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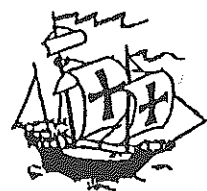
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The Catholic National Readers

The  
**FOURTH  
READER**

By  
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LEPANTO



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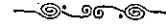
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INTRODUCTION.



The object of oral reading is to make others understand fully and clearly the ideas intended to be conveyed by a writer.

In order to do this, the reader himself must comprehend the subject, and enter into the feelings and sentiments of the writer.

Good reading depends in a great measure on distinct ARTICULATION, correct ACCENTUATION, and natural EXPRESSION.

While Articulation and Accent affect each word separately, the relative importance of particular words in sentences, and of sentences as a whole, is made apparent by the EXPRESSION, which embraces EMPHASIS, INFLECTION, MODULATION, and PAUSES.

To read with the Expression appropriate and natural to the sense, the pitch of the voice should be neither too high nor too low, but be in that key which will render the reader's voice as effective as possible.

[The diacritical marks are the same as those used in Webster's Dictionary. *Italics* are used in the examples, to indicate the part of the word or sentence to which the rule applies.]

## ARTICULATION.

ARTICULATION is the distinct utterance of the elementary sounds in syllables and words.

## PHONIC CHART.

## VOWEL SOUNDS.

ā long,	as in ale.	ī short,	as in in.
ă short,	“ “ at.	ō long,	“ “ old.
ä Italian,	“ “ arm.	ó short,	“ “ on.
a broad,	“ “ all.	o intermediate,	“ “ do.
â intermediate,	“ “ ask.	ū long,	“ “ use.
â before r,	“ “ air.	ũ short,	“ “ up.
ē long,	“ “ eve.	u intermediate,	“ “ put.
ě short,	“ “ end.	oi, oy,	“ “ oil, toy.
ē intermediate,	“ “ her.	ou, ow,	“ “ out, now.
ī long,	“ “ ice.		

## CONSONANTS.

b, as in bād.	p, as in pān.
d, “ “ dōt.	r, “ “ rōt.
f, “ “ fūn.	s, “ “ salt.
h, “ “ hōt.	sh, “ “ shē.
j, “ “ joy.	t, “ “ tīn.
k, “ “ kīn.	th, “ “ thīn.
l, “ “ lip.	v, “ “ vāt.
m, “ “ māt.	w, “ “ wāt.
n, “ “ nō.	y, “ “ yē.
ng, “ “ sīng.	z, “ “ zōne.

## EQUIVALENT SOUNDS.

VOWELS.		CONSONANTS.	
a, like ō,	as in whāt.	ç, like s,	as in çēde.
a, “ ě,	“ “ any.	e, “ k,	“ “ eāt.
é, “ â,	“ “ thère.	ch, “ “	chīld.
e, “ ā,	“ “ prey.	çh, “ sh,	“ “ çhāise.
e, “ ĭ,	“ “ pretty.	eh, “ k,	“ “ ehōrd.
ī, “ ē,	“ “ pōlīçe.	ĝ,	“ “ ĝēt.
ī, “ ě,	“ “ vīrgīn.	ĝ, “ j,	“ “ ĝēm.
ó “ ŭ,	“ “ sōn.	gh, “ f,	“ “ rōūgh.
o, “ ōō,	“ “ wōlf.	u, “ ng,	“ “ fīngēr.
ô, “ a,	“ “ fōrm.	ph, “ f,	“ “ phāse.
ōō,	“ “ mōōn.	qu, “ k,	“ “ pīque.
ōō,	“ “ fōōt.	qu, “ kw,	“ “ quāil.
u, “ ōō,	“ “ rŭde.	s,	“ “ same.
û, “ ě,	“ “ ūrge.	ç, “ z,	“ “ rōse.
u, “ ě,	“ “ bury.	th, “ “	thīng.
u, “ ĭ,	“ “ busy.	th, “ “	thē.
ÿ, “ ĭ,	“ “ flÿ.	wh, “ hw,	“ “ whāt.
ÿ, “ ĭ,	“ “ mÿth.	ç, “ ĝz,	“ “ çxīst.
y, “ ě,	“ “ myrrh.	z, “ zh,	“ “ āzŭre.

i, like consonant y, as in onion.

ce, ci, sci, se, si, s, ti, like sh, as in ocean, vicious, conscious, nauseous, session, sure, nation.

