

3. What shall we say of thee, fair-hair'd boy, who dar'st to catch thy father's untam'd colt, and ride him upon the sea-shore?

4. The short-sighted young man rejected a wise measure, because it would not add to his pleasure.

5. Poor Richard says, "Take care of the pence and farthings, and the pounds and shillings will take care of themselves."

6. Our teacher says, "Take care of the minutes, and the hours will take care of themselves."

7. A wise man once said, "Remember thy Creator in the days of thy youth."

THE GRAVE ACCENT.

THE GRAVE ACCENT is a mark like this ` . It shows that the single vowel over which it is placed is not silent, but forms a separate syllable; as, agèd, learnèd.

EXAMPLES.

1. That blessèd and belovèd child loves every wingèd thing.

2. Bòth the chickèn and the martèn, in the kitchèn, are stripèd or streakèd.

3. That agèd and learnèd man says that that modèl vessèl can weather the severèst storm.

NATIONAL THIRD READER

PART II.

EXERCISES IN READING.

1. TRUE RICHES.

A LITTLE boy sät by his mother. He looked löng into the fire, and was silent. Then, as the deep thought passed¹ away, his eye brightened, and he spoke: "Mother, I will be rich."

2. "Why do you wish to be rich, my son?" And the child said, "Every one praises the rich. Every one asks² after³ the rich. The stränger at our table yèster-day, asked who was the richest man in the village.

3. "At school there⁴ is a boy who does not love to learn. He can not well say his lesson. Sometimes he speaks evil words. But the other children do not blame him, for they say he is a wealthy⁵ boy."

4. Then the mother saw that her child was in dānger of thinking that wealth might stānd in the place of goodness, or be an excuse for indolence,⁶ or cause them to be held in honor who lead evil lives.

5. So she said, "What is it to be rich?" And he answered,⁷ "I do not know. Tell me what I must do to become rich, that all may ask after me and praise me."

¹ Passed (pást).—² Ask (âsk).—³ After (âft'er).—⁴ There (thâr).—⁵ Wealth'y, rich.—⁶ In' do lence, idleness.—⁷ An swerd (ân'serd).

6. The mother replied, "To become rich, is to get money. For this you must wait until you are a man." Then the boy looked sorrowful, and said, "Is there not some other way of being rich, that I may begin now?"

7. She answered, "The gain of money is not the only, nor the true wealth. Fires may burn¹ it, the floods drown it, the winds sweep it away. Mōth² and rust waste it, and the robber makes it his prey.³

8. "Men are wearied with the toil of getting it, but they leave it behind at last.⁴ They die, and carry nothing⁵ away. The soul of the richest prince goeth forth like that of the wayside beggar, without a garment.

9. "There is another kind of riches, which is not kept in the purse,⁶ but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

10. Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?" The mother laid her hand upon his little head, and said, "*To-day*, if ye will hear His voice; for He hath promised, those who seek early, shall find."

11. And the child said earnestly, "Teach me how I may become rich before God." Then she looked tenderly in his face, and said, "Kneel down, every night and morning, and ask that the love of the dear Saviour may dwell in your heart. Obey His word, and strive all the days of your life to be good, and to do good to all. So, if you are poor in this world,⁷ you shall be rich in faith, and an heir⁸ of the kingdom of heaven."

Mrs. SIGOURNEY.

¹ Burn (bērn).—² Mōth, an insect that breeds in woolen garments, and eats holes in them.—³ Prey (prā), plunder; something stolen, or taken by force.—⁴ Last.—⁵ Nothing (nūth'ing).—⁶ Purse (pērs).—⁷ World (wērd).—⁸ Heir (ār), a person who receives property on the death of another.

2. A GENTLEMAN.

"BE vëry gentle with her, my son," said Mrs. Butler, as she tied on her little girl's bonnet, and sent her out to play with her elder brother.

2. They had not been out very long before a cry was heard, and presently Julius came in and threw down his hat, saying, "I hate playing with girls! There's no fun with them; they cry in a minute."

3. "What have you been doing to your sister? I see her lying there on the gravel walk: you have torn her frock and pushed her down. I am afraid you forgot my caution,¹ to be gentle."

