   | AC'ID, tartness; sourness.                                       |
|            |   | PROÇ'ESS, course or order of things.                             |
| Qualities. | { | GOLD'EN, bright and shining like gold.                           |
|            |   | REFRESH'ING, cooling; reanimating.                               |
|            |   | FE'VERISH, troubled with or tending to a fever.                  |
|            |   | NOUR'ISHING, nutritious; having the qualities                    |
|            |   | DEL'ICATE, weak. [of food.                                       |
| Actions.   | { | REVIVES', gives new life or vigour.                              |
|            |   | WRAP'PED, rolled or folded.                                      |
|            |   | CAN'DIED, preserved and encrusted with sugar.                    |
|            |   | DISAGREES', agrees not or is unfit for.                          |
|            |   | YIELDS, emits or gives out.                                      |

The finest of the foreign fruits brought into this country is the *orange*. It is, at present, sold very cheap. The first orange brought into Europe was so great a rarity, that it was sent as a present to a Portuguese nobleman. Oranges are mostly received into this country from *St. Michael's*,—one of the *Azores*,—*Malta*, *Portugal*, and *Spain*.

The *orange* grows upon a beautiful tree, which bears a profusion of flowers and golden fruit at the same time. This tree has been known to flourish upwards of four hundred years. It is so productive, that a single tree will yield upwards

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of twenty-five thousand oranges! Oranges do not ripen until spring. The finest remain upon the trees until another crop appears. They are usually gathered for this country between October and December, while they are green; for the fruit, if ripe, would be spoiled on its way to this country. The oranges are wrapt separately in a dry leaf, and packed in chests. Each of these chests contains from eight hundred to a thousand oranges.

The rich juicy *pulp* of the orange is very refreshing. It is wholesome, and even nourishing for children. It revives a feverish sick person, and its pleasant acid seldom disagrees with the most delicate stomach. In its native country, a single ripe orange, when cut, will fill a deep plate with its juice.

The *lemon* is likewise brought in chests from the southern parts of Europe. It yields a fine acid juice, which is useful in cookery, in medicine and in some processes of the arts. The *peel*, as well as that of the orange, is *candied*, or preserved with sugar, as a *sweetmeat*. In this kingdom orange and lemon trees are cultivated in green-houses, and in warm and sheltered parts of the country.

LESSON IX.—THE SECRET OF BEING ALWAYS  
SATISFIED.

|                   |   |                                            |
|-------------------|---|--------------------------------------------|
| <i>Names.</i>     | { | DISPOSIT'ION, temper of mind.              |
|                   | { | CONDI'TION, state; lot.                    |
|                   | { | SYMP'TOM, sign or indication.              |
|                   | { | FACIL'ITY, ease; readiness.                |
| <i>Qualities.</i> | { | TRUE, real; genuine.                       |
|                   | { | CHIEF, first or principal.                 |
|                   | { | IN'TIMATE, familiar.                       |
|                   | { | CONTENT'ED, satisfied; not repining.       |
| <i>Actions.</i>   | { | REFLECT', to consider attentively.         |
|                   | { | EXPLAIN', to make plain or clear.          |
|                   | { | OCCUPY, to take up; to have possession of. |
|                   | { | ADMIR'ED, regarded with wonder and love.   |

A certain Italian bishop was remarkable for his happy and contented disposition. He met with many afflictions; but it was observed, that he never repined at his condition, nor betrayed the least symptom of impatience. An intimate friend of his, who highly admired the virtue which he thought it was impossible to imitate, one day asked the good prelate, if he could communicate the secret of his being always satisfied. "Yes," replied the good old man; "I can teach you my secret, and with great facility. It consists in nothing more than in making a right use of my eyes." His friend begged of him to explain him-

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self. "Most willingly," returned the bishop. "In whatever state I am, I first of all look up to heaven, and reflect, that my chief business here is to get there; I then look down upon the earth, and call to mind that when I am dead, I shall occupy but a small space of it; I then look abroad on the world, and observe what multitudes there are, who, in every respect, are much worse off than myself. Thus, I learn where true happiness is placed, where all my cares must end, and how very little reason I have to repine or to complain."

LESSON X.—THE HAIL MARY.

|            |   |                                                   |
|------------|---|---------------------------------------------------|
| Names.     | { | INTERCES'SION, entreaty for another; mediation.   |
|            | { | CON'FIDENCE, trust in the goodness of another.    |
|            | { | CHURCH, "The congregation of all the faithful,"   |
|            | { | A'NGEL, "A pure spirit without a body," &c. [ &c. |
| Qualities. | { | AR'DENT, warm; affectionate.                      |
|            | { | TRY'ING, putting to severe trial.                 |
|            | { | HO'LY, religious; sacred.                         |
|            | { | EX'CELLENT, being of great worth; eminent.        |
| Actions.   | { | INVOKE', to call upon; to pray to.                |
|            | { | TAUGHT, instructed.                               |
|            | { | DESERT', to abandon; to forsake.                  |
|            | { | ANNOUNCE', to make known; to proclaim.            |

A poor girl, lying on her death-bed, was visited by two of the *Sisters of Charity*. They found

her instructed in the duties of religion, and well disposed for her awful passage to eternity.

On visiting her a second time, they perceived that her last hour was fast approaching; and one of them having reminded her of it, exhorted her to invoke the Blessed Virgin, whose intercession is most powerful at that trying moment. The poor girl raised her dying eyes, looked at the lady for a moment, and replied, that she had gone to the convent school, where she had been taught to say the *Hail Mary* whenever she heard the clock strike, and that she had continued to do so even when she was selling roots in the market.

She then burst forth into the most ardent expressions of the consolations which it afforded her, and of the confidence she had that the Blessed Virgin would not now desert her. She died soon after.

This was, indeed, a holy practice, and one that cannot be too strongly recommended to young persons. It tends to remind them of death, and to excite their confidence in the protection of the Mother of God.

The *Hail Mary* is one of the most excellent prayers we can use. Part of it was brought from heaven by the angel Gabriel, when he came to announce to the Blessed Virgin that she was to be

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the Mother of God ; part of it was spoken by St. Elizabeth, inspired by the Holy Ghost, when the Blessed Virgin went to visit her ; and part of it was made by the Church.

How beautiful are the words of which it is composed !—

“ Hail Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us, sinners, now, and at the hour of our death. Amen.”

A child who says this little prayer ten or twelve times in the day, will have said it about four thousand times at the end of the year. If, like this poor girl, he were on his death-bed, and could reflect that he had said this prayer piously such a number of times, what consolation would it not afford him ! May he not confidently hope, that the Blessed Virgin, on whom he had called so frequently during life, would not forsake him at that awful moment, when he will most stand in need of her assistance ?

Remember, however, that it is not by merely praying to the Blessed Virgin you can save your soul. It is by leading a good life. But if you pray frequently to her, she will obtain for you,

from God, the graces which will enable you to do so. She will obtain for you, also, the greatest of all graces, a happy death.

LESSON XI—MONKS OF ST. BERNARD.

|                   |   |                                                                                   |
|-------------------|---|-----------------------------------------------------------------------------------|
| <i>Names.</i>     | { | Hov'EL, a shed ; a shelter for cattle.                                            |
|                   | { | SIBE'RIA, an immense tract west of Russia in Europe, and North of Tartary.        |
|                   | { | IT'ALY, a peninsula south of the Alps, and the most celebrated country of Europe. |
|                   | { | FRAG'MENT, a piece; a detached portion. [scent.                                   |
| <i>Qualities.</i> | { | PREC'IPICE, a headlong steep; an abrupt descent.                                  |
|                   | { | FORLORN', helpless; lost.                                                         |
|                   | { | DESERT'ED, abandoned.                                                             |
|                   | { | ROBUST', strong; vigorous.                                                        |
|                   | { | MEL'ANCHOLY, sad; dismal.                                                         |
| <i>Actions.</i>   | { | MILD, clement; genial.                                                            |
|                   | { | EX'TRICATE, to disengage; to free from any im-                                    |
|                   | { | LAC'ERATED, rent or torn; wounded. [pediment.                                     |
|                   | { | WARN'ED, caused to look or notice.                                                |
|                   | { | REACH, to arrive at.                                                              |
|                   | { | REQUI'RED, needed or demanded.                                                    |

A poor soldier, travelling from Siberia to the place of his nativity in Italy, set out from the village of St. Pierre, in the afternoon, in the hope of reaching the monastery of St. Bernard before midnight. He missed his way, and in climbing up a precipice, laid hold of the fragment of a

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rock, which, separating from the mass, rolled with him into the valley below. His clothes were torn, and his body sadly bruised and lacerated. Unable to extricate himself from the snow; and night having come on, he remained in that forlorn condition until morning. The weather was uncommonly mild for the season, or he must have perished.

He spent the whole of the two following days in crawling to a deserted hovel, without having anything to eat. Two of the monks of St. Bernard, on their way to the village about sunset, were warned by the barking of their dog, and saw the poor man at a distance. They hastened to his succour. They found him at the entrance of the hovel, unable to move, and apparently dying from hunger, fatigue, and loss of blood. They raised him on their shoulders, and carried him to the village, a distance of five miles, through the snow. He was about the middle size, and robust; so that it required a great effort of strength, as well as management, in the brethren, to reach their destination.

At the village of St. Pierre the poor traveller received all the attention which his melancholy situation required, and thus became enabled to continue his journey.

## LESSON XII.—FRIENDSHIP.

Sure not to life's short span confined  
 Shall sacred friendship glow;  
 Beyond the grave the ardent mind  
 Its best delights shall know.

Blest scenes, where ills no more annoy,  
 Where Heaven the flame approves;  
 Where beats the heart to nought but joy,  
 And ever lives and loves.

There friendship's matchless worth shall shine,  
 To hearts like ours so dear;  
 There angels own its pow'r divine—  
 Its native home is there.

For here below, though friendship's charm  
 Its soft delights display,  
 Yet souls like ours, so touch'd, so warm,  
 Still pant for brighter day!

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 HYMN OF EVE.

How cheerful along the gay mead  
 The daisy and cowslip appear;  
 The flocks, as they carefully feed,  
 Rejoice in the spring of the year,

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The myrtles that shade the gay bow'rs,  
 The herbage that springs from the sod,  
 Trees, plants, cooling fruits, and sweet flow'rs,  
 All rise to the praise of my God.

Shall man, the great master of all,  
 The only insensible prove?  
 Forbid it, fair Gratitude's call,  
 Forbid it, Devotion and Love.

The Lord, who such wonders could raise,  
 And still can destroy with a nod,  
 My lips shall incessantly praise,  
 My soul shall be wrapt in my God.

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 MAY.

May, thou month of rosy beauty,  
 Month when pleasure is a duty;  
 Month of bees, and month of flowers,  
 Month of blossom-laden bowers;  
 O thou merry month complete,  
 May, thy very name is sweet!

I no sooner write the word  
 Than it seems as though it heard,  
 And looks up, and laughs at me,  
 Like a sweet face, rosily;  
 Like an actual colour bright,  
 Flushing from the paper's white.