## COMMON ERRORS IN ARTICULATION.

1. Omitting a sound; as,

frien's for friends.

gove'n " govern.

softly " softly.

w'at for what.

sev'ral " several.

spellin' " spelling.

## 2. Pronouncing silent letters; as,

almond for a'mond.	moisten	for mois'n.
castle " cass'l.	shovel	" shov'l.
forehead " fore'd.	Wednesday	" We'n'sday.
glisten " glis'n.	Connecticut	" Conne'ticut.

## 3. Substituting one sound for another; as,

<i>Incorrect.</i>	<i>Correct.</i>	<i>Incorrect.</i>	<i>Correct.</i>
ben (been) for bin.		ketch	for catch.
dooz (does) " duz.		agāin	" agen.
sāid " sed.		wāre (were) " wēr.	
iron " iurn.		careliss	" careless.
taller " tallow.		stiddy	" stēady.

4. Slurring or Blending final and initial letters. Care should be taken to bring out the full sound of each word, as if it stood alone, without *overdoing* the matter.

## EXERCISE.

Sees him; must tell; his cry; would you; sixth day; next time; most people; hands him; costs more; made you; folds his; sifts sand; fields lie; and end; lasts till; some mice; must spin; Arctic ocean; facts are; assists.

## 5. Adding sounds; as,

beyutiful	for beautiful (bū'teful).
gerlorious	" glorious.
elum	" elm.
indigernant	" indignant.
sacerifice	" sacrifice.

## ACCENT.

ACCENT is a greater force of voice upon some particular syllable of a word.

In every word of more than one syllable, one of the syllables is pronounced with superior stress, and is called the *accented* syllable. Many English words have two accents, the *primary* and the *secondary*, differing only in degree, the *primary* being uttered with a greater stress of voice than the *secondary*; as in

in'spi ra'tion,

where the chief stress is on the third syllable, and a slighter stress on the first.

A common fault in speaking is that of placing the accent on the wrong syllable; as,

A most mischiev'ous child,

instead of

A most mis'chievous child.

The proper pronunciation of words, which includes correct accentuation, can be acquired only by carefully observing the language of correct speakers, and by the use of a good dictionary.

## EMPHASIS.

EMPHASIS is a particular force given to one or more words in a sentence in order to draw attention to them.

There are three modes by which a word or words may be emphasized:

1. By using a louder tone, varying in degree according to the importance of the word or words.

2. By a change in the inflection.
3. By uttering the word or words more slowly, or by pausing before or after them.

The meaning of a sentence depends greatly on the emphasis, and the same sentence may be made to express several distinct ideas, according to the word or words emphasized; as,

*I wish you would begin the work to-day.*  
*I wish you would begin the work to-day.*  
*I wish you would begin the work to-day.*  
*I wish you would begin the work to-day.*  
*I wish you would begin the work to-day.*

### INFLECTION.

INFLECTION is the upward or downward slide of the voice, used in reading or speaking.

The *Rising Inflection* (marked ' ) is generally used in questions that can be answered by *Yes* or *No*, while the answer takes the *Falling Inflection*; as,

Are you going to church? *Yes.*

The *Falling Inflection* (marked \ ) is generally used in questions which *cannot* be answered by *Yes* or *No*, together with their answers; as,

Where are you going? I am going home.

The *Rising Inflection* is used with the *Falling* in contrasted ideas, and in distinguishing one thing from another; as,

I want my hat', not my coat\  
 Will you have tea' or coffee\  
 ?

As a general thing, positive assertions, commands, and exclamations take the *Falling Inflection*, and negative or doubtful ideas take the *Rising Inflection*; as,

I will not go'.  
 Perhaps he may come'.

The *Circumflex* is a *Rising* and *Falling*, or *Falling* and *Rising Inflection* on the same syllable.

The *Circumflex* is used to express wonder, contempt, ridicule, mockery; in these cases, the *Rising Circumflex* is used for the *Rising Inflection*, and the *Falling Circumflex* for the *Falling Inflection*; as,

Can the dove live with the hawk?

### MODULATION.

MODULATION refers to *pitch*, *force*, *quantity*, and *quality* of the voice in speaking and reading.

*Pitch* is the prevailing or key-note, and that in which a sentence is usually begun. It may be high, low, or medium.

Much of the ease and beauty of reading depends upon the pitch of the voice. A speaker or reader should choose the pitch best suited to his voice, for only by so doing will he be able to speak with ease and effect.