4. "Gentle! Boys can't be gentle, mother; it's their nature to be rough, and hardy, and boisterous.² They are the stuff soldiers and sailors are made of. It's very well to talk of a gentle girl; but a gentle boy—it sounds ridiculous!³ I should be ready to knock a fellow down for calling me so!"

5. "And yet, Julius, you would be very angry, a few years hence, if any one were to say you were not a gentle man."

6. "A gentle man. I never thought of dividing the word in that way before. Being gentle always seems to me like being weak and womanish."

7. "This is so far from being the case, my son, that you will always find that the bravest men are the most gentle. The spirit of chivalry⁴ that you so much admire, was a spirit of the noblest courage and the utmost gentleness combined.⁵ Still, I dare⁶ say you would rather be called a manly than a gentle boy?" "Yes, indeed, mother."

8. "Well, then, my son, it is my greatest wish that you should endeavor⁷ to unite the two. Show yourself

¹ Caut'ion, advice; warning.—² Boi'sterous, noisy.—³ Ri'dic'ulous, causing laughter.—⁴ Chiv'alry (shlv'alry), military glory.—⁵ Combined', joined together.—⁶ Dare (dār).—⁷ En dēav'or, to try.

manly, when you are exposed to danger or see others in peril; be manly when called on to speak the truth, though the speaking of it may bring reproach upon you; be manly when you are in sickness and pain. At the same time be gentle, whether you be with females or with men; be gentle toward all men. By putting the two qualities together, you will deserve a name which, perhaps, you will not so greatly object to."

9. "I see what you mean, dear mother, and I will endeavor to be what you wish—a gentlemanly boy."

T. S. ARTHUR.

3. THE TEMPTATION.

ERNEST and Augustus took a walk, one day, into the country, and came to a garden, the gate of which was standing open. Curiosity¹ tempted them to go in, and they found a number of plum-trees that were so full of ripe fruit that the owner had been obliged to prop² up the branches.

2. "Look, Augustus," said Ernest, "here we can get as many plums as we can eat; there is nobody in the garden; let us break off a branch³ quickly, and run off with it." "No," replied Augustus, "we should not do that, because the plums do not belong to us."

3. "What difference does that make?" exclaimed Ernest; "the man to whom they belong will never know that we have taken a few; he has more than he can count." "But it is, nevertheless, unjust to take them," answered Augustus, "because we should never take away secretly what belongs to others, although it may only be a trifle. Have you forgotten what father told us lately, when he was relating⁴ the history of the thief that was taken past our house in chains?"

¹ Cu ri ôs' i ty, desire to know something new.—² Prôp, to support.—³ Brâñch.—⁴ Re lát' ing, telling.

4. "Well, what did father say then?" asked Ernest. "He said: 'We begin with small things, and end with great ones.'" For a moment, Ernest cast his eyes to the ground in reflection,¹ and then said, "You are right, dear Augustus, let us walk on."

5. Ernest had been strongly tempted to do what was unjust; because he felt a great desire to eat the plums which did not belong to him. How fortunate² it was that Augustus warned him!

4. SPRING.

1. THOU lovely and glorious Spring,
Descending to us from the sky,
I praise thee for coming to bring
Such beautiful things to my eye!
2. For, bearing thine arms full of flowers
To strew o'er the earth, hast thou come,
Adorning³ this low world of ours
With brightness like that of thy home.
3. And thou hast brought back the gay birds,
Their songs full of gladness to sing—
To give, in their musical words,
Their sweet little anthems⁴ to Spring!
4. The roots thou hast watered and fed;
The leaves thou hast opened anew;
The violet lifts its meek head,
And seems as 'twere praising thee too.
5. The hills thou hast made to rejoice,
And all their young buds to unfold:
The cowslips spring up at thy voice,
And dot the green meadows with gold.

¹ Re flêc' tion, deep thought.—² Fort' u nate, lucky.—³ A dorn' ing, ornamenting; make it look beautiful.—⁴ ân' them's, sacred songs.