## LESSON XIII.—SACRED HISTORY.

FROM THE CREATION OF THE WORLD TO THE GENERAL  
DELUGE, A.M., 1656.

|            |   |                                                                                     |
|------------|---|-------------------------------------------------------------------------------------|
| Names.     | { | FIR'MAMENT, the sky ; the heavens.                                                  |
|            |   | MEM'ORY, remembrance ; the power of recollecting things past.                       |
|            |   | UNDERSTAND'ING, the intellect ;—that faculty which conceives ideas, and which knows |
|            |   | ETER'NITY, duration without end. [and judges.                                       |
| Qualities. | { | FI'ERY, flaming—flame-like.                                                         |
|            |   | IMMOR'TAL, never to die ; perpetual.                                                |
|            |   | MIS'ERABLE, unhappy ; wretched.                                                     |
|            |   | PURE, unmixed ; simple or uncompounded.                                             |
| Actions.   | { | TEN'DER, kind ; compassionate.                                                      |
|            |   | CEASE, to leave off.                                                                |
|            |   | ADORE', to worship ; to honour highly.                                              |
|            |   | REVOLT'ED, rebelled.                                                                |
|            |   | CRUSH, to bruise.                                                                   |
|            |   | INSPIRE', to breathe or infuse into.                                                |

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

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On the first day God made the light.

On the second day he made the firmament.

On the third, he separated the dry land from the waters; after which he created the plants and trees.

On the fourth day he made the sun, moon, and stars.

On the fifth, he made the birds of the air, and the fishes that swim in the waters.

On the sixth, he made the different kinds of animals; and, last of all, he made man.

To man he gave an immortal soul; made to his own image and likeness; gifted with memory, understanding, and will; and destined to enjoy eternal happiness. He created him in his grace and friendship; and if man had continued faithful to God, he never would have died, but would, after a certain time of trial, have been carried up alive into heaven.

God also created the angels, who were pure spirits, to adore and enjoy him for ever. The precise time of their creation is not exactly known. Some of them revolted against God, were condemned to hell, and are now called devils or wicked spirits. Such as remained faithful, are now happy with God, and will continue so for ever. Some of them are given to us as guardians and protectors, and are therefore called *guardian*

*angels.* They inspire us with good and holy thoughts, and assist us to overcome the temptations of the wicked spirits, who continually seek our ruin.

The first man was named *Adam*, from whose side God took one of his ribs, and formed it into a woman, who was called *Eve*. From them we have all descended. They are therefore called our *first parents*. God placed them in the garden of *paradise*; and to remind him that he was their Lord and Creator, he commanded them not to eat the fruit of a tree, called the tree of the knowledge of good and evil. He also warned them, that in whatever day they eat of it, they should die. One of the wicked spirits appeared to Eve under the form of a serpent, and persuaded her to eat the forbidden fruit, telling her that by doing so, she would become like God, having the knowledge of good and evil. Eve suffered herself to be deceived by him; she eat of the fruit, and then gave it to Adam, who also eat it. God immediately pronounced sentence of death upon them, and drove them from the garden of paradise, placing an angel with a fiery sword at the entrance, to prevent their return.

This crime of Adam, sin and death entered the world; all his descendants were stained

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with his guilt; and we should be for ever miserable. if God in his tender mercy did not provide a Redeemer. This he promised to do, for he no sooner reminded our first parents of their guilt and its punishment, than he comforted them by declaring, that the seed of the woman should crush the serpent's head. The meaning of these words was, that one should descend from the woman, who would deliver mankind from sin, death, and the power of the devil.

LESSON XIV.—SACRED HISTORY (CONTINUED).

|           |   |                                                |             |
|-----------|---|------------------------------------------------|-------------|
| Names     | { | INCLINA'TION, a leaning or tendency towards    |             |
|           |   | PERIOD, time or epoch.                         | [anything.] |
|           |   | PAS'SION, any violent emotion of the mind.     |             |
|           |   | SPE'CIES, a kind ; a sort.                     |             |
| Qualities | { | CU'BIT, a measure of eighteen inches.          |             |
|           |   | JEAL'OUS, angry at rivalry.                    |             |
|           |   | GEN'ERAL, relating to the entire.              |             |
|           |   | AN'GRY, provoked.                              |             |
|           |   | WHOLE, all ; entire.                           |             |
| Actions   | { | WICK'ED, vicious ; morally bad.                |             |
|           |   | DECLINE', to go off or from.                   |             |
|           |   | EN'VIED, hated another for any excellence.     |             |
|           |   | RECORD'ED, registered or enrolled.             |             |
|           |   | INHER'IT, to possess as an heir.               | [the other] |
|           |   | INTERMAR'RY, to marry some of each family with |             |

By the fall of our first parents, all mankind are born in sin and ignorance, accompanied with a strong inclination to evil.



The two first sons of Adam were Cain and Abel. Abel was a good man, and a friend of God. Cain was of a very jealous disposition. He envied his brother on account of his virtue, and offered his passion to become so strong, that in the end he shed his brother's blood. His children inherited their father's vices, and became a very wicked race.

Adam had a third son, named Seth. He was a good man, and the father of a very virtuous race; but they intermarried with the descendants of Cain, and then became as wicked as the rest. The corruption became so general, that the name and worship of God was scarcely known upon earth. God was angry, and resolved to destroy all mankind by a deluge, reserving only Noah and his family to repeople the earth. He commanded Noah to build an ark, and to take with him into it a couple of birds and beasts of every species. The ark was a large vessel, and took a hundred years in building.

When Noah and his family, that is, himself, his wife, their three sons, with their wives, were safe in the ark, God poured down rain on the earth for forty days and nights together. The water covered the whole earth, and rose fifteen cubits higher than the highest mountains. It

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continued at its greatest height about six months, and destroyed every living thing, except what was in the ark. The water then began to decline, and at the end of six months more, the earth was again fit for the reception of man.

Noah now came out of the ark, and the first thing he did was to build an altar, and offer sacrifice to God, to thank him for his preservation.

The flood happened in the year of the world 1656. From the creation of the world to this period, the knowledge and worship of God were preserved in the families of the Patriarchs. *Patriarch* is a name given to the head of a tribe, or number of families. The names and ages of these Patriarchs are recorded in the holy Scriptures. They were ten in number :—

|               | <i>born.</i> | <i>died.</i> | <i>aged.</i> |
|---------------|--------------|--------------|--------------|
| Adam, created |              | 930          | 930          |
| Seth,         | 130          | 1042         | 912          |
| Enos,         | 235          | 1140         | 905          |
| Cainan,       | 325          | 1235         | 910          |
| Malaleel,     | 395          | 1290         | 895          |
| Jared,        | 460          | 1422         | 962          |
| Enoch,*       | 622          |              |              |
| Mathusalem,   | 687          | 1656         | 969          |
| Lamech,       | 874          | 1651         | 777          |
| Noah,         | 1056         | 2006         | 950          |

\* Enoch "walked with God and was seen no more : because God took him"—when he was 365 years old.

## LESSON XV.—THE EVIL OF LAW.

|                   |   |                                                  |
|-------------------|---|--------------------------------------------------|
| <i>Names.</i>     | { | PRETENCE', a pretext or false reason.            |
|                   | { | JUST'ICE, equity ; fairness.                     |
|                   | { | OF'FICE, public employment.                      |
|                   | { | BOO'TY, plunder ; spoil.                         |
|                   | { | CHEESE, food made of milk curds.                 |
| <i>Qualities.</i> | { | CUN'NING, artful ; crafty.                       |
|                   | { | UP'RIGHT, honest ; not declining from the right. |
|                   | { | CONTENT', satisfied.                             |
|                   | { | LE'GAL, pertaining to law.                       |
| <i>Actions.</i>   | { | ARCH, waggish ; sly.                             |
|                   | { | DECIDE', to determine a dispute.                 |
|                   | { | BESEECH', to beg ; to implore.                   |
|                   | { | SQUAN'DER, to spend profusely.                   |
|                   | { | OUTWEIGHS', exceeds in heaviness or weight.      |
|                   | { | SET'TLE, to decide ; to fix by legal sanctions.  |

Two hungry cats having stolen some cheese, they could not agree between themselves how to divide their booty ; they, therefore, went to law ; and a cunning monkey was to decide the case.

"Let us see," said Pug, with as arch a look as could be. "Aye, aye ; this slice, to be sure, outweighs the other ;" and with that he bit off a large piece, in order, as he told them, to make a fair balance.

The other scale was now become too heavy, which gave this upright judge a pretence to make free with a second mouthful.

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"Hold, hold," cried the two cats—"give each of us her share of what is left, and we will be content."

"If you are content," said the monkey, "Justice is not—the law, my friends, must have its course."

Upon this, he nibbled first one piece, and then the other, till the poor cats, seeing their cheese in a fair way to be all eaten up, most humbly begged him not to put himself to any further trouble, but to give them what still remained.

"Ha, ha, ha! not so fast, I beseech you, good ladies," said Pug. "We owe justice to ourselves as well as to you; and what remains is due to me in right of my office."

Upon this, he crammed the whole into his mouth at once, and very gravely broke up the court.

Thus it often happens with persons who go to law; they squander their property in legal expenses, whilst it goes into the pockets of those whom they employ to settle their disputes.





LESSON XVI—ST. FELICITAS AND HER SEVEN SONS.

|                  |   |                                                                        |
|------------------|---|------------------------------------------------------------------------|
| <i>Names</i>     | { | MAR'TYR, one who by his death bears witness to the truth he maintains. |
|                  | { | CEN'TURY, a hundred years.                                             |
|                  | { | TRIBU'NAL, a judge's seat.                                             |
|                  | { | EM'PEROR, a monarch in title and dignity superior to a king.           |
| <i>Qualities</i> | { | NU'MEROUS, containing many.                                            |
|                  | { | GLO'RIOUS, honourable; illustrious.                                    |
|                  | { | PERNI'cious, very hurtful; destructive.                                |
|                  | { | FAITH'FUL, firm to the truth.                                          |
| <i>Actions</i>   | { | GEN'EROUS, liberal; munificent.                                        |
|                  | { | COM'BAT, to resist; to oppose.                                         |
|                  | { | ENA'BLE, to empower; to make able.                                     |
|                  | { | REWARD', to requite or recompense.                                     |
|                  | { | TRACE, to mark out.                                                    |
|                  | { | COMPEL', to force; to constrain.                                       |

Among the martyrs of the second century was St. Felicitas, who with her seven sons, was put to death in the year 166. She was a Roman lady of distinction, who, on the death of her husband, had devoted herself to the care of her own salvation, and that of her numerous family. Her virtuous conduct gave much delight to the Christians, but great offence to the pagan priests. They persuaded the emperor, that the gods were justly offended at the decay of their worship, and that the only means of appeasing them was, to com-

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pel such Christians as Felicitas, to join in offering sacrifice to them.

The affair was referred to Publius, prefect of the city, who sent for the holy woman. : He first used kindness, then threats, to induce her to join in the pagan worship. All his efforts were of no avail : Felicitas refused to yield. "The spirit of God," said she, "renders me superior to the deceits of his enemy : to my latest breath, I will persevere in his holy service ; you may take away my life, but the victory I shall gain in dying, will be but the more glorious to me."

The following day, the prefect ascended his tribunal, and caused Felicitas and her children to be brought before him. He told her in their presence, that though the loss of her own life might give her little concern, yet she ought, at least, to have compassion on them. She at once replied, "Such compassion would be the most pernicious cruelty ;" and turning to her children, with her hands raised up to heaven, she said, "Look up on high, my children, where Jesus Christ and his saints expect you ; they have traced out the path which you are to follow ; show yourselves faithful to this generous Master, and combat with a courage worthy of the immortal crown, which is now prepared for you."

The prefect caused the heroic woman to be beaten, and reproached her with her boldness. He then called her seven sons, one after another, and all having confessed the faith, he condemned them to different kinds of death.

The eldest was cruelly scourged, until he expired under the strokes.

The second and third were beaten to death with clubs.

The fourth was thrown headlong from a high precipice.

The three youngest were beheaded, as was also their mother, who was reserved for the last, that she might, by her compassion, be a sharer in the punishment of all her children.