*Force* has reference to the degree of loudness, and embraces every variation from a whisper to a shout.

*Quantity* or *Time* refers to the length or shortness of the sounds, or the movement of the voice, as *slow*, *medium*, or *quick*.

*Quality* refers to the tone or general character of the sound, as smooth, round, deep, harsh, acute, whispered.

## PAUSES.

A PAUSE is a temporary suspension of the voice in speaking or reading, in order that the meaning may be made clearer.

There are two kinds of pauses, the *grammatical* and the *elocutionary*.

The *grammatical* pause, which is addressed to the *eye* of the *reader*, is indicated by punctuation-marks, and is used to point out the relation between the different parts of a sentence.

The *elocutionary* or *rhetorical* pause is introduced for the purpose of making clearer or more impressive what is read, as well as for the relief and ease of the speaker or reader.

1. Emphatic words should be followed by a pause; as,

I said *good*——not bad.

2. An emphatic word should be preceded by a pause, when it stands at the close of a sentence, or when it is an adjective immediately following the noun it qualifies; as,

To err is human; to forgive——*divine*.

He is a man——honorable and trustworthy.

3. The subject of a sentence, if compound, requires a pause; as,

Faith and Love——are at the basis of every virtue.

4. When an element of a sentence is placed out of its grammatical order, it should be followed by a pause; as,

Into thy hands——I commend my spirit.

## PUNCTUATION.

The period ( . ) is placed at the end of a statement or a command.

The period is also used to mark an abbreviation.

The interrogation point ( ? ) is used at the end of a question.

The exclamation point ( ! ) is used at the end of an exclamation.

It is also used after various single words denoting strong or sudden feeling; as, Alas! Hurrah!

The comma ( , ), semicolon ( ; ), and colon ( : ) are used to separate the parts of a sentence.

The dash ( — ) is used to mark a sudden break or turn in the thought expressed by the sentence.

The apostrophe ( ' ) is used to show that a letter or letters have been omitted; as, I'm for I am; can't for cannot.

It is also used to denote ownership (possessive case); as, a girl's bonnet, a boy's slate.

Quotation marks ( " " ) are used to enclose words which are supposed to be spoken; as, "Air has weight," said the teacher.

The hyphen ( - ) is used between the parts of a compound word; as, school-house; or at the end of a line, when a part of the word is carried over to the next line.

Parentheses ( ) are used to enclose a word or sentence used by way of explanation.

## SUGGESTIONS TO THE TEACHER.

I. THE VOCABULARIES.—These may be spelled and defined orally in class; but whether or not so spelled, they should be dictated to the class, to be copied by them, and afterwards corrected. The words should be copied with the proper diacritical marks, as this practice will enable the class to read these characters readily.

II. SENTENCE-WORK.—Under this head the teacher should require the pupil to copy from the lesson examples of the different kinds of sentences; to change interrogative into declarative sentences, and *vice versa*; to construct new sentences.

III. CLASSIFYING WORDS.—As an exercise under this head, the pupil should be required to select from the lesson, and copy a certain number of nouns, verbs, adjectives, and adverbs.

IV. CHANGING WORD-FORMS.—Require the pupil to write the plurals of nouns, the tenses of verbs, and the different degrees of adjectives.

V. SYNONYMS.—The exercise requiring synonyms for words in the lesson should be frequently used.

VI. CHANGING VERSE INTO PROSE.—This is an interesting and valuable exercise, but to be of real benefit to the pupil the work must be examined and criticised by the teacher.

In all written exercises, particular attention should be exacted in spelling, capitalizing, punctuation, and paragraphing, as well as in the neatness of the work.

If the teacher will carefully carry out the work indicated, he will be well rewarded by the mental growth of his pupils.

## NEW FOURTH READER.

### LESSON I.

- |  |  |
|--|--|
| 1. <b>Heārth</b> ; <i>n.</i> the floor of a fire-place; the house, as the seat of comfort. | 6. <b>Trīck'ling</b> ; <i>v.</i> flowing in a small stream.      |
| 3. <b>Con-fū'sion</b> ; <i>n.</i> want of order.   | 8. <b>Rē-light'</b> ; <i>v.</i> light again.                     |
| 6. <b>Crim'son</b> ; <i>adj.</i> a deep red color.   | 8. <b>Swāsh</b> ; <i>n.</i> a dashing of water.                  |
| 6. <b>Prēs'ent-ly</b> ; <i>adv.</i> after a little time; by and by.                        | 9. <b>Sub-sīde'</b> ; <i>v.</i> to settle into a state of quiet. |
|  | 10. <b>Cōn'se-crāt-ed</b> ; <i>adj.</i> sacred.                  |

TO THE TEACHER.—The first definition gives the sense in which the word is used in the Lesson. The numbers preceding the words defined refer to the paragraphs in which they occur.