6. The brooks o'er the pebbles that run
Are sounding thy praise as they go ;
The grass points its blades to the sun,
And thanks thee for making them grow.
7. The rush and the delicate reed
Are waving in honor of thee,—
The lambkins are learning to feed—
The honey-cup's filled for the bee.
8. The butterfly's out on the wing—
The spices are out on the breeze ;
And sweet is the breathing of Spring
That comes through the blossoming trees!
9. The forest, the grove, and the vine,
In festival¹ vestures² are clad,
To show that a presence like thine
Is making them grateful and glad.
10. The earth and the waters are bright—
The skies are all beaming³ and mild ;
And oh ! with unmingled⁴ delight
Thy charms fill the heart of the child!
11. Sweet Spring ! 'twas my Maker made thee,
And sent thee to brighten our days !
Thine aim is his glory, I see :—
I'll join thee in giving him praise.
12. My heart seems to sing like the birds ;—
Like blossoms to open with love,
Which God will, as music and words,
Receive for my anthem above.

* H. F. GOULD.

¹ Fēs' ti val, relating to a feast ; joyous ; gay.—² Vestures (vōst' yers), dress ; garments.—³ Bēam' ing, sending forth rays of light ; shining.—
⁴ Un min' gled, unmixed.

5. GOD IS EVERYWHERE.

"COME, Edith, and look at the ship sailing out of the bay," said Charles to his sister. "See how gracefully she floats upon the water. She is going far away, thousands of miles, and will not be back for many months."

2. "Perhaps she will never come back," said Edith, as she came to the window, and stood, with her brother, looking at the noble vessel, just sailing out upon the broad, pathless, stormy ocean. "I would not be in her for the world!"

3. "Why not, Edith?" asked Charles. "Oh! I am sure I should be drowned," replied the little girl.

4. "You would be just as safe as you are here," said Charles. "You know, father tells us that we are as safe in one place as in another, for the Lord, who takes care of us, is everywhere."

5. "But think how many people are drowned at sea, Charles." "And think how many people are killed on the land," replied Charles. "Don't you remember the anecdote¹ father told us one day about a sailor?"

6. "There was a great storm, and the ship was in much danger. Many of the passengers were terribly frightened, but this sailor was as calm as if the sun was shining above, and the sea undisturbed below. 'Are you not afraid?' said one of the passengers. 'No,' replied the sailor, 'why should I be afraid?' 'We may all be drowned,' said the passenger. 'All of us have once to die,' calmly returned the sailor.

7. "The passenger was surprised to see the man's composure.² 'Have you followed the sea long?' he asked. 'Ever since I was a boy; and my father followed it before me.'

¹ An' ec dote, a short story.—² Com pōs' ure, calmness ; freedom from passion.

8. "Indeed! And where did your father die?" "He was drowned at sea," replied the sailor. "And your grandfather, where did he die?" "He was also drowned at sea," said the sailor. "Father and grandfather drowned at sea!" exclaimed the passenger in astonishment, "and you not afraid to go to sea?" "No! God is everywhere," said the sailor reverently.¹

9. "And now," he added, after pausing a moment, "may I ask you where your father died?" "In his bed," replied the passenger. "And where did his father die?" "In his bed," was again answered. "Are you not, then, afraid to go to bed," said the sailor, "if your father and grandfather both died there?"

10. "Oh yes! I remember it very well now," said Edith. "I know that the Lord takes care of us always, wherever we may be. I know that he is everywhere present."

11. "And he will take as good care of the people in that ship as he does of those who are on the land," replied Charles. "Father says that we should always go where our duties call us, whether it be upon land or upon sea, for the Lord can and will protect us as much in one place as in another."

T. S. ARTHUR.

6. THE HORSE AND THE GOOSE.—A FABLE.

A GOOSE, that was plucking grass by the roadside, thought herself affronted² by a Horse who fed near her, and in hissing accents thus addressed him: "I am certainly a more noble and perfect animal than you: all your faculties³ are confined to one element."⁴

¹ Rév' er ent ly, with great respect.—² Af front ed (af frunt' ed), insulted; treated with disrespect.—³ Fac' ul ties, powers of the mind and body.—⁴ El' e ment, simple substance. It used to be thought that fire, air, earth, and water are elements. The goose could go in the air or on the water, and thus live in two elements, while the horse can live only in one, namely, the air.