Remember, my child, that you also have a martyrdom to endure. And what is that? To fight as you ought, against the temptations you will meet with in this life. There is no station in life free from temptation: but how great, soever your temptation may be, the grace of God will enable you to overcome it. God is with you as well as with the martyrs. His holy angels are witnesses of your constancy; and as he rewarded the sufferings of the martyrs with eternal happiness, so will he reward yours also, if you be faithful to Him.

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## LESSON XVII.—THE TULIP.

Behold the gay tulip—here pause and admire  
 How stately it rears its proud head !  
 Deck'd out in the richest of nature's attire,  
 The queen of the whole flower-bed.

What delicate tints on its white robe appear !  
 Vermilion is mingled with blue ;  
 The ruby and emerald harmonise there,  
 Amid streaks of a yellowish hue.

To the genial sunshine its bosom it spreads,  
 And wantonly sports in the gale,  
 Then folds itself up when the eventide sheds  
 Its gloom o'er the thickening vale.

Ev'n so, in the glittering sunshine of wealth,  
 To revel vain mortals delight,  
 And suspend their career in the absence of health,  
 Or the gloom of adversity's night.

But soon, gaudy tulip, thy beauty must fade ;  
 Short, short is thy season of pride.  
 It was thus with the crocuses down in the shade,  
 They flourished, then sicken'd, then died.

And thus must it be with all living at last ;  
 Nor beauty nor strength can avail ;  
 When the season allotted to mortals is past,  
 We sink into death's silent vale.

But the tulip's gay flower, when wither'd away,  
 And its root to appearance is dead,  
 Shall flourish once more in its gaudy array,  
 The queen of the whole flower-bed.  
 And to short-sighted man shall less favour be given,  
 When the grave's gloomy winter is o'er?  
 Ah! no,—for securely transplanted to heaven,  
 In bliss we shall bloom evermore.

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 ON A WATCH.

While this gay toy attracts thy sight,  
 Thy reason let it warn;  
 And seize, my dear, that rapid time  
 That never must return.

If idly lost, no art or care  
 The blessing can restore;  
 And Heav'n exacts a strict account,  
 For every misspent hour.

Short is our longest day of life,  
 And soon its prospects end:  
 Yet on that day's uncertain date  
 Eternal years depend.

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## SECTION IV.

## LESSON I.—MAP OF IRELAND.

Names	MIL'LION, ten hundred thousand, (1,000,000).
	MAP, a representation of the earth, or of a part of it, on a flat surface.
	LAKE, water surrounded by land. [land.
	BAY, a portion of the sea running into the COM'MERCE, trade; traffic; intercourse.
Qualities.	HU'MID, damp; moist.
	TEM'PERATE, moderate in degree of any qua-
	LEV'EL, flat; even. [lity.
	HOS'PITABLE, kind to strangers; friendly.
Actions.	COMMO'DIOUS, convenient; serviceable.
	EXPORT', to send out of a country.
	SPREAD, diffused itself.
	COMMIS'SIONED, empowered; appointed.
	SUBDIVIDE', to divide again. [ligious subjects.
	PREACH, to pronounce a public discourse on re-

Ireland is bounded on the *north, west, and south*, by the Atlantic Ocean; and *east* by St. George's Channel and the Irish Sea, by which it is separated from Great Britain. It is more than three hundred miles long, and about two hundred broad, and contains about eight millions of inhabitants. It is divided into four *provinces*; namely, *Ulster, Leinster, Munster, and Connaught*. Each of these provinces is subdivided into *counties*, of which Ulster contains nine,

Leinster twelve, Munster six, and Connaught five; so that the whole country contains thirty-two counties. By looking at a map of Ireland, you will see the names and situations of these counties. The capital is Dublin, a very beautiful city, much celebrated for the elegance of its public buildings.

The climate of Ireland is mild and temperate, but more humid than that of England. It is, in general, a level country, well watered with lakes and rivers, and remarkable for its beautiful and romantic scenery. It produces corn, potatoes, hemp, and flax, in great abundance; and immense numbers of its cattle are exported to England. It also produces hides, beef, butter, pork, wool, tallow, salt, honey, and wax; it has quarries of marble and slate, and mines of coal, iron, copper, lead, and silver.

This country is well situated for commerce, on account of its many secure and commodious bays and harbours. The lakes and rivers of Ireland are numerous: the principal lakes are, Loughs Erne, Corrib, Neagh, Killarney, and Allen. That of Killarney is much celebrated for its beauty. The chief rivers are, the Shannon, Liffey, Boyne, Suir, Barrow, Nore, Blackwater, and Lee.

The people of Ireland are in general, generous,

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and hospitable, and remarkable for their ardent attachment to their religion and country.

Christianity was introduced amongst them in the year 432, by St. Patrick, who was commissioned by Pope Celestine to preach the faith in that country. It spread rapidly, and soon became the religion of the entire people. It has since been preserved with a fidelity and constancy which have no example in the history of mankind. Of the inhabitants of Ireland, nearly seven millions are Catholics.

LESSON II.—MAP OF ENGLAND AND WALES.

Names.	CONVEY'ANCE, the act of removing anything. MAN'UFACTURE, anything made by art. IN'DUSTRY, assiduity; habitual diligence. HARD'WARE, ware made of iron, steel, &c. PROB'ITY, uprightness; veracity.
Qualities.	OP'ULENT, rich; wealthy. ✓ RE'CENT, late; new. MOUN'TAINOUS, hilly; full of mountains. IN'TERESTING, exciting interest.
Actions.	ABOUND', to be in great plenty. DEFEAT'ED, overthrown. TRADE, to buy and sell; to traffic. EXCEEDS', goes beyond. ASCERTAIN'ED, made certain.

England and Wales are bounded on the *north* by Scotland; *west* by the Irish Sea and *St.*



George's Channel ; *south* by the English Channel ; and *east* by the German Ocean.

England is three hundred and sixty miles long, and, in some places, three hundred broad, although in other parts it does not exceed sixty miles. It is divided into forty counties, and contains fifteen millions of inhabitants. The capital is London, one of the largest and most opulent cities in the world.

The climate of England is variable, and its soil fertile and highly cultivated. This country presents a beautiful and interesting appearance. Its rivers are numerous, and the canals which have been made, afford great facility for the conveyance of goods from one part of it to another. The recent invention of steam-coaches renders this facility still greater.

The mines of this country are extensive and valuable. The most productive are those of iron, lead, tin, and coal.

Great attention is paid to the breeding of cattle. The horses, horned cattle, sheep, and deer, are much valued.

The manufacture of cotton goods, woollens, and hardware, is the most extensive in the world. Several other branches of manufacture are carried on to a very great extent ; and there is scarcely a

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country in the world with which England does not trade.

The English are remarkable for their cleanliness, industry, and household comforts, and they bear a high character for probity in their dealings.

The Christian religion was preached in England at a very early period. The precise time at which it was first introduced, has not been exactly ascertained. Its first Christian king was Lucius, who was converted and baptized in the year 183, by Saints Fugatius and Damianus, sent thither by Pope Eleutherius. St. Augustin and his companions arrived in the year 596, and soon spread the faith through various parts of the kingdom. The Protestant religion was introduced in the reign of Henry VIII, and is still professed by the great body of the people; but it is divided into various sects, which differ from each other in their doctrine and practices. The Catholic religion has increased much during the last few years; and the number of Catholic churches exceeds five hundred.

*Wales* is divided into twelve counties, and contains about nine hundred thousand inhabitants.

The country is mountainous; it has, however excellent pasturage, and abounds in cattle, sheep, and goats.



The mines produce great quantities of copper and lead, with abundance of coal.

Wales was united to England under Edward I., who, in 1285, defeated and killed Llewellyn, the last prince of that country.

### LESSON III.—MAP OF SCOTLAND.

Names.	{	POPULA'TION, the whole people of a country.
		MIN'ERALS, matter dug out of mines.
		ECON'OMY, thrifty management of household affairs; frugality.
		CLI'MATE, temperature of the atmosphere or air.
Qualities.	{	BAR'REN, unfruitful.
		DISTINCT', separate; different.
		ESTABLISH'ED, settled by statute or law.
		SUPE'RIOR, better; preferable.
Actions.	{	DISSENT', to differ in opinion.
		ES'TIMATE, to calculate; to rate.
		REAR'ED, raised; cultivated.
		BECAME', entered into some state.

Scotland is bounded on the *north* by the Atlantic Ocean; *west* by the Atlantic Ocean and North Channel; *south* by the Solway Frith and England; and *east* by the German Ocean. It is two hundred and eighty miles long, and one hundred and fifty broad. It is divided into thirty-three counties, and has a population of two millions

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six hundred thousand. The capital is Edinburgh, a large and interesting city, situated near the Frith of Forth.

The climate of Scotland is colder than that of England. The country is mountainous, particularly towards the north. There are many valleys and plains of great fertility; and in several parts, where the soil was naturally barren, the industry of the people has brought it to a high state of cultivation. It produces wheat, rye, oats, and other grain; and, in the south, the fruits common to England are reared in great abundance.

There are numerous flocks of sheep and herds of cattle, the flesh of which is considered of very superior quality.

It also contains a great quantity of minerals, the principal of which are lead, iron, and coal.

The chief manufactures are linen, cotton goods, and iron work; and an extensive trade is carried on with several parts of the world.

The people of Scotland are remarkable for their intelligence, economy, and industry, and for their strong attachment to their country and to each other.

The established religion is *Presbyterianism*, but great numbers of the people dissent from its doctrines. The Catholics are becoming very nu-

merous. Their number at present is estimated at half a million.

England and Scotland were formerly two distinct kingdoms, but were united under one sovereign in 1603, when James VI of Scotland became king of England.

#### LESSON IV.—SACRED HISTORY.

CONTINUED FROM PAGE 115.

FROM THE GENERAL DELUGE, A.M., 1657, TO JACOB AND ESAU, 2168.

Names.	{	BIRTH'RIGHT, the rights and privileges to which a person is born.
	{	COV'ENANT, an agreement; a contract.
	{	PROPH'ECY, a prediction.
	{	POT'TAGE, anything boiled for food.
	{	A'BRAHAM, "Father of Multitudes."
Qualities	{	FA'MOUS, renowned; celebrated.
	{	SOV'REIGN, supreme in power.
	{	IMPER'ECT, not complete; defective.
	{	DIVINE', proceeding from God.
	{	NA'TIVE, pertaining to the place of birth.
Actions.	{	DESTROY', to make desolate; to kill.
	{	SAC'RIFICE, to immolate; to offer to God.
	{	SOUGHT, strove or endeavoured.
	{	RENEW'ED, repeated.
	{	CONFIRM'ED, ratified or renewed.

After the general deluge, God promised Noah that he would never again destroy the world by

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Soon after, the descendants of Noah became so numerous that they were obliged to separate, and thus people the various parts of the earth. Before doing so, they sought to make themselves famous by building a tower which should reach to heaven.

God confounded their pride, by causing them to speak different languages, so that they were obliged to leave their work unfinished.

In the year of the world, 2083, God appeared to Abraham in Ur, a city of Chaldea, and bid him leave his native country, and pass into the land that God would show him; and God promised that in Abraham ALL THE NATIONS OF THE EARTH SHOULD BE BLESSED. This was a prophecy of our blessed Redeemer, who was afterwards born of the line of Abraham.

Abraham did as God commanded, and went into Canaan. Here God renewed his promises, and told him he should have a son, who was accordingly born of his wife, Sara, and was named Isaac.

When Isaac was grown up, God was pleased to make a new trial of Abraham's faith, by commanding him to sacrifice his only son on a mountain which he would show him.