### A Guard of Honor.

PRONUNCIATION.—Hearth is pronounced hārth, not hurth. Say com'fort-a-ble, not com-fort'a-ble. The *t* in nestled is not sounded. Say a-fraid', not 'fraid; pres'ent-ly, not pres'en-ly. Be careful to sound the *t* in crept. Aisle is pronounced il.

1. The Rhine had risen, and flooded a little village on its banks. It was a sad sight. Cheerful homes were suddenly broken up. The comfortable hearth was made cold and wet by the rushing waters. People might be seen in all directions, running, carrying children, clothes, furniture; and many poor families saw all they possessed destroyed by the waters.



2. To make matters worse, Father Jasper, the parish priest, on the night before the flood, had been obliged to go far across the country to visit a dying man, and was unable to get back to his flock, who were in great need of his advice and consolation.

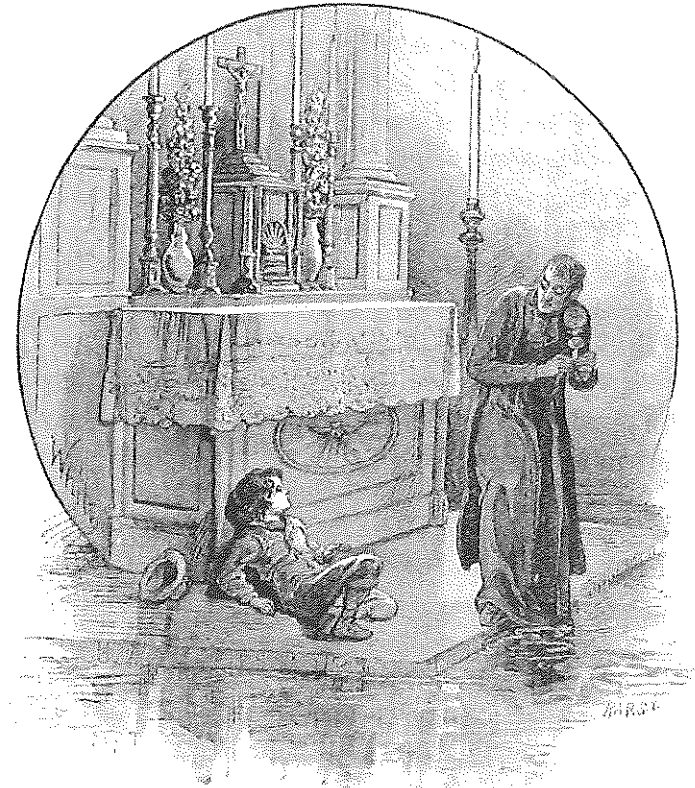
3. In the confusion, many children were separated from their parents, and among them little Claus. But he was not missed, as his father thought him safe with some of the neighbors.

4. The village church, which stood on higher ground, was the only building not yet buried out of sight by the flood. But the water was slowly yet surely making its way up, and the people thought with sorrow of the beautiful Stations of the Cross, and of the new altar, which, in all probability, would be ruined. But no one seemed to remember that Father Jasper alone had the key of the tabernacle.

5. Little Claus thought of it, however. "Surely," he said to himself, "some one ought to watch in the church until Father Jasper can come to take our dear Lord away. It is not right that He who loves us so much should be left there all alone." And so this thoughtful little boy made his way to the church. The steps were already under water, but he splashed through, crept inside, and nestled close up to the railing of the sanctuary.

6. It was growing dark, but Claus was not a bit afraid. A glow of rich crimson fell on him from

the cloak of St. Joseph in the stained-glass window, and the dear St. Nicholas seemed as if blessing him. The shouts and cries outside told him that the river was rising higher, and presently the water



came silently trickling over the floor of the church, and Claus crept inside the sanctuary. Then the noise without grew louder, the high doors of the church were burst open by floating timber, and

Claus could see before him the ever-moving water and the twinkling of far-off lights.