2. "I can walk upon the earth as well as you; I have besides wings with which I raise myself in the air, and when I please I can sport in ponds and lakes, and refresh myself in the cool waters: I enjoy the different powers of a bird, a fish, and a quadruped."¹

3. The Horse replied with disdain, "It is true you inhabit three elements, but you do not appear well in any of them. You fly, but can you compare your flight with the lark or the swallow?"

4. "You can swim on the surface of the waters, but you can not live in them as fishes do; you can not find your food in them, nor glide smoothly along the bottom of the waves."

5. "When you walk upon the ground with your broad feet, stretching out your long neck, and hissing at every one who passes by, all beholders laugh at you."

6. "I confess I am only formed to walk on the ground, but how graceful is my shape! how well turned my limbs! how astonishing my speed! how great my strength! I had rather be confined to one element, and be admired in that, than be a *goose* in all."

EVENINGS AT HOME.

7. THE CUTTLE-FISH.

"HERE is a visitor for you," said Mary's uncle Robert, as he entered the room with a basin of water; "here is a visitor for you, and one that will surprise you very much, if you venture too near."

2. "Will he hurt us? What have you got, uncle?" said Mary. "A cuttle-fish;² but be not afraid, I can assure you he is like the worm in the 'cowslip,' "with neither teeth, nor claws, nor sting to frighten you away."

3. "It hardly looks more alive than the sea anemone."

¹ Quad ru ped (kwôd' rô pèd), an animal having four legs and feet.—² Cut' tle-fish, a shell-fish.

one," cried Fanny; "and what are those black spots coming out all over its body? I really believe it is dying."

4. "Not at all, my dear; it always looks black when you disturb it," said her uncle: "go nearer still, and it will throw out a brownish liquid, which is called *sépia*, and prepared by the chemists² for painting."

5. "It is positively the strangest shaped thing I ever saw," said Fanny. "I wish (without frightening it) one could persuade it to move."

6. "He is no great traveler," replied uncle Robert, "and we have not left him room enough for his skill in this basin. Those two long feelers serve him for oars, and the other limbs are furnished with suckers to take fast hold of the rocks."

7. "What do you mean by suckers, uncle?" said Mary. "Do they fasten those little round lumps on the rocks?" "They are sticky, of course," said Fanny, "like so many snails."

8. "Exactly; but there is more likeness than you are aware of," replied her uncle. "The snail can walk up walls because he has the power of making a vacuum³ under his body, so that the pressure of the air may prevent him from falling. There is a contrivance⁴ of the same kind in the suckers of a cuttle-fish, and in the feet of a fly."

9. "I have seen boys lift a stone by laying a piece of wet leather upon it," said Fanny, "and now I recollect they called it a sucker."

10. "It depends upon the same principle," said her uncle. "Whenever you can make a vacuum, or join two bodies, so that there shall be no air between them, you may make use of the pressure of the atmosphere.⁵ By

¹ A nēm' o ne, the wind-flower.—² Chēm' ists, men who study the nature and properties of all kinds of substances.—³ Vác' u um, an empty space.—⁴ Con triv' ance, something formed for a particular purpose.—⁵ At' mos phere, the air around and above us.

this power the cuttle-fish clings to the rock, and he has the additional security of being most firmly fixed, when the waves seem most anxious to wash¹ him away."

11. "Because the more they press against him, the tighter he holds; I wish the cuttle-fish could know that!" said Fanny. "You do not think he is afraid of being washed away, surely?" said her uncle. "He is as safe in the water as we are upon land; and I dare say he is as happy in his way, as we are in ours. Shake your head, my dear, and look as wise as you please, I do not doubt you think yourself very superior to a cuttle; but you will never understand a hundredth part of the contrivance that has been spent upon your little body, or even upon this fish."