Abraham obeyed God, whom he knew to be the sovereign Lord of life and death and of all creatures.

But God was satisfied with his obedience, and instead of his son, commanded him to sacrifice a ram which was near him. Then God renewed his promise of a Redeemer, the only-begotten Son of God, of whose death on Calvary, Abraham's sacrifice was a lively though imperfect figure.

Isaac had two sons, Jacob and Esau. Esau was the first-born, but sold his birth-right to Jacob for a mess of pottage.

Thus Jacob became entitled to all the promises made to Abraham, and afterwards obtained his father's blessing.

Fearing the anger of Esau, Jacob then fled to the native country of his mother, Rebecca. As he passed the night at Bethel, he had a vision in his sleep. He saw a ladder, on which angels ascended and descended between heaven and earth, and God leaning thereon, spoke to him, and confirmed to him the promises already made to Abraham.

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## LESSON V.—SACRED HISTORY (CONTINUED).

FROM THE MARRIAGE OF JACOB, A. M. 2252, TO THE RETURN OF MOSES INTO EGYPT, 2513.

<i>Names.</i>	{ E'GYPT, a country of Africa, fertilized by the river Nile. VICEGE'RENT, one holding deputed or delegated [power. POSTER'ITY, succeeding generations RESENT'MENT, an angry feeling.
<i>Qualities.</i>	{ DI'VRS, several ; more than one. EN'VIOUS, full of envy ; malicious. WILD, savage ; untame. SUFFIC'IENT, equal to what is required. CRU'EL, inhuman ; hardhearted.
<i>Actions.</i>	{ OPPRESS', to crush by severity. PERSUA'DED, influenced by facts or arguments. DIMIN'ISH, to lessen. [thing by proofs. CONVINC'E, to make a person sensible of any- ASSU'RED, asserted positively.

Jacob married in his mother's country, and there had eleven sons, of whom the youngest was Joseph. Returning to his own country, God appeared to him, and told him he should be called Israel, that is to say, one who prevails with God, and renewed to him his blessings and promises. Jacob had another son in his own country, named Benjamin. Joseph being a favourite with his father, was envied by his elder brothers, and by them secretly sold as a slave into Egypt, while

they wickedly persuaded his father, that he had been slain by a wild beast.

By the providence of God, Joseph was raised in Egypt to the dignity of viceroy of king Pharaoh, and in a seven years' famine, had the satisfaction of relieving his envious brethren, who, without knowing him, were obliged to come to him for relief in their distress. At length, Joseph made himself known to them, and embraced and wept over them with as much love, as if they had never done him any injury. He said it was all directed by God, who brought good out of their evil, and comforted them with the assurance of his forgiveness. King Pharaoh made him bring them and his father into Egypt, where he gave them land to dwell in called Gessen. Here Jacob died, after prophesying to his sons what should befall them and their posterity, and foretelling, that the sceptre, or sovereign power, should not, depart from the tribe of Juda, until the coming of our Redeemer, whom he called the *Expectation of Nations*.

After the death of Joseph, the children of Israel became so numerous in Egypt, as to excite the envy of Pharaoh, the new monarch, who sought divers cruel means to oppress them, and to diminish their numbers. God was moved by the

afflictions of the Israelites, and sent them a deliverer. This was Moses, who was born in Egypt of Hebrew parents, but had fled to Madian, to avoid the resentment of king Pharaoh, who sought to kill him. Here God appeared to him on Mount Horeb, in a burning bush, and commanded him to return into Egypt, and tell Pharaoh to let the Israelites depart out of that country. God assured Moses at the same time, that he would work miracles by his hand, sufficient to convince Pharaoh that God had really sent him. Moses obeyed, and returned into Egypt.

LESSON VI.—SACRED HISTORY (CONTINUED).  
FROM THE RETURN OF MOSES INTO EGYPT, A. M., 2513, TO THE  
PASSAGE OF THE RED SEA, 2518.

Names.	{	OB'STINACY, stubbornness.
		MUR'RAIN, a plague amongst cattle.
		PLAGUE, a malignant disease; anything very
Qualities.	{	HUT, a poor cottage. [troublesome or destructive.
		PRODIGIOUS, amazing; astonishing.
		PAL'PABLE, that may be felt.
Actions.	{	UNLEAV'ENED, not leavened, or fermented.
		INFER'NAL, hellish; pertaining to hell.
		WROUGHT, formed by work or labour.
		PURSU'ED, chased or followed.
		SLEW, put to death.
		SHONE, glistened or glittered.

After all the miracles which Moses wrought in

the presence of king Pharaoh, he refused to let the people go, and even increased their burdens.

God then commanded Moses to strike Egypt with several great plagues, in punishment of the obstinacy of the king.

At first, all the waters of Egypt were turned into blood.

The second plague was a prodigious number of frogs, which filled the country.

The third, a swarm of insects, called *stiniphs*.

The fourth, a swarm of flies.

The fifth, a murrain amongst the cattle.

The sixth, boils and blains on men and beasts.

The seventh, a storm of hail, thunder, and lightning.

The eighth, a flight of locusts, which devoured everything green.

And the ninth, a palpable darkness, which for three days covered every part of Egypt, except Gassen, where the Israelites dwelt.

All these plagues having failed to overcome the obstinacy of Pharaoh, God sent a tenth, more terrible than all the rest. He commanded the Israelites to take a lamb in each family on the fourteenth day of the month, to kill and eat it with unleavened bread and wild lettuces, after

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having put the blood upon the upper and side door-posts of their houses. This was the origin of the great festival of the pasch, or Jewish Passover, which was ever after, by a command of Almighty God, annually observed by that people, and during which, our divine Redeemer, the true Lamb of God, was slain, to deliver mankind out of the hands of the infernal Pharaoh.

On the appointed night, after the Israelites had done as they were commanded, the Angel of the Lord passed through every house in Egypt, from the king's palace to the meanest hut, and slew the first-born son of every house, that had not its door-posts marked with the blood of the paschal lamb.

Terrified by this prodigy, Pharaoh at last consented to let the people go; but afterwards repenting that he had done so, pursued them with a great army.

The Lord himself protected his people, guiding them through the desert by a pillar of a cloud, which was dark by day, but in the night shone like fire.

When they came to the Red Sea, they were terrified on seeing themselves pursued by Pharaoh, but God opened to them a passage through the very midst of the waters. The Egyptians seeing

them pass over, attempted to follow them, but God caused the waters to return to their place, and the whole host of Pharaoh was drowned in the depth of the sea. Not one escaped.

### LESSON VII.—SACRED HISTORY (CONTINUED).

FROM THE PASSAGE OF THE RED SEA, A. M., 2513, TO THE MAKING OF THE ARK AND TABERNACLE, 2514.

Names.	{	IN'CENSE, a perfume exhaled by fire.	
	{	FUNCT'ION, office ; power.	
	{	TAP'ESTRY, cloth woven with figures.	
	{	QUAILS, birds of game.	[Seraph.
	{	CHER'UB, a celestial spirit first in rank after a	
Qualities.	{	STU'PID, dull ; hard to receive impressions.	
	{	SPA'CIOUS, wide ; extensive.	
	{	PRIEST'LY, sacerdotal ; relating to a priest.	
	{	SOL'EMN, religiously grave.	
	{	PREC'IOUS, rare ; costly.	
Actions.	{	IN'TIMATE, to suggest or point out indirectly.	
	{	DEPOS'IT, to lay down or place in.	
	{	MUR'MURED, grumbled ; muttered.	
	{	BEFRIEND'ED, favoured ; was kind to.	
	{	CORRUPT', to become putrid.	

The Israelites continued their journey through the desert, in the course of which Almighty God befriended them by many striking miracles.

When they ungratefully murmured at the want of food in the desert, God sent them a flight of

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quails, and manna from heaven, a figure of the holy Eucharist in the new law, which never failed them during the forty years of their pilgrimage in the wilderness.

A singular circumstance attending the manna was, that if more was gathered than sufficed for the day, the surplus was corrupted the next morning; but as none fell on the sabbath, they gathered a double portion on the sixth day, which did not corrupt until the second day following.

God afterwards twice gave them water from a rock to quench their thirst, and aided them by miracles against their enemies.

When they came to Mount Sinai, God commanded Moses to go up into the mountain, where he gave him the ten commandments engraved on two tables of stone. Yet such was the stupid ingratitude of the Israelites, that even while Moses was on the mountain, they fell into idolatry, and made a golden calf, which they adored. For this crime, three and twenty thousand suffered death; the rest returned to their duty.

Moses, by the command of Almighty God, caused an ark or chest to be made of precious wood, plated with gold within and without, and having a cover of solid gold, called the propitiatory, on which stood the images of two cherubs, with

wings extended so as to cover the ark. In this were deposited the two tables of the law.

Besides this, Moses caused a tabernacle, or tent, to be made of setim wood, with costly hangings of tapestry, and highly adorned with gold and silver. The interior was divided into two parts, separated from each other by a veil of costly needlework. The space behind the veil was called the Holy of Holies, and here the ark was kept.

In the other space, called the *sanctuary*, stood a table and a little altar, both covered with gold. On the former were placed the twelve loaves of proposition, corresponding to the twelve tribes of Israel, by whom they were offered every week. The altar served for the offering of incense.

A spacious court surrounded the tabernacle, furnished with pillars and costly hangings. Aaron and his sons were made priests, and the rest of the tribe of Levi were also appointed to assist in the priestly functions. The high priest only was allowed to enter the sanctuary, and he but once a year, after many solemn observances, to intimate to us the reverence with which we ought to approach the house of God.

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## LESSON VIII.—THE STARS.

No cloud obscures the summer sky,  
 The moon in brightness walks on high,  
 And, set in azure, every star  
 Shines, a pure gem of heaven, afar!

Child of the earth! oh! lift thy glance  
 To yon bright firmament's expanse;  
 The glories of its realm explore,  
 And gaze, and wonder, and adore!

Doth it not speak to every sense,  
 The marvels of Omnipotence?  
 Seest thou not there th' Almighty's name,  
 Inscribed in characters of flame?

Count o'er those lamps of quenchless light,  
 That sparkle through the shades of night;  
 Behold them! can a mortal boast,  
 To number that celestial host?

Mark well each little star, whose rays  
 In distant splendour meet thy gaze;  
 Each is a world by Him sustain'd  
 Who from eternity hath reign'd.

What then art thou, O child of clay!  
 Amid creation's grandeur say!

E'en as an insect on the breeze,  
 E'en as a dew-drop lost in seas!



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Yet fear thou not! the sovereign hand,  
Which spread the ocean and the land,  
And hung the rolling spheres in air,  
Hath, e'en for *thee*, a Father's care!

Be thou at peace! the all-seeing eye.  
Pervading earth, air, and sky,  
The searching glance which none may flee,  
Is still in mercy turn'd on *thee*.

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ANGEL OF CHARITY.

Angel of Charity, who from above,  
Comest to dwell a pilgrim here—  
Thy voice is music, thy smile is love,  
And pity's soul is in thy tear!  
When on the shrine of God were laid  
First fruits of all most good and fair,  
That ever grew in Eden's shade,  
Thine was the holiest offering there!  
Hope and her sister, Faith, were given  
But as our guides to yonder sky;  
Soon as they reach the verge of heaven,  
Lost in that blaze of bliss, they die.  
But, long as Love, almighty Love,  
Shall on his throne of thrones abide,  
Thou shalt, O Charity! dwell above,  
Smiling for ever by his side!