7. But it never occurred to Claus that he might die there. In fact, he did not think of what might happen. He was there, and it was his duty to stay there. He could not leave the Blessed Sacrament alone. As it grew darker, the water rose higher, until it reached the fourth step of the pulpit stair, and Claus was driven to the highest altar step.

8. The brave little fellow wondered why Father Jasper did not come. If he did not come soon, the water would put out the red light of the sanctuary lamp,—but “no,” Claus said to himself, “*that* would not happen. If such a thing were possible, the angels themselves would relight it.” Claus took out his rosary and began his prayers. Why did every one leave Our Lord in the darkness? Why was he alone? Why—the flaxen head drooped lower and lower, until it sank against the white and gold corner of the altar, and all was silent except the swash of the water over the marble floor and against the walls.

9. In the meantime, Father Jasper had reached the hill where his villagers were collected. There was much grief there, and Claus’s parents were more sorrowful than the rest, for their little boy was missing. The flood had begun to subside some hours before, and the good priest, after speaking a few words of comfort and hope, made his way

in a boat to the church. The water was going down; he waded up the centre aisle to the high altar, and thanked God in his heart that the red light still burned.

10. He mounted the altar-steps and opened the tabernacle. He turned with the Blessed Sacrament safe in his consecrated hands, and was about to go down to leave the church, when the light from the big Paschal candle, which he had lighted for want of something else, fell on a little figure leaning against the corner of the altar.

11. Father Jasper uttered an exclamation of surprise and stooped down. As he did so, the boy opened his eyes. “Oh, father!” he exclaimed, “I have waited for you so long. I was afraid our dear Lord would be lonely.”—“And so you formed yourself into a guard of honor for His protection,” said the priest. “Be sure He will not forget it, my child; and as you have watched over Him, so may He watch over you.”

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#### Language Lessons.

In this and similar Lessons the number in parenthesis refers to the paragraph or stanza in which the word, sentence, or expression occurs.

*Explain* the expressions: “buried out of sight” (4); “nestled close” (5); “the swash of the water” (8); “Paschal candle” (10); “uttered an exclamation of surprise” (11); “guard of honor” (11).

What other words could be used instead of “possessed” (1); “consolation” (2); “ruined” (4); “thoughtful” (5); “splashed” (5); “glow” (6); “timber” (6); “twinkling” (6); “occurred” (7); “flaxen” (8); “collected” (9); “grief” (9)?

## LESSON XL.

- |   |   |
|---|---|
| 1. <b>Moist'en</b> ; <i>v.</i> to make damp.                    | 10. <b>Ex-pänd'ed</b> ; <i>v.</i> spread out;<br>laid open.   |
| 1. <b>Whöle'söme</b> ; <i>adj.</i> healthful.                   | 12. <b>Ex-hib'it-ed</b> ; <i>v.</i> shown.  |
| 5. <b>Jünc'tion</b> ; <i>n.</i> the place or point<br>of union. | 13. <b>Kern'el</b> ; <i>n.</i> the substance con-<br>tained in the shell of a nut;<br>a little grain or corn. |
| 5. <b>Lim'pid</b> ; <i>adj.</i> clear; pure.                    | 13. <b>Trink'ets</b> ; <i>n.</i> small ornaments<br>of no great value.  |
| 6. <b>Par-ti'tions</b> ; <i>n.</i> dividing walls.              |   |
| 9. <b>In-ténse'</b> ; <i>adj.</i> extreme in de-<br>gree.       |   |

## Some Wonderful Trees.

PRONUNCIATION.—Say ex'cel-lent, not ex'slent; ho-r'i-zon, not hōr'i-zon; ex-hib'it-ed, not ex-ib'it-ed.

1. In some of the vast forests of South America, there grows a tree called the *cow tree*, which yields a white juice that tastes like milk. It is often found growing on the poorest and most rocky soil; its leaves are dry and leathery in appearance, and for several months not a shower falls to moisten its roots and branches. Cut into the bark and out flows the juice, with which you may fill your bowl, and drink of this sweet and wholesome milk, which, at sunrise, seems to be particularly plentiful.

2. The *butter tree*, found in some parts of India and Africa, produces a seed from which, when boiled, an excellent butter is made, which will keep for months, without the addition of salt.

3. In the South Sea Islands there is a remarkable tree called the *bread-fruit tree*. The fruit is green, and about the size of a melon. It is greatly

valued by the natives as an article of food. They roast it before eating it; and it is said to become white, tender, and soft, like a loaf of bread.