12. "Still, we are better off than other animals," said Mary, "because we can find out *some* of these contrivances; and we are rãtional² creatures." "No doubt, and vastly proud we are of our reason," replied her uncle; "but how many hours in the day are we better employed than a fish? We can *think*, I grant you; but how seldom do we think to any purpose, and how continually are our minds taken up with caps, and gowns, and bõnnets, and chairs, and a thousand trifles!"

8. THE RAIN-LESSON.

"MOTHER, it rains!" and tears like rain fell down.
 "Oh, little daughter, see the plants rejoice;
 The rose-buds blush, and in your garden-bed
 The drooping violets look so gladly up,
 Blessing our Gõd for rain. He knows what's best."

2. "Yes, mother, he knows every thing. And so,
 He surely knows there's but one afternoon
 In all the week that I can have from school,
 And 'tis the third that I've had leave to go

¹ Wash (wõsh).—² Rã' tion al, endowed with reason; able to think.

And play with Mary, if it did not rain,
And gather wild-flowers in her father's grove,
And now it rains again."¹

3. The mother took
The mourner² on her knee, and kiss'd away
The blinding grief. And then she told her tales
Of the great eastern deserts³ parch'd and dry,
And how the traveler 'mid the burning sands
Watches for rain-clouds with a fainting gaze,
And show'd her pictures of the caravan,⁴
And the poor camel with his outstretch'd neck
Longing for water.
4. And she told her, too,
Of the sad mother in the wilderness,⁵
And the spent water-bottle; how she laid
Her darling son among the shrubs to die,
Bowing her head down that she might not see
The agony⁶ of the long death from thirst;
And how the blessed angel, when she pray'd,
Brought water from the skies, to save her child.
5. And other stories from the Book of God⁷
Breath'd that kind teacher to the listening one
Seated so meek beside her; how there fell
No rain in Israel, till the grass decay'd
And the brooks wasted, and the cattle died,
And good Elijah with his earnest prayer
Besought the Lord, till the consenting cloud
Gave rain, and thankful earth her fruits restor'd.
6. And then they sang a hymn, and full of joy
The baby, crawing from his nurse's arms,
Came in and join'd them, creeping merrily

¹ Again (a gën').—² Mourn' er, one who grieves.—³ Des' erts, places where nothing grows; generally sandy or rocky places.—⁴ Car' a van, a company of travelers with their horses, camels, &c.—⁵ Wil' der ness, deserted places; wild woods.—⁶ Ag' o ny, extreme pain.—⁷ Book of God, the Bible.

After his little sister, till her pain
Of disappointment all absorb'd¹ in love,
She thank'd her mother for the pleasant time
And for her tender lessons.

7. So, that night,
Amid her simple prayer, they heard her say
Words of sweet praise to Him whose mercy gives
The blessed rain. "For now I know, dear God,
What pleases Thee is best."
8. O Mother! seek,
Ever, through cloud and sunshine, thus to lead
Thy little hearts to love Him; so, the tear
Shall brighten like the rainbow here, and gleam
At last, a pearl-drop in thy crown of life.

MRS. SIGOERNY.

9. ANIMAL SUBSTANCES.

ALL things that grow on animals of any kind, are called animal substances.

2. The hair of sheep, and goats, and camels is twisted into thread, and the thread is then woven into cloth for the warm garments which we wear in cold weather.

3. Combs are made of the horns of animals, the tusks of elephants, or the shell of the tortoise. The tusks of elephants are large teeth that grow outside of the mouth. When cut into combs, or other articles, they are called ivory.

4. Ivory is very white and very hard. It is also very brittle; that is, it breaks very easily when it is bent or receives a heavy blow.

5. Shoes and boots are made of leather, and leather is the skin of animals which has been prepared by a process called tanning.

6. Brushes are made of the bristles that grow on the

¹ Absorbed, swallowed up.

back of the hōg. The handles of brushes are made of the horns of animals, or of ivory. Sometimes the handles of brushes are made of wood; and wood is not an animal substance, because it grows in trees, and they are called vegetable substances.

7. Gloves are made of leather, and leather is an animal substance. Some gloves are made of silk. Silk is a substance spun by the silk-worm, and therefore silk is an animal substance.