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## LESSON IX.—THE POTTERIES.

|            |   |                                                      |          |
|------------|---|------------------------------------------------------|----------|
| Names.     | { | MACHINE', an engine or tool ingeniously constructed. | [trived. |
|            | { | FLINT, a hard kind of stone.                         |          |
|            | { | POT'TER, a maker of earthen vessels.                 | [cious.  |
|            | { | TOUGH'NESS, quality of being tough or tenacious.     |          |
| Qualities. | { | USE'FUL, convenient ; serviceable.                   |          |
|            | { | IMPOR'TANT, of consequence or moment.                |          |
|            | { | SUIT'ABLE, fitting ; proper.                         |          |
|            | { | ORIGI'NAL, first ; primitive.                        |          |
| Actions.   | { | SUPPOSE', to admit without proof.                    |          |
|            | { | CONTRIVE', to plan ; to invent.                      |          |
|            | { | SHAPE, to form or mould.                             |          |
|            | { | DOUBT, to hesitate ; to distrust.                    |          |

Who will say of anything that it is of no use ? If there be anything of which we should doubt whether it can ever become useful, important, or elegant, one might suppose it safe to say so of a lump of clay.

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

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

A piece of china, however, is not made of clay merely; but flint ground to powder, and other substances, are mingled with the clay, to give it toughness to be worked, and hardness when finished. The clay, when thus mixed, is shaped on a wheel, which is turned round very fast, by the potter's hand, or by a suitable machine. It is then put into a very hot oven, or furnace, in which it is baked. The manufacture of this, and of all other kinds of earthen ware, is very extensively carried on in Staffordshire, a county of England.

*Exercise.*—What is china, or porcelain, made of?

Why is it called china, or china-ware, and sometimes porcelain?

You can't tell: well—it is called china, because the first brought into Europe came from China; and the Chinese still excel in this manufacture. It is also called porcelain, probably from the Portuguese word *porcelana*,—a cup; because the Portuguese were the first who traded to China, and the chief articles they brought over were *cups*.

This cup has been brought from the kitchen; handle and examine it.

Now let each of you tell me what he has observed respecting the cup.

You say—it is *hollow*, and *smooth*, and *glossy*; that it has an *upper edge*, or *rim*, and a *lower*, and has a *handle*;—but have you perceived nothing else?

Feel it again: you are right; it is *cold*: it is also *hard*, and its colour is ———; and, if I let it fall,

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## LESSON X.—THE NEWFOUNDLAND AND ESQUIMAUX DOGS.

|            |   |                                               |   |             |
|------------|---|-----------------------------------------------|---|-------------|
| Names.     | { | NEWFOUND'LAND, an island on the east coast of | { | N. America. |
|            |   | PACK, a number of dogs.                       |   |             |
|            |   | TEAM, two or more animals yoked together.     |   |             |
|            |   | SLEDGE, a carriage without wheels.            |   |             |
| Qualities. | { | PEN'DENT, hanging.                            | { |             |
|            |   | SUBMIS'SIVE, obedient; yielding.              |   |             |
|            |   | SAGA'CIOUS, quick of scent; sharp-sighted.    |   |             |
|            |   | PROMPT, ready; quick.                         |   |             |
| Actions.   | { | CURVES, assumes a bent or winding form.       | { |             |
|            |   | TRAIN'ED, educated; formed by exercise.       |   |             |
|            |   | DERI'VES, owes its origin to.                 |   |             |
|            |   | DREAD, to fear greatly.                       |   |             |

The *Newfoundland* dog is a native of the island whence it derives its name. It is a large, stout animal, has pendent ears, loose lips, and long, thick, rough fur. There is something remarkably pleasing in his countenance; nor does his temper belie his appearance: he is very docile, gentle, and sagacious. He swims fast, dives easily, and will bring up anything from the bottom of the water. So prompt is he in lending assistance to persons who have, by accident, fallen into the

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it would ———, because it is ———; and *brittle* means ———.

Very well: tell me now—why what is manufactured of a kind of clay and ground flint is called *china*?

sea or into streams, that in numberless instances he has been the means of rescuing from drowning those who must have perished but for him. In their native country, these dogs are used as beasts of burden. Three or four yoked to a sledge will draw almost as many hundred weight of wood for several miles, and after being unloaded, return for another burden—all without the direction of a driver.

The *Esquimaux* dog is in size much about that of the former; his ears are short and erect, and his bushy tail curves elegantly over his back. He is well furnished with a thick hairy coat, peculiarly adapted to the climate. As a hunter, his scent can trace the seal or the rein-deer at a considerable distance. He does not dread, when in packs, to attack even the white bear. His chief value, however, consists in his qualities as a draught animal, for which service, he is carefully trained from his youth. When regularly trained, he becomes very submissive, comes at his master's call, and allows himself quietly to be harnessed to the sledge. The teams vary from three to nine dogs. The last number has been known to drag along the ice a weight of more than sixteen hundred pounds a mile in nine minutes. The character of the *Esquimaux* dog is, that it is *large* and *fierce*, and its *utility* to the natives is much the same as that of the horse to us.

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## LESSON XI.—BENEVOLENCE.

|            |   |                                               |
|------------|---|-----------------------------------------------|
| Names.     | { | SENSIBILITY, acute or delicate feeling.       |
|            |   | GRASP, the seizure of the hand.               |
|            |   | FATIGUE ( <i>teeg'</i> ), weariness ; labour. |
|            |   | EN'TERPRISE, a hazardous undertaking.         |
|            |   | COM'MENT, remark.                             |
| Qualities. | { | DESPAIR'ING, hopeless ; desponding.           |
|            |   | PER'ILOUS, dangerous.                         |
|            |   | GOD LIKE, most good or excellent.             |
|            |   | MOR'TAL, death-giving ; deadly.               |
|            |   | SUCCESS'FUL, fortunate.                       |
| Actions.   | { | RES'CUED, set free from danger.               |
|            |   | DESIST', to cease from anything.              |
|            |   | ILLUS'TRATE, to explain ; to make clear.      |
|            |   | HAZ'ARD, to expose to chance or danger.       |
|            |   | SUC'COUR, to relieve ; to assist.             |

A young man, named Francis Potel, twenty-two years of age, was at work with his father and brothers in a field at St. Cloud, near Paris. A cart, with six persons, accidentally overset, and fell into the neighbouring river. Moved by the cries of his fellow-creatures in their distress, Francis instantly plunged into the water, and being an excellent swimmer, brought one of them safely on shore. He then returned to save, if possible, the rest. In this attempt he was equally successful, though he experienced more danger. On reaching two more of the party (a man and



woman), the former seized him by the hair, the latter by the arm, and with both, in their despairing struggles, he thus sunk to the bottom. At length, however, he rescued himself from their grasp. Having reached the shore, and perceiving the unhappy creatures again floating upon the surface of the water, he boldly plunged back to their relief, and brought them also safely on shore. This required a perilous struggle, which lasted, at least, three quarters of an hour. Overcome with fatigue, he now found himself obliged to desist from his god-like enterprise. On this, his father, though much advanced in years, resolutely plunged in, and had the good fortune to save another woman and boy. Of the whole number, only one little girl was drowned. She, it was supposed, must have got under the horse, which, together with the cart, had sunk to the bottom of the river. An action like this requires no comment; to a breast of sensibility, clearly does it illustrate its own glory.

If men are to be found who would thus hazard their very lives to succour a fellow-creature in distress, what ought we not do to save an immortal soul, when in danger of perishing eternally! A soul in the state of mortal sin is always exposed to this danger.

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## LESSON XII—GENEROSITY.

|                   |                                                                                                                                                                                               |
|-------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Names.</i>     | CHRIS'TIAN, a follower of Christ.<br>ZEAL, ardour in some cause.<br>VIL'AGE, a small collection of houses.<br>MAIN'TENANCE, sustenance or support.<br>TRI'FLE, a thing of little or no value. |
| <i>Qualities.</i> | LAUD'ABLE, praiseworthy.<br>CHINESE', of China,—a large country of Asia.<br>IMPOSS'IBLE, not practicable.<br>LIKE, similar to; resembling.                                                    |
| <i>Actions.</i>   | INTEND', to mean; to design.<br>EFFECT', to bring to pass.<br>CONFOUND', to be a reproach to; to shame.<br>ACCOM'PLISH, to execute; to fulfil.<br>REPAIR', to restore after injury or wear.   |

A Chinese Christian, who was far advanced in life, came one day to the priest who resided in his village, and told him he had a great desire to see a church erected. "Your zeal is truly laudable," said the priest, "but I have not, at present, the means of building it." "I intend doing it myself," replied the old man. The priest, who had known him for many years leading a very poor life, thought it impossible that he could accomplish what he proposed. He praised his good intentions, told him that he might contribute towards the good work, according to his ability, but that of himself he could not possibly effect it, as it would require,

at least, two thousand crowns. "Oh," said the poor man, "I am already possessed of that sum." The priest was astonished, and asked how he could possibly have procured it. The good old man replied, that for the last forty years he had saved all the money he could, and had lived on what was barely necessary for his maintenance, in order to have the consolation, before his death, of seeing in the village a church-raised in honour of the true God. An example like this ought to confound those who refuse a trifle to repair the churches in which God is adored. Every one should contribute, according to his ability, to build and repair the house of God.

LESSON XIII.—NIGHTINGALE.

When twilight's grey and pensive hour  
Brings the low breeze and shut's the flow'r,  
And bids the solitary star  
Shine in pale beauty from afar;  
When gath'ring shades the landscape veil,  
And peasants seek their village dale,  
And mists from river-wave arise,  
And dew in ev'ry blossom lies;  
When evening's primrose opes, to shed  
Soft fragrance round her grassy bed;

When glow-worms in the wood-walk light  
 Their lamp, to cheer the traveller's sight;  
 At that calm hour, so still, so pale,  
 Awakes the lonely nightingale;  
 And from a hermitage of shade  
 Fills with her voice the forest-glade.  
 And sweeter far that melting voice  
 Than all which through the day rejoice:  
 And still shall bard and wand'rer love  
 The twilight music of the grove.  
 Father in Heaven! oh! thus when day,  
 With all its cares, hath past away,  
 And silent hours waft peace on earth  
 And hush the louder strains of mirth;  
 Thus may sweet songs of praise and pray'r  
 To thee my spirit's off'ring bear!  
 Yon star, my signet set on high,  
 For vesper hymns of piety.  
 So may thy mercy and thy power  
 Protect me through the midnight hour;  
 And balmy sleep and visions blest  
 Smile on thy servant's bed of rest.

THE IDLER.

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

## LESSON XIV.—MEEKNESS.

|                   |   |                                              |
|-------------------|---|----------------------------------------------|
| <i>Names.</i>     | { | MIS'SIONER, one sent to preach the Gospel.   |
|                   | { | EMO'TION, disturbance of mind.               |
|                   | { | MODERA'TION, forbearance ; calmness of mind. |
|                   | { | ADMIRA'TION, wonder.                         |
| <i>Qualities.</i> | { | EL'OQUENT, having the force of oratory.      |
|                   | { | COMPLETE', perfect.                          |
|                   | { | HERO'IC, suitable to a (Christian) hero.     |
|                   | { | HEAV'ENLY, divine ; supremely excellent.     |
| <i>Actions.</i>   | { | INSPIRES', infuses into.                     |
|                   | { | TEACH'ES, inculcates or delivers.            |
|                   | { | ACCOM'PANIED, went with.                     |
|                   | { | DECLARE', to affirm or tell openly.          |

While one of the missionaries, who accompanied St. Francis Xavier to the Indies, was preaching in the city of Amanguchi, one of those present advanced as it were to speak to him, and spat in his face. The missionary without saying a word, or betraying the least emotion, wiped off the spittle with his handkerchief, and then mildly continued his sermon as if nothing had happened. Every one present was surprised at his heroic moderation : even those who at first laughed at the insult, were filled with admiration. One of the principal men of the city, reflecting on what he had seen, said to himself, " This stranger has good reason to assure us, that the doctrine

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| <i>Qualities.</i> | { | PRE  |
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| <i>Actions.</i>   | { | DIGE |
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which he teaches is heavenly. A law which inspires such courage and greatness of soul, and which enabled him to gain so complete a victory over himself, can come but from heaven." At the conclusion of the sermon, he declared that the virtue of the preacher had converted him; he begged to be admitted a member of the church, and was soon after solemnly baptized. This conversion was followed by a great many others: so true it is, that good example is more powerful than the most eloquent discourses.