4. In the island of Madagascar there is found the wonderful *travelers' tree*, which rises more than thirty feet high, while its leaves are from four to six feet long. It yields a pleasant fruit, but is chiefly celebrated for the large quantities of pure, fresh water it contains, even during the most scorching seasons, thus supplying to the thirsty traveler the place of wells in the desert.

5. When men are at work near these trees, they draw the water they need from the tree. A missionary once being inclined to doubt this, one of his bearers struck a spear, four or five inches deep, into the thick end of the stalk of a leaf, about six inches above its junction with the trunk. On being withdrawn, a stream of pure, clear water gushed out, about a quart of which was caught and drunk. It was cool, limpid, and perfectly sweet.

6. This tree might also be called the *builders' tree*, for, with its broad leaves many of the houses of Madagascar are roofed. The stems of its leaves form the partitions and often the sides of houses; and the hard outside bark, having been beaten out flat, is used for flooring.

7. Entire floors of well-built houses are covered with this bark. The leaf, when green, is used as a wrapper for packages, and serves also for table-cloths, dishes, and plates. Folded into certain

forms, it is used instead of spoons and drinking-vessels.

8. One of the most singular trees in India is the *banyan*, or *Indian fig-tree*. Every branch sends down stems which, when they reach the ground, take root, and become as large as the original trunk.

9. Thus in time one tree becomes a wood large enough for thousands of persons to encamp under its branches. The shade afforded by these trees in the intense heat of an Indian climate causes them to be regarded by the natives with a kind of religious veneration. One of these trees is said to contain as many as four thousand trunks, or stems.

10. The *sorrowful tree*, so called because it blooms only at night, is found near Bombay, India. While the sun is shining, not an expanded flower is visible, yet in half an hour after the sun is below the horizon, the tree is full of them. There is little beauty in them, though the odor is pleasant. At sunrise the petals close up, or drop to the ground.

11. The *mammoth trees* of California are worthy of note. Some of them are three hundred feet high, and at five feet from the ground are twenty-nine feet in diameter. The bark of some of the larger trees is twelve to fourteen inches thick.

12. A hollow section of a trunk was exhibited at San Francisco, which contained a large carpeted room, with a piano and seats for forty persons. On one occasion one hundred and forty children were admitted with ease.

13. The *ivory-nut tree* is found in South America, and belongs to the palm tribe. The natives use it in building their huts. The fruit, which is as large as a man's head, contains a number of nuts, the kernels of which are exceedingly hard and white, and closely resemble ivory. They are much used in the manufacture of buttons and various trinkets.

QUESTIONS.—Where does the *cow tree* grow? What do you know about it? Where is the *butter tree* found? Of what country is the *bread-fruit tree* a native, and why is it valued? Describe the *travelers' tree* and its many uses. Where is the *sorrowful tree* found, and whence comes its name? What have you learned about the *mammoth trees* and the *ivory-nut tree*? Write the names of all the trees you have seen.

#### LESSON XLI.

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| 1. Shēl'terēd; <i>v.</i> covered from harm or injury.                                      | 2. For-beár'; <i>v.</i> spare; pause; keep away from.               |
| 1. Fōre'fā-ther; <i>n.</i> one from whom a person descends either by the father or mother. | 2. Ēarth'-bound; <i>adj.</i> fastened by the pressure of the earth. |
| 2. Re-nown'; <i>n.</i> the state of being much known and talked of.                        | 3. Gūsh'ing; <i>adj.</i> soft-hearted.                              |
|  | 4. Heärt'-strings; <i>n.</i> nerves supposed to sustain the heart.  |

#### Woodman, Spare that Tree!

- Woodman, spare that tree!  
Touch not a single bough:  
In youth it sheltered me,  
And I'll protect it now.  
'Twas my forefather's hand  
That placed it near his cot;  
There, woodman, let it stand,  
Thy ax shall harm it not.

he deals vigorous and repeated blows at the impious sects who seek to supplant Christianity. With tender devotion to the Blessed Virgin, he misses no opportunity of encouraging love and veneration for her on the part of the faithful. Nor does he neglect other servants of God; since he has occupied the Chair of Peter, he has added the names of four Saints to the Calendar.

12. In person, His Holiness is tall; his forehead large, and his eyes bright and penetrating. His countenance betrays great acuteness; and his voice is strong and sonorous. His habits of life are simple: he rises early, eats sparingly, and works untiringly. In him, goodness of heart is united to unbending decision, liberality and energy to holy deeds, personal simplicity and amiability to a thorough appreciation of his exalted dignity and high responsibilities.