8. Fur of all kinds is the skin of animals with the hair remaining on it. But leather is made after the hair is all taken off of the skin.

9. Meat is the flesh of animals. The flesh of cows and oxen is called beef. The flesh of hogs is called pork, and the flesh of deer is called venison.

10. The flesh of sheep is called mutton, and the flesh of lambs is called lamb. Hens and chickens, and geese and turkeys, and ducks, are called poultry.

11. Wild animals that are used for food are called game. Woodcocks, partridges, quails, snipes, and plover are game, and so also is venison.

12. Now, if you are asked what are animal substances, you must recollect that it means any thing that ever formed a part of an animal.

10. VEGETABLE AND MINERAL SUBSTANCES.

Son. Father, my teacher heard me read a lesson about animal substances yesterday. He told me that an animal substance is any thing that ever formed a part of an animal.

Father. Yes, my son, that is very true; and now I will tell you about two other kinds of things called vegetable and mineral substances.

Son. What is a vegetable substance?

Father. A vegetable substance is any thing that grows in trees, or bushes, or shrubs, or plants of any kind.

Son. And what is a mineral substance, father?

Father. A mineral substance, my son, is what comes from mines in the earth, such as coals, and metals, and stones of all kinds.

Son. Is charcoal a mineral substance?

Father. No: charcoal is nothing but the wood of trees which is partly burnt, or charred, as it is called; and then, before the wood is burnt to ashes, the fire is put out.

Son. What is the hard coal, father, that burns so long in the grate, and the stove, and the furnace?

Father. It is called a mineral substance, my son, because it is dug from mines which are sometimes very deep in the earth. But it is properly a vegetable substance, as it was formed from trees and vegetables which have been buried deep in the earth a very long time.

The proper name for the coal that is dug from mines is fossil coal. The word fossil means something dug from the earth.

Sometimes animals are dug from deep mines in the earth, where they have been so long that they are hard like stone. They are called fossil animals.

Son. What are eggs, father; are they animal or mineral substances? They have hard shells like stones, and the shells are very brittle. But they are full of meat, which grows hard when it is cooked.

Father. Eggs, my son, are called animal substances, because they are laid by animals. Birds of all kinds, and some other creatures, such as turtles and some kinds of snakes, lay eggs. But eggs have also some mineral substances in them.

11. VEGETABLE AND MINERAL SUBSTANCES—concluded.

Son. Father, I have now learnt that animal substances come from animals, and vegetable substances grow like trees and plants, and that mineral substances

come from mines in the earth. Is the clock an animal, vegetable, or mineral substance?

Father. Clocks, my son, are sometimes made of wood, and are called wooden clocks; and wood, you know, is a vegetable. Some clocks are made of brass, and brass is a metal, or rather it is formed of two metals, called zinc and copper; and such clocks are mineral substances.

But every wooden clock has hands, and screws, and pins, that are made of metal. The strings, too, which hold the weights, in some clocks, are made from catgut, which is obtained from animals.

Son. Then clocks, father, are neither all animal, mineral, or vegetable substances, but they are composed of a mixture of them?

Father. Yes, my son, and many other very useful things are composed, in the same way, of a mixture of animal, mineral, and vegetable substances.

Cotton is wholly a vegetable substance, and grows in pods, as peas grow. Linen is made of flax, and flax grows.

Son. What is india-rubber, of which our shoes are made that we put on in wet weather to keep out the snow and the water?

Father. India-rubber is the gum that exudes, or comes out, from trees that grow in South America. Did you ever see, on a peach-tree, the gum that comes from the side of the tree when it is bruised?

Son. Oh yes, father. It is very sticky, and sometimes tastes quite sweet.

Father. India-rubber comes from the tree in the same manner. It is sticky at first, but when it is dry it is not sticky. Water can not pass through it, and it is, therefore, very useful for boots and shoes.

Son. Are watches both vegetable and mineral substances, father?

Father. No, my son. Watches are made wholly of mineral substances. The outside case is made of gold,

or silver, or some other metal. The work in the inside of the watch is of brass and steel. The hands are either steel or gold.

Son. What is steel, father?