LESSON XV.—FOOD.

|                   |                                                                                                                                                                                |
|-------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Names.</i>     | { FARE, food or eatables,<br>LUX'URY, delicious fare. [the relish.<br>SAUCE, something eaten with food to improve<br>SHOCK, impression of violence.                            |
| <i>Qualities.</i> | { PRE'VIOUS, prior, or going before.<br>RAP'ID, quick.<br>HEALTH'Y, well, or in health.<br>INJU'RIOUS, hurtful.                                                                |
| <i>Actions.</i>   | { DIGEST', to reduce to a state of nourishment in<br>MAS'TICATE, to chew. [the stomach.<br>SUPPLY', to give anything wanted or deficient.<br>APPEASE', to assuage; to satisfy. |

We eat and drink in order to appease our hunger and thirst, and to supply the waste that is going

on in our bodies. Young people generally eat more than old people, because they are growing, and their digestion is rapid.

The principal articles of food are—bread, vegetables, milk, and animal food. Hunger is the best sauce and the best cook. If we are hungry, the simplest fare becomes a luxury. It is a grievous error to suppose that eating a great deal is a proof of a healthy appetite, or that by eating much, we get more nourishment.

It is worse than useless to eat more than the stomach can digest. No stomach can digest when it is overloaded. We should not, when in health, take food too often. The stomach is three or four hours in digesting a meal. To take another before the previous meal is removed, is very injurious.

We should never eat hastily, but masticate our food very well, and drink only when we feel a necessity to do so.

We should make it a rule not to eat or drink anything very hot. It spoils the teeth, and injures the stomach.

When much heated by exercise, we ought never drink cold water. Many accidents have happened from this imprudence, the stomach not being able to bear the shock.

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## LESSON XVI.—THE FIVE SENSES (ELLIPTICAL).

Man holds himself upright on his feet. His head is erect on his shoulders. He has . . . arms and . . . legs. He takes hold of things with his . . . . The soles of his . . . . on the ground.

The head turns to the right and to the . . . . The top of his head is called the skull. Upon it is the hair. Within the . . . . the brain, which is enclosed there as in a box of bone. This box secures . . . against blows. On the face are seen the eyes, nose, mouth, and chin; and on each side the . . . . The eyes are shut by means of the . . . . which shelter them from the air and too much light. Above the eyes are the eyelashes; higher still are the eyebrows. Man sees with his . . . . what is near him, and also what is not too far off. The nose is between the eyes and the . . . . ; two holes are called the . . . . ; with the nose are perceived smells. The mouth has . . . lips, which are both movcable. Under the mouth is the . . . . Within the mouth are the palate, the tongue, and the . . . . The teeth are fixed in the jawbones, and are ranged in . . . rows, which are applied to one another. With the teeth we grind our . . . . ; the tongue brings the food under the teeth, and at the same time the spittle moistens



it; it decends afterwards into the throat, and thence into the stomach. While food is in the mouth, the tongue and the palate . . . . . the flavour of it. The mouth serves also for speaking; the voice comes from the lungs; the mouth, the lips, the tongue, the teeth, and the palate, form speech.

Man perceives smell by his . . . . .; tastes by his . . . . .; with his ears he . . . . . sounds; with his eyes he . . . . . the colour, form, and motion of bodies; with his skin he . . . . . them. All these means of perceiving the qualities of objects are called the *senses*. Thus man has . . . . . senses; *sight, hearing, taste, smell, and touch*.

#### LESSON XVII.—THE PRESENT LIFE.

|            |                                                 |
|------------|-------------------------------------------------|
| Names.     | { PHILOS'OPHER, one skilled in human knowledge. |
|            | { CRIM'INAL, one guilty of crime.               |
|            | { PRO'JECTS, designs; schemes.                  |
|            | { TERM, the limit or boundary.                  |
| Qualities. | { IG'NORANT, unacquainted with.                 |
|            | { PROTRACT'ED, drawn out; delayed.              |
|            | { SUD'DEN, happening without notice; coming     |
|            | { MILD, gentle. [unexpectedly]                  |
| Actions.   | { REACH, to arrive at.                          |
|            | { IMAG'INED, fancied or thought.                |
|            | { UNDERGO', to suffer; to endure.               |
|            | { JOKE, to be merry; to jest.                   |

A philosopher was one day asked what this life

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was, and he answered, "It is the journey a sentenced criminal makes from prison to the place of execution." We are all condemned to death from our mother's womb; and from the time of our birth, we are continually advancing towards the place of punishment. Our eyes, to be sure, are not to be covered with bandages, like those of criminals, but which is the same thing, the place of punishment is hidden from us. We are continually making towards it, without knowing where it is, or whether we are near it, or at a distance from it. All that we know is, that we approach nearer and nearer to it every day, and that we shall reach it before we are aware. It may be, we are there now, or only one step from it. One thing, besides, of which we are ignorant, is the kind of death to which we are condemned, that not being specified in the sentence, and known only to Almighty God: Will it be mild or severe? Will it be sudden or protracted? Shall we, or shall we not, have time to enter into ourselves, and place our affairs in order? Of all this we know nothing. What is really astonishing is, that being under the sentence of death during our journey from our prison to the place of our punishment, we should sin, laugh, joke, and fool away our time in empty projects and childish enterprises.

But, does it not often happen, that people in the midst of their pleasures and enterprises, reach the term which they imagined to be far distant; and that they are obliged to undergo their last punishment unprepared, because they never allowed it a place in their thoughts.

LESSON XVIII.—ST. COLUMBA'S HYMN TO ST.  
BRIDGET.

O Bridget, Virgin ever bright!  
O golden torch of love and light,  
Rich lamp illuming earth's dark dome,  
Guide us to our eternal home!

Defend us, Bridget, mighty Saint.  
From every evil touch and taint;  
Defend us from all wiles and woes,  
And from our fierce, infernal foes.

Create in us, anew, afresh,  
A spirit that shall hate the flesh;  
O sacred Virgin, mother, give  
To all new pow'r to love and live!

Thou holiest Saint of these our days,  
Worthy unutterable praise,

Protect green Leinster from all harm,  
And keep her sons from vain alarm!

O pillar of our kingdom, grandest !  
 To Patrick next, that chief, thou standest—  
 Thou blessed maid, thou queen of queens,  
 On thee each soul devoutly leans !  
 And after this vain life be past  
 Oh, let our lot with thine be cast !  
 And save us in that last dread day  
 When Heav'n and Earth shall flee away !

GOOD EXAMPLE.

'Tis wrong to waste an hour ;—for hours  
 Are like the opening buds of flow'rs,  
 And if unheeded left, like those  
 May wither to a worthless close.  
 Look forth, and learn ; the bird, the bee,  
 Shall many a lesson teach to thee :  
 The cricket singing in the dell ;  
 The ant that stores her winter cell ;  
 The butterfly that rests his wing  
 On ev'ry blossom of the spring ;  
 All these, and more, shall to thine eye  
 Patterns of diligence supply.  
 From flow'r to flow'r, in field or wood,  
 They seek their shelter or their food,  
 Improve the bright hours of the sun,  
 Nor quit their task till day be done.

So learn from them to well pursue  
 Thy task, with like attention too ;  
 , Let ev'ry day some knowledge bring ;  
 Gain wisdom, too, from ev'ry thing ;  
 At home, abroad, with zeal explore  
 To find one useful precept more,  
 And learn in golden maxims thence,  
 Truth, prudence, and benevolence.

# LESSON XIX.—SACRED HISTORY.

(CONTINUED FROM PAGE 140).

FROM THE MAKING OF THE ARK, A. M., 2314, TO THE SCHISM  
 OF SAMARIA, 3029.

|                   |   |                                             |           |
|-------------------|---|---------------------------------------------|-----------|
| <i>Names.</i>     | { | LINE, a race or family.                     |           |
|                   | { | BEHALF', favor ; support.                   |           |
|                   | { | REVOLTS', gross departures from duty.       |           |
|                   | { | TER'RITORY, land ; country.                 |           |
| <i>Qualities.</i> | { | GRIEV'OUS, heinous ; bad in a high degree.  |           |
|                   | { | TEM'PORAL, relating to time.                |           |
|                   | { | SINCERE', real ; unfeigned.                 | [natural. |
|                   | { | MIRAC'ULOUS, effected by a power more than  |           |
| <i>Actions.</i>   | { | DESCEND', to come down.                     |           |
|                   | { | DISTIN'GUISHED, signalized or made eminent. |           |
|                   | { | AID'ED, assisted or succoured.              |           |
|                   | { | ASSAIL'ED, attacked.                        |           |

During the space of forty years, the Israelites continued to wander through the desert. They continually experienced the miraculous interposi-

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tions of Almighty God on their behalf, but frequently drew down the divine vengeance by their murmurs and revolts. Of all who had attained their twentieth year, two only, Josue and Caleb, entered the Land of Promise. Moses died in sight of it, in punishment of some weakness of faith he had shown in striking the rock twice with his rod, when commanding the water to flow from it. After his death, the Israelites, under the command of Josue, took possession of the Land of Promise. In accomplishing this enterprise, they were aided by many prodigies. At one time, the sun stood still at the prayer of Josue, until they had obtained a victory. At another, the waters of the Jordan were divided, like those of the Red Sea, to give them a dry passage. Showers of hail, mingled with stones and fire, were sent against their enemies. The newly-conquered country was divided amongst the twelve tribes of Israel: for some time they remained separated, but were afterwards united, under governors, called judges.

The Israelites were frequently assailed by the Philistines, a neighbouring nation, whom God permitted to take the ark. He afterwards, however scourged them so severely, that they sent back the ark into the Hebrew territories. Samuel was the last of the judges. When he grew old,

the Israelites demanded a king, and God, listening to their request, though not pleasing to him, gave them Saul, who was afterwards reprobated for his crimes. David, whom the Scripture calls a man after God's own heart, was chosen to succeed him. He was of the tribe of Juda, from whom the Saviour of the world was to descend. He fell, at one time, into several grievous sins, but by his sincere repentance, was restored to the favour of his offended God. God, nevertheless, punished him for his crimes, by many temporal afflictions.

David was succeeded by his son Solomon, to whom God gave greater wisdom than was ever granted to any other man. He built the temple of Jerusalem the most splendid edifice the world has ever seen. One hundred and eighty-three thousand three hundred men were occupied, during seven years, in its erection. After the death of Solomon, ten of the tribes of Israel revolted from his son Roboam, while two only, those of Juda and Benjamin, remained faithful to the line of David. The latter were called the kingdom of Juda, the former, the kingdom of Israel, or Samaria. Jeroboam, the new king of Israel, set up the worship of idols, which was continued by his successors, until the kingdom was destroyed by the Assyrians. Of the kings of Juda, there dis-

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tinged themselves by their piety and goodness ; others, like those of Israel, provoked the divine vengeance by the worship of idols, and by their other crimes. The division of the ten tribes into two separate kingdoms, is commonly called the Schism of Samaria, for even those Jews and Samaritans who retained the law of Moses, no longer held communion in religious worship.