#### Language Lessons.

*What* words may be used instead of "destination" (4); "promptly" (5); "exerting" (6); "repaired" (7); "perpetual" (7); "duration" (10); "betrays" (12)?

Give a summary of the lesson in your own words.

There's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in His justice  
Which is more than liberty.  
For the love of God is broader  
Than the measures of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.

FATHER FABER.

#### LESSON LXXX.

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| <p>3. <b>Ca-noes'</b>; <i>n.</i> boats made of bark or skins.</p> <p>3. <b>Ām'bush</b>; <i>n.</i> a lying in wait for the purpose of attacking an enemy by surprise.</p> <p>3. <b>Suc-cūmbed'</b>; <i>v.</i> yielded.</p> <p>5. <b>Sōl'ace</b>; <i>n.</i> comfort in grief.</p> <p>5. <b>Brū'tal-ly</b>; <i>adv.</i> cruelly; savagely.</p> <p>8. <b>Mū'ti-lāt-ed</b>; <i>adj.</i> hacked.</p> <p>9. <b>De-fērred'</b>; <i>v.</i> put off.</p> <p>11. <b>Māimed</b>; <i>adj.</i> crippled.</p> <p>13. <b>Ēm'bas-sy</b>; <i>n.</i> the charge or business intrusted to one or more persons.</p> | <p>14. <b>Pre-sēnt'i-ment</b>; <i>n.</i> a conviction of something about to happen.</p> <p>15. <b>Mān'i-tou</b>; <i>n.</i> a spirit or god of the American Indians.</p> <p>15. <b>Tōm'a-hawk</b>; <i>n.</i> an Indian hatchet.</p> <p>15. <b>Pāl-i-sādes'</b>; <i>n.</i> strong stakes, having one end set in the ground, and the other sharpened.</p> <p>16. <b>Be-āt-i-fi-cā'tion</b>; <i>n.</i> an act of the Pope by which he declares a person beatified or blessed after death.</p> |
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#### Father Isaac Jogues.

PRONUNCIATION.—Say fōr'ed, not fōre'head; throne, not trone. Rennes is pronounced rēn. Say breth'ren, not breth'ern; gōv'ern-or, not gōv'ner.

1. In an angle of the Mohawk and Schoharie Rivers, surrounded by cities and towns of historic interest, stands the little village of Auriesville. To-day a shrine for Christian pilgrims, but little more than two hundred years ago it was witness to a cruel martyrdom. On this spot, October 18, 1646, Father Isaac Jogues offered up his pure soul in the service of his Master at the hands of a savage.

2. Father Jogues was a member of the Society of Jesus, and the first missionary priest to set foot in

what is now the great State of New York. Born in Orleans, France, January 10, 1607, he came to this country in 1636, and passed six years in the Huron missions, studying the language of that tribe, helping them in every way possible to him, and winning souls to God.

3. In the month of August, 1642, Father Jogues, with three companions, accompanied by forty Christian Hurons, while returning from Quebec, where he had gone to procure vestments and articles to decorate the simple churches of the mission, was set upon by a band of fierce Iroquois, who were lying in ambush. The little party made a gallant defence, but finally succumbed to numbers, and Father Jogues, with the saintly René Goupil, William Couture, a brave young Frenchman, and twenty-three others, were taken prisoners.

4. Torture, such as white men would never dream of, was heaped upon them. Not only were they stripped of their clothing, beaten, stoned, and wounded, but their nails were plucked out, their fingers gnawed off, and though faint and weak from suffering and loss of blood, they were driven on by day and night. When almost at the point of death, the tortures stopped; but Father Jogues and René Goupil were doomed to slavery together.

5. Naked, starved, beaten, and compelled to labor, they led a wretched life. But they were patient and loving to all, and their companionship was a great comfort to them. But it was not long before

Father Jogues was deprived of this solace, for on September 12th the good René was brutally killed for having made the sign of the Cross on the forehead of a little Indian.

6. This was a sad affliction to the holy priest, but his trials did not end here, for, though his master



was kind to him, his life was still sought by others of the tribe. However, when he had been a prisoner thirteen months, the opportunity for escape came, and being persuaded to seize it, he set sail for his native land, November 5, 1643.

