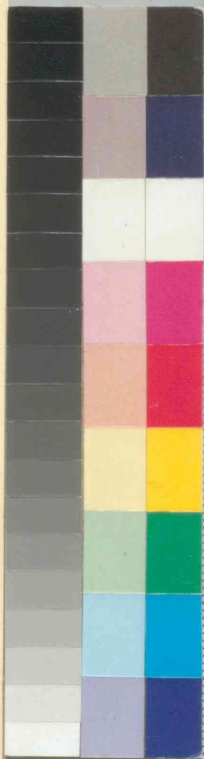


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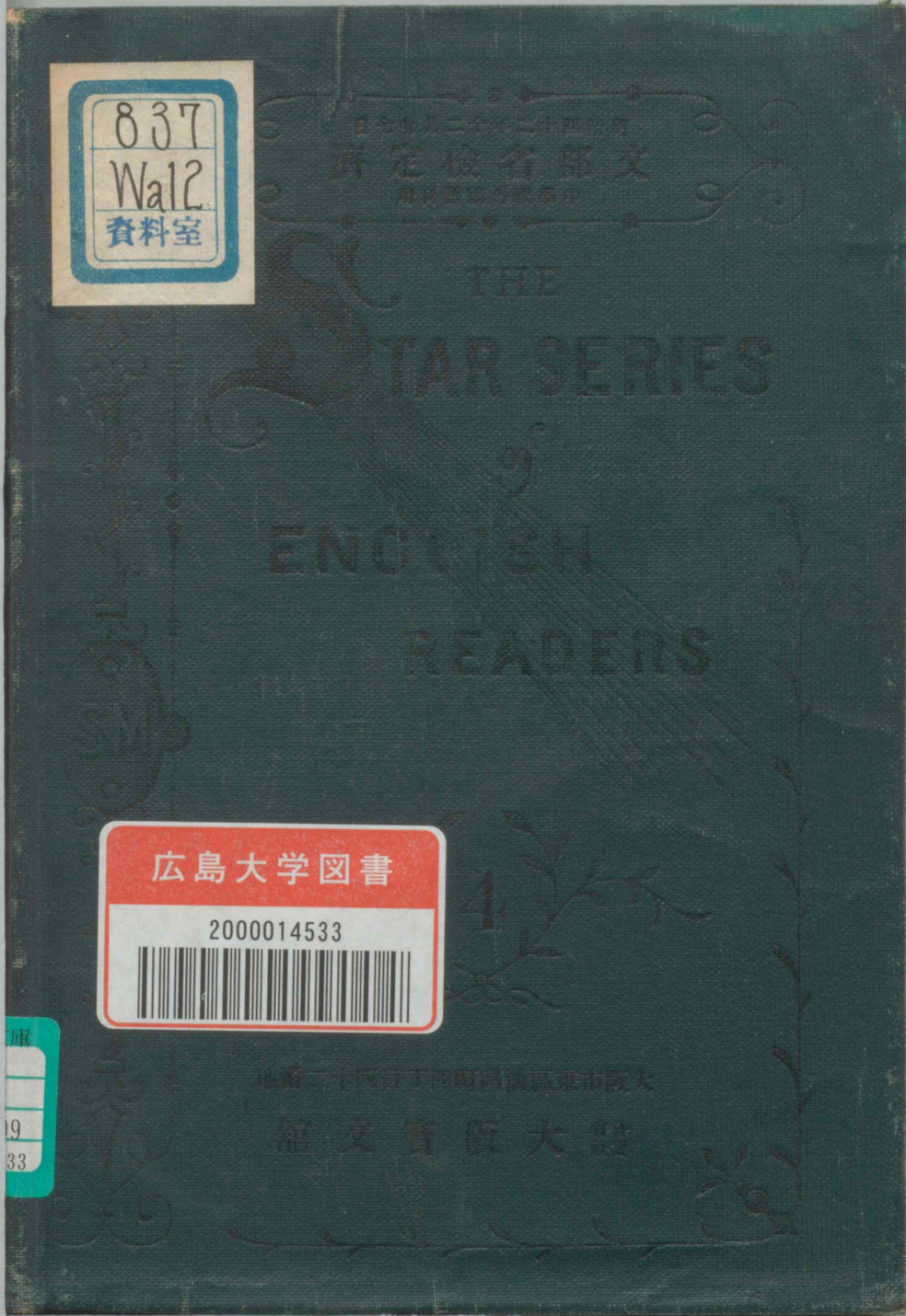
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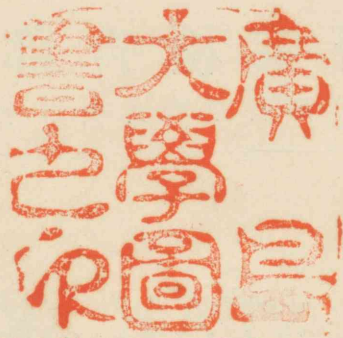
THE STAR SERIES

OF

ENGLISH READERS

No. 4.

地番貳拾四目丁四町路淡區東市阪大
館文寶阪大 社會資合



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PREFACE.

The five Readers of the Star Series are especially prepared as a supplementary work for students using the Star Series of English Grammars and Exercise Books, by the same authors.

The Introductory Exercises at the beginning of this book, like those in the Third Reader, exhibit a variety of exercises on words and letters which are generally mispronounced or confounded by Japanese students. The pupils should be repeatedly drilled in these exercises, especially at the beginning of each school term.

The Fourth Reader contains about 1500 new words not yet seen in the first three readers. These words are put at the head of the lesson in which they appear first, and are followed by the Japanese translation; this saves much time to both teachers and pupils, and the latter are able to get the exact meaning of the words in their context with the other words in the sentence.

Great pains have been taken to select for subject-matter none but good moral lessons, that may interest, and at the same time, instruct the pupils.

With these few words the book is sent forth in the hope that it will find a place in the schools of Japan, and become of use to the pupils for whom it has been made.

The Authors.

CONTENTS.

	Page
Introductory Exercises	VI
LESSON	
I. A Good Old Man	1
II. The Little Philosopher (Dialogue)	2
III. Home, Sweet Home (Poetry)	6
IV. Evils of Going to Law	8
V. The King of Sweden, a Royalist	10
VI. The Flowers of Japan	12
VII. The Plum Pudding	14
VIII. Choice of Trades (Poetry)	16
IX. Letters of Recommendation.	19
X. The Humming Bird	21
XI. About Metals.	24
XII. Alexander and the Major (Dialogue)	26
XIII. The Brick Building	29
XIV. How I Turned the Grindstone.	32
XV. The Prodigal Son	34
XVI. The Tempest. (Poetry)	37
XVII. The Plain and the Mountain	39
XVIII. Tea	41
XIX. The Boy and the Robber	43
XX. The Prince and the Judge	46
XXI. The Faultfinder	48
XXII. Coal	51
XXIII. The Duke and the Cowboy.	54
XXIV. The Last Rose of Summer (Poetry)	57
XXV. The Lost Ring	59
XXVI. The Camel	62
XXVII. How to Write a Letter	65
XXVIII. Applying for a Situation (Letter)	68
XXIX. The Egg of Columbus	70

	Page
LESSON	
XXX. The Farmer and His Sons	73
XXXI. The English National Hymn. (Poetry)	74
XXXII. The Dervish and the Caravansary	76
XXXIII. Answer to Lesson XXVIII. (Letter)	78
XXXIV. The Sailor and the Monkeys	79
XXXV. My First Fishing Excursion	81
XXXVI. The Palm Tree	84
XXXVII. A Picture (Poetry)	87
XXXVIII. The Philosopher and the Boatman (Dialogue)	88
XXXIX. English Meals (Letter)	91
XL. The Elves and the Envious Neighbor	94
XLI. Coffee	96
XLII. The Brave Pilot	100
XLIII. The Kettle of Boiling Water	103
XLIV. The Noblest Revenge (Dialogue)	105
XLV. The Rescue of the Lamb (Poetry)	108
XLVI. Frederick and His Page	110
XLVII. Christmas in London (Letter)	112
XLVIII. A Dinner of Tongue	115
XLIX. The Reindeer	117
L. A Cartful of Kings	119
LI. The Miller of the Dee (Poetry)	122
LII. About Stones (Dialogue)	124
LIII. The Elephant	127
LIV. Sight-Seeing in London (Letter)	130
LV. Adventures of Little Peachling	133
LVI. The Better Land (Poetry)	137
LVII. The Loss of the Birkenhead	139
LVIII. The Miser and His Cook	142
LIX. Sight-Seeing in London (Letter)	146
LX. The Tongue-Cut Sparrow	149
LXI. St. Philip Neri and the Youth. (Poetry)	153

INTRODUCTORY EXERCISES.

Key to Pronunciation. 發音ノ要訣

~~~~~ Vowels. 母音 ~~~~~

<p>ā as in dāy ǎ " " cǎt â " " câre ǎ " " towārd â " " âsk ǎ " " cār a " " wātch a " " fāl ē " " mē ẽ " " gēt ê " " thêre ẽ " " hēr e " " they</p>	<p>ī as in like ĩ " " hīs ĩ " " unīque ĩ " " bīrd ō " " nō ǒ " " nōt ô " " fôr ǒ " " wōrk ó " " sôn ọ " " wɔlf ọ " " dọ ū " " ūse ũ " " rŭn ú " " túrn</p>	<p>u as in put ũ " " rŭle ỹ " " mŷ ỹ " " onlỹ ỹ " " martȳr ew " " new rew " " grew oō " " mōon oō " " bōok ou " " out ow " " now oi " " oil oy " " boy</p>
--	---	--

ǎ, ẽ, ĩ, ǒ, ũ, ỹ, are similar in sound to ā, ē, ī, ō, ū, ỹ, but are not to be pronounced so long. They occur only in syllables without accent; as, Mon'dāy, bēgin', idé'a, ǒbey', vir'tŭe, mŷself'.

ǎ, ẽ, ĩ, ǒ, ũ, ỹ, ハ其音 ā, ē, ī, ō, ū, ỹ, ナ短ク發音スルモノニシテ唯音符ナキ綴字中ニ現ルニキモノナリ。例ハ Mon'dāy, bēgin', idé'a, ǒbey', vir'tŭe, mŷself' ノ如シ。

⇒ Equivalents. 同音 ☹

ā = e	ĩ = ē	rew = rōō	u = ọ = ǒō
â = ê	ó = ũ	oi = oy	ũ = ọ = oō
a = ǒ	ỹ = ĩ	ou = ow	ẽ = ỹ = ĩ
ǎ = ô	ew = ū	ā = ẽ = ĩ = ǒ = ú = ỹ	

⇒ Consonants. 子音 ☹

c as in cat	gh as in enough	çien as in ancient
ç " miçe	ph " camphor	tien " patient
g " get	th " think	çial " speçial
ĝ " age	th " this	tial " partial
s " see	sion " passion	çeous " herbaçeous
ş " haş	tion " motion	çious " preçious
x " ox	xion " complexion	tious " ambitious
ẏ " exact	şion " vision	xious " anxious

⇒ Equivalents. 同音 ☹

c = k	g = z	gh = ph = f
ç = s	wh = hw	sion = tion = shŭn
çh = sh	x = ks	çien = tien = shen
ĝ = j	ẏ = gz	çial = tial = shal
qu = kw	çeous = çious = tious = shŭs	
çean = çian = sian = tian = shan		



Exercise I. (u)

bull	bul'lēt	bul'lētīn	bul'rūsh	cuṣh'ion
bush	bush'el	bush'y	buṭch'er	puḍ'ding
full	pu'l'lēt	pu'l'leṽ	pu'l'pīt	sug'ār

Exercise II. (ew = ū)

dew	ewē	hew	rēnew'	nēph'ew
knew	slew	yew	sew'er	stew'ārd

Exercise III. (rew = rōo)

brew	brew'er	brew'erṽ	crew	drew
grew	screw	shrewd	strew	threw

Exercise IV. (l and r)

blēd	blūsh	flāmē	flē	lē'g'ion
brēād	brūsh	frāmē	frē	rē'g'ion
flīght	glādē	glōw	lā	līv'er
frīght	grādē	grōw	rā	rīv'er
lāīn	lāw	lēap	lēnt	loy'al
rāīn	rāw	rēap	rēnt	roy'al
lī	līst	lōom	lōw	plēag'ant
rī	wrist	rōom	rōw	prēs'ent

Exercise V. (s)

bā'sin	cōn	dē	gār'risōn	cōmpār'isōn
ḡāse	prē	dē	hēr'ēsṽ	philōs'ophṽ
chāse	rē	īn	rēsōurḡē	cūr'riōs'itṽ

Exercise VI. (s = z)

clūm'sṽ	dām'sēl	dēs'rgn'	dīs'ḡāse'
dīs'mal	dīs'sōlvē'	drow'sṽ	hūs'band
ōb'sērvē'	pōssēs's'	rēsēm'blē	sē'īs'ḡōrs

Exercise VII. (sion, tion, etc.)

mān'sion	mīs'sion	pās'sion	pēn'sion
āc'tion	ḡā'tion	mēn'tion	mō'tion
cuṣh'ion	fāsh'ion	stān'ḡhion	sūs'pī'ḡion
ānnēx'ion	crūḡif'ix'ion	cōnnēx'ion	or cōnnēc'tion

Exercise VIII. (sion = zhūn)

ādhēs'ion	āllū'sion	cōnclū'sion	cōnfū'sion
dēḡi'sion	dēr'ision	dīv'ision	ēxclū'sion
ēplō'sion	ōccā'sion	rēv'ision	vī'sion

Exercise IX. (sien = tien = shen)

pā'tienḡē	impā'tienḡē	cōn'sḡienḡē	prōfī'ḡienṽ
pā'tient	impā'tient	ān'ḡient	prōfī'ḡient

Exercise X. (sian = sian = shan)

phṽ'sī'ḡian	mū'sī'ḡian	ōptī'ḡian	pōlītī'ḡian
Eūrā'sian	Pēr'sian	Prūs'sian	Rūs'sian

Exercise XI. (sī, sī, tī, like shī)

Ā'siā	Āsiāt'ic	āpprē'ḡiātē	ās'sō'ḡiātē
īnī'tiātē	īnī'tiā'tion	nēḡō'tiātē	nēḡō'tiā'tion

Exercise XII.

(ḡeous = ḡious = tious = shūs)

fārīnā'ḡeous	hēr'bā'ḡeous	āmbī'tious	ḡā'tious
dēlī'ḡious	grā'ḡious	spā'ḡious	sūs'pī'ḡious

Exercise XIII. (s like sh)

surə	surə'ly̆	ĩnsurə'	ĩnsur'ançə
sug'ār	ássurə'	ássur'edly̆	ássur'ançə

Exercise XIV. (g like zh)

lě'sũrə	měās'ũrə	plěās'ũrə	trěās'ũrə
ũ'sũal	ũ'sũally̆	ũnũ'sũal	ũnũ'sũally̆

Exercise XV. (çial, tial)

cõmmēr'çial	ěspě'çially̆	sõ'çial	spě'çial
ěssěn'tial	ĩn'ĩtial	pār'tial	põtěn'tial

Exercise XVI.

(ã in all monosyllables, and when accented.)

lãin	mãin	rãin	sãint
dõmãin'	ãttãin'	rõmãin'	cõntãin'
ãççertãin'	ẽntẽrtãin'	cõmplãin'	rẽtãin'

(ã in unaccented syllables.)

cãp'tãin	çẽr'tãin	çẽr'tãinly̆	çẽr'tãinty̆
chĩẽf'tãin	cũr'tãin	foun'tãin	moun'tãin

Exercise XVII. (b silent after m)

bõmh	clĩmh	cõmh	bẽnũmh'
crũmh	dũmh	lãmh	plũmh'ẽr
nũmh	plũmh	lĩmh	plũmh'ĩng
thũmh	tõmh	wõmh	sũccũmh'

↘ ↘ ↘

Suggestions to Teachers.

The authors beg to submit the following suggestions:

When a pupil is called upon to read or give an answer, he should rise at once, stand straight with head erect, and face the teacher.

Never allow a pupil to lean against the desk, or to hold the book too near the eyes. The book may be held in the left hand or with both; it should be at least twelve or fifteen inches from the eyes and not higher than the breast.

If a pupil does not understand the question, he should say, *I beg your pardon*; or *Please repeat the question*. If the answer required be simply *yes* or *no*, he should say, *Yes, sir*; or *No, sir*. For the sake of conversation, it is well to require a complete answer; as, *Does the lesson begin at eight o'clock every day?*—*Yes, sir, the lesson begins at eight o'clock every day*; and not simply *Yes, sir*, or *Yes, sir, it does*.

The same may be said of the answers to the questions at the end of each lesson.

Good reading is the art of conveying to others, by the voice, fully and clearly, the ideas and feelings of an author.

The first requisite for good reading is to understand every word of what is read. Hence the list of new words at the beginning of each lesson should be carefully studied by the pupils, and the lesson itself be read and explained by the teacher. In this way only, can the pupils enter into the feelings and sentiments of a writer and read

with a natural and appropriate expression.

Do not permit a pupil to read in a careless, dreary monotone, but with the same variety of expression as is used in conversation. The pupils should articulate each syllable distinctly.

Mistakes in pronunciation, accent, inflection, emphasis, etc., should be corrected, and the passage read over again. Sometimes the meaning of a sentence depends greatly on the emphasis, or force of voice, given to one or more words in a sentence. Notice how the same sentence may be made to express several distinct ideas, according to the word emphasized:

Do you ride to town to-day?

Do you ride to town to-day?

Do you ride to town to-day?

Do you ride to town to-day?

In every word of more than one syllable, one of the syllables is pronounced with a particular force, called *accent*. Many English words have two accents, a primary and a secondary one; as, *inspiration*.

Inflections, or the rise and fall of the voice in speaking and reading, should not be neglected. Questions that can be answered by *yes* or *no*, take the Rising Inflection. Questions that cannot be answered by *yes* or *no*, together with their answers, generally take the Falling Inflection.

A variety of exercises may be gone through during the preparation of, or after, the Reading Lesson, by requiring the pupils to give the plural of nouns, the tenses of verbs,

the different degrees of adjectives; to change the active to the passive voice, and vice versa; to express the same sentence in different ways; to give synonyms and antonyms; to change declarative into interrogative, exclamatory, or imperative sentences; to change verse into prose; to change the direct to the indirect narration, and vice versa; to supply the ellipses in sentences; by calling upon a pupil to repeat the substance of the lesson in his own words, or to criticise the reading of another pupil; by familiarizing the pupils with the names and uses of the punctuation marks, etc.

A dictation from the Reading Lesson should be given once or twice a week. One pupil may write the dictation on the blackboard, which is then corrected by the teacher. Pupils may also be called upon to criticise and correct the same. The papers of the other pupils may be gathered before or after the correction at the board.

Do not omit the lessons in poetry. They are not more difficult to read than prose, and far more beautiful.





FOURTH READER.

LESSON I.

für'lhër 尙先へ	cōnduct'ōr 案内者	at part'ing 別れに際して
lēag'wē リーク	cōt'tāgēr 田舎者	fōr'āgīng pār'ty 芻秣徵發隊
mārch 進行	Ĝēr'manŷ 獨逸國	pā'tiēncē 辛抱
trōōp 兵隊	nēēd'lēss 無用な	to be sāt'isfīed 満足する
trōōp'ēr 騎兵	sōl'itārŷ 淋しき	to cōnduct' 導く
cāp'tāin of cāv'alrŷ 騎兵大尉		to dīsmōunt' 下馬する
sīl'vērēd bēard 銀色を呈したる髯		to trūss ūp 束ねる
to sēt ā fōr'āgīng 芻秣を徵發する		wēnt ōn 進行せり

A Good Old Man.

During the last war in Germany, a captain of cavalry was out on a foraging party. Seeing a cottage in the midst of a solitary valley, he went up and knocked at the door. Out came an old man with a beard silvered by age.

"Father," said the officer, "show me a field where I can set my troopers a foraging."

"Come with me," replied the cottager, and he walked before the troopers, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley.

"There is the very thing we want," said the captain.

"Have patience for a few minutes," replied his

guide; "you shall be satisfied."

They went on, and at a distance of about a quarter of a league further, they reached another field of barley. The troop dismounted, cut down the grain, trussed it up, and prepared to ride off.

The officer at parting said to his conductor: "Father, you have given yourself needless trouble, the first field was much better than this."

"Very true, sir," replied the good old man, "but it was not mine."

Questions.—1. Who went a foraging one day? 2. What did he see in the midst of a field? 3. What did he ask the old man? 4. Where did the old man lead him? 5. Why did he not stop at the first field of barley? 6. Was the old man honest?

LESSON II.

hōop 輪	coun'tēnançə 容貌	ās fôr cākəs 菓子の方は
pīe パイ	ēmploy'ment 職業	hēld the hōrsə 馬を留めた
ra:w 生まの	fōot'ball 蹴鞠	jūmp'ing pōlə 跳び竿
rūd'đy 赤き	mār'blə 遊びの小玉	phīlōs'ōphēr 哲學者
stīlt 竹馬	now and then 時々	to gēt bēfōrə 前に来る
Thōm'as 人名	thīrst'ỹ 渴して	to kīēk 蹴る
to bring up the cows 牝牛を連れ歸る	to let in water 水が這入る	
to gāl'lōp āwāy' 疾走する	to wōrk on 働は働く	
to sēt . . . to wōrk 働を言付ける	you knōw ねえ (なんこ)	
I wōuld, rather have none at all. 一つも無い方が良し		
So much the better for you. 尙更良し		
to ride the horses to the field 馬に乗つて畑に行く		

The Little Philosopher.

One morning, Mr. Ward was riding on horse-back, when, dismounting to gather a beautiful flower in the hedge, his horse galloped away from him.

A little boy, whose name was Thomas, ran across the field, and getting before the horse, took him by the bridle, and held him till the owner came up.

Mr. Ward looked at the boy and admired his ruddy, cheerful countenance. "I thank you," said he. "You have caught my horse, and I will pay you for your trouble."

Thomas. Thank you, sir; I want nothing.

Mr. Ward. So much the better for you. Few men can say as much. What is your name?

Thomas. My name is Thomas Hurdle, sir.

Mr. Ward. What were you doing in the field?

Thomas. I was pulling up weeds, and watching the sheep that are feeding on the turnips.

Mr. Ward. And do you like this employment?

Thomas. Yes, sir, very well, in this fine weather.

Mr. Ward. But would you not rather play?

Thomas. This is not hard work; it is almost as good as play.

Mr. Ward. Who set you to work?

Thomas. My father, sir.

How many years have you been in it
" " " " 't since you came to it
Ever since I came to it. I have leaved in '0

- 4
- Mr. Ward.* How old are you?
Thomas. I shall be nine years old next fall.
Mr. Ward. How long have you been out in this field?
Thomas. Ever since six o'clock this morning.
Mr. Ward. Then you must be hungry.
Thomas. Yes, sir; but I shall soon go to my dinner.
Mr. Ward. If you had ten cents now, what would you do with it?
Thomas. I do not know, sir. I never had so much money in my life.
Mr. Ward. Have you any playthings?
Thomas. Playthings! What are they?
Mr. Ward. Such as balls, marbles, tops, and wooden horses.
Thomas. No, sir; but my brother John makes footballs to kick in the cold weather; and then I have a jumping pole, and a pair of stilts to walk with. I had a hoop, but it is broken.
Mr. Ward. And do you want nothing else?
Thomas. No, sir. I have hardly time to play with what I have, for I always ride the horses to the field, and bring up the cows, and run to the town on errands, and such work is as good as play, you know.
Mr. Ward. But you could buy apples or cakes when in town, I suppose, if you had money.

- 5
- Thomas.* Well, I can get apples at home; and as for cakes, I do not want any, for my mother gives me a pie now and then, and that is much better.
Mr. Ward. Your shoes are full of holes. Don't you want a better pair?
Thomas. I have a better pair for Sundays.
Mr. Ward. But these let in water.
Thomas. Oh, I don't care for that.
Mr. Ward. Your hat is all torn, too.
Thomas. I have a better one at home; but I would rather have none at all, for it hurts my head.
Mr. Ward. What do you do if you are hungry before it is time to go home?
Thomas. I sometimes eat a raw turnip.
Mr. Ward. But if there be none?
Thomas. Then I do as well as I can; I work on, and never think of it.
Mr. Ward. Are you not thirsty sometimes, in this hot weather?
Thomas. Yes, sir; but there is water enough.
Mr. Ward. Why, my little fellow, you are quite a philosopher.
Thomas. A what?
Mr. Ward. I say that you are quite a philosopher; but I see that you do not know what that means.
Thomas. No, sir, I do not; but it is no

harm, I hope.

Mr. Ward. No, no harm at all. Well, my boy, you seem to want nothing; so I shall not give you any money. But were you ever at school?

Thomas. No, sir, but father says I shall go after harvest.

Mr. Ward. You will then need a few books?

Thomas. Yes, sir, the boys all have a reader, a grammar, and a notebook.

Mr. Ward. Well, then, I will send them to you, because you are a good, contented boy; and when you go to school, you must make good use of them. Good-by.

Thomas. Good-by, sir.

Questions.—1. How did little Thomas stop the gentleman's horse? 2. Did he accept any pay for his service? 3. What was his employment? 4. Did he prefer his work to play? 5. Had he many wants? 6. Was Thomas happy in the field?

LESSON III.

ěx'ile 流浪人	'mid=amid'	chärm 魂を奪ふ物 (影響)
gáil'y 嬉しく	ne'er=něv'er	pěaçę of mind 心の慰安
hũm'ble 賤しき	to dăz'zle 眩ます	splēn'dör 光輝, 壯麗
lōw'l'y 低く, 賤しく	to stăte 述ぶる	to hăl'lōw 神聖にする
swēet hōmę 戀しき我家 (故郷)		to thătch 藁にて葺く
ne'er met with 他に求むるを得ず		
Jōhn How'ard Pagnę 人名		

Home, Sweet Home.

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with
elsewhere.

Home, home, sweet home!

There's ~~no~~ place like home!

An exile from home, splendor dazzles in vain!
Oh, give me my lowly thatched cottage again!
The birds singing gaily that came at my call;
Oh, give me sweet peace of mind, dearer than all!

Home, home, sweet home!

There's no place like home!

John Howard Pagne.

Questions.—1. Which do you prefer, to live in your humble home with your parents, or in a great palace among strangers? 2. Can the charm of home be found anywhere else? 3. What are we like when far from home? 4. State some of the pleasures of home.

remain 残る LESSON IV.

cōurt 裁判	ām'icably 平和に	ās well ās 同様に
dūē 歸する	bit ǒff 噛み切つた	brōkē ūp 終つた, 閉廷した
dū'ty 職務	ē'qual 平等な	to bēsēech' 乞ふ
ē'vil 害	grāvē'lly 厳格に	to call ūpōn' 要求する
Hōld! 止め	jūs'tice 正義	to ēmploy' 使ふ
jūdgē 判事	mouth'ful 一口	to ōwē jūs'tice 正義を負ふ
scāles 天秤	to bēg 願ふ	to rēmāin' 残る
slīcē 片	to crām 詰め込む	to see that 様に計る
wēigh 重み	to nib'blē 嚙る	to wēigh 重い目方がある
wōn 得た	ūp'rīght 正直な	upon this 茲に於て
must have its cōurse 履行せねばならぬ	what is left 残物	
to help one's self to 自由に食ふ	wise look 賢さうな顔	
in a fair way to be eaten up 食べてしまふらしく		
not to put himself to further trouble 此上面倒を見ぬ様に		

Evils of Going to Law.

Two hungry cats having stolen some cheese, could not agree how to divide it; therefore they went to law. A cunning monkey was called upon to be the judge and to decide the case.

The monkey placed the two pieces of cheese in the scales which he had brought with him, to see if they were of equal weight.

"Let us see," said the monkey with a wise look. "This slice, to be sure, weighs more than the other;" and with that he bit off a large piece.

"Judge," said the cats, "we did not bring our cheese here to be eaten by you. Why have you done this?"

"Because," said the monkey, "it is my duty to see that one gets no more cheese than the other."

The other scale had now become too heavy, and the upright judge helped himself to a second mouthful.

"Hold, hold!" cried the two cats, "give each of us her share of what is left, and we shall 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! not so fast, I beseech you, good ladies," said the monkey. "We owe justice to ourselves as well as to others; and what remains, is due to me



for my services.”

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. All their money goes into the pockets of those whom they employ to settle the dispute.

- Questions.—1. What could two cats not agree to do? 2. Where did the monkey place the cheese? 3. Why did he bite off a large piece? 4. Were the cats satisfied? 5. How much of their cheese did they get in the end? 6. Would they not have won more by settling the matter amicably?

—><—
LESSON V.

ădjoin'ing 隣の	ăr'gūment 議論	ătten'tively 注意して
ăr'dent 熱心な	pōlite'lŷ 鄭寧に	dēmōcracy 民主政體
călm'lŷ 穩かに	pō'itics 政治	gōv'ernment 政府
chĭef 重なる <i>captain</i>	spĕāk'ēr 口演者	mōnār'chical 立君政治の
fōrm 體	sōūth'ērŋ 南方の	roy'alist 勤王家の, 立君黨
Swē'den 瑞典	to dĭscūss' 議論する	vĕn'ērable 尊敬すべき
tăv'ērŋ 旅舎	to pāūse 中止する	
to cōnvĭncē' 説服する, 納得させる		
seated about a table 食卓の周圍に坐して		

The King of Sweden, a Royalist.

Some years ago, in a tavern of a small town in the southern part of Sweden, four men were seated

about a table, talking politics. One of them was an ardent republican, and had been discussing the rights of man and the blessings of democracy.

At an adjoining table sat a tall old gentleman, with a fine white beard, who was listening attentively, and now and then smiled. *915=9594*

The speaker paused, and turning to the old gentleman, said very politely: “My arguments do not appear to convince you. You are a royalist, I suppose.”

“Yes,” came calmly from the old gentleman’s lips.

“And will you kindly let us know your reasons for preferring the monarchical form of government?”

“The first and chief reason is,” said the venerable old man, “that I happen to be—the King of Sweden.”

- Questions.—1. Where were four men seated? 2. What was the republican discussing? 3. Who was sitting at a table near by? 4. What did the speaker notice? 5. What did he say to the gentleman? 6. Why was it hard for him to convince the gentleman?

LESSON VI.

blōom 満開	āv'ēnūē 街路	all the year round 年中
bow'ēr 棚	āzā'lēā つつち	chry'sān'thēmūm 菊 <small>paty</small>
brēāth 息, 吹き	dēl'icātē 艶はしき	dēl'i'gious 愉快なる
brēēzē 微風	gōr'gēōūs 華美なる	hīll'sidē 山腹 (山邊)
dū'ty 本分	līfē'blōōd 血	īmp'ēriāl flow'ēr 國花
ēm'blēm 記號	pāg'eāntrī 美觀	īmp'rēs'sion 印象, 感情
ēx'hīb'it 觀覽	pēcūl'iār 特殊なる	ī'rīs, ī'rīsēg 菖蒲, あやめ
grāvē 墓地	striking 著しき	mājēs'tic 莊麗なる
māss 團塊	to dēk 飾る	quēēn of flow'ērg 花王
pē'ōnī 牡丹	to disp'lāy 呈する	set with 植付けらる
pēt'al 花瓣	to lāst 續く	shōrt-livēd 短命なる
shōw 美觀	to prēsēt 呈する	to expānd 擴がる
sōul 魂	to tūrn out 出る	to lēād the wāy 先導する
far into Nōvēm'bēr 十一月つご先まで	to ūsh'ēr in 紹介する	
lēāv'ing bēhīnd 後に残して	to wēl'cōmē 歡迎する	
to come into sēā'sōn 季節になる	wīstā'riā 藤花	

Flowers of Japan.

Japan is wonderful for its flowers.

The season lasts all the year round, and every month has its peculiar exhibit.

The plum blossoms lead the way; they make their early entry amid the snows of January and stay till March, leaving behind delicious impressions of the beauties of the hillsides.

April ushers in the cherry blossoms, and the whole nation turns out to welcome them. The cherry

blossom is the queen of flowers in Japan. Its delicate but short-lived petals, which fade and fall at the slightest breath of the breeze, were a striking emblem of the soul of the *samurai*. He, too, was ever ready to shed his lifeblood and drop to the grave, at the first call of duty.

Tōkyō, Kyōto, and other cities have long avenues set with nothing but cherry trees.

With May come the wistarias. Every garden has its bowers of these flowers, whilst the neighboring hills are decked with azaleas.

June sees whole fields of irises, which display all the colors of the rainbow.

Next comes July with its gorgeous pageantry of peonies.

But October makes the grandest show of all, when the imperial flower, the majestic *kiku* (*chrysanthemum*), comes into season.

The *kiku* are everywhere, and everywhere they present one mass of bloom to the eye. Some of the flowers expand to the size of a large plate, others resemble huge balls.

The *kiku* last far into November.

- Questions.—1. For what is Japan noted? 2. When do the plum blossoms come out? 3. Of what is the cherry blossom the emblem? 4. Which flowers appear in May? 5. When does the chrysanthemum bloom?

LESSON VII.

āt lāst 遂に dirēc'tion 命令 cūn'ninglŷ 狡猾に
 cāp'tain 船長 fōllōwīng 次の in ōr'dēr to 様に、がために
 chī'nā 磁器 hēreāft'ēr 今後は to discōv'ēr 発見する
 mātē 譯者、副官長 lēngth'wīse 堅てに to pērsuādē 説得する
 sē'erēt 内證の whīle 間に、内に trīck 悪戯、策
 plūm pud'dīng 乾葡萄に粉、玉子、牛乳等を混じて製したる菓子
 He could scarcely ever find any. 殆ど少しも見付からなかつた
 You have found me out. 私の秘密を見付だした *side wise* 横と

The Plum Pudding.

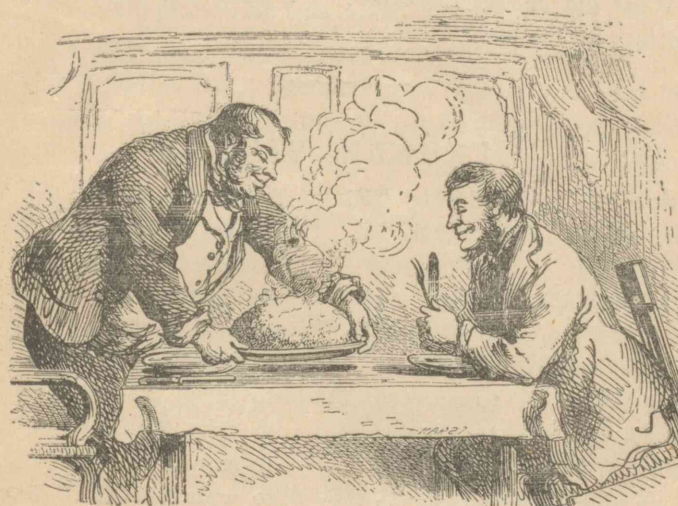
The following pleasant story is told of a captain and his mate, who were both fond of plum pudding, and so, when they had it for dinner, usually divided it between them.

But the captain, in order to get the better half of it for himself, gave secret directions to the cook. From that time the captain's end of the pudding was found full of plums, whilst the mate, to his great surprise, could scarcely ever find any.

This went on nicely for some time, but at last the mate discovered the trick. In his turn he also persuaded the cook to place the end of the pudding in which the plums were, next to himself, and the end without the plums, next to the captain.

The captain soon saw the change, and cunningly picking up the dish, as if to examine the china, turned the end with the plums in it towards himself,

and while saying, "This dish cost me ten shillings," set it down with the end in which the plums were, next to himself.



"Is it possible?" said the mate, also taking up the dish. "I really did not think it worth more than a shilling," and down came the dish with the plum end towards the mate.

The captain looked at the mate, the mate looked at the captain, the captain laughed, the mate laughed. "Young man," said the captain, "you have found me out. Well, for this time let us divide this pudding lengthwise, and hereafter we will have the plums fairly divided between us."

Questions.—1. Of what were a captain and his mate fond? 2. What did the captain do to get the better part of the pudding? 3. Did the mate discover the trick? 4. What did he tell the cook? 5. How did they arrange matters in the end?

—◆◆—
LESSON VIII.

choicē 撰擇	chīm'neŷ 煙突	ādvān'tāgē 利益, 用
pill 丸藥	lāst 靴型, 本型	pā'pērg 新聞紙, 印刷物
rīd'ing 乘馬	sāil'ing 航海	pow'dēr 散藥, 粉藥
shēaf 束 (たば)	to bīnd 括る	shōe'māk'ēr 靴師
stīтч 針目	to plow 鋤く, 耕す	s'pōgē = sūppōgē'
sūch 左様な物	to rēap 刈る	to hām'mēr 槌で打つ
trādē 職業	to sew (sō) 縫ふ	to plānē 削る (鉋で)
trow'el 鍬	to sōw 蒔く	to rākē 把き寄せる
Bā'bēl 古代はひろんに於ける高塔		to smōōth 平に均らす
'bōvē all = ābōvē all 第一に, 就中		to wēār 使用に堪ふる, もつ
to pitch into the-barn away 草を投げ上げて納屋へ運ぶ		
to prēsribē' 處方を書く, 命ずる		

Choice of Trades.

First Boy.

When I'm a man,
I'll be a farmer, if I can.
I'll plow the ground, and the seed I'll sow;
I'll reap the grain, and the grass I'll mow;
I'll bind the sheaves, and I'll rake the hay,
And pitch it into the barn away,
When I'm a man.

Second Boy.

When I'm a man,
I'll be a carpenter, if I can.
I'll plane like this, and I'll hammer so;
And this is the way my saw shall go;
I'll make bird houses and boxes and boats
And a ship that shall beat every other that floats,
When I'm a man.

Third Boy.

When I'm a man,
I'll be a mason, if I can.
I'll lay a brick this way, and lay one that;
Then take my trowel and smooth them flat.
Great chimneys I'll make; I think I'll be able
To build one as high as the Tower of Babel,
When I'm a man.

Fourth Boy.

When I'm a man,
I'll be a shoemaker, if I can.
I'll sit on a bench with my last held so,
And in and out shall my needles go.
I'll sew so strong that my work shall wear
Till nothing is left but my stitches there,
When I'm a man.

Fifth Boy.

When I'm a man,
I'll be a printer, if I can.

I'll make pretty books with pictures all through,
 And papers I'll print, and send them to you
 I'll have the first reading.—Oh! won't it be fun
 To read all the stories before they are done!—
 When I'm a man.

Sixth Boy.

When I'm a man,
 I'll be a doctor, if I can.
 My powders and pills shall be nice and sweet,
 And you shall have what you like to eat.
 I'll prescribe for you riding, sailing, and such;
 And 'bove all things, you never must study too much,
 When I'm a man.

Seventh Boy.

When I'm a man,
 I'll be a teacher, if I can.
 I'll sing to my scholars, fine stories I'll tell;
 I'll show them pictures and, well—ah! well,
 They shall have some lessons,—I s'pose they ought;
 But oh! I shall make them so very short!
 When I'm a man.

Together.

When we are men,
 We hope to do great things; and then,
 Whatever we do, this thing we'll say:
 "We'll do our work in the very best way."
 And you shall see, if you know us then,
 We'll be good and honest and useful men,
 When we are men.

Questions.—1. What does a farmer do? 2. What do carpenters make? 3. With what does the mason work? 4. Who made your shoes? 5. What advantages does a printer possess? 6. What services does a doctor render? 7. Would you not like to be a teacher?

LESSON IX.

chōgē 擇んだ	fīn'gēr nāi 指爪	a great many 澤山
gāvē ūp 譲つた	ground 理由、根據	not a sin'gle 一つもない
īn'stantlŷ 直に	pŭr'pōsēlŷ 故意に	rēc'ōmmēndā'tion 紹介 推選
jēt 爪垢	tī'dŷ 奇麗好きで	thōught'fŭl 氣を付ける
lāmē 跋	to āpply' 申込む	tīppēd with jēt 爪垢のついた
ōff'fīçē 事務室	to āssist' 手傳ふ	to shōvē āsīdē' 押しのける
I should like to know. 知りたい	to stēp o'vēr 踏み越へる	

Letters of Recommendation.

A gentleman once advertised for a boy to assist him in his office, and nearly fifty applied for the place. Out of the whole number he, in a short time, chose one, and sent the rest away.

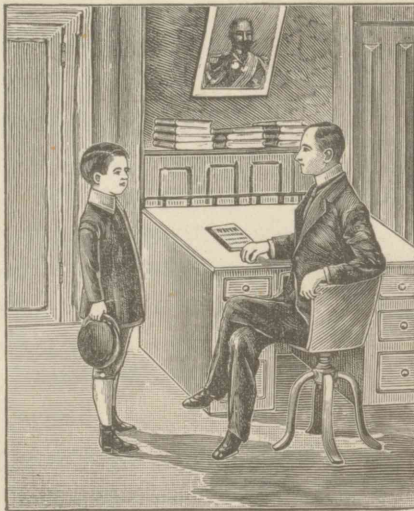
"I should like to know," said a friend, "on what ground you chose that boy. He had not a single recommendation with him."

"You are mistaken," said the gentleman; "he had a great many."

"He wiped his shoes when he came in, and closed the door after him; showing that he was orderly and tidy.

"He gave up his seat instantly to that lame man; showing that he was kind and thoughtful.

"He lifted up the book which I had purposely laid on the floor, and placed it on the table, while all the rest stepped over it, or shoved it aside; showing that he was careful.



"And he waited quietly for his turn, instead of pushing the others aside; showing that he was modest.

"While I was talking with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk.

"When he wrote his name, I observed that his finger nails were clean, instead of being tipped with jet.

"Do you not call these letters of recommendation? I do; and what I can tell about a boy, by using

my eyes for ten minutes, is worth more than the fine letters he can bring me."

- Questions.**—1. What did a gentleman advertise for? 2. How many boys applied for the place? 3. Whom did he choose? 4. What showed that the boy was tidy? 5. How did the gentleman know that he was polite? 6. What made him think that the boy was careful? 7. What other remarks did the gentleman make? 8. What is worth more than letters of recommendation?

LESSON X.

chīef'ly 重に	clād 衣せらる	hīth'ēr and thīth'ēr 此所彼所
crēst 鳥冠	ēast'ēr 東方の	hūm'mīng bīrd 蜂雀
down 羽毛	lō'quāt 枇杷	to chōōge 擇ぶ
Hār! 聞け	mātē 仲間, 連れ	to dārt āwāy' 矢の如く飛び去る
mōss 苔	pūr'plē 紫色	to flāsh 閃くが如くに飛ぶ
pēā 豌豆	spēc'imēn 種類	to hōv'ēr ひらめく, 沖に浮ぶ
sīp 吸	wīthīn' 内に	to sēnt 匂はず

The Humming Bird.

Under the shade of a tree, and at the end of a twig, hangs a tiny little nest. It swings in the air, and is as light as a feather, being made chiefly of moss and down. It is very neat, and within it lie two tiny eggs, of the size of peas, and as white as snow.

Watch a moment, and you will see what bird it is that has built the nest; for she has only gone to have a sip of honey. It is a lovely place to watch in. Flowers scent the air. Yonder is a deep wood, and flowers of every shape and size grow all about.

Hark! the bird is coming. It is the smallest bird in the world. Its body is no bigger than a small loquat. But its feathers are more lovely than I can describe.

It has a ^{green} crest on its head, which sparkles like a little star. The colors on its body are green and gold

and purple. You can scarcely tell where one ends and another begins.

If you look about, you will see more of these little creatures. They are called humming birds. The most beautiful specimens are found in India. Those that live in America are not so small, neither are their feathers so gorgeous.



In eastern countries the woods and groves are alive with them. They flash about hither and thither, clad in all the colors of the rainbow. The eye is never tired of watching them.

The humming bird in the picture is sitting on its eggs, to hatch out its young ones. When the mother bird is tired, her mate comes and takes her place. Then up she springs, and darts away into the woods, where she chooses some flower that has honey in it.

As she hovers in the air, she moves her wings about so quickly that you can hardly see them. She does not sing, but her wings make a humming sound as she hovers over the flower, and it is from this that she gets her name.

Questions.—1. Where is the home of the humming bird? 2. Where does it build its nest? 3. Of what is the nest made? 4. How are its eggs? 5. How large is a humming bird? 6. Where are the most beautiful specimens found? 7. Does the humming bird sing? 8. Why is the bird called humming bird?

Memory Gems.

Know thyself.

Be what thou wouldst seem.

LESSON XI.

ăn'vil 鐵床	boil'er 蒸氣罐	ábun'dant 澤山で、多く
coin 貨幣	cōst'ly 高價な	bēat'en out 打延ばされて
cūp 盃	cōv'er 表紙	blā'k'smith 鍛冶屋
lēad 鉛	dēn'tist 齒醫者	dūg out 掘り出されて
mīr'rōr 鏡	firē'plāçē 爐	ē'dgē of bōok 本の縁
pān 鍋	fōrgē 鍛冶場	hōrsē'shoē 馬蹄鐵
shēet 板	hūng ūp 掛けたる	piē'tūrē frāmē 額縁
spōon 匙	mēt'al 金屬	sōl'id sīl'vēr 純銀
tīn 錫	plēn'tifūl 澤山	to bēat 打つ
tōngs 火箸	quī'k'sīl'vēr 水銀	to gīld 鍍金する
tūbē 管	sē'g'sōrg 銚	to tēll ābout' 知らず
wīrē 針金	tōugh ねばり強き	to stī'k togēth'ēr 凝集する
zīnc 亜鉛	wā'tēr pīpē 水管	

About Metals.

Iron is very hard and strong, and there is a great deal of it in the world.

The blacksmith works in iron. He has a forge; he blows the fire with a great pair of bellows, to make the iron hot. He takes it out with his tongs, puts it on the anvil, and beats it with a hammer. How hard he works! He makes nails and horseshoes.

When iron is made very hard, it is called steel.

Copper is not so plentiful as iron, nor so useful; but it is tougher. You have all seen copper boilers and pans. What fine strong wire is made of copper! Some coins, too, are copper. In Japan,

copper is more abundant than iron.

Zinc is made into sheets, which may be seen under the stove or in front of the fireplace.

Lead looks a little like zinc, but it is softer and very heavy. Water pipes and bullets are made of lead.

Tin looks a little like zinc, too, but is brighter. It is very useful in the kitchen. Think of all the pans and cups and pails and dishes that are made of it.

Gold is rare and costly, and has a beautiful yellow color. Some coins are made of it, and of course you have often seen gold watches and rings.

When gold is beaten out into thin leaves, it is used by dentists, on the covers and edges of books, and to gild picture frames.

Silver is bright and shining; it is also made into coin. You know how pretty silver spoons and cups are. Sometimes large dishes are made of solid silver; and there are silver watches, too. Silver is costly, but not near so rare and costly as gold.

Quicksilver is a strange thing. Did you ever hold any in your hand? How heavy it is! How it shines! And how it runs about! You cannot pick it up if you try, for it does not stick together all in one piece, like iron or lead. It runs almost like water; but it does not make your hand wet.

Quicksilver is put on the back of glass to make

mirrors. You have seen quicksilver in little glass tubes, hung up in a room, to tell about the weather.

All these things that we have read about—iron, copper, zinc, lead, tin, gold, silver, and quicksilver—are called metals. There are many other metals, but these are the most useful ones.

All metals are dug out of the ground. Gold is perhaps the rarest and most costly metal, and iron, the most useful.

Questions.—1. What does a blacksmith make? 2. What is copper made into? 3. Of what are bullets made? 4. Which are the precious metals? 5. What is made of quicksilver? 6. Where are metals found?

LESSON XII.

âir 様子, 風采	ěx'čellenčy 閣下	coló'nel (kúr'nel) 大佐
ězār 露國皇帝	full drěss 盛裝	fīēld mār'shal 元帥
dīg'nīty 威儀	fūr'iqūslŷ 烈しく	his very self 其の者
grěat'něss 高位	grāde 階級	mīl'itārŷ cōat 軍服
hīgh'něss 殿下	hāugh'tily 横柄に	rīdīe'ulqūs 可笑しき
mā'jōr 少佐	līēūtēn'ant 中尉	Russia (rūsh'yá) 露國
plāin 質素な	Pār'don! 失禮だが	to blāzē áwāy 燃ゆる
rānk 階級・官等	wěst'ěrn 西方の	to pērmit' 許す
impēr'ial māj'ěstŷ 皇帝陛下		to smōkē 喫煙する

Alexander and the Major.

The Czar Alexander, while traveling in western Russia, came one day to a small town. When he found that he had to change horses, he thought that he would look around and see what the town was like.

He was dressed in a plain military coat, without any mark of his high dignity. He wandered through the place until he came to the end of the road that he had been following.

There he paused, not knowing which way to turn; for two paths were before him, one to the right, and one to the left.

Alexander saw a soldier standing at the door of a house. The soldier was in full military dress, and smoking a pipe with an air of dignity almost ridiculous. Going up to him, Alexander said: "My friend, can you tell me which of these two roads I must take to get to Kaluga?"

Major. To the right.

Emperor. Pardon! Another word, if you please.

Major. (*Haughtily.*) What?

Emperor. Permit me to ask you a question. What is your rank in the army?

Major. Guess. (*And the pipe blazed away furiously.*)

Emperor. Lieutenant?

Major. (*Proudly.*) Up!

Emperor. Captain?

Major. Higher!

Emperor. Major?

Major. At last! (The

Emperor bowed low in the presence of such greatness.)

Now, in my turn, what is your grade, if you please?



Emperor. Guess.

Major. Lieutenant?

Emperor. Up.

Major. Captain?

Emperor. Higher.

Major. Major?

Emperor. Go on.

Major. Colonel?

Emperor. Again.

Major. Taking his pipe from his mouth.)

Your Excellency is, then, general?

Emperor. You are coming near.

Major. Then your Highness is field marshal?

(And his grand air had disappeared.)

Emperor. Once more, my good major.

Major. His Imperial Majesty?

Emperor. His very self. (And he smiled at the wonderful change in the major's face and manners.)

Major. (Falling on his knees.) Ah, sire, pardon me! pardon me!

Emperor. And what is there to pardon? My friend, you have done me no harm. I asked you which road I should take, and you told me. Thanks.

Questions.—1. Where was the Emperor Alexander traveling one day? 2. Of whom did he ask the way? 3. How did the officer answer? 4. How did the emperor find out his rank? 5. How did the major find out the traveler's rank?

LESSON XIII.

build'ing	建物	great'nēss	大層な事	brīk'lāy'ing	煉瓦積み
ēducā'tion	教育	rēc'rēa'tion	休憩	to cōmpārē'	比較する
rāil'rōad	鐵道	to ācquirē'	得る	to lāy a wāll	壁を積む
sē'iēncē	學問	to dwēll	住む	to pūt togēth'ēr	寄せる
strūc'tūrē	建物	to hān'dlē	扱ふ	to strōll ūp	徊つて来る
wis'dōm	智慧	to rāisē	設立する	trēas'ūrēd	積み蓄へたる
trūē and ē'vēn	至まらずに			ūn'dērtāk'ing	事業
kēēp'ing stēād'ilŷ	息まらず働きて			wōrk'mēn	職人
will be the better for me	私が居るので良くなる				
you had better go home	えは帰った方がよかる				

The Brick Building.

One day while the boys of the village school were enjoying their recreation, Thomas Kenrick, a quiet lad, stood watching the workmen, who were laying the walls of a new house near the school.

The teacher, noticing the boy, strolled up to him, and seeing how he watched the men lay the bricks so true and even, said: "You seem to be very much interested in bricklaying, Thomas. Do you wish to be a mason?"

"I do not know, sir, what trade or business I shall learn when I grow older; I was only thinking how such great houses are built up, little by little, with small bricks that even a little boy like me can handle."

"That is true, my boy, with all great works. Little by little our houses, our ships, our railroads are put together. You will find it so with your education. You can not learn everything at once. No rich man can buy an education for his son.

"Education is like a house. Every lesson learned is a brick in the great structure, and by keeping steadily on, and being sure that every brick is good and laid well, you at last raise a fine house.

"Do not let any task discourage you, by looking at its greatness. Take it little by little, and you will overcome it, for the greatest undertaking be-

comes easy, if divided into parts. Always remember, the whole of yonder building is only one brick upon another."

"Little by little!" said a thoughtful boy;

"Moment by moment I'll well employ,

Learning a little every day,

Not spending my time in idle play;

And still this rule in my mind shall dwell—

"Whatever I do, I'll do it well!"

Little by little I'll learn to know

The treasured wisdom of long ago;

And one of these days perhaps will see

That the world will be the better for me!"

And so it happened that this simple plan

Made him a wise and useful man.

Questions.—1. What did little Thomas watch one day? 2. What did his teacher say to him? 3. What thought struck him when he saw the masons at work? 4. May science be compared to a building? 5. Can we buy science at the market, or must everybody acquire it by hard work? 6. Of what use is science?

Memory Gems.

An hour in the morning is worth two at night.
Better is a little with justice than great revenues with iniquity.

LESSON XIV.

bēll 鈴	Bēwāre'. 用心せよ	prēt'ty surē 實際だ
Bē off! 行け	flāt'tērēr 御世辭者	to be blis'tērēd 水脹が出来る
boy'ish 小供の	grīnd'stōnē 砥石	to gēt āwāy' 去る, 逃れる
ēdḡē 亦	kēt'tleful 薬罐一杯	to rēfūgē' 拒む
frown 怒顔	shōnē 閃いた	to scūd āwāy' 駆け行く
hārsh 粗らき	to āchē 痛む	to tīc'klē 傑ぐる, 喜ばす
rāng 鳴つた	to toil 骨折る, 働く	to tūrn āwāy' 續いて廻す
sīnḡē 以後は	to tūg 引つばる	was ground 研げた
to play tru'ant 學校をずるける	wēnt ōn 言ひ續けた	
You'll catch it.	酔い目に會はされるぞ	

How I Turned the Grindstone.

One cold winter morning, writes Franklin, when I was a little boy, I met on my way to school a smiling man with an ax on his shoulder.

"My pretty boy," said he, "has your father a grindstone?"

"Yes, sir," said I.

"You are a fine little fellow," said the man; "will you let me grind my ax on it?"

It pleased me very much to be called a fine little fellow; so I said, "Oh, yes, sir! it is down in our shop."

"And will you, my little man," said he, patting me on the head, "get a little hot water?"

How could I refuse? He was such a smiling, pleasant man! I ran into the house as fast as I could, and brought him a whole kettleful.

"How old are you?" and "What is your name?" he asked. But before I could answer, he went on, "You are one of the finest lads I ever saw, will you just turn a few minutes for me?"

Tickled with his praise, like a little fool, I went to work. It was a new ax; and I toiled and tugged and turned till I was tired enough to drop.

The school bell rang, but I could not get away; it rang again, and there I was still, turning away at the grindstone. My hands were blistered, and my shoulders ached.



At last the ax was ground. What a sharp edge it had! I remember how it shone in the winter sun.

Then I looked up, expecting thanks. But the man suddenly turned toward me with a frown and said, "You little rascal, you have played truant! Be off now; scud away to school, or you'll catch it."

It was hard enough to turn a heavy grindstone so long, and on such a cold day; but to be called

a "little rascal" for doing it was too much. These harsh words sank deep into my boyish mind, and often have I thought of them since.

Boys and girls, whenever you meet a flatterer, beware of him. You may be pretty sure that he has "an ax to grind," and wants you to turn the grindstone.

Questions.—1. Whom did Franklin meet one winter day? 2. Where was his father's grindstone? 3. With what was he tickled? 4. Was it hard work turning the grindstone? 5. What reward did the boy get? 6. Was the man ungrateful? 7. Should we beware of flatterers?

LESSON XV.

ārōgē 起つた	gīt'izēn 市民	brēad to spārē 餘まるばん
bēl'ly 腹	fām'inē 饑饉	fall to mē 私に當る
hūsk 穀, 糠	jōūr'nēy 旅行	fōr'eign cōūn'trī 外國
swīnē 豚	pār'āblē 比喻	hīth'ēr 此所に
ūn'tō に	pōr'tion 配分	prōd'igal 放蕩な
cāmē to hīmsēlf' 本心になつた	rī'ōtōūs līv'ing 道樂	sūb'stançē 財産
fāt'tēd 飼ひ肥やされた	to brīng fōrth 取り出す	to gāth'ēr 集むる
fēll on his nēck 首に抱き附いた	to pēr'ish 死す, 亡ぶ	to sīn 罪を犯す, 反く
joinēd hīmsēlf' to 我身を…に寄せた		
to have cōmpās'sion 哀れに思ふ		
would fāin 喜んで…したろうが		

The Prodigal Son.

A certain man had two sons. The younger of them said to his father: "Father, give me the portion of goods that falls to me." And the father divided his fortune unto them.



Not many days after, the younger son gathered all together, and took his journey into a foreign country; and there wasted his substance in riotous living.

When he had spent all, there arose a great famine in that land; and he began to be in want. He went and joined himself to a citizen of that country, who sent him out into his fields to feed swine. He would fain have filled his belly with the husks that

the swine did eat: but no man gave them unto him.

When he came to himself, he said: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him: 'Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'"

And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

And the son said to him: "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son."

But the father said to his servants: "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry: for my son was dead, and is alive again; he was lost and is found." And they began to be merry.

Jesus Christ.

- Questions.—1. What did a father do with his fortune?
 2. How much of it did he give to his younger son?
 3. Where did the latter go? 4. What did he do when the famine arose? 5. Who set him to work? 6. What did he say to himself? 7. How did his father receive him?

death laid his Ocy hand
the care is crowded with people.

LESSON XVI.

brēak'ēr 白浪	chēer 元氣, 慰安	hēld his brēath 息を殺した
cāb'in 船室	cōn'fidēce 信頼	māid'en 處女 (むすめ)
dēep 大洋, 海	fēar'ful 恐ろしき	not a sōul 一人もない
mīd'nīght 夜半	ī'cē 氷の如き	rāt'tling からからご鳴る
stāirs 階段	prōtēc'tion 保護	to ān'chōr 投錨する
stōrm 嵐	tēm'pest 暴風雨	to thūn'dēr 雷鳴する
stout 豪氣な	to shāt'tēr 打砕く	We are lōst. 吾人はだめだ
to shout 叫ぶ	to shūd'dēr 震ふ	Fīelds 人名
to stāg'gēr down 跟踏み下る (よろめき下る)	guard 保護	

The Tempest.

We were crowded in the cabin;
 Not a soul would dare to sleep;
 It was midnight on the waters,
 And a storm was on the deep.

'Tis a fearful thing in winter
 To be shattered by the blast,
 And to hear the rattling trumpet
 Thunder, "Cut away the mast!"

So we shuddered there in silence;
 For the stoutest held his breath,
 While the hungry sea was roaring,
 And the breakers talked with death.

As thus we sat in darkness,
 Each one busy in his prayers,
 "We are lost," the captain shouted,
 As he staggered down the stairs.

Cast anchor 碇
wash 洗
leaf 葉

maid = maid servant 下

waters 水

wave 波

mast 帆柱

breath 息

death 死

stair 階段

But his little daughter whispered,
As she took his icy hand:
"Isn't God upon the ocean
Just the same as on the land?"

Then we kissed the little maiden,
And we spoke in better cheer;



And we anchored safe in harbor,
When the morn was shining clear.

Fields.

Questions.—1. Why were the people crowded in the cabin? 2. What is it fearful to hear in a storm? 3. What did the people expect at every moment? 4. What did the captain shout? 5. What did his little daughter reply? 6. In whom should we place our confidence when in danger? 7. What must we do to deserve the protection of God?

LESSON XVII.

blāde 葉	dēs'ērt 沙漠	to brēak out 湧出する
bog'óm 腹 胸	fār'ōff 遠方の	to drēnch 濡らす
brow 前額	mīl'lions 數百萬	to gīve out 交付する
hōl'lōw 凹み	tōr'rent 急流	to look to 仰ぐ, 望む
skīrt 裾	wāre'housē 倉庫	to pōur down 流れ下る
stalk 莖	wāstē 荒地	to shūn 避く
cloud mā'ing 雲の製造		to stōrē 貯ふ
swept with stōrms 暴風雨に晒されて		to sūpl'y 供給する
to cōmpāre' with 比べ物にする		to trānsport' 運搬する
to lāugh with plēn'ty 澤山あるので喜ぶ		to yīeld 産する
None can well be spāred. 何れも除くを不得		
could not do without me 私なくては何も成し能はざるならん		

The Plain and the Mountain.

"May I ask, sir," said the Plain to the Mountain,
"of what use you are to the world?"

"I see your bare, cold head and brow of stone
high up among the clouds. I am told that you are
drenched with rains and swept with storms. Still,
I cannot see what you were made for."

"Madam," said the Mountain, "please tell me
for what you were made for."

"Why, you must be blind not to know that.
Don't you see that I yield corn, sugar, rice, and a
thousand other things to supply men's wants?
Millions of cattle and sheep feed on the grass that
grows on my bosom."

"The rains from the far-off ocean fall on me, and a hundred streams water me, till I laugh with plenty. Men store my produce in warehouses, and ships carry it all over the world. How can you ask me what I was made for?"

"Madam," said the Mountain, "I do not wish to compare myself with you, and yet you could not do without me."

"My great business is cloud making. I gather the clouds round my head, and they give out the refreshing rain, which pours down my sides, hides in every cave and hollow, and breaks out into little springs, from which ponds and lakes are formed.

"More than forty ponds look to me to keep them full, and all the rivers that water you flow from these. There is not a blade of grass nor stalk of wheat on your bosom that does not owe its life to me.

"Take me away, and every stream that comes to you would be dry. You yourself, madam, would then become a barren waste, with no flowers on your broad skirts and no bread in your hand. Men would shun you, and only the wild beasts of the desert would roam across you."

Thus mountains and plains, north and south, east and west, all aid one another, and none can well be spared.

Questions.—1. Is it cold and wet on the mountains? 2. What do the plains yield? 3. Are mountain torrents good for transporting merchandise? 4. How does the mountain make the clouds? 5. Does the mountain make the plains fertile?

LESSON XVIII.

būd 芽	bēv'ērāgē 飲料	āppēār'ançē 外見
chār'cōāl 炭	pīēk'ing 摘む	cōmmōd'it'y 商品
fr'nall'y 最後に	spē'cial 特別の	cūs'tōmēr 顧客, 得意先
līq'uid 液	to dr'y 乾かす	ēx'pōrtā'tion 輸出
nōt'ed 有名な	to mīx 混ずる	nā'tional 國民一般の
pāēk'ing 荷造り	to put out 生ずる	plāntā'tion 畑, 栽培地
pōrt 港	to rōll 揉む	prōdūc'tion 産物
pūre 純粹で	to sōrt 擇り分ける	threw āwāy' 捨てた
shrūb 灌木	to stēam 蒸す	vāl'ūāblē 高價の
to makē tēa 茶を煎ずる		vā'rīōūs 色々の

Tea.

The tea plant grows in China, Japan, and other eastern countries. It has glossy, green leaves and white blossoms.

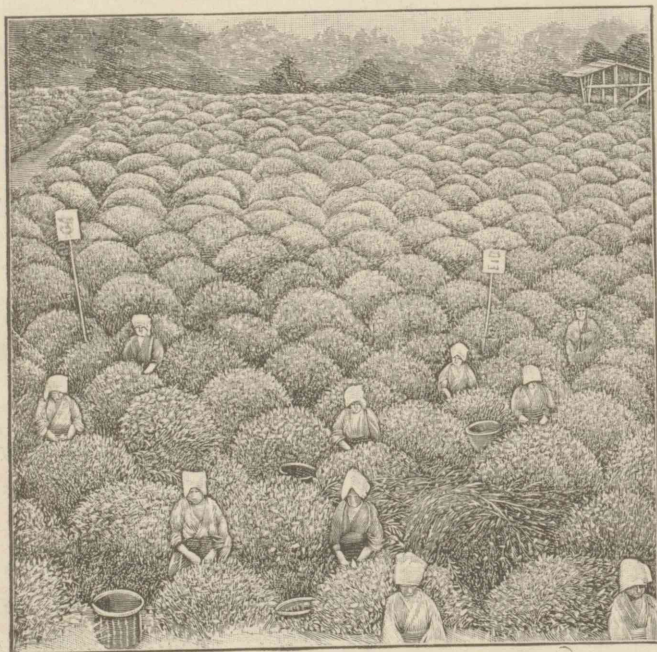
There are several pickings of the leaves during the season. The first is in April, when buds and very young leaves are gathered. Soon the shrubs put out new leaves so that another picking may be made. But the first crop of tea is the best and most valuable.

There are many different kinds of teas, especially

in China; but all the various teas belong to two classes, green teas and black teas.

The leaves are quickly steamed, and then are dried over a charcoal fire. They are next rolled with the hands, and finally dried, sorted, and made ready for packing.

Uji Tea Plantation.



When tea was first brought to Europe, some people did not know how to make it; they boiled the leaves and ate them, and threw the liquid away.

Tea is the national beverage in Japan and China,

and is always taken pure; but the western people mix milk and sugar with it.

Black tea is chiefly raised in China, while green tea is the special production of Japan. It is one of the chief commodities for export, and has numerous customers in Europe and America. Yokohama is the great port for exportation.

Uji, near Kyōto, is a noted place for tea. The Uji tea occupies the first rank among the several teas of our country, both in flavor and appearance.

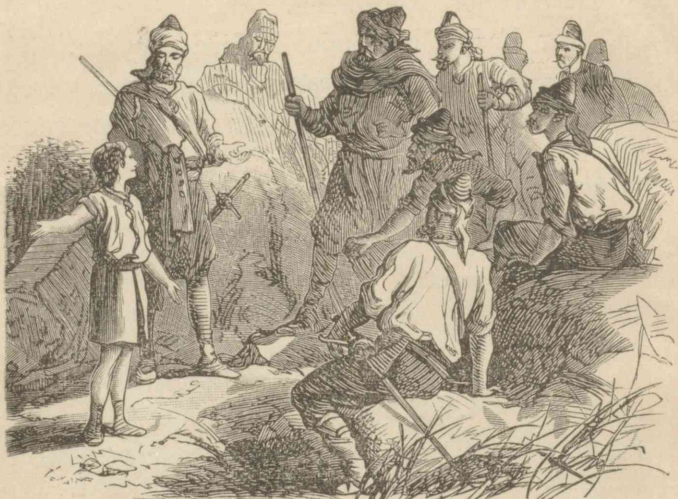
Questions.—1. Where does the tea plant grow? 2. When is the first picking made? 3. How many classes of teas are there? 4. How are the leaves prepared for use? 5. Where is tea mostly used? 6. Where does the best Japanese tea grow? 7. From where is it exported?

LESSON XIX.

bānd 徒黨	at lēngth 遂に	in finē spir'its 勇んで
cāp'tain 隊長	dīnār' 貨幣の名	ōn'l'y sōn 獨り息子
falsē 不實で	līn'ing 裏(衣の)	Pēr'sian べるしや國の
lōnē'l'y 淋しき	liv'ing 生活費	to gō fōrth 世に出る
mīsdēed' 悪事	rōb'bēr 盜賊	to īnquirē' 尋ぬる
prīg'onēr 捕虜	sāv'ings 貯蓄金	to jēst 冗談云ふ
wrētch 惡人	whērē'ūpōn' 處で	to māke amēnds' 償ふ
hārd'ēarned 困難して儲けた		to rēsōlvē' 決心する
to provē falsē 不實になり果てる		to rīp ō'pen 綻ばす
to sēek one's fōr'tūnē 金儲を探しに		to sew in (sō) 縫ひ込む
to lead an honest life 正しき生涯を送る		
as far as lay in his power 彼の力の及ぶ限り		
how came you to... 如何なる都合で... 様になつたか		

The Boy and the Robber.

A poor Persian woman had an only son. When the boy was old enough to earn his living, his mother gave him forty dinars from her hard-earned savings, and making him promise never to tell a lie, bid him go forth to seek his fortune.



The boy started out in fine spirits, but, while passing along a lonely mountain road, he was stopped by robbers. "What money have you?" asked one fellow. "There are forty dinars sewed in the lining of my coat," answered the lad.

The man laughed, thinking that the boy jested. Again the question was asked, but still the same answer. Then the robber led his prisoner to the

captain of the band, and once more the question was repeated.

"Twice have I said that there are forty dinars in the lining of my coat," replied the lad. Whereupon the captain ordered the coat to be ripped open, and the money was found.

"How came you to tell me of this?" inquired the captain. "Because," answered the lad, "I promised my mother never to tell a lie, and I cannot be false to her."

The robber was surprised, but at length said: "You are a noble boy to be so true to your mother, to whom, no doubt, you owe much; but what a wretch am I to prove so false to the duty I owe to God, who has done so much for me!"

His heart was touched, and he resolved, from that moment, to lead an honest life; and as far as lay in his power, to make amends for his past misdeeds.

Questions.—1. What did a little Persian boy promise his mother? 2. By whom was he stopped? 3. What did the robbers ask him? 4. Where did he say he had his money? 5. Were the robbers touched by the boy's truthfulness? 6. Did they become better men? 7. Why is it wrong to tell a lie?

LESSON XX.

gūilt'y 有罪	bēnch 判事の席	fear'lessly 恐れずに
hōn'ōr 名譽	cālm'nēs 平氣	fell into rāgē 大に立腹した
lōw 下賤な	cōmpān'ion 友	in'cident 出来事
ōccā'sion 折	sēn'tēncē 宣告	Lōrd Chīef Jūs'ticē 最高判事
ōffēnsē 罪	to ēnfōrcē 勸行す	Prīncē of Wālēs 英國皇太子
ri'ōt 亂暴	to ēnrāgē 立腹さす	to be āshāmed' 恥じる
rudē'ly 無禮に	to īnsūlt' 侮辱する	to be triēd 吟味さるる
sūb'jēct 臣下	to lēt off 放免する	to gēasē frōm... を止む
swōrn 誓つた	to sūbmīt' 服従する	to gēt ēnrāgēd' 立腹する
wild 粗暴な	ūnwōr'th'y 不似合な	to mix with 交際する
none of his business	彼の關する事に非ず	

The Prince and the Judge.

When Henry V., King of England, was Prince of Wales, he was a very wild and riotous youth. He mixed with low companions, who led him to do many base and foolish acts, quite unworthy of a prince.

On one occasion, one of his friends was tried for some offense before the Lord Chief Justice. He was found guilty, and was ordered to prison.

When the prince, who was in court, heard the sentence, he fell into a great rage. He spoke very rudely to the judge, and commanded him to let his friend off: "Prison," said he, "is no place for a prince's friend. I am Prince of Wales and I forbid you to send this man to prison, like a common thief."

"Prince or no prince," replied the judge, "you have no right to speak thus to the king's judge.

I have sworn to do justice, and justice I will do."

The prince, getting more enraged, then tried to set the prisoner free himself. But the judge told him it was none of his business, and ordered him to cease from such riot in court.

The calmness with which the judge spoke made the prince still more angry; he rushed up to the bench, and struck the judge a blow on the face.

For this the judge ordered the officers of the court to seize the prince, and take him to prison with his friend. "I do this," he said, "not because he has done me harm, but because he has insulted the honor of the law."

Turning again to the prince, he added: "Young man, you will one day be king. How can you expect your subjects to obey you then, if you yourself thus disobey the king's laws now?"

On hearing this, the prince was very much ashamed of himself. He had not a word to say; but laying down his sword, he bowed to the judge, and walked quietly off to prison.

When the king (Henry IV.) heard of this incident, he exclaimed: "Happy is the king that has a judge who so fearlessly enforces the laws, and a son who knows how to submit to them!"

Memory Gem.

From a pure fountain, pure water will issue.

Questions.—1. What sort of a youth was Henry V., when he was Prince of Wales? 2. What sort of companions did he mix with? 3. Was one of his companions sent to prison for stealing? 4. How did the prince behave towards the judge? 5. What did the judge reply? 6. Did the prince submit to the commands of the judge? 7. What did the judge then order? 8. Was he obeyed at last? 9. What did the king say when he heard of this?

—<>—

LESSON XXI.

bēd 花壇	ās ū'sūal 例の如く	abōm'inable 憎らしき、いやな
fa'ult 過失	cār'riage 馬車	ēi'thēr · ōr か…か
māil 郵便	nēg'līgēnt 粗漏な	fa'ult/fīnd'ēr 口やかましき人
māre 牝馬	to ār'gūē 議論する	grāpē'vīnē 葡萄の蔓
ōats からす麥	to plāgūē 苦しめる	Hōld your tōngūē. 黙れ
rēprōach' 譴責	to scrāpē 掻く	Out of my sight! 去れ
wōōd 薪	to trim 手入れする	to be shōd 蹄鐵を打つたる
I have you now. もう抜道がない	to prōvōkē' 怒らす	
They had their fill. 満腹した	to quēs'tion (chūn) 尋ねる	
to water the horse 馬に水飼ふ	was at work 仕事して居た	
Doesn't it hōld to rēā'sōn? 究むるが道理でないか		
Dōn't prēsūmē' to ār'gūē. 差出て議論するな		
He will plague the life out of me. 私を苦しめて死に至らしむ		
How will you have it? 如何すればよいのか		
to keep one knō&k'ing 叩かして置く		
to leave the door open 戸を開放して置く		

The Faultfinder.

Mr. Snap. Why do you keep me knocking all day at the door?

John. I was at work, sir, in the garden. As soon as I heard you knock, I ran to open the door with such haste that I fell down and hurt myself.

Mr. Snap. There was no great harm done in that. Why didn't you leave the door open?

John. Why, sir, you scolded me yesterday because I did so. When the door is open, you scold; when it is shut, you scold. I should like to know what to do.

Mr. Snap. What to do! What to do, did you say?

John. I said so. Shall I leave the door open?

Mr. Snap. No.

John. Shall I keep the door shut?

Mr. Snap. No.

John. But, sir, a door must be either open—

Mr. Snap. Don't presume to argue with me, fellow!

John. But doesn't it hold to reason that a door must—

Mr. Snap. Silence, I say! Hold your tongue!

John. And I say that a door must be either

open or shut. Now, how will you have it?

Mr. Snap. I have told you a thousand times, you provoking fellow—I have told you that I wished it—but what do you mean by questioning me, sir? Have you trimmed the grapevine as I ordered you?

John. I did that three days ago, sir.

Mr. Snap. Have you washed the carriage? Eh?

John. I washed it before breakfast, sir, as usual.

Mr. Snap. You idle, negligent fellow!—You haven't watered the horses to-day!

John. Go and see, sir, if you can make them drink any more. They have had their fill.

Mr. Snap. Have you given them their oats?

John. Ask William; he saw me do it.

Mr. Snap. But you have forgotten to take the brown mare to be shod. Ah! I have you now!

John. I have the blacksmith's bill, and here it is.

Mr. Snap. My letters—did you take them to the post office? Ha! you forgot that—did you?

John. Not at all, sir. The letters were in the mail ten minutes after you handed them to me.

Mr. Snap. How often have I told you, sir, not to scrape on that abominable violin of yours! And yet this very morning, you—

John. This morning? You forget sir. You broke the violin to pieces for me last Saturday

night.

Mr. Snap. I'm glad of it! Come, now; that wood which I told you to saw and put into the shed, why is it not done? Answer me that!

John. The wood is all sawed, split, and housed, sir; besides doing that, I have watered all the trees in the garden, dug over three of the beds, and was digging another when you knocked.

Mr. Snap. Oh! I must get rid of this fellow. He will plague the life out of me. Out of my sight, sirrah!

Questions.—1. Where was John working, when Mr. Snap knocked at the door? 2. What reproach did the master first make his servant? 3. How did John prove that he had taken the mare to be shod? 4. Why could he not have played on the violin that morning? 5. In what other points did Mr. Snap try to catch his servant in fault? 6. Was he a kind master?

LESSON XXII.

cār'bōn 炭素	bēd of sēa 海底	cōmpōsed' of 成立つて
cōāl 石炭	cōāl fiēld 炭田	cōntin'ually 絶えず
dūll 光澤なき	ēn'trance 入口	nōūr'ishment 滋養物
flāmē 焔	fērnl 炭, したの類	Pēnn'sylvā'niā 米國の州名
rū'el 燃料	hūm'blē 低い	sāfē'ty lāmp 安全燈
gās 瓦斯	intē'riōr 内部	to crūsh 壓し碎く
ghōst 幽靈	lifē'lēss 活氣なき	to shīp 船で運送する
mīn'ēr 坑夫	mīgh'ty 偉大なる	to takē firē 發火する
sēa'pōrt 港	mīnē 鑛山, 炭坑	ūn'distūrbēd' 妨害されざる
sōl'id 固き	sūn'bēam 日光	wīl'dērnēss 荒地
	to bē expōsēd' to dān'gēr 危険を冒す	



Coal.

Coal is a solid, black substance, dug out of the earth, and used for fuel. It looks like stone, it is true, but it is made of the leaves, stems, and trunks of trees, and of mosses, crushed into a hard mass by the weight of the rocks that for thousands of years have gathered over them.

All coal once grew as mighty forests; many of these trees must have been taller than ours are at present.

The ferns of those days were very plentiful, and were not the humble plants they are now. The woods were a dark green wilderness undisturbed by man, for this happened long before man was created.

Think how many years it must have taken to grow enough flowers and leaves and trees to make all the coal there is, and how much of the sunshine of that time must be shut up in the black lumps we burn.

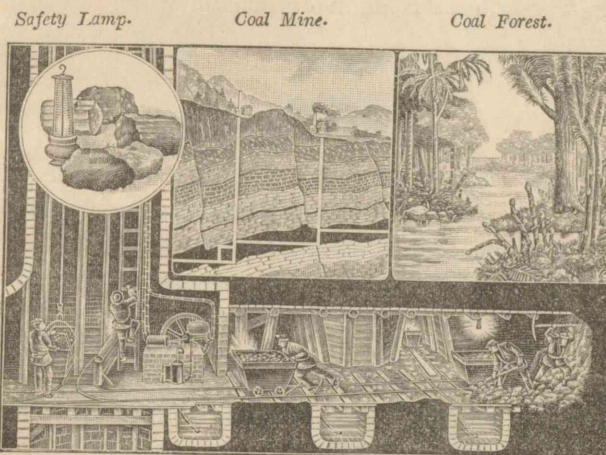
Coal is often called "black diamond," for both coal and diamond are composed of what is known as carbon.

The diamond is pure carbon; it sparkles with the colors of the rainbow, while coal is dull and lifeless. But throw a lump of coal on the fire, and we shall see leaping from it flames of red and yellow, ghosts, perhaps, of the sunbeams which gave light and

warmth and nourishment to the plants from which coal comes.

The men who dig the coal from the mines are called miners. Their work is very hard, and they are continually exposed to many dangers. There is gas among the coal, which sometimes takes fire, and burns the miners to death. Special safety lamps are used in the mines.

The best coal comes from Cardiff, in Wales.



Interior of Coal Mine.

The richest coal fields in the world are found in Pennsylvania, in America. The richest coal fields in Japan are those of Chikuhō in Kyūshū, and Ishikari in Hokkaidō. Some coal mines, as the Takashima mines near the entrance to Nagasaki harbor, stretch

far out under the bed of the sea.

The principal ports from which coal is exported from Japan are Nagasaki and Moji.

Questions.—1. What does coal come from? 2. What were the first coal forests like? 3. In what does coal resemble diamond? 4. To what dangers are miners exposed? 5. Which is the best coal in the world? 6. Which country produces the most coal? 7. Which are the richest coal fields in Japan?

LESSON XXIII.

būt'lēr 賄係	chār'āctēr 令聞	Hällō! おい (呼ぶ聲)
dēçēit' 偽り	cow'boy 牛飼童	lēt a hēlp'ing hānd 手傳つた
dīstrēss' 難儀	pōl'iqy 處世法	mān'linēss 俠氣
dūkē 公爵	sit'ua'tion 位置	Point me out..... 指示せよ
fārm'ing 耕作	to āssēm'blē 集む	prī'vātē ēn'trançē 勝手口
hōn'ēsty 正直	to chēat 欺く	Scōtch すこつごらんどの
jōb 仕事	to cōnfēss' 自白する	sōv'ērēign 貨幣の名 (拾圓餘)
lanē 小路	to drīvē 追ふ	to be amūsed' at 面白がる
ōf'fēr 申出	to mān'āgē 取扱ふ	to trūdgē 重たげに歩む
sērv'icē 仕ふる	to quīt 退く	ūnrū'ly 制しがたく

day before 前日, preceding day
 privous

The Duke and the Cowboy.

A Scotch nobleman, who was very fond of farming, bought a cow from a gentleman who lived near him. The cow was to be sent home the following day.

Keep --- from.

Early in the morning, the duke, who was taking a walk, saw a boy trying in vain to drive the cow to his house.

The cow was very unruly, and the poor boy could

hardly manage her.

The boy, not know-



ing the duke, shouted to him, "Hallo, man! come here and help me with this beast." The duke walked slowly on, not seeming to notice the boy, who still kept calling for his aid.

At last, finding that he could not keep the cow from turning out of the road, he cried out in distress, "Come here, man, and help me, and I will give you half of whatever I get."

The duke, amused at the boy's strange offer, lent a helping hand.

"And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I do not know," said the boy; "but I am sure

of something; for the folks at the duke's house are very kind people."

On coming to a lane, the duke left the boy, and entered his house by a private entrance. Calling a servant, he put a sovereign into his hand, saying, "Give that to the boy who brought the cow."

He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back.

"Well, how much did you get?" asked the duke.

"A shilling," said the boy; "and there is your share," handing him sixpence.

"But surely you got more than a shilling?" said the duke.

"No," said the boy; "that is all I got; and I think it quite enough."

"I do not," said the duke; "there must be something wrong; and as I am a friend of the duke, if you return, I think I will see that you get more."

They went back. The duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that man," he said, pointing to the butler.

The butler fell on his knees, confessed his fault, and begged to be forgiven; but the duke ordered him to give the boy the sovereign, and quit his service at once.

"You have lost," said the duke, "both your situation and your character by your deceit. Learn for the future that honesty is the best policy."

The boy now found out who it was that had helped him to drive the cow; and the duke was so pleased with his manliness and honesty that he sent him to school, and gave him a good education.

Questions.—1. Did a boy drive a cow to a nobleman's house? 2. Why did the boy call the duke? 3. Did the duke help him at last? 4. What did the boy promise him? 5. How much did he offer the duke? 6. What did the duke then do? 7. Who had cheated the boy? 8. How was the butler punished? 9. How was the boy treated? 10. Is farming an occupation unworthy of a nobleman? 11. Is the farmer less useful to his country than the soldier or the merchant?

LESSON XXIV.

blēak 淋しき	Moore 人名	to fade 褪める
blūsh 紅色	rōgē'būd 薔薇の蕾	to inhāb'it 住居する
frīēnd'shīp 友情	sēēt'lēss 香氣なき	to pīnē 瘦せる
kīn'drēd 同類	sīgh 歎息	to rēflēct' 反射する
lōnē 淋しき	wīth'ērēd 萎んで	

The Last Rose of Summer.

'Tis the last rose of summer
Left blooming alone :
All her lovely companions
Are faded and gone ;
No flowers of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh.

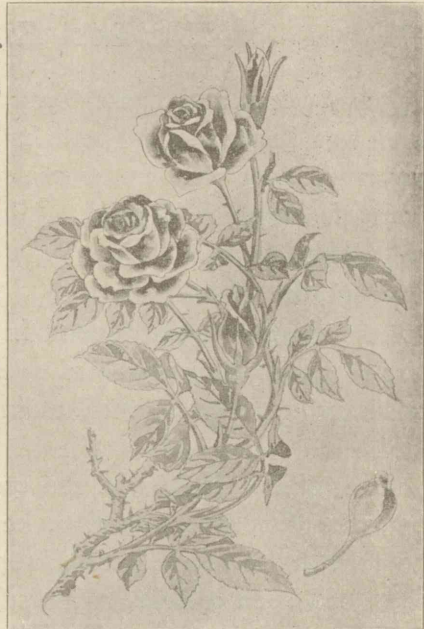
I'll not leave thee, thou lone one,
To pine on thy stem ;
Since the lovely are sleeping,
Go, sleep thou with them :
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
When friendships decay,
And from love's shining circle
The gems drop away !
When true hearts lie wither'd,
And fond ones are flown,
Oh ! who would inhabit
This bleak world alone ?

Thomas Moore.

He was admitted to W.M.S

Questions.—1. What are the companions of the rose? 2. To what is a rose compared when we speak of her blushes? 3. Why did the poet pluck the last rose and scatter its leaves? 4. When does the poet wish to die? 5. Why is a true friend called a gem of love's circle? 6. Why are the dead said to have flown away? 7. Is life on earth pleasant without good friends?



LESSON XXV.

dél'icâte 美味な	lât'ēr ōn 其の後	any but の外何も
ēxcēpt' 除いて	rōast bīrd 焼き鳥	hānd'kērchief はんげち
gūest 客	sūspī'cīōn 嫌疑	in'vālīd 病人, よわい人
īnjūs'tīcē 不義	to ādmī't' 承知する	sūspēct'ēd 嫌疑を受けた
mōr'sēl 一口, 小片	to rēpār' 償ふ	tēmp't'īng 甘そうで, 誘ひそう
pōv'ērt'y 貧乏	to rēvēal' 曝露する	tōuchēd 感動して
vīc'tōr'y 勝利	to sēārch 搜索する	to cōncēal' 隠す
A year had gōnē by. 一年を経過した	to ēxplāīn' 説明する	
in hōn'ōr of の爲に, 譽に(祝に)	to prēsēnt' 進呈する	
to lōōk sūspī'cīōs 怪しく見る	to slīp into 滑り込みます	
what amēnds I can 余の能ふ償		
You will have to take my word for it. 余の言に信を置くべきである		

in memory of
remembrance of

The Lost Ring.

Many years ago, there lived in France an officer who was known to be both brave and honest. He was very poor, but he concealed his poverty even from his intimate friends. His only daughter had long been an invalid, but he was unable to buy her any but the plainest food.

One feast day, his general invited him to a grand dinner given in honor of a great victory. Among other good things served at dinner were some roast birds.

The officer looked at the one placed before him, but, though it was tempting, he could not eat it, for he thought of his sick daughter at home, and of all the good such a delicate morsel would do her.

Then he asked himself, "Why not take it to her? It is mine." So, when no one was looking, he wrapped the bird in his clean handkerchief, and slipped it into his pocket.

After dinner, the general showed his guests a beautiful ring which had been presented to him; it was passed from one to the other and greatly admired. Later on, when the general asked for the ring, it could not be found, though none of the company would admit he had it.

"Let us be searched," said one. To this all agreed except the officer. He knew that if this were

done, the bird would be found in his pocket, and his poverty would be revealed.

"You will have to ^{take} take my word for it that I have not the ring," said he, "for I will not allow any one to search me."

Of course, this looked suspicious, and when the company separated soon afterwards, everyone believed the officer to be a thief.

The story of the missing ring became known, and in a short time the suspected man found himself deserted by all his friends.

About a year had gone by when, one day, as the officer was sitting alone in his house, thinking over his troubles, the general entered.

"My dear fellow," said he, grasping his friend by the hand, "I come to make what amends I can for the great wrong done you. The missing ring is found. It had slipped into the lining of my coat pocket, where it has just been discovered. But I cannot understand why, knowing yourself to be innocent, you would not allow some one to search you the night of the dinner."

When the general learned the reason, his heart was touched. Then he gave a second dinner to which he invited all who had been at the first; and before the whole company he explained how the missing ring was found, and what great injustice they had done a noble man.

to do one justice 正当及折衷

Questions.—1. Why was the officer unable to take good care of his daughter? 2. To what was he invited one day? 3. What did he do with his roast bird? 4. What became of the general's ring? 5. Why would not the officer allow himself to be searched? 6. Of what was he suspected? 7. What happened a year after? 8. How did the general repair his unjust suspicions?

—◆—

LESSON XXVI.

cām'ēl 駱駝	fēr'tilē 肥沃な	clūm'gŷ 無細工な
cōarsē 粗き	grōan'ing 呻吟	dēspitē' に拘はらず
fōrē'lēg 前足	growl'ing 哮聲	ēxtrēmē'lŷ 非常に
gār'ment 衣服	hūmp 峯肉 (こぶ)	hōmē'lŷ lōok'ing 醜き
kēep'ēr 飼主	in'jūrŷ 怪我	Mōngō'lian もんごりやの
rūg 敷物	pāint brūsh 畫筆	ō'āsīs, ō'āsēs 沙漠の沃地
Sāhā'rā 沙漠の名	scōrch'ing 焦がす	slip'pērŷ 滑らかなる
spūn 紡がれて	to fōrçē 強ふる	to bitē at 噛付く
sūpply' 供給	to knēel 跪く	to kēep ūp 續ける
thōrn 荆棘	to sūppōrt' 支ふる	to prōcūrē' 得る
to bring a high price 高價に賣れる	to wēāvē, wōv'ēn 織る	
which no other crēā'tūrē would touch 他の獸が觸れもせない		

The Camel.

The camel has been called the *ship of the desert*. He is a large, clumsy, and homely looking animal. He has a small head, a long neck, long, slender legs, and a great hump on his back.

But despite his looks, the camel is very valuable,

for he can carry heavy loads a great distance over sandy deserts under a scorching sun. His toes are broad, and his feet are made so that he can walk with ease on the smooth, slippery sand.

As the camel has to kneel often while being loaded, there are thick, hard lumps upon his knees and breast, which support his weight when he is kneeling, and save the skin from injury.

In crossing a desert, it is often impossible to procure water for several days, but the camel drinks large quantities of it before starting on a journey, and is then able to go nearly a week without a further supply.

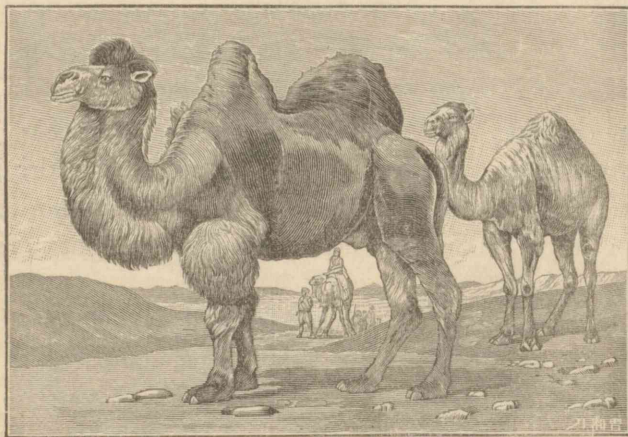
For food he eats almost anything, even the hard, dry thorns that are found here and there in the desert, which no other creature would touch.

The camel can easily carry a load weighing five or six hundred pounds, but he objects to carrying any load at all; his keeper has to force him to kneel and, when down, he ties his neck and forelegs together. While this is being done, the camel keeps up a continual growling and groaning, and bites at anyone who comes near; from this it is easy to see that his temper is as ugly as his looks.

The deserts are great plains of sand on which, for miles, not a drop of water nor a blade of grass can be found. Some of these deserts are very large. It requires more than three months to cross the

Great Desert of Sahara in Africa. Here and there are fertile spots, called oases, at which travelers stop to refresh themselves and their beasts.

It sometimes happens that no water can be had and the travelers are dying of thirst. Then a camel



Mongolian Camel.

Arabian Camel.

is killed, and the suffering men save themselves by drinking the water found in the camel's stomach.

The hair of the camel is of much value. In his own country, it is spun into strong thread, of which tents and coarse rugs and carpets are made; with us it is used for making paint brushes.

The fine wool found on some parts of the camel's body is spun and woven into garments; shawls made from it bring extremely high prices.

Questions.—1. Why has the camel been called the ship of the desert? 2. Is he a beautiful beast? 3. Why is he valuable? 4. Why has he lumps on his knees? 5. How long can he go without drinking? 6. What does he eat? 7. Does he like to carry loads? 8. Of what use is the camel's hair? 9. How many humps has the camel? 10. How long does it take to cross the great desert of Africa? 11. What is an oasis?

LESSON XXVII.

arriv'al 到着	capac'it'y 受容力, 能力	bētween' ūs 二人で
dī'alōg'ŭē 對話	fōrt'nright 二週間	cōn'sēquēntly 随つて
firē 火事	plāy'fūlnēss 戯れ	cōn'vērsā'tion 談話
hīnt 暗示	sa'ŭ'c'y 不禮な	fā'vōritē 気に入り者
nō'tion 觀念	tāb'b'y 斑な	hēs'itā'tingly 躊躇して
Rōb'insōn 人名	triv'ial 平凡な	Jāck = Jōhn 人名
to be āttāchēd' 懐つく, 馴付く		ōp'pōrtū'nit'y 機會
to thrōw out 投出す, 言ふ		prōp'ērly 本當に, 全く
ūnfūr'nishēd 明いて居る (小供の居らぬ意味)		sēc'ōndly 第二に
was burnt down 焼けてしまった		to al'tēr 變更する
Will that do? 其れで宜しいか		to cōōk ūp 作る
to render one's self familiar に心安くする		to lēt slīp 逸す

How to Write a Letter.

Mr. Robinson was very fond of children, and used to render himself very familiar with them, by adapting his conversation to their capacities, and joining heartily in their little sports; consequently, they were much attached to him.

In the midst of his playfulness, however, he never let slip an opportunity of throwing out some hint that might be useful to them in after life.

Among his little favorites were two fine boys, sons of a much esteemed neighbor of his. The elder, named John, was about ten years old, and the younger, William, about eight.

On one of Mr. Robinson's visits to their father, William, being told of his arrival, came bounding into the parlor, and, as usual, jumped upon his knee, when they entered into the following dialogue :

Mr. R. Well, William, so you have taken your old seat ; but how is it my other knee is unfurnished ? Where is John ?

Wm. Oh, sir ! John is gone to London.

Mr. R. Indeed ! How long has he been gone ?

Wm. More than a fortnight, sir.

Mr. R. How many letters have you written to him ?

Wm. None, sir.

Mr. R. How is that ?

Wm. Because I do not know how to write a letter, sir.

Mr. R. But, should you like to know how ?

Wm. Oh, yes, sir ! very much indeed.

Mr. R. Then suppose you and I, between us, try to cook up a letter to John, shall we ?

Wm. Oh, dear ! yes, sir, if you please ; I should so much like to do that.

Mr. R. Well, then, let us begin : "Saucy Jack ;" will that do ?

Wm. Oh, dear ! no, sir ; I should not like to say that at all.

Mr. R. Why not ?

Wm. Because that would be so rude, sir.

Mr. R. Let us try again : "My dear brother ;" will that do ?

Wm. Oh, yes ! nicely, sir.

Mr. R. Well, then, now let us go on : "Last Thursday half Cambridge was burnt down, and...."

Wm. Oh, no, sir ! that will never, never do.

Mr. R. Why won't it do ?

Wm. Because it is not true, you know, sir ; there has not been any fire at Cambridge.

Mr. R. Then suppose we alter it to, "Last night our tabby cat had three kittens." That is true, you know, because you told it me just now.

Wm. (*Hesitatingly.*) Y-e-s, sir, it is true, but yet I should not like to write that.

Mr. R. But, as it is true, why should you not like to write it ?

Wm. Because I do not think it worth putting in a letter, sir.

Mr. R. Oho ! then, if I properly understand you, friend William, you think that, when we write

letters to our friends, we should, in the first place, never be rude; secondly, never tell them what is not true or not worth knowing. Am I right?

Wm. Yes, sir, if I were to write a letter, I should try to think of all this.

Mr. R. Then, my dear boy, you must never again tell me that you don't know how to write a letter; for, I assure you, you have a much better notion of letter writing than many people who are five times your age.

Questions.—1. Is it useful to know how to write letters? 2. Should you write just as you think? 3. Should you be polite? 4. Should you write the truth? 5. Should you write about useless and trivial things?

LESSON XXVIII.

lib'ertī 自由	draʷ'ing 圖畫	all mī lifē 幼少の時より
pās'tōr 牧師	rēquēst' 希望	ānx'iously 氣を揉んで
tāstē 趣味	to āwāit' 待つ	dīs'pōsi'tion 氣性
aʷ rēf'ereŋçē 證明として		Ēas'tēr キリスト復活祭
I take the liberty.... 乍憚, 恐入ますが		Maʷ'rīççē Shīelds 人名
I would make...に成る才がある		Ōhī'ō 北米の州名
to in'cōnvēn'ienççē 迷惑をかける		to sēt'tle 定める
wood'ēngrā'vēr 木彫刻師		without' dēlāy' 延引せず
that I am to leave school 退學するのだから		

Applying for a Situation.

Cleveland, Ohio, January 10, 19....

Dear Mr. Wilson,

It has been settled that I am to leave school at Easter, and, as my father is a poor man, I would like to secure a situation without delay.

I prefer to learn a trade, and, as I have a taste for drawing and am of a patient disposition, I believe I would make a good wood-engraver.

We have very few friends in the city, but father has spoken of you so often, that I take the liberty of asking if you can obtain a situation for me.

As references, I have letters from our pastor and from my teacher, both of whom have known me all my life.

Father sends his best regards to you.

Hoping that my request will not inconvenience you, and anxiously awaiting a reply,

I am,

Respectfully yours,

Maurice Shields.

Questions.—1. Was Maurice a rich boy? 2. Why did he like to learn engraving? 3. Was he a city boy or a country boy? 4. What references could he give Mr. Wilson? 5. What was Mr. Wilson?

LESSON XXIX.

cōurt 朝廷	bān'quēt 宴會	impōs'sibil'itŷ 不可能の事
cōurt'iēr 待臣	cār'dinal 教皇樞機員	indēbt'ēd 負ふて、恩を受く
fēat 藝	Cōlūm'būs 人名	prōvēr'bially 謔に
firm'lŷ 確と	dīscōv'ērŷ 發見	to āddrēs's 言ひかける
gēn'iūs 俊才	ēn'tērtāin'ment 饗應	to āplaud' 喝采する
hātē'ful 憎む可き	ēx'ecū'tion 實行	to ār'rōgātē 過分に求むる
jēal'ōūs 嫉んで	gēn'tlēmēn 貴人	to ēndēāv'ōr 努力する
lāugh'tēr 笑	hā'ūgh'tŷ 横柄な	to ēū'lōgīzē 譽む
prīzē 褒美	indēnt'ēd 窪んだ	to fall o'vēr 倒れ轉ぶ
shēll 殻	pōr'trāit 肖像	to gāin 得る
sō-called 所謂	sū'pērçil'iōūs 横柄な	to miss the way 路に迷ふ
vīçē 惡徳	to rētūrn' 答ふ	took this ill 氣に障つた
to prēs's round 周圍に押合ふ		

You could have done it. すれば出来たのだ

The Egg of Columbus.

Cardinal Mendoza was one day giving an entertainment in honor of Columbus. During the banquet he made a fine speech, eulogizing him for the discovery he had made. He called it the greatest victory that the genius of man had ever gained. The gentlemen of the Court ~~took this ill~~.

"It seems to me," said one of them, "that the way to the so-called New World was not so hard to find: the ocean was everywhere open; no Spanish sailor would have missed the way."

The company applauded this opinion with supercilious laughter, and several voices called out:

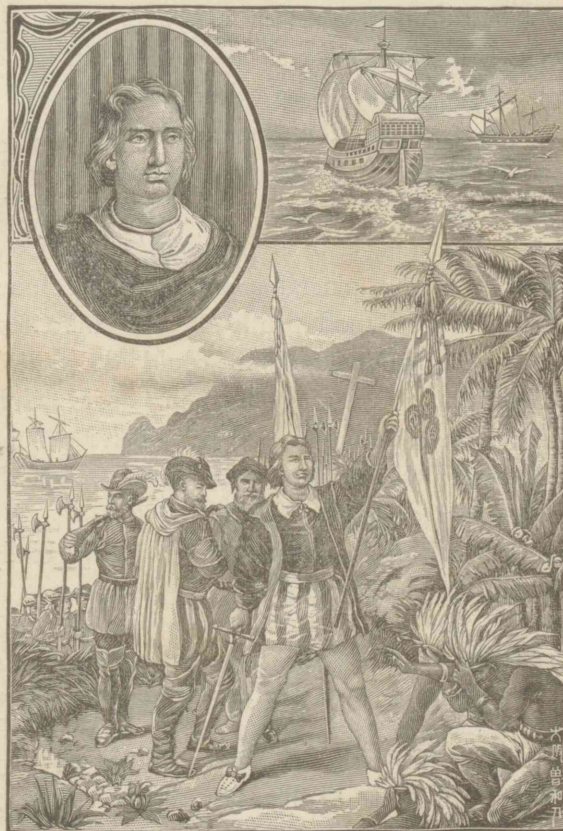
I am very far from saying that I am indebted to him for great

"Oh! anyone of us could have done that."

"I am far, very far," returned Columbus, "from arrogating to myself the glory for which I am only indebted to the will of Heaven; however, many

Portrait of Columbus.

mind
for glory
Ships of Columbus.



Landing of Columbus in America.—1492.

I tried in vain to enter high school

things which to us seem easy of execution, only appear so because some one else has shown us the way.

"^{easy}Might I beg of you," added Columbus, addressing the haughty courtier, "to place this egg upon the end so that it should not fall over?"

In vain did the courtier endeavor to make the egg stand; his neighbor asked to have it, too, but he succeeded no better. The others now pressed round; each wished to win the prize, but none of them was able to perform the feat. "It is impossible!" they all exclaimed, "you require an impossibility!"

"And nevertheless it is possible," said Columbus. He took the egg, placed it with a slight blow upon the table, and it stood firmly on the ^{on it} indented shell.

"Oh, yes! anyone of us could do that," cried the courtiers. "But, gentlemen," said Columbus, smiling, "then, why did you not do it? The difference between us is, that you could have done it, whilst I have done it." *if you could tryed it*

Since that time, one often hears proverbially used, "The egg of Columbus."

- Questions.—1. When did Columbus discover America? 2. With how many ships did he sail? 3. Were some men jealous of the glory of Columbus? 4. What did they say about his discovery? 5. Was the second voyage to America as difficult as the first one? 6. Why not? 7. Why could not the courtiers make the egg stand? 8. Is envy a hateful vice?

LESSON XXX.

あつた	acute' 伶俐な	assured' 確信して	extraôr'dinârÿ 非常な
	béd'side 枕許に	côn'sequēce 結果	to côm'mû'nicate 傳へる
	in'dustry 勤勉	exp'eriēce 経験	to côm'pute 勘定する
	ôb'ject 目的物	injunc'tion 命令	to dêcline 衰ふ
	pûrsuit 追求	is got in 取り込まれた	to discloge' 打ち明ける
	rêflêct'ion 思慮	pârtic'ulâr 特別の	to part (with) 譲り渡す
	vig'or 元氣	somê'whêre 何處かに	to pèrceivè' 氣が付く
	wâ'gêr 賭	to vên'turè 敢てする	to sèt'tle accounts 清算する
	to losè one's lã'bôr 働き損する	with alã'ritÿ はきはきと	
	Spare no pains. 骨惜みするな	these hundred years 此百年間	

Industrial 工業の, industriôus 勤勉, communication 交通

The Farmer and His Sons.

A wealthy old farmer, who had for some time declined in health, perceiving that he had not many days to live, called his sons together to his bedside.

"My dear children," said the dying man, "I leave you as my last injunction, not to part with the farm which has been in our family these hundred years.

"For, to disclose to you a secret which I received from my father, and which I now think proper to communicate to you, there is a treasure hid somewhere in the grounds, though I never could discover the particular spot where it lies concealed. However, as soon as the harvest is got in, spare no pains in the search, and I am well assured you will not lose your labor."

The wise old man was no sooner laid in his grave,

and the time he mentioned had no sooner arrived, than his sons went to work, and with great vigor and alacrity turned up again and again every foot of ground belonging to their farm; the consequence of which was, that, although they did not find the object of their pursuit, their lands yielded a far more plentiful crop than those of their neighbors.

At the end of the year, when they were settling their accounts and computing their extraordinary profits, "I would venture a wager," said one of the brothers more acute than the rest, "that this was the concealed wealth our father meant. I am sure, at least, we have found by experience that industry is itself a treasure."

Questions.—1. What did a farmer do, when he perceived he had not many days to live? 2. What was his speech to his sons? 3. Where was the treasure hidden? 4. What did the sons do after their father's death? 5. What was the consequence of their pains? 6. What was the reflection of one of the brothers?

LESSON XXXI.

amateur 物如 *ām'itī* 和合 *choic'ēst* 最撰したる *to dēfēnd'* 守る
hymn 歌 *grā'cious* 慈悲深き *to fix hōpē* 希望を屬する
in stōrē 貯藏した *huzzā'*! 歡聲(萬歲) *to frūstrātē* 無効にする
knāv'ish 狡猾な *sēp'tēr* 笏(君權) *to reīgn o'vēr* 統御する
loy'al 勤王の *victō'riqūs* 勝ち誇つて *to scāt'tēr* 打ち散らす
trīck 奸計 *to cōnfound'* 取り亂す *to swāy* 振ふ

anthem 日本国歌

anthem 日本国歌

The English National Hymn.

Just wish may God save our gracious King,
 God save our noble King,
 God save the King!

make Send him victorious,
 Happy and glorious,
 Long to reign over us,
 God save the King!

O Lord, our God, arise,
 Scatter his enemies,
 And make them fall!
 Confound their politics,
 Frustrate their knavish tricks,
 On him our hopes we fix,
 God save us all!

Thy choicest gifts in store,
 On him be pleased to pour,
 Long may he reign;
 May he defend our laws,
 And ever give us cause
 With heart and voice to sing,
 God save the King!

O grant him long to see
 Friendship and amity
 Always increase!
 May he his scepter sway,
 All loyal souls obey,
 Join heart and voice: Huzza!
 God save the King.

Questions.—1. In what mood is the verb *save* in the first verses? 2. What kind of complements are the adjectives *victorious*, *happy*, and *glorious*? 3. Are the king's enemies also the enemies of the country? 4. Name some gifts of God. 5. Name some duties of the king. 6. Name some duties of the people towards the king. 7. What should the people wish their king?

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LESSON XXXII.

Ād'dīson 人名	ān'čestōr 先祖	āft'ēr the mǎn'nēr の様に
cār'pēt 敷物	gāl'lērŷ 廊下	cā'rāvān'sārŷ 隊商の宿
dēbatē 争論	pōs'tūrē 態度	dēr'vīsh 回々教僧侶
dūll 愚昧なる	Tār'tārŷ 鞏鞏國	pēr'mānent 永久な
g'vārd 護衛兵	wāl'lēt 鞫	pērpēt'ūal 永久な
how...pōs'siblŷ どうして...出来るか		to lōdġē 宿泊する
to takē ūp lōdġ'ing 宿泊する		

The Dervish and the Caravansary.

A dervish, traveling through Tartary, being arrived at the town of Balk, went into the king's palace by mistake, thinking it to be a caravansary, or public inn. Having looked about him for some time, he entered into a long gallery, where he laid down his wallet, and spread his carpet, in order to repose himself upon it after the manner of the eastern nations.

He had not been long in this posture, before he was discovered by some of the guards, who asked him what was his business in that place. The dervish told them that he intended to take up his night's lodging in that caravansary.

The guards let him know, in a very angry manner, that the house he was in, was not a caravansary, but the king's palace.

It happened that the king himself passed through the gallery during this debate, and, smiling at the mistake of the dervish, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary.

"Sire," said the dervish, "give me leave to ask your majesty a question or two. Who were the persons that lodged in this house when it was first built?" The king replied, his ancestors.

"And who," said the dervish, "was the last person that lodged here?" The king replied, his father.

"And who is it," said the dervish, "that lodges here at present?" The king told him that it was he himself.

"And who," said the dervish, "will be here after you?" The king answered, the young prince, his son.

"Ah! sire," said the dervish, "a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary."

Addison.

Questions.—1. Where was a dervish traveling? 2. For what did he take the king's palace? 3. What did he intend to do there? 4. By whom was he disturbed? 5. Who overheard the debate? 6. What questions did the dervish ask the king? 7. May not the whole world be compared to an inn? 8. Have we a permanent home in this world?

LESSON XXXIII.

dōl'ār 米賃(二圓) dēsīr'āblē 望ましき to advance' 昇進さす
 frē 無月謝 knōw'ēdġē 智識 to attend' 通ふ
 rōspēcts' 敬意 lēarn'ēr 初學者 to dēcidē' 決定する
 wā'ġēg 給金 nīght class 夜學校 to hēar frōm 沙汰を受ける
 should you decide = if you decide Cōōp'ēr Ūn'īōn 地名

Answer to Maurice Shields' Letter.

New York, January 24, 19....

My dear Young Friend,

I was very glad, indeed, to hear from you, and as soon as I received your letter I made it my business to inquire what were your chances to learn wood-engraving. I find, however, that it is difficult to obtain such a position, and learners never receive wages. As you could not afford to take a situation of that sort, I looked for something else, and believe I have found just the place for you.

A friend in the South American trade wants a boy in his office. To one who suits him he will pay three dollars a week. I consider it a desirable place, as the one who gets it will gain a knowledge of many kinds of business.

My friend takes a great interest in his clerks, and advances them as they deserve. In the evening, if you wished, you could attend the free night classes at Cooper Union, and there study wood-engraving.

Should you decide to accept this position, write at once, so that I can secure it for you.

Present my respects to your father, and believe me,

Sincerely yours,

James Wilson.

Questions.—1. What did Mr. Wilson inquire about, on receiving Maurice's letter? 2. Did learners of wood-engraving receive wages? 3. Could a poor boy afford to take such a situation? 4. Where did he find a better situation? 5. What classes could Maurice attend in the evening?

LESSON XXXIV.

āttēmp't' 企	āttēn'tion 注意	āmāzē'ment あきれ, 仰天する
dēnsē 茂つた	frūit'lēss 不結果な	at his rāgē 彼の怒に對して
find'ing 見て	mim'ic 真似者	chāt'tērīng 饞舎(おしやべり)
pātē 頭	ō'vēr'hēād' 頭上に	to grīn 齒を剝出す
thīēv'ing 盗んで	prōcēēd'ing 行動	to rēcōv'ēr 取り返す
trōōp 群	to snāch 掴む	to rēgāīn' 取り戻す
ūt'tēr 非常の	ūnū'gūāl 常ならぬ	wērē gōnē なくなつた
in trī'ūmph 凱旋して, 勝ち誇つて		

The Sailor and the Monkeys.

A sailor once went ashore on the coast of South America. He had with him a number of woolen caps for sale. On his way to a town at some distance from the coast, he had to pass through a forest, in which troops of monkeys were everywhere.

seen climbing among the trees.

At noon as the sun was right overhead, the sailor had to seek shelter from its burning rays. He lay down to rest under the shade of a large tree. Taking one of the caps out of his bundle, he put it on his head, and soon fell fast asleep.

When he awoke, he found, to his utter amazement, that the caps were all gone! A most unusual chattering among the dense branches above him attracted his attention. Looking up, he saw the trees alive with troops of monkeys, and on the head of each monkey was a red woolen cap.

The little mimics had watched his proceedings; and having stolen his caps, while he slept, had adorned their black pates with their booty. The monkeys gave no heed to his shouts, but only grinned at his rage.

Finding every attempt to get back his caps fruitless, he pulled off the one which he had put on his head and threw it on the ground, crying out: "Here, you little thieving rogues, if you will keep the rest, you may take this one, too."

No sooner had he done this than, to his great surprise, the little animals at once did the same. Each snatched the cap from his head and threw it on the ground.

The sailor regained all his caps, and marched off in triumph.

Questions.—1. What did a sailor carry with him one day? 2. What did he see among the trees? 3. Where did he lie down? 4. What did he put on his head? 5. What did he find on awaking? 6. What had the monkeys on their heads? 7. How were they made to give up the caps again? 8. Did the sailor recover all his caps?

LESSON XXXV.

bīt'tēr 苦がき	āpprēn'tīce 見習	āppeāl'ingly 訴ふるが如く
glēām 閃光	ār'rōw'y 矢の如き	āssur'ance 保證
hāunt 寄り掛	ēxcīte'ment 感激	cōnsīd'ērātēly 察しよく
jērķ ゆすぶり	ēxcūr'sion 遊行	dīs'appoint'ment 落膽
lēap 跳	hās'sōēk 草の株	fā'vōrāble 好都合の
lūēk 運	Now for it. 今度は	I cāught 認めた
mōr'al 教訓	pīēk'ērēl かます類	in im'itā'tion of に倣つて
plāsh 水はね	shrewd 敏捷な	ō'vērcōmē' 打勝たれて
prīzē 獲物	tān'glē 鍵, もつれ	scārēd 膽を潰された
trī'al 試	Whit'tīēr 人名	shōōt'ing into 突進して居る
Nothing came of it. 駄目で有つた		to brāg 太平樂を云ふ
swēpt off 掃ひ去つた, 逃れ去つた		to rēfīt' 再び付ける
to be cōm'fōrtēd 慰めらるゝ		to wrīg'gl' のたくる
ūn'cōntrōl'āblē 制し得ざる		
It speaks for itself. 自然に定まる, 自ら現る		
They make fools of themselves. 自分を馬鹿にする		

My First Fishing Excursion.

I remember my first fishing excursion as if it were but yesterday. It was a still, sweet day of early summer; the long afternoon shadows of the trees lay

cool across our path; the leaves seemed greener, the flowers brighter, the birds merrier than ever before. My uncle who knew by long experience where the best haunts of pickerel were, considerably placed me at the most favorable point.

I threw my line as I had so often seen others do, and waited anxiously for a bite, moving the bait in rapid jerks on the surface of the water, in imitation of the leap of a frog. Nothing came of it.

"Try again," said my uncle. Suddenly the bait sank out of sight. "Now for it," thought I, "here's a fish at last." I made a strong pull, and brought up a tangle of weeds. Again and again I cast out my line with aching arms, and drew it back empty. I looked to my uncle appealingly. "Try once more," he said, "we fishermen must have patience."

Suddenly something tugged at my line, and swept off with it into deep water. Jerking it up, I saw a fine pickerel wriggling in the sun. "Uncle," I cried, looking back in uncontrollable excitement, "I've got a fish!" "Not yet," said my uncle. As he spoke, there was a splash in the water. I caught the arrowy gleam of a scared fish shooting into the middle of the stream; my hook hung empty from the line. I had lost my prize.

Overcome by my great and bitter disappointment, I sat down on the nearest hassock, and for a time refused to be comforted, even by my uncle's assurance

that there were more fish in the brook. He refitted my bait, and putting the pole again in my hands, told me to try my luck once more.

"But remember," he said with his shrewd smile, "never brag of catching a fish until he is on dry ground. I've seen older folks doing that in more ways than one, and so making fools of themselves. It's no use to boast of anything until it's done, or then either, for it speaks for itself."

Whittier.

-
- Questions.** — 1. What is spoken of in this lesson? 2. When and where did the fishing excursion take place? 3. What did the young apprentice fisher do? 4. How did he move his bait? 5. Did he get anything? 6. What did he do on the injunction of his uncle? 7. What did he think he had caught? 8. After trying in vain several times, what advice did he get from his uncle? 9. What was the result of the next trial? 10. Did he secure the pickerel? 11. What did his failure bring on? 12. What lesson did he learn from his first fishing excursion? 13. What is the moral of this lesson?

Memory Gems.

Deeds are fruits; words are leaves.
He who excuses himself, accuses himself.

LESSON XXXVI.

cōarse 粗末な	clūs'tēr 總(ふさ)	Ārā'biā アラビヤ國
couch 長椅子	cō'cōanūt' 椰子	Ē'gypt エジプト國
dāte pālm 棗樹	grāce'fully 優美に	house'hōld im'plēment 家具
fēnce 垣	knōt'ty 節くれ立つた	prōduc'tive 生産力を有して
fi'bēr 纖維	in rēal'ity 實際は	prōjec'tion 突出, 凸
māt 筵席	liq'uōr 酒精飲料	Pēr'sia (sh) ヘルシヤ國
mātū'rity 成熟	pēr'fectly 完全に	sā'gō pālm さごの樹
rig'ging 綱具	pūlp'y 果肉の様な	to fūr'nish 供給する
sāp 樹液	spīr'itōūs 酒精の	to rēck'on 打算する
sūm'mit 絶頂	sūbsist'ence 食料	to sērve fōr 用に立つ
vār'iēty 種類	to āpply' 充てる	to sōf'ten 柔らげる

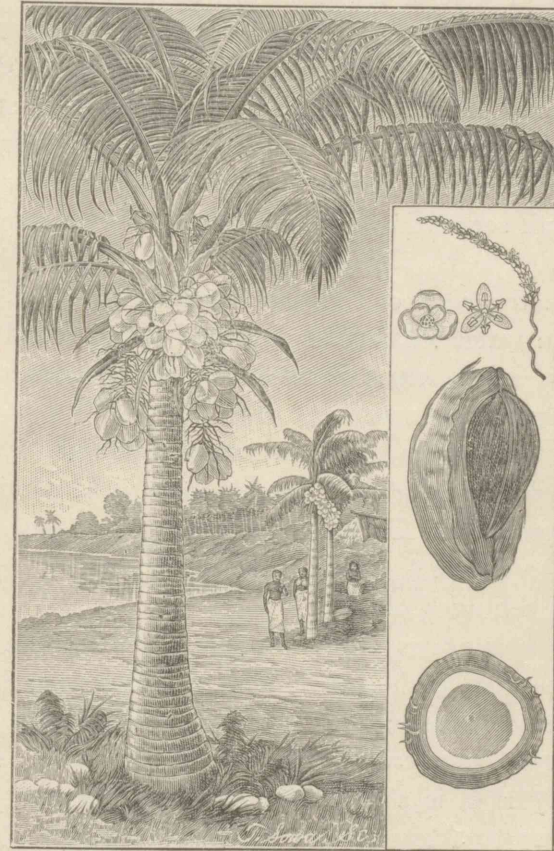
The Palm Tree.

The palm is one of the most beautiful of trees. It grows straight, sometimes to the height of one hundred feet, and at the top has a cluster of dark green leaves, which bend gracefully towards the ground, and are from six to eight feet long.

The leaves are often called branches, though the palm in reality has none, for, as the stem increases in height, the leaves decay and drop off, leaving knotty projections by means of which persons are enabled to climb the tree to gather the fruit.

There are a great many varieties of palms to be found in India, Egypt, Arabia, and Persia, where their fruit forms almost the entire subsistence of the

inhabitants. Among the most famous are the date palm, the sago palm, the cocoanut tree, the



Cocoanut Palm.

Cocoanut.

breadfruit tree. The wealth of a man is reckoned by the number of palms he possesses.

It is said that there are no less than three hundred and sixty uses to which the trunk, stalks, leaves, fibers, and fruit of the palm are applied.

The broad leaves are used for covering the roofs of houses; also for making mats, baskets, couches, and other household implements; from the stalks are made fences for the garden and cages for the poultry; from the fibers, rigging, ropes, and thread; the trunk serves for fuel; the sap furnishes a spiritous liquor.

Even the seed of the date is of use. It is soaked in water for several days and then ground into a coarse meal, which is used as food for camels and other animals.

The date palm reaches maturity in thirty years, but begins to bear fruit much sooner. It continues to be productive for at least seventy years after maturity, and some trees have been known to be several centuries old.

The fruit grows from the summit of the stem in great clusters, each cluster often weighing from fifteen to twenty pounds; and a tree produces, it is said, from fifteen to twenty such clusters. The date, when perfectly ripe, is soft, pulpy, and very sweet.

Questions.—1. How does the palm tree grow? 2. Are there many varieties of palms? 3. Name some of the uses of the palm. 4. When does the date palm reach maturity?

LESSON XXXVII.

chēek 頰	East'man 人名	spīn'ning whēel 紡車
grānd'child 孫	ēag'y chāir 安樂椅子	to clear away' 片付ける
hale 壯健な	mān'teltrēe' 燵の棚	to hēavē 溜息をつく
half'-shūt 半開の	sēlf'sāmē 同一の	to moist'en 濕す
house dog 番犬	wrīn'klēd 皺寄つた	to plōd 重げに歩む
stretchēd out 伸び擴がつて		to stēal down 靜に下る

A Picture.

The farmer sat in his easy chair
 Smoking his pipe of clay,
 While his hale old wife with busy care
 Was clearing the dinner away;
 A sweet little girl with fine blue eyes
 On her grandfather's knee was catching flies.
 The old man laid his hand on her head,
 With a tear on his wrinkled face;
 He thought how often her mother, dead,
 Had sat in the selfsame place;
 As the tear stole down from his half-shut eye,
 "Don't smoke!" said the child; "how it makes
 you cry!"
 The house dog lay stretched out on the floor
 Where the shade after noon used to steal;
 The busy old wife by the open door
 Was turning the spinning wheel,
 And the old brass clock on the mantel-tree
 Had plodded along to almost three;—

Still the farmer sat in his easy chair,
 While, close to his heaving breast,
 The moistened brow and the cheek so fair
 Of his sweet grandchild were pressed;
 His head, bent down, on her soft hair lay—
 Fast asleep were they both that summer day!

C. G. Eastman.

Questions.—1. Where was a farmer sitting? 2. What was his wife doing? 3. Whose daughter was the little girl sitting on his knees? 4. Who else was in the room? 5. Why was the old man sad? 6. What did the little child think made him cry? 7. What time of the day was it? 8. Who fell asleep at last?

LESSON XXXVIII

āl'gēbrá 代數學	āstrōn'ōmŷ 天文學	āh mē! 嗚呼, 不幸哉
bōāt'man 船頭	prāc'tical 實地の	mēt'āphŷ'sics 形而上學
fēr'ryman 渡守	quar'tēr 四分の一	to āttēnd' to 勤むる
phŷ'sic 醫學	swim'ming 游泳	to ēngāgē' 雇ふ
prīn'ciple 原理	tūr'būlent 激しき	to ēxist' 存在する
thē'ōrŷ 理論	will'ingly 喜んで	to infōrm' 知らせる
to sprīng a lēak 漏る, 穴が出来る		to rōw ō'vēr 漕ぎ渡す

The Philosopher and the Boatman.

A philosopher, who wished to cross a turbulent stream of water, engaged a boatman to row him

over. While on their way, he asked the boatman if he understood algebra.

"Algebra!" exclaimed the boatman. "I never heard of it before. I know nothing about it." "Then," said the philosopher, "one quarter of your life is lost. But perhaps you know something about metaphysics?"

"Met—a, met—a what?" asked the boatman. "Oh, you wish to know if I ever studied physic! Not much, sir; I have no taste for such things."

"You don't understand me," said the philosopher. "I wished to know whether you have any knowledge of metaphysics, the science which explains the principles and causes of all things existing."

"I never heard that word before," replied the boatman. "My father was a ferryman, and I have followed the same business ever since I was strong enough to row a boat. I know nothing of met—a—what do you call it?"

"Well, if you know nothing of metaphysics, then you have lost another quarter of your life. But perhaps you know something about astronomy?" asked the philosopher.

"I know nothing about those things;" said the boatman. "I have had other business to attend to."

"Then I must inform you that another quarter of your life is lost. But what is the matter with this boat? And why are you taking off your coat?"

asked the philosopher.

"Don't you see," said the boatman, "the boat has sprung a leak, and is fast sinking? Can you swim?"



"Swim? No, indeed! You don't expect a philosopher like me to swim, do you?"

"Then," said the boatman, "if you can not swim, the whole of your life is lost; for the boat is rapidly sinking, and will soon go to the bottom."

"Ah me!" exclaimed the philosopher, "how willingly would I part with all my other knowledge, if, by so doing, I could acquire the art of swimming!"

Questions.—1. Did a philosopher engage a boatman to take him over a stream? 2. Had the boatman ever heard of algebra? 3. Is metaphysics very necessary for a ferryman? 4. Can you tell another word for *physic*? 5. What does astronomy teach? 6. Could algebra save the philosopher's life when the boat was sinking? 7. Is practical knowledge more useful than empty theory?

LESSON XXXIX.

chōp 刻肉	ālē 麥酒 (英國の)	cōurse 料理の品, 一膳
dis'trict 區	Bār'kett 人名	P.S.=pōst'script 追白
fōg 霧	chōp'stīck 箸	rēad'y mādē 出来合の
hām 燻豚腿	cūt'lēt カツレツ	rēs'taurant (tō) 料理屋
idē'a 譯(わけ)	ēsq.=ēsquīrē 殿	to frī 油で揚げる
jām ジャム	immēnsē'lī 大層	to give an idea 概略を教ゆ
Rē'gent 攝政	līght 淡泊な	to happen to be 有合ふ
rōll 卷パン	Lōn'dōn ロンドン	to mǎn'āgē 使ふ
sāucē ソース	pēp'pēr 胡椒	to sēa'gōn 味を付ける
tōast 焙パン	pic'kle 漬物	to see sights 見物する
vīn'ēgār 酢	rāsh'ēr 燻豚のきれ	to stew 煮込む
my time was taken up by...	...	の爲に暇がない

English Meals.

Regent Street, London, W.,

Wednesday, Oct. 6, 19...

My dear Tarō,

I wished to write sooner to you about London. My time has been so much taken up by going about and seeing the sights that I could not find a minute to send you news.

I must tell you first that I am very well, and am enjoying this trip immensely. The weather is as fine as can be; there is no fog now, and it is quite warm.

To-day, I mean to give you an idea of English meals. You know I live at Mr. Barrett's.

In the morning, at about half past eight, we have breakfast: tea or coffee, a rasher (a slice of fried bacon) or fish, sometimes boiled eggs or ham, toast and jam.

Then, at one, luncheon, which we take at a restaurant, where we happen to be in our rambles through this large town; it generally consists of a chop or veal cutlet, cold beef, and boiled vegetables with pickles; we drink either water or a light kind of ale.

At five or six, we have tea, a cup or two, with milk in it; we eat a few slices of bread and butter, a roll or a piece of cake.

Now and then, we have a late dinner: some fish with boiled vegetables, which we season with salt, pepper and vinegar, or ready made sauces; and then the nicest course is sweets: a pudding, or a pie, or a tart (with stewed fruit).

I found it rather difficult at first to manage my knife and fork at the dinner table, but my friends are very kind and have shown me how to do it. I'll show you, when I am back in Japan.

In my next letter, I will tell you all about what I saw in some parts of London which I have visited.

I am, my dear Tarō,

Your loving brother,

Tokisaburō.

P.S.—Before I close, I think it necessary to show you how to write the address on the envelop of your letters to me:

Stamp.
<p>Mr. Tokisaburō Nakamura, c/o John Barrett, Esq., Regent Street, England. London, W.</p>

"c/o" means "care of"; the letter will be left to the care of our friend Mr. John Barrett. "W." means "West," the west postal district.

Questions.—1. Why did not Tokisaburō have much time for writing letters? 2. Are there often thick fogs in London? (Yes.) 3. Of what is an English breakfast composed? 4. Of what is the luncheon made up? 5. The dinner? 6. What kind of food is mostly eaten at a foreign table? 7. What do foreigners use instead of chopsticks?

LESSON XL.

ělf 妖怪	infēc'tion 感染	bōon cōmpān'ion 愉快の友
ěn'vỹ 妬み	ō'vērtāk'en 追付かれて	ěn'vīqūs 羨む, 妬み深き
fōr'mēr 前の	smīt'ten 激動されて	hīd'ing plāçę 潜伏所
fright 恐	stūčk 附着させた	once upon a time 大昔
jō'vial 楽しき	to cūrę 癒す	rēv'el 大浮かれ(縦飲)
pawn 抵當	to dawn 夜が明ける	to assēm'blę 集合する
plēdgę 質	to join 仲間入する	to bīnd 束縛する, 強ひる
wēn 瘡	to wēep 泣く	to cōngrāt'ūlatę 祝す, 賀す
of lōng stānd'ing 永く存在する		to mīstākę' for ご誤る
into the bār'gain (gēn) 其上加之		to rēc'ollēt' 想ひ出す
fright'ened out of his wits 氣を失ふほど恐れて		

The Elves and the Envious Neighbor.

Once upon a time there was a certain man, who, being overtaken by darkness among the mountains, was driven to seek shelter in the trunk of a hollow tree.

In the middle of the night a large company of elves assembled at the place; and the man peeping out from his hiding place, was frightened out of his wits. After a while, however, the elves began to feast and drink wine, and to amuse themselves by singing and dancing, until at last the man, caught by the infection of the fun, forgot all about his fright, and crept out of his hollow tree to join in the revels.

When the day was about to dawn, the elves said to the man, "You're a jolly companion, and must come out and have a dance with us again. You

must make us a promise and keep it."

So the elves, thinking to bind the man to return, took a large wen that grew on his forehead and kept it in pawn; upon this they all left the place, and went home. The man walked off to his own house in high glee at having passed a jovial night, and got rid of his wen into the bargain. So he told the story to all his friends, who congratulated him warmly on being cured of his wen.

But there was a neighbor of his who was also troubled with a wen of long standing, and, when he heard of his friend's luck, he was smitten with envy, and went off to hunt for the hollow tree, in which, when he had found it, he passed the night.

Towards midnight the elves came, as he had expected, and began feasting and drinking, with songs and dances as before. As soon as he saw this, he came out of his hollow tree, and began dancing and singing as his neighbor had done. The elves mistaking him for their former boon companion, were delighted to see him, and said:

"You're a good fellow to recollect your promise, and we'll give you back your pledge." So one of the elves, pulling the pawned wen out of his pocket, stuck it on the man's forehead on the top of the other wen which he already had. So the envious neighbor went home weeping, with two wens instead of one.

This is a good lesson to people who cannot see the good luck of others, without coveting it for themselves.

Questions.—1. Where did a man seek shelter one dark night? 2. What did he see in the middle of the night? 3. What did the elves do? 4. Did the man join in their revels? 5. What did they take from his forehead in the morning when he left them? 6. Was a neighbor jealous of his good luck? 7. What did he do to get rid of his own woe? 8. How did he succeed?

LESSON XLI.

āccount' 記事	Ār'ābīe アラビヤの	phŷsī'gian 醫士
cūltūrē 栽培	Brāzīl' ブラジル國	to cōns'titūtē 成立する
grōwth 成長	Cēylōn' セイロン島	to dēprivē' 取り去る
hō'ly 神聖の	dēvō'tion 祈念	to ēxhālē' 吹出す、放つ
list 表	hā'zēlnūt' はしばみ	to inclōgē' 閉ぢ込む
mēth'ōd 方法	mēm'brānē 薄皮	to prīzē 貴重する
Mō'chā モカ市	prōp'ērtŷ 効能	to prōmōtē' 進める、増す
ō'dōr 香	round'ish 殆ど圓き	to pūb'līsh 公にす、出版する
pūlp 果肉	sūpērīōr 優良な	to rānk 位する
rōll'ēr 繰り機	wākē'fūlnēss 不眠	to wīn'nōw 穀物を篩る
vīr'tūē 効能	wrīt'ēr 著述家	Wēst In'dīēs 西印度

Coffee.

The coffee tree is a small tree, from fifteen to twenty-five feet in height. Its leaves are four or

five inches long, dark green above and lighter beneath. The flowers are white, and exhale a pleasant odor. The fruit is a roundish berry, about as large as a hazelnut. It is at first green, then red, and at last of a dark purple color.

This tree is supposed to be a native of Arabia and Abyssinia, where it is not only found growing wild in the forests, but is everywhere cultivated for its fruit, which has been always greatly prized in those countries. It flourishes only in a warm climate.

The coffee berry contains two seeds, inclosed in a pulpy substance; and these seeds, when stripped of their covering, constitute the coffee of commerce.

Various methods are used to separate the seeds from their coverings; but the best is by wooden rollers, which remove the pulp, leaving the seeds wrapped in a thin membrane, of which they are afterwards deprived by drying and winnowing.

The trees are generally raised from seeds, and bear fruit after a growth of three or four years. They continue to yield for thirty or forty years. Some of the countries formerly noted for the cultivation of coffee, now produce but very little; while in others its culture has greatly increased.

Brazil, which, in the beginning of the last century was scarcely known in the coffee trade, now yields nearly as much as all the rest of the world.

The island of Java ranks next to Brazil in the

Coffee Tree.



Twig and Berries.

Fruit.

Flower.

production of this article, and Ceylon stands third in the list. It is also cultivated largely in the West

Indies, as well as in its native country of Arabia. The coffee of Mocha is considered superior to all other kinds.

It was in Arabia that coffee was first used as a beverage. Arabic writers state that its virtues were first made known about five hundred years ago, by some holy men who used it to promote wakefulness during their devotions.

A German physician, who published an account of his travels in 1573, is supposed to have been the first to make its properties known in Europe.

Questions.—1. Describe the coffee tree. 2. Where is the home of the coffee tree? 3. Do the seeds of the coffee tree constitute the coffee of commerce? 4. What is used to remove the pulp around the seeds? 5. How is the inner membrane taken away? 6. What countries produce most coffee? 7. What color have the flowers of the coffee tree? 8. What do they exhale? 9. How long are the leaves of the coffee tree? 10. How is the fruit? 11. In what climate does the coffee tree flourish? 12. Could it grow in certain parts of Japan? 13. What does coffee promote? 14. Which is the best kind of coffee?

Memory Gems.

Speech is silver; silence is gold.

A young man idle is an old man needy.

LESSON XLII.

crew 船員	äy, äy = yes, yes	bürst förth 俄に立ち上つた
E'rië 湖名	Büf'falō 市名	Gōd fēar'ing 敬神して居る
Gōugh 人名	Dētroit' 市名	shēet of firē 一面の火
hēlm ヘルム	fēe'blŷ 衰へて	southēast' by ēast 南東微東
rātē 割合	lifē'bōat 救助船	stēam'bōat 汽船
rōs'in 松脂	Māy'nārd 人名	to ättēmp't' 盡力する
rūn 馳らせ	pī'lōt 水先案内人	to bēach 岸に乗り上げる
scālp 頭皮	rēspōnsē 答	to dāsh 投付ける
spīr'it 魂魄	shīp'board 船中	to disā'blē 力なくする
tār ちやん	stān'chion 支柱	to ēxtin'guish 消す
whēel 舵輪	stēam'er 汽船	to hōld ōn 辛抱する
hīs tēeth sēt 齒をくひしばつて		tōok its flight 飛去つた
if you would save 救ひたゝならば		was scōrched 焦げた
All hands were called up. 總員呼び寄せられた		
How does she head? 何の方位に向つて居るか		

The Brave Pilot.

John Maynard was well known in the lake district as a God fearing, honest, and intelligent man. He was pilot on a steamboat going from Detroit to Buffalo.

One summer afternoon, smoke was seen ascending from below, and the captain called out, "Simpson, go below and see what the matter is down there."

Simpson came up with his face pale as ashes, and said, "Captain, the ship is on fire."

Then "Fire! fire! fire!" on shipboard.

All hands were called up, buckets of water were dashed on the fire, but in vain. There were large quantities of rosin and tar on board, and it was found useless to attempt to save the ship.

The passengers rushed forward and inquired of the pilot, "How far are we from Buffalo?"

"Seven miles."

"How long before we can reach there?"

"Three quarters of an hour, at our present rate of steam."

"Is there any danger?"

"Danger! Here, see the smoke bursting out; go forward if you would save your lives."

Now, at that time the lake steamers seldom carried lifeboats.

Passengers and crew—men, women, and children—crowded the forward part of the ship. John Maynard stood at the helm. The flames burst forth in a sheet of fire; clouds of smoke arose.

The captain cried out through his trumpet, "John Maynard!"

"Ay, ay, sir!"

"Are you at the helm?"

"Ay, ay, sir!"

"How does she head?"

"Southeast by east, sir."

"Head her southeast, and run her on shore," said the captain.

Nearer, nearer, yet nearer she approached the shore.

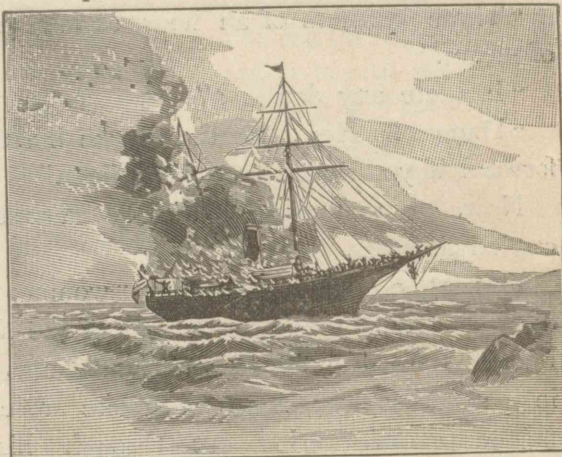
Again the captain cried out, "John Maynard!"

The response came feebly this time, "Ay, ay, sir!"

"Can you hold on five minutes longer, John?" he said.

"By God's help, I will."

The old man's hair was scorched from the scalp, one hand disabled; his knee upon the stanchion



and his teeth set. with his other hand upon the wheel, he stood firm as a rock.

He beached the ship; every man, woman, and child was saved, as John Maynard dropped, and his spirit took its flight to God.

John B. Gough.

Questions.—1. What lake extends between Detroit and Buffalo? (Erie.) 2. How did the captain know that the ship was on fire? 3. Why was it impossible to extinguish the fire? 4. How far was the boat from Buffalo? 5. Where did the passengers run to save their lives? 6. Did the pilot remain at the helm? 7. Did he beach the boat? 8. How many lives were lost?

LESSON XLIII.

force 力	improvement 進歩	to drain 水を出す
lid 蓋	lo'comō'tive 機關車	to file 鋸で削る
shame 恥	mār'quis 侯爵	to forge 鍛ふ
spoon 匙	stēam ēn'gīnē 蒸氣機關	to lōw'ēr 卸す
stātē 政府の	to blāst 爆發する	to pūmp 唧筒にて揚げる
tōuch'hōle 火門	to bōrē 穿つ	to rēlēasē 放免する
Watt 人名	to coin 貨幣を造る	to spīn 紡ぐ
if he were to fasten	固着して見たならば	to stōp ūp 塞ぐ
to rīv'ēt	リベットでしめる	to wīnd 捲く
Tow'ēr of Lōn'dōn	ロンドン城	Wōrcēs'tēr 地名

The Kettle of Boiling Water.

About two hundred and fifty years ago, a man was sitting, one cold night, before a blazing fire in a room of the Tower of London. The Tower, at that time, was used as a state prison, and the prisoner was the Marquis of Worcester.

A kettle of boiling water was on the fire, and as the Marquis watched the steam, which lifted the lid from the kettle and rushed out of the spout, he thought

of the power that lay hidden there, and wondered what the consequences would be, if he were to fasten down the lid and stop up the spout.

As soon as he was released from prison, he tried the force of steam. "I have taken," he writes, "a cannon, and filled it three quarters full of water, stopping up firmly both the touchhole and the mouth; and having made a good fire under it, within twenty-four hours it burst and made a great crash." After this the Marquis formed a machine, which, by the power of steam, drove up water to the height of forty feet.

About one hundred years later, James Watt, a little Scotch boy, sat one day looking at a kettle of boiling water, and holding a spoon before the steam that rushed out of the spout. His aunt thought he was idle, and said: "Is it not a shame for you to waste your time so?" But James was not idle; he was thinking of the power of steam, and years after, when he grew to be a man, he made those wonderful improvements in the steam engine which make it so useful in our day.

What does the steam engine not do? It draws, it raises, it lowers, it pumps, it drains, it drives, it blasts, it digs, it cuts, it saws, it bores, it blows, it forges, it hammers, it files, it polishes, it rivets, it spins, it winds, it weaves, it coins, it prints; and it does many other things.

From so small a beginning as the steam of a tea-kettle came the steam engine, the steamboat, and the locomotive, which draws along the trains with such speed on our railroads. Learn from this how much good may be done by thinking. How many men had looked at kettles of boiling water, but few had thought of the force of the steam, and of the good uses to which it would one day be turned.

Questions.—1. Where was the Marquis of Worcester sitting one cold night? 2. Did he watch the steam lifting up the lid of a kettle? 3. How did he try the force of steam? 4. Why did little Watt hold a spoon before the steam that rushed out of a boiling kettle? 5. What can the steam engine do? 6. Can great things be done without deep thought?

LESSON XLIV.

āccount' 勘定	brēth'rēn 同胞	in his stēād 代りに
crēd'it 貸方	cōur'tēsŷ 禮讓	nō'blē hēart'ēd 高尚な心
dēb'it 借方	ō'vērcōāt' 外套	pēarl hān'dlē 眞珠の柄
dēbt'ōr 負債者	Rāy'mōnd 人名	sleīgh rīd'ing 視乗
dī'ārŷ 日記	rēvēngē' 復讐	sōmē'how 何とかして
pēarl 眞珠	skātē 氷滑り靴	to bēstōw' 與ふ
stāyēd 停つた	ū'nitŷ 共同,一致	to dēclāre' 宣言する
to be even with 義理をすます		to offset' 差引する
to pay off 支拂ふ,返報する		to vīē 競ふ
You will come out much in his debt. 借りて居ることに成るだらう		

The Noblest Revenge.

Raymond. I declare, mother, if Edwin keeps on doing as he has done for the last two or three months, I'll find some way to pay him off.

Mother. I should really like to know what your brother Edwin has done, that you intend to do something to him in revenge.

R. I know what he has done, and I mean to be even with him somehow. I must look over my diary, and see if I can't find something to offset his conduct to me.

M. Do you expect to find anything in your diary to offset against his conduct to you?

R. Indeed I do. I keep a debit and credit account with him, and I will just see how he and I stand; for I mean to pay him off in some way.

M. I should like to look over your diary to see how you keep your account with Edwin. If I am not greatly mistaken, I think you will come out much in his debt.

R. Well, here it is. The first account is a credit: January the first, Edwin gave me a splendid pair of steel skates as a New Year's present.

M. Yes, I remember that very well, and also that you gave him a handsome pearl handle knife, with four blades, as his present.

R. True; but the skates were worth a great

deal more than the knife. So I must still be his debtor.

M. Well, what next do you find against him?

R. Let me see. January the fifteenth, it was Edwin's turn to go sleigh riding; but he stayed at home, and let me go in his stead.

M. That makes you a still greater debtor.

R. Yes; here's another account. February the seventh, Edwin lent me his fur cap and new overcoat to go to the city, because his were much better than mine.

M. I think if you keep on much further, you will find yourself still more deeply in his debt.

R. Well, I mean to pay him off some day by doing him a great favor, when he least expects it.

M. Why, Raymond! I thought you intended to be revenged on him for some of his misdeeds.

R. No, indeed! He is one of the most noble hearted boys I ever knew. He seems to delight in finding opportunities to bestow favors on others.

M. I am glad to hear you say that, Raymond, and that you intend to be as kind-hearted and generous to him as he has been to you. "How good and how pleasant it is for brethren to dwell together in unity!"

Questions.—1. Did Raymond and Edwin vie in courtesy towards each other? 2. Are good deeds a credit for the doer? 3. Are benefits received a debit for the receiver? 4. What was Edwin's first credit? 5. What did Raymond give him for his skates? 6. What other services did Edwin render Raymond? 7. How did Raymond intend to repay him? 8. Would you not like to resemble those noble boys?

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LESSON XLV.

ádown' 下の方へ	äg chánged 偶々	stán'zá 詩句
bēlike' の如く	'eröss=ácröss' 越へて	to blēat 啼く(羊)
chān'nēi 水路	fríght'fúl 恐ろしき	to brāvē 冒す
eūr'rent 流れ	frōm ábōvē' 天から	to clāp 拍つ
dām 母(獣の)	gūard'ian 守護	to clāsp 握る,抱く
flōd 洪水	ūnceās'ing 止まぬ	to öppōgē' 反する
heār'ēr 聴者	Wōrds'wōrth 人名	to strūg'glē 争ふ
sūc'cōr 助	wrāth 憤怒,危険	to whīrl 捲き込む
kēpt hēr hōld 放たなかつた		

The Rescue of the Lamb.

Seek who will delight in fable,
I shall tell you truth. A lamb
Leaped from this steep bank, to follow
'Cross the brook its thoughtless dam.

Far and wide on hill and valley,
Rain had fallen, unceasing rain;
And the bleating mother's young one
Struggled with the flood in vain.

But, as chanced, a cottage maiden
(Ten years scarcely had she told),
Seeing, plunged into the torrent,
Clasped the lamb, and kept her hold.



Whirled adown the rocky channel,
Sinking, rising, on they go,
Peace and rest, as seems before them,
Only in the lake below!
Oh, it was a frightful current
Whose fierce wrath the girl had braved;
Clap your hands with joy, my hearers,
Shout in triumph—both are saved!
Saved by courage that with danger
Grew—by strength, the gift of love!—
And belike a guardian angel,
Came with succor from above.

Wordsworth.

Questions.—1. Which word in the second verse is opposed to *fable*? 2. Into what did a lamb jump one day? Why? 3. Why could it not cross the stream? 4. Who jumped in to save it? 5. Were they both carried off by the torrent? 6. State the subject of the verbs *grew* and *came* in the last stanza.

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LESSON XLVI.

<u>a'ged</u> 老いたる	<u>am'ply</u> 廣く、充分に	<u>aston'ishment</u> 驚き
<u>came by</u> 得し	<u>apart'ment</u> 部屋	<u>con'science</u> 良心
<u>cham'ber</u> 室	<u>apol'ogy</u> 辯解、謝罪	<u>con'tents</u> 中身(中の文言)
<u>duc'at</u> 貨名	<u>expres'sion</u> 表明	<u>embarr'assment</u> 困却
<u>exam'ple</u> 例	<u>Freder'ick</u> 人名	<u>tes'timōny</u> 證明(賛成)
<u>fil'ial</u> 孝心深き	<u>infir'm</u> 弱き者	the Great 大王
<u>grat'itūde</u> 感謝	<u>in'stance</u> 例	to approve' 嘉みする
<u>page</u> 小姓	<u>in wait'ing</u> 待りて	to conclude' 終る
<u>purse</u> 財布	<u>Prus'sia</u> 國名	to confer' 授くる、與ふ
<u>so'fa</u> 長椅子	<u>unfor'tunate</u> 不幸な	to rec'ompense 褒美する
<u>being curious to know</u> 知りたくて		to salute' 宜敷く傳言する
<u>to burst into tears</u> 涙に咽ぶ、どつと涙を零す		

Frederick and His Page.

Frederick the Great, king of Prussia, one day rang his bell, and, nobody answering, he opened the door where his page was usually in waiting, and found him fast asleep on a sofa.

The king was going to awake him, when he perceived the end of a letter hanging out of his pocket. Being curious to know its contents, he took

and read it, and found it was a letter from the page's mother, thanking him for having sent her a part of his wages, to assist her in her distress, and concluding with beseeching God to bless him for his filial attention to her wants.

Having read it, the king returned softly to his chamber, took a purse of ducats, and slipped it with the letter into the page's pocket. Returning to his apartment, he rang so violently that the page awoke, opened the door, and entered.

"You have had a sound sleep," said the king. The page made an apology, and, in his embarrassment, happened to put his hand in his pocket, and with astonishment felt the purse. He drew it out, turned pale, and looking at the king, burst into tears, without being able to speak a word.

"What is the matter?" asked the king; "what ails you?"

"Ah, sire," said the puzzled page, throwing himself at his feet, "somebody seeks to ruin me. I know not how I came by this money in my pocket."

"My young friend," said Frederick, "God often sends us good in our sleep. Send the money to your mother; salute her in my name, and assure her that I shall take care of her and you."

The story furnishes an excellent instance of the gratitude and duty which children owe to their aged, infirm or unfortunate parents.

And, if children of such parents follow the example of Frederick's servant, though they may not meet with the reward that was conferred on him, they will be amply recompensed by the pleasing testimony of their own conscience and by God, who approves every expression of filial love.

Questions.—1. What was Frederick? 2. Did anybody answer when he rang the bell? 3. What was his page doing? 4. Did the king awake him at once? 5. What did the king see hanging from the page's pocket? 6. From whom was the letter? 7. What did she say in it? 8. What did the king put in the page's pocket? 9. Why did the page cry when he found the money? 10. What did the king tell the page to do?

LESSON XLVII.

ēve 前晩	hōl'ly もちの木	draw'ing-room' 客間
idē'al 理想	gār'land 飾環	tōuch'ing 感動を興へる
līnē 詩	grēet'ing 挨拶	to ēnd 終る
pāstē 涅粉糊	mīg'kletōē 寄生樹	to stūff 填物する
sāng 歌つた	prēp'arā'tion 調理	to sūm ūp 要略する、縮める
tōast 祝盃	sīm'plē 單純な	to sūrvey' 調査する
toy 玩具	tūr'keē 七面鳥	to vān'ish 消失する
not to fēel inclinēd' to 食ひたく思はない		
to illū'minātē 飾火をつける		

Christmas in London.

Regent Street, London.,

Friday, January 1st, 19...

My dear Tarō,

I spent a merry Christmas last week, and am sure you will be pleased to hear what I have been doing all this time.

For several days we made garlands of holly and mistletoe, and hung them all over the walls of the rooms. Then I was allowed to survey the preparation of the famous plum pudding in the kitchen. If you were to see what English people put in the paste to make what they call pudding, you would not feel inclined to eat any at all, my dear Tarō, though it is very good indeed.

Then the Christmas tree was adorned with little candles, apples, oranges, and toys.

On Christmas eve, the Barrett family gave a dinner party, and when the turkeys and stuffed geese had vanished from the table, there came the majestic pudding, with holly on the top of it. The toasts began and all the gentlemen of the party sang: "For he is a jolly good fellow," which was addressed to the master of the house. Then, after dinner, everyone passed to the drawing-room and the children sang around the illuminated Christmas tree.

I shall never forget that fine family party, which

was ended by a little girl singing: "Home, Sweet Home." The simple and touching lines sum up all the joys of a real Englishman; his ideal is his home.

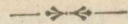
I am sure you will be pleased to have these verses. I will send you the music of it. English people seem to know and to understand the family and home better than we do. They spend their Sundays at home, and come back with the greatest pleasure to their own houses. That is why perhaps they live in comfortable and snug little houses, with tiny little gardens behind. In these houses they find rest and their purest happiness.

Love to all from

Your affectionate brother,
Tokisaburō.

P.S.—Let me wish you a happy New Year, and give my best greetings to the dear folks at home.

Questions.—1. Of what did Tokisaburō make gariands?
2. What did he survey in the kitchen? 3. With what was the Christmas tree adorned? 4. Which was the principal dish of the Christmas dinner? 5. What did the children do in the drawing-room? 6. Do you know the words of "Home, Sweet Home" by heart? 7. What is an Englishman's ideal? 8. How is an English home?



LESSON XLVIII.

Aesop(ē'sōp)人名	ässēm'blĭ 集會	I have a mind 心組である
bōnd 結ぶもの	blās'phēmĭ 神を瀆す	to ādmīn'istēr 管理する
ēr'rōr 過失	cāl'ūmnĭ 讒言	to ādōrē' 拜する
gōds 神々	ċiv'īl sōċi'ētĭ 人類交際	to āffōrd' 興ふ, 賣る
pās'sion 怒	cōntēn'tion 爭論	to dīvēr'sify 色々にする
rēa'son 道理	dēsīr'qūis 欲して	to ēn'tertāin' 饗應する
Rōi'līn 人名	dīvī'sion 不和	to ēstāb'lish 創立する
sīdē dīsh 脇附	fōmēt'ēr 煽動者	to īnstrūct' 教へる
slāvē 奴隸	īn'strūment 器具	to mīsūgē' 乱用する
strīfē 争	lāw'sūit 訴訟件	to prēsīdē' 首席を占める
vīct'uāls 食物	to sērve up 出す(食事に)	to prōvidē' 支度する
wōrst 最悪物	Xān'thūs(z) 人名	
	to ācquīt' one's self of 釋く, 盡す,(義務, 負債)	

A Dinner of Tongue.

Aesop was the slave of a philosopher named Xanthus. One day his master, desirous of entertaining some of his friends, ordered Aesop to provide the best of everything he could find in the market. Aesop bought nothing but tongue, which he desired the cook to serve up with different sauces. When dinner came, the first and second courses, and the side dishes were all tongue.

"Did I not order you," said Xanthus in a violent passion, "to buy the best victuals the market afforded?"

"And have I not obeyed your orders?" said Aesop. "Is there anything better than the tongue?"

Is not the tongue the bond of civil society, the key of science, and the organ of truth and reason? By means of the tongue, cities are built, governments established and administered; with it men instruct, persuade, and preside in assemblies: it is the instrument by which we acquit ourselves of the chief of all our duties, the duty of praising and adoring the gods."

"Well, then," replied Xanthus, thinking to catch him, "go to market again to-morrow and buy me the worst of everything; the same company will dine with me, and I have a mind to diversify my entertainment."

Aesop the next day provided nothing but the same dishes, telling his master that the tongue was the very worst thing in the world. "It is," said he, "the instrument of all strife and contention, the fomentor of lawsuits, and the source of divisions and wars; it is the organ of error, of lies, of calumny, and of blasphemy."

Rollin.

Questions.—1. What was Aesop ordered to buy for a dinner one day? 2. Why is the tongue the best of things? 3. How can it also become the worst of things? 4. May the best things become the worst when they are misused?

LESSON XLIX.

eöl'lār 頸輪	cöün'tryman 同國人	bēast of bür'den 馱獸
fowl 鳥類	ēmploy'ēr 雇主	hēad förē'mōst 頭から先き
hīdē 獸皮	ēxtrēmē 極端の	mīd'wīn'tēr 中冬, 冬の真中
hōpē 頼, 希望	nōrth'ēr 北の	to fāil 失敗に歸する
nā'tivē 土人	out'dōōrē 戸外に	to gīve out 疲れ果てる
prāc'ticē 練習	pāk'āgē 荷物	to hār'nēss 結び付ける
reīn'dēer 馴鹿	prīn'cipallȳ 重に	to lāy bārē 露出する
rīch 滋養多き	prōs'pērōūs 繁昌な	to lōok ūpōn' 看做す
slēd 橇	trāv'ēlīng 旅行	to sēēt out 嗅出す
snout 鼻, 獸の)	ūnlīkē 異なつて	to sērāch āwāy' 掻き去る
strāp 革紐	wēll ōff 豊かで	to vāl'ūē 重ずる, 估價する
Lāp'lāndēr, Lāp 人	Lāp 人	

The Reindeer.

In the extreme northern part of Europe is Lapland, a country of ice and snow, where for many months of the year the sun is never seen.

The Laplanders, or Lapps, as the natives are called, dwell in huts built of mud or in tents made of hides, and their greatest happiness is to own a number of reindeer, which they value as we value money.

The Lapp who owns a thousand reindeer is looked upon as rich; he who has only a few hundred is well off; while the owner of forty or fifty is considered poor, and acts as a servant to his more prosperous countryman, keeping his little herd with the larger herd of his employer.

To the Lapp the reindeer is as useful as the horse, the cow, or the ox is to us; but, unlike those animals, it requires little care, for it lives outdoors in the coldest weather, not seeking shelter of any kind.

The food of the reindeer consists principally of moss, which, even when buried deep under the snow, the animal scents out and lays bare by scratching away the snow with its head, hoof, and snout.

The milk of the reindeer is good and rich, and from it the Lapp makes excellent cheese. In midwinter, when fish cannot be caught, and the wild fowls have flown to warmer climates, the reindeer's flesh serves for food, while its skin makes clothes and tents.



The reindeer is valuable as a beast of burden; it draws the sled and carries men and packages over the snow, at the rate of nine or ten miles an hour. The deer is harnessed to the sled by a strap which

passes under its body, and is fastened to a collar at its neck. The sled is shaped much like a boat, and the Lapp sits against its back with his legs stretched out on the bottom.

A ride in a reindeer sled is not so comfortable as in a railroad car. It is rapid traveling, but, till the driver has had some practice, he is likely to be pitched head foremost into the snow. On a long journey, the reindeer may give out, in which case the driver's skates are his only hope, and if these fail him, he will die in the snow or be devoured by wolves.

Questions.—1. Where does the reindeer live? 2. For what do the Laplanders use him? 3. What kind of harness do they use? 4. What is the principal food of the reindeer? 5. How does he find it? 6. What is said of the milk of the reindeer? 7. What use do the Laplanders make of his flesh? 8. What do they make of his skin?

LESSON L.

āugūst' 尊き	āmūs'ing 面白き	cūn'tryman 田舎人
cārt'ēr 荷車馱者	cārt'ful 荷車一杯	Hu'bērtsburg' 地名
clāim 言前, 立言	cū'riōs'itī 好奇心	īmpē'riāl hūnt 陛下の狩
rē'cent 近頃の	fātīg'ued' 疲れて	to āccōst' 話し掛ける
Sāx'ōnŷ 國名	grānd dūkē 大侯爵	to call off 呼集める
slīght'lŷ 少しく	mēm'bēr 仲間, 一員	to dispērsē 散々になる
to ēxcitē 起す	pō'tentātē 有力な王	to drivē a cārt 荷車を驅る
to occūr 起る	Shāh ヘルシヤ國王	to givē a lift 載せらる
cōr'rēspōnd'ent 通信員		to hōax 戯れに欺く
drōvē ūp to にまで驅けた		to makē good 實現する
in hīgh hū'mōr 面白がつて		wink 目くばせ(信ぜざる様子)

A Cartful of Kings.

An amusing incident is told by a German correspondent as having occurred during a recent imperial hunt at Hubertsburg. The hounds had just been called off, and the guests were dispersing, when the Emperor William, feeling slightly unwell, proposed to return to the castle on foot. The King of Saxony and the Grand Duke of Mecklenburg accompanied him.

When the august party were about halfway to the castle, the emperor became fatigued, and a peasant driving a cart in the direction of Hubertsburg, happening to pass by, they asked him to give them a lift, which he willingly did. On the way, however, the good man's curiosity was excited by the appearance of his passengers, and he said, turning to one of them :

"And who may you be?"

"I am the Grand Duke of Mecklenburg."

"Oh, indeed!" returned the peasant, with a wink.

"And who may you be?" he inquired of the next.

"I am the King of Saxony."

"Better and better!" cried the carter. "And you?" accosting the third member of the party.

"I am the Emperor of Germany."

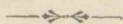
"Well, then," said the countryman, in high humor, "I shall tell you who I am. I am the Shah of Persia, and can hoax people as well as you."



William II., Emperor of Germany, out on a Hunt.

But when he drove up to the castle of Hubertsburg, the honest fellow found that of all his cartful of potentates, he was the only one whose claim could not be made good.

Questions.—1. With whom did the Emperor William return to the castle of Hubertsburg after a hunt? 2. Whom did they ask to give them a lift? 3. By what was the peasant's curiosity excited? 4. Did he believe what his companions told him? 5. Did he understand his mistake on arriving at the castle?



LESSON LI.

bābē 赤子	bēsīdē 側に	Hāl=Hār'rȳ=Hēn'rȳ
bōāst 誇り	blīthē 快活で	Māçkay' 人名
fēē 疎	būr'dēn 複唱歌	mēal'ȳ 粉まぶれの
lār̄k 雲雀	fārēwēll' 左様なら	thou'dst=thou wouldst
mīll 水車	I'd=I would	thou'rt=thou art
mīll'ēr 水車職	kīng'dōm 王國	to dōff 脱ぐ
quōth 申した	the whīlē 其間	to grīnd, ground 挽く(粉を)
as wrong as can be	此上もなく誤る	to sīgh 歎息する

The Miller of the Dee.

There dwelt a miller hale and bold,
Beside the river Dee;
He worked and sang from morn till night,
No lark more blithe than he;
And this the burden of his song
For ever used to be:
"I envy nobody; no, not I,
And nobody envies me!"
"Thou'rt wrong, my friend!" said old King Hal,
"Thou'rt wrong as wrong can be;

For could my heart be light as thine,
I'd gladly change with thee.
And tell me now what makes thee sing
With voice so loud and free,
While I am sad, though I'm a king,
Beside the river Dee?"

The miller smiled and doffed his cap:

"I earn my bread," quoth he;
"I love my wife, I love my friend,
I love my children three;
I owe no penny I cannot pay;
I thank the river Dee,
That turns the mill, that grinds the corn,
To feed my babes and me."
"Good friend," said Hal, and sighed the while,
"Farewell! and happy be;
But say no more, if thou'dst be true,
That no one envies thee.
Thy mealy cap is worth my crown,
Thy mill, my kingdom's fee!
Such men as thou, are England's boast,
O miller of the Dee."

Mackay.

Questions.—1. What kind of a miller lived on the river Dee? 2. What would he always sing? 3. Did anybody envy him? 4. What would the king have given to be as gay as he? 5. What made the miller happy? 6. What made the king sad?

LESSON LII.

Ārk 箱船	by dēgrēeg' 段々ご	all by themselves 自分等だけに
crēv'icē 小隙	dōqr'stēp 石段	bīrd'g trāeks 鳥の跡
mātēriāl 材料	fōōt'prīnt 足跡	dōqr'stōnē 戸の石, 敷石
Nō'āh 人名	gēōl'ōg'y 地質學	in cōūrsē of timē 時を経て
pēb'blē 小石	grāv'ēl 小石, 砂利	mēan'timē 其の中に
pīlē 堆	gūt'tēr 下水溝	puđ'dīng stōnē 鑿石
quēer 奇な	ōb'sērvā'tion 觀測	stīck'y 粘き, 固着し易き
rēg'ulār 眞の	the Flōōd 大洪水	to bākē 焼く(パン, 陶器など)
rēlā'tion 親戚	wōrē off 擦れ落した	to crūm'blē off 砕け落ちる
Nā'tūre's own hand 天自らの		to stālk ālōng' 大股に歩む
squēezēd itsēlf' in 挟み込んだ		to wash down 洗ひ落す

About Stones.

Tarō. What a curious stone this is! It looks just like a plum pudding, full of raisins. I wonder what it is made of. Can you tell me, father? For I see you are always picking up stones and looking at them.

Father. Yes, Tarō; and I am glad to see that you begin to take notice of such things. This stone has a very curious history; would you like to hear it?

T. I should, very much. Will you please tell it to me?

F. Once upon a time, a little pile of gravel-stones lay in a hollow all by themselves, and there came a great rain, and washed soft, sticky mud down,

which covered them all up. It squeezed itself in among the little stones, and filled every crevice. Then, when the rain was over, the sun shone on it and baked it hard; and, in course of time, it was covered with sand and earth, and so remained for hundreds of years, growing harder and harder, till it became a stone as you see it.

T. What is this curious stone called?

F. It is called pudding stone; and this is a very good name for it; for it is like a pudding mixed by Nature's own hand, a pudding of stones and mud.

T. Here are some beautiful pebbles which I found on the beach the other day. Perhaps you can tell me something curious about them.

F. Yes, these too, have a history. They were not always smooth and round, as you see them now. Many, many years ago, each one of these little pebbles was a rough piece of stone, that had crumbled off from some great rock; and it lay in some place where the waves washed over it, and rolled it about, and by degrees wore off the rough corners and sharp edges, and made it smooth as you see it.

T. It must have taken a long time for the water to change a rough stone into this beautiful pebble.

F. A very long time, indeed. Every year it

became smoother than it was the year before, till after a great while all the rough parts were gone, and what was left was this beautiful round pebble.

T. What are the queer marks in the doorstep? They look almost like a bird's feet, something like the marks the geese make in the mud along the edge of the gutter.

F. They are as they look, regular bird's tracks. There was a time when this old doorstone was not stone at all, but stiff, gray mud; and a great bird came stalking along, and left his footprints in it. The sun dried the mud, and then the tracks remained; and the wind blew the sand over them, and entirely covered them up; and, at last, the gray mud itself turned into stone.

T. Did not that take a long time?

F. Oh, yes; a great many years. In the meantime the big bird and all its relations had entirely disappeared. Just think, Tarō; the bird that walked over this stone may have died long before Noah and his family went into the Ark to be saved from the Flood.

T. That is a curious story. What is the name of the science that tells all about these things?

F. It is called geology; and when you have studied the stones enough yourself, you will be pleased to take up books on this subject, and read how much others have found out, by observation and

thought, about the age of the earth, and the materials of which it is made.

Questions.—1. How were pudding stones made? 2. How have the pebbles on the seashore been made round? 3. What do the pictures and footprints on some hard stones come from? 4. How was Noah saved from the Flood? 5. What does geology teach?

LESSON LIII.

bāse 根元	āmūse'ment 娛樂	āffēc'tionāte 情深き
Dēl'hī 地名	ēnōr'mōūs 巨大の	ēxpēc'tēd 豫期されたる
flōōd 大水	fōūr'-fōōt'ēd 四足の	out of hū'mōr 不機嫌で
ī'vōry 象牙	grātē'ful 恩を知つて	rēg'ulārly 度毎に(きまつて)
ōffēnsē' 攻撃	pow'ērful 強力な	rēvēngē'ful 復讐心ある
sēēnē 光景	prōbōs'cis 獸の長鼻	tīght rōpē 索渡り
trīek 藝	quād'rūpēd 四足獸	to hālf drown 半溺する
wēap'ōn 武器	sug'ār cānē 甘蔗	to pōūr 注ぐ
to cōnvēy 運ぶ	to be gonē 去る	to prōjēc't 凸出する
to be āccūs'tōmēd 習慣がつく		to wīt'nēss 目撃する

The Elephant.

The elephant is the largest, strongest, and heaviest of quadrupeds, or four-footed animals. His body is covered with a very thick hide, without hair. His legs are thick and clumsy.

He has a long proboscis, or nose, called trunk,

which can lift a large or small object, even a tiny pin.

His trunk is very powerful. It is his weapon of defense and offense; with it this enormous creature conveys food and water to his mouth, which is just under it and at its base. He also draws water into his trunk, to wash himself with, which he does by blowing it out all over him.



His two long tusks of ivory project from the sides of his mouth; with these he digs in the ground for the roots and vegetables which constitute his principal food. He is also fond of sugar cane.

The elephant is brave and affectionate; he is

also grateful or revengeful, according as he is treated. He is fond of music. In India he has been taught to hunt the tiger, fight in battles, dance and perform tricks even on a tight rope. Some elephants live to be a hundred years old.

In the city of Delhi; in India, a tailor was in the habit of giving some fruit to an elephant, which daily passed by the place where he sat at work.

So accustomed had the animal become to this, that he regularly put his trunk in at the window to receive the expected gift.

One day, however, the tailor being out of humor, thrust his needle into the elephant's trunk, telling him to be gone, as he had nothing to give him. The elephant passed quietly on; but on coming to a pool of dirty water near by, he filled his trunk and returned.

Thrusting his huge head in at the window, he half drowned the poor tailor, by pouring a flood of water over him, to the great amusement of those who witnessed the scene.

Questions.—1. Describe the elephant. 2. What can he do with his trunk? 3. What does he do with his tusks? 4. What has the elephant been taught to do in India? 5. Can you tell the story of the tailor of Delhi and the elephant? 6. Should we be kind even to beasts?