LESSON XX.—SACRED HISTORY (CONTINUED).

FROM THE SCHISM OF SAMARIA, A. M. 3029, TO THE DEATH OF EZECHIAS, 3306.

|                   |                                                                                                                                                                                                                        |
|-------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Names.</i>     | { PROPH'ET, one who foretells future events.<br>CHAR'IOT, a carriage of pleasure or state.<br>GEN'TILES, pagans or heathens.<br>DI'AL, a plate on which the hand shows the hour of the day by the progress of the sun. |
| <i>Qualities.</i> | { ABUN'DANT, plentiful.<br>STUPEN'DOUS, prodigious ; wonderful.<br>A'NCIENT, by-gone ; former.<br>MI'NOR, lesser.                                                                                                      |
| <i>Actions.</i>   | { INSULT'ED, treated with insolence.<br>INVA'DED, entered in a hostile manner.<br>APPLY', to put or lay upon.<br>UNDERTOOK', took in hand or engaged in.                                                               |

After the revolt of Israel, God sent holy men, called Prophets, into Samaria and Juda, to recall



the people to his service. Of these the principal were Isaiah, Jeremy, Ezechiel, and Daniel, who are the greater Prophets, from their having written more than the rest. Besides these, there are twelve minor Prophets, who wrote less than the former. They foretold the afflictions that were to befall the Jews and Israelites, on account of their sins. They also predicted the coming of the MESSIAH, so long promised to the unhappy children of Adam. Daniel pointed out even the exact time of his appearance.

These holy men, besides the gift of prophecy, had that of working the most stupendous miracles. Elias raised a dead youth to life; brought down fire from heaven upon a holocaust; and obtained abundant rain after a long drought. He was miraculously fed by ravens in the desert; at another time, by an angel; and after other prodigies, he was taken up alive into heaven, in a fiery chariot with fiery horses, letting his mantle fall upon Eliseus.

With this mantle Eliseus divided the waters of the Jordan. As he passed to the city of Bethel, a number of wicked boys insulted him and called him ill names; on which two bears issued out of a wood, and tore two and forty of them in pieces. He wrought many other miracles, and even after

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his death, a corpse applied to his dead bones, was restored to life. Jonas was the first of the prophets who preached to the Gentiles.

In the reign of Osee, king of Israel, that country was invaded by the Assyrians, and utterly destroyed; nor was the kingdom of Israel ever afterwards restored. Thus were they punished even in this life, for having forsaken the worship of the true God. The kingdom of Juda lasted for more than a century after that of Israel. Under the good king Ezechias it recovered much of its ancient splendour. God aided the pious monarch both in war and peace, and blessed all that he undertook. At one time, when he fell sick, God sent the prophet Isaiah to warn him that he must prepare for death. At these words, Ezechias turned his face to the wall, and wept, and prayed earnestly. God sent Isaiah back to let him know that he should live fifteen years longer, and in proof of what he said, made the shadow go back ten degrees on the dial of King Achaz.

When he had recovered, the king of Babylon sent him a friendly embassy with letters and gifts. Ezechias yielded, on this occasion, so far to vanity, as to show all his treasures to the strangers. For this fault, Almighty God, who abhors all pride, sent Isaiah again to announce to the king

that all these ~~things~~ which he was so foolishly vain, should be conveyed to Babylon, where his own sons should serve as slaves, with others of his race. These menaces were fulfilled after the death of Ezechias, under the reign of his wicked son Manasses, and his successors.

LESSON XXI.—SACRED HISTORY (CONTINUED).

FROM THE DEATH OF EZECHIAS, A. M., 3306, TO THE REIGN OF SELRUCUS, 3823.

|            |   |                                               |
|------------|---|-----------------------------------------------|
| Names.     | { | TYR'ANNY, cruelty ; despotism.                |
|            | { | DETAILS, minute circumstances or particulars. |
|            | { | REIGN, the time of a king's government.       |
|            | { | CAP'TIVE, one taken in war.                   |
| Qualities. | { | PIOUS, devout ; religious.                    |
|            | { | PROPHET'IC, foretelling future events.        |
|            | { | ROY'AL, regal ; kingly.                       |
|            | { | GRAND, great ; magnificent.                   |
| Actions.   | { | FETCH, to go and bring a thing.               |
|            | { | MAINTAIN, to preserve ; to uphold.            |
|            | { | INTER'PRET, to explain ; to translate.        |
|            | { | PLUN'DER, to rob ; to pillage.                |

Manasses, by restoring the worship of idols and oppressing his people, so provoked the divine vengeance, that God delivered the kingdom of Juda, like that of Israel, into the hands of its enemies. Amongst other acts of tyranny which disgraced his reign, was the martyrdom of the great prophet Isaiah, who had foretold the coming

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of our Redeemer, speaking as plainly of his miraculous birth of a Virgin, with the details of his life and sufferings, as if he had seen them with his own eyes. Being taken prisoner and conveyed to Babylon, unhappy Manasses repented so sincerely, that God restored him to his kingdom, where he strove, by a good and pious reign, to repair the evils he had wrought.

In the year of the world, 3398, Juda was invaded by the king of Babylon, and king Joachim carried away captive and put to death. His wicked son Joachin, with his family, was also taken, and the royal treasures and sacred vessels of the temple were conveyed to Babylon. None were suffered to remain in Judea except the husbandmen, who were left to attend to the tillage.

Jeremias, the prophet, chose to remain with them. For seventy years, as Jeremias foretold, the Jews remained captives in Babylon. During this time, Almighty God did not entirely abandon them. He raised up holy men, who, by their instructions and example, contributed to maintain the true religion amongst the exiles. Amongst these was the prophet Daniel, who foretold the precise period of the coming of our REDEEMER. God favoured him with many other prophetic visions, and preserved him during six days from seven lions,

into whose den he was cast, by the king's orders, for opposing the worship of his idols. He also foretold the destruction of Baltassar. This king had made a grand banquet, at which he used the sacred vessels of the Jews. In the course of the night, the guests were horror-struck by seeing fingers, as of a man's hand, writing certain words upon the wall. These words Daniel alone was able to interpret. They foretold the ruin of Baltassar. The prediction was fulfilled, and Baltassar slain, the same night.

At the end of seventy years the temple of Jerusalem was rebuilt, and the Jews restored to their country. Among those who returned was Esdras, a holy priest, who laboured, with success, to restore the observance of the law. The walls of the city, in like manner, were restored in some years after. The Jews enjoyed their freedom until the reign of Seleucus, king of Syria, who sent to plunder the Jewish treasury, even of the money which was laid up for widows and orphans. For this his messenger was scourged by angels, and he would have perished under their hands, if it were not for the prayers of the Jewish priest, Onias. Seleucus, still unwilling to renounce his claim to the sacred treasures, was about to send another messenger to fetch them away; but subsequently abandoned his design.

(Continued at page 171.)

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## LESSON XXII.—TO THE MOON.

Gentle Moon ! soft rising o'er  
 Mountain top and rocky shore ;  
 How thy pale and pleasant light  
 Cheers and brightens up the night !  
 When the sun's last ray is gone,  
 When the eve-star's course is done,—  
 Beast and bird to sleep incline,  
 Gentle Moon, thou com'st to shine.  
 Then thy sister stars come out,  
 And sparkle brightly all about ;  
 Like a thousand beauteous eyes  
 I behold them in the skies.  
 The owl upon some ivied tree,  
 Then his welcome gives to thee ;  
 Hooting forth his merry tune  
 Gaily to thee, bright-faced Moon.  
 Or the moth, with gamesome flight,  
 Dancing comes on pinions light ;  
 And the bat goes flitting by  
 Ever then so merrily.  
 Gentle Moon ! when down I lie,  
 And soft sleep shuts fast my eye,  
 Come, and with thy beams divine,  
 On my peaceful pillow shine.  
 Pleasant is thy lovely face,  
 Looking from that heav'nly place ;

While the white clouds back are furl'd,  
And thou watchest o'er the world.

MOTHER, WHAT IS DEATH?

"Mother, how still the baby lies!

I cannot hear his breath;

I cannot see his laughing eyes—

They tell me this is death.

My little work I thought to bring,

And sat down by his bed,

And pleasantly I tried to sing—

They hush'd me—he is dead!

They say that he again will rise,

More beautiful than now;

That God will bless him in the skies—

O Mother, tell me how!"

"Daughter, do you remember, dear,

The cold, dark thing you brought,

And laid upon the casement here,—

A withered worm, you thought?

I told you that Almighty pow'r

Could break that wither'd shell,

And show you, in a future hour,

Something would please you well.

Look at the chrysalis, my love,—

And empty shell it lies;

Now raise your wond'ring glance above,

To where yon insect flies!"

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O, yes, mamma! how very gay  
 Its wings of starry gold!  
 And see! it lightly flies away  
 Beyond my gentle hold.  
 O mother, now I know full well,  
 If God that worm can change,  
 And draw it from this broken cell,  
 On golden wings to range,—  
 How beautiful will brother be,  
 When God shall give *him* wings,  
 Above this dying world to flee,  
 And live with heavenly things!”

LESSON XXIII.—SACRED HISTORY (CONTINUED).  
 FROM THE DEATH OF SELEUCUS, A. M. 3923, TO THE COMING OF  
 OUR REDEEMER, 4000.

|            |                                                                                                                                                                                          |
|------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Names.     | { STORM, an assault on a fortified place.<br>SCEPTRE, the ensign of royalty; ( <i>here</i> ) the sove-<br>CONFIDENT, disobedience. [reign power.<br>DRACHM, old Grecian and Roman coins. |
| Qualities. | { VAL' IANT, courageous; brave.<br>ADO'RABLE, worthy of adoration; divine.<br>HU'MAN, belonging to man.<br>SPLENDID, illustrious.                                                        |
| Actions.   | { TRANSFER' RED, removed from one to another.<br>DEFI' LED, polluted; profaned.<br>CEL' EBRA TE, to commemorate with solemnity.<br>HUM' BLE, to lower; to debase.                        |

Antiochus successor to Seleucus carried his  
 tyranny still further. He took Jerusalem by



storm, deluged it with human blood, and defiled the temple. He put Eleazar and the seven Machabees, with their mother, to a cruel death, for refusing to eat swine's flesh, in contempt of the law of Moses. He was, however, opposed with success by Mathathias and his five valiant sons.

On the death of Mathathias, his two sons, Simon and Judas Machabeus, relying for success on the Most High, continued what he had begun. Judas, collecting six thousand men, who had never bent the knee to an idol, gained many splendid victories. After one of these, the holy Scripture tells us, he sent twelve thousand drachms of silver to Jerusalem, that prayer and sacrifice might be offered for the dead, to pray for whom, the sacred text declares to be "*a holy and wholesome thought, that they may be loosed from their sins.*"

Antiochus, enraged at these events, declared he would make Jerusalem a heap of ruins;—but he was cut off by a wretched death. His false repentance, at the last moment, served only to render him a more terrible example of the divine justice.

After his death, Judas Machabeus and those who were with him, recovered the city and temple of Jerusalem, threw down the idols which the heathens had set up, and destroyed the idolatrous temples. They celebrated the event for eight days.

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together, and ordained that the whole nation of the Jews should keep those days religiously every year.

From this period, the government of the Jewish nation continued in the family of the Machabees, until the Romans became masters of the east, and destroyed the power of both the kings of Syria and of Juda. Herod, surnamed the Great, an Idumean by birth, in some time after, transferred the government of the Jewish nation to his own family; so that a leader of Jacob's race no longer reigned over the Jewish people.