7. After many privations, Father Jogues found himself, on Christmas morning, in a village of Brittany. His first thought was to prostrate himself at the foot of the altar. He knocked at a cottage, and inquired the way to the church. Learning that

the half-clad stranger was anxious to receive Holy Communion, the kind-hearted Bretons lent him a hat and cloak, pointed out the road to the church, and pressed him to come back when he had finished his devotions and take some refreshment.

8. Father Jogues accepted their kind offer. His mutilated hands attracted the curiosity of these simple people, who listened with veneration as he told his pitiful but glorious story. When he was done, they offered him their alms, of a few sous, all they had, and asked his prayers with such humility and modesty as to move the missionary to tears.

9. By the assistance of a generous merchant, Father Jogues was enabled to make his way to Rennes, and early on the morning of January 5, 1644, he knocked at the door of the college where he was once more to meet his brethren in the Society. The Rector was just putting on his vestments to say Mass, but, on learning that the stranger brought news from Canada, urged as much by pity as by curiosity, he deferred the Holy Sacrifice.

10. When the Rector entered the parlor, he began to question the stranger about the country from which he came, the condition of the Mission, and especially about Father Jogues. "Do you know him?"—"Very well," answered the stranger. "We have learned," continued the Rector, "of his capture by the Iroquois, his captivity and sufferings; but we do not know what fate has befallen him. Can you tell me whether he is dead or

alive?"—"He is alive; he is free," answered Father Jogues, falling at his Superior's feet, and asking his blessing, "and is now speaking to you."

11. The Rector clasped him to his heart, and soon the whole community was gathered round the holy man, kissing with respect the poor, maimed hands and listening with tear-dimmed eyes to the account of his captivity. Then they all led him, still in his sailor dress, to the foot of the altar, to offer up praise and thanks to God for all His mercies.

12. Father Jogues did not remain long at Rennes, his Superior summoning him to Paris. While in France, a petition was sent to Rome to obtain permission for him to say Mass, notwithstanding the mutilated condition of his hands. Filled with admiration at the Christian courage of the missionary, the Sovereign Pontiff sent the required permission, with these words: "It would be unjust that a martyr for Christ should not drink the blood of Christ."

13. In spite of the dangers and hardships through which he had passed, Father Jogues was anxious to return to the Mission, and after a stay of only a few months in France he embarked once more for Canada. When he reached Montreal, he accompanied an embassy to Three Rivers for the purpose of making a treaty of peace with the Iroquois. The expedition was successful, and was followed by a second and a third.

14. Although he had a presentiment of danger, Father Jogues set out on this third embassy with-

out hesitation. The thought and sight of death had no fears for him. Meanwhile a war-party of the Iroquois took the field, and came upon Father Jogues when within two days' march from their village. They fell upon the missionary and his companions, stripped them of their garments, loaded them with insults, and carried them off as prisoners to the very town where the servant of God had already spent thirteen months a captive.

15. Again he was subjected to torture, one savage cutting bits of flesh off his arms and back, "to see whether this white flesh was the flesh of a Manitou." The end was near. On the evening of the 18th of October, some of the tribe invited Father Jogues to their cabin, and just as he crossed their threshold, they dealt him a blow with a tomahawk which laid him dead. Then they cut off his head, and set it up on one of the palisades encircling the place.

16. So died this zealous servant of God. His remains were never recovered, but his name is handed down for our respect and veneration. A petition has been presented to Rome for his beatification, and there are reasonable grounds for hoping that divine Providence, by the voice of the head of His Church on earth, will confirm the titles and the religious veneration and confidence which all who have studied his life have already in heart bestowed on this true servant of God.

## LESSON LXXXI.

1. Ob-served'; *v.* noticed.1. Ac-cöm'mo-däte; *v.* assist.2. Em-bär'rass-ment; *n.* confusion; difficulty.

## Respect for the Aged.

1. It happened at Athens, during a public representation of some play exhibited in honor of the State, that an old gentleman came too late for a place suitable to his age and quality. A number of young men, who observed the difficulty and confusion the poor old gentleman was in, made signs to him that they would accommodate him, if he came where they sat.

2. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest among the young fellows was, to sit close, and expose the confusion and embarrassment of the old man to the gaze of the whole audience.

3. The frolic went round all the benches reserved for the Athenians. But on those occasions there were also particular places set apart for strangers.

4. When the good man, covered with confusion, came toward the boxes appointed for the Lacedemonians, these honest, though less instructed people rose from their seats, and, with the greatest respect, received the old gentleman among them.