Father. Steel is iron prepared in such a way that it will cut well. The iron is hardened so that it will keep its sharp edge without bending.

Son. Are all knives and scissors made of steel?

Father. The best knives and scissors, and the best axes, are made of steel, or with steel edges. If made of iron alone, they would be almost useless, for their edges, instead of cutting, would bend, or turn over, or become notched.

12. OF BOOKS.

Teacher. Charles, you were told, in one of your lessons, that every thing about you is either animal, mineral, or vegetable.

Now here is a beautiful book, with nice leather covers, and bright golden letters on its back. Can you tell me the different parts of a book, and whether they are made of an animal, a mineral, or a vegetable substance?

Charles. Yes, sir, I think I can.

Teacher. Well, Charles, first tell the parts of the book.

Charles. First, there are the leaves, or inside of the book. Then there is the outside, or cover of the book. The inside of the book, or the leaves, have two sides, or pages. When the book is open, the page on the right hand is called the right-hand page, and the left-hand page stands on the left hand.

Teacher. But, Charles, what are the leaves composed of?

Charles. The leaves of a book are composed of sheets of paper.

Teacher. Do all sheets of paper make leaves of the same size?

Charles. I do not know, sir; but I should think not, because some leaves are much larger than others.

Teacher. The sheets of paper which are folded into leaves are not all of the same size. Some sheets are folded so as to make two leaves only. Some sheets make four leaves, some eight, some twelve, sixteen, eighteen, twenty-four, and even more.

Charles. Besides the leaves and pages, there are words in books. Words are formed of syllables, and letters form syllables.

Teacher. How are letters made in books, Charles?

Charles. The letters are made by means of types. Ink is put on the types, and then the types are pressed on the paper.

Teacher. Can you tell me what parts of a book are of animal substances?

Charles. The leather on the covers of books is made of the skin of sheep, calves, and goats. Some covers are made of paper, or of cloth, and both paper and cloth are vegetable substances.

Teacher. Are any parts of the book formed from minerals?

Charles. The types with which the letters are printed are made of metal, and metal is a mineral production.

The bright golden letters on the outside, or covers of books, are made of gold leaf, which is gold beaten until it becomes very thin. Gold is a metal, and all metals are mineral productions.

Teacher. You have answered my questions very well, Charles. Such questions are very useful in teaching you to think, and that is the object of all study.

When you have read a book, or a part of a book, you should always try to think about what you have been reading. You may not be able to recall much of what you have read at first; but, by trying to think of what you are reading, you will soon be able to remember more and more of every book which you read.

13. THE BEGGAR-MAN.

1. **A** ROUND the fire, one winter night,
The farmer's rosy children sat;
The fagot¹ lent its blazing light,
And jokes² went round, and careless chat.³
2. When, hark! a gentle hand they hear
Low tapping at the bolted door;
And thus to gain their willing ear,
A feeble voice was heard t' implore.⁴
3. "Cold blows the blast⁵ across the moor:⁶
The sleet⁷ drives hissing in the wind:
Yon toilsome mountain lies before;
A dreary, treeless waste behind.
4. "My eyes are weak and dim with age;
No road, no path, can I descry;⁸
And these poor rags ill stand the rage
Of such a keen, inclement⁹ sky.
5. "So faint I am, these tottering feet
No more my feeble frame can bear;
My sinking heart forgëts to beat,
And drifting snows my tomb prepare.
6. "Open your hōspitable¹⁰ door,
And shield me from the biting blast;
Cold, cold it blows across the moor,
The weary moor that I have pass'd!"
7. With hasty step the farmer ran,
And close beside the fire they place
The poor half-frozen beggar-man,
With shaking limbs and pallid face.

¹ Fåg'ot, a bundle of small branches for burning.—² Jōkes, funny sayings.—³ Chāt, free and lively talk.—⁴ Im plōre', to ask earnestly; to beg.—⁵ Blāst, a strong wind.—⁶ Mōor, extensive waste land.—⁷ Slēet, frozen rain.—⁸ De scry', see.—⁹ In clēm'ent, stormy; not calm.—¹⁰ Hōs'pi ta ble, kind to strangers.