"The sceptre had now passed from the house of Juda," which event, the patriarch Jacob had foretold, would have taken place before the Redeemer of mankind should appear; and the seventy weeks of years, mentioned by Daniel, were nearly accomplished.

The time had therefore arrived for the appearance among men of the Messiah, so long promised and desired. The second Person of the adorable Trinity became man in the chaste womb of the blessed Virgin Mary. He was born of her in the stable of Bethlehem; and on the eighth day, was circumcised according to the law, and took the sacred name of JESUS.

How great the love of our adorable Redeemer thus to humble himself for our salvation! How desirous should we be to prove our love to him in

the manner he himself has pointed out! "If you love me," said he, "keep my commandments."

LESSON XXIV.—THE BIRTH-PLACE OF OUR LORD.

|                   |                                                                              |
|-------------------|------------------------------------------------------------------------------|
| <i>Names.</i>     | TRADITION, oral account from age to age.                                     |
|                   | CRYPT, an underground cell or cave.                                          |
|                   | SITE, local position or situation. [Christians.                              |
|                   | CHRIS'TENDOM, the countries inhabited by<br>JAS'PER, a precious green stone. |
| <i>Qualities.</i> | O'RAL, delivered by mouth; not written.                                      |
|                   | STA'TIONARY, fixed; unprogressive.                                           |
|                   | SUBTERRA'NEAN, under the earth's surface.                                    |
|                   | SPI'RAL, turning round like a screw.                                         |
| <i>Actions.</i>   | IRREG'ULAR, not according to rule or proportion.                             |
|                   | ASSERTS', affirms.                                                           |
|                   | CORRESPONDS', agrees with.                                                   |
|                   | INSERT'ED, placed among other things.                                        |
|                   | HEWN, cut or chiselled.                                                      |
|                   | ENCRUST'ED, covered as with a crust.                                         |

In a church at Bethlehem is seen an altar dedicated to the wise men of the east. On the pavement, at the foot of the altar, you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star became stationary. So much is certain, that the spot where the Saviour of the world was born is exactly underneath this star, in the subterranean church of the manger. Two spiral staircases, each composed of fifteen steps,

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conduct to the ever-revered place of the nativity of our Saviour.

This sacred crypt is irregular, because it occupies the irregular site of the stable and manger; it is thirty-seven feet six inches long, eleven feet three inches broad, and nine feet high. It is hewn out of a rock, the sides of which are faced with beautiful marble, and the floor is of the same material. These embellishments are ascribed to St. Helena. The church receives no light from without, and is illuminated by thirty-two lamps, sent by different princes of Christendom.

At the farther extremity of this crypt, on the east side, is the spot where the Virgin brought forth the Redeemer of mankind. This spot is marked by white marble, encrusted by jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented. Around it are inserted these words:

"In this spot Jesus Christ was born of the Virgin Mary."

A remarkable table, which serves for an altar, rests against the side of this rock, and stands over the place where our Redeemer came into the world. This altar is lighted by three lamps, the handsomest of which was given by Louis XIII. king of France.

## LESSON XXV.—THE WORLD AT CHRIST'S COMING.

|            |   |                                               |
|------------|---|-----------------------------------------------|
| Names.     | { | DISREPUTE', discredit ; ill character.        |
|            | { | ABSUR'DITY, folly ; inconsistency.            |
|            | { | FA'BLES, fictions or falsehoods.              |
|            | { | WANE, decline.                                |
| Qualities. | { | POLIT'ICAL, relating to politics.             |
|            | { | CORPO'REAL, bodily ; material.                |
|            | { | IN'FAMOUS, notoriously bad ; shameless.       |
|            | { | IMPLA'CABLE, not to be appeased ; inexorable. |
| Actions.   | { | DESPISE', to slight ; to scorn.               |
|            | { | ADVANCE', to forward.                         |
|            | { | ENTERTAIN'ED, amused or led astray.           |
|            | { | PRETEND'ED, alleged falsely.                  |

Idolatry reigned universally throughout the world. Greece, however, abounded with philosophers, who began to bring it into disrepute with men of learning. They saw clearly the absurdity of the fables, with which the poets entertained the people, and which were the whole foundation of their religion. They were sensible that the world was governed by a God very different from the gods adored by the people: but they durst not openly declare their sentiments, nor make the least attempt against the established religions. They were content to despise them, considering them as political inventions to amuse the ignorant, and keep them in restraint. Outwardly, they failed not to act like the people, and to observe the same ceremonies; and in despair of arriving at

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The true God was adored by the *Jews* alone. The *Samaritans* boasted of being also his worshippers, and had quitted their idols, but would never join in communion with the *Jews*, for whom they entertained an implacable hatred. They received the books of *Moses* only, rejecting all the other prophets, and pretended that God was to be adored on the mountain *Garizim* alone, where they had built a temple. Religion was on the wane even among the *Jews*, of whom there were two sects: the *Pharisees* and the *Sadducees*. The *Sadducees* believed not the resurrection, nor the immortality of the soul, nor that there were angels or spirits; and they imagined God himself corporeal. A great number of the priests, and of the principal men of the nation, had embraced this impious and gross heresy.

The *Pharisees* maintained good doctrine, believed things spiritual, the resurrection, and the life of the world to come. They made profession of keeping the law with more than ordinary exactness; but then, they mingled with it many superstitions, and frequently made no account of the commandments of God, in order to advance their human traditions.

## LESSON XXVI.—“THY WILL BE DONE.”

It is a short and simple pray'r ;

But 'tis the Christian's stay,  
Through every varied scene of care,  
Until his dying day.

As through the wilderness of life  
Calmly he wanders on,

His pray'r in every time of strife  
Is still—“Thy will be done!”

When in his happy infant years

He treads 'midst thornless flow'rs ;  
When pass away his smiles and tears,  
Like April suns and show'rs :

Then, kneeling by his parents' hearth,  
Play-tired, at set of sun,

What is the prayer he murmurs forth?—

“Father, thy will be done!”

And when the winter of his age

Sheds o'er his locks its snows ;  
When he can feel his pilgrimage

Fast drawing to a close :

Then, as he finds his strength decline,

This is his prayer alone :

“To thee my spirit I resign—

“Father! thy will be done!”

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# QUESTIONS ON SACRED HISTORY.

What was the first great visible manifestation of the power of God? The Creation—page 110.

Who were the first man and woman, not born, but created? Adam and Eve—p. 111.

How long did Adam live? 930 years—p. 115.

Name Adam and Eve's first children? Cain and Abel—p. 113.

What chief duty of religion did they perform? They offered sacrifice to God.

Why was Abel's sacrifice more acceptable to God than Cain's? Because it was offered with better dispositions.

What befell the virtuous Abel? Cain killed him out of envy—p. 113.

Who was Adam's third son? Seth—p. 113.

What was Seth's character?—p. 113.

What was the second most remarkable manifestation of God's power after the creation? The Deluge—p. 114.

How many were preserved from the flood? Eight persons: Noah and his family—p. 114.

Who was Noah's father? Lamech—p. 115.

How old was Lamech when Adam died? 56 years—p. 115.

What was Noah's age when Lamech died? 595 years—p. 115.

How long did Noah live after the flood? 350 years—p. 115.

How old was Sem when his father Noah died? 448 years.

When did God promise the Redeemer to Abraham? In the year of the world (A. M.) 2083—p. 131.

Who was Abraham's son? Isaac—p. 131.

How old was Isaac when Sem died? 50 years.

Who were Isaac's sons? Jacob and Esau—p. 132.

In what year did Jacob go into Egypt? In 2298.

In what year did Moses and the Israelites leave Egypt and cross the Red Sea? In 2513.

How long did the Israelites sojourn in the desert? 40 years—p. 160.

How were they supported in the desert?—p. 139.

How could Moses have the information to write the sacred History in the Bible, of more than 2500 years from the creation of the world to his time? He was inspired by God; moreover, he had it by tradition; for his parents were the grandchildren of Levi, who had lived 33 years with Isaac; Isaac had lived 50 years with Sem; Sem was 448 years old at his



father, Noah, died, 350 years after the flood; Noah was 595 years old when his father, Lamech, died; and Lamech was 56 years when Adam died; so that what Moses wrote was still fresh in the memory of men in his own time. But we are rightly informed of the truths contained in the Scriptures, and of the true meaning of them, by the unerring testimony and infallible decision of the One, Holy, Catholic, and Apostolic Church, which is the "pillar and ground of truth."

How were the Israelites governed in the land of promise? First by judges, and then by kings.

Who succeeded Saul, their first king? David—p. 162.

Who was David's son and successor? Solomon, the wisest of men.

What great event occurred in the reign of Roboam, Solomon's son? The schism of Samaria in 929, by which ten tribes revolted from him, and two only remained.

Whom did God send to warn them of their errors, foretell their afflictions, and predict the Messiah? The Prophets—p. 163.

By whom were the revolting tribes of Israel finally destroyed? By the Assyrians.

How long did this did the kingdom of Juda, composed of the two remaining tribes, exist? About 100 years—p. 165.

What was the name of the Israelites? In the year 3398 they were taken captives by the king of Babylon.

When were they restored? 70 years after—p. 165.

How long did they enjoy liberty? Until the reign of Seleucus in 3828.

Who was his successor? Antiochus, who plundered and polluted Jerusalem.

Who opposed these outrages? The Machabees.

When did a high priest of the Jewish race cease to exist?

When Herod was king of Jerusalem, in whose reign, A. M., 4004, Jesus Christ was born in Bethlehem, as foretold by the prophets.

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Lamech was 56  
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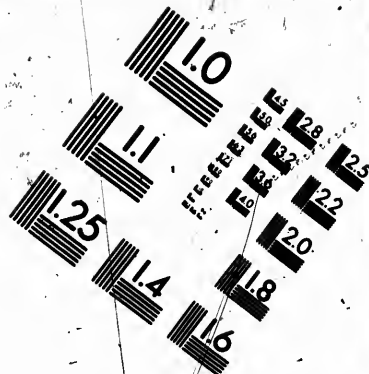
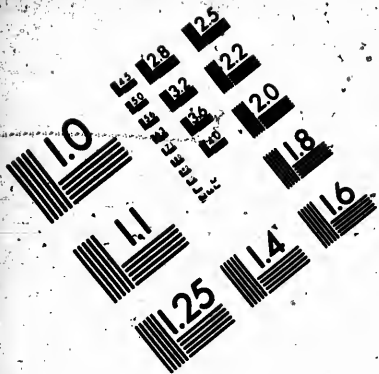
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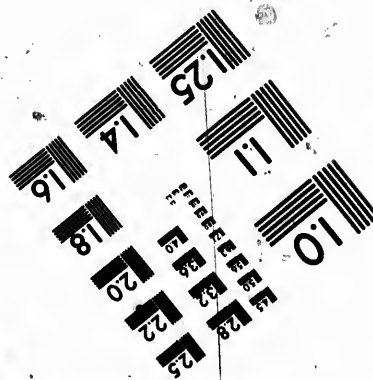
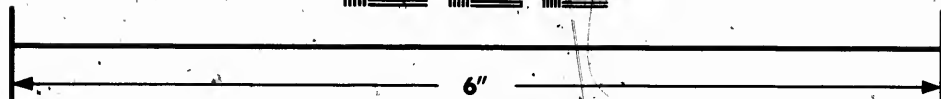
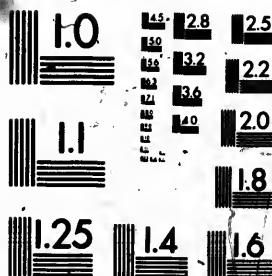








# IMAGE EVALUATION TEST TARGET (MT-3)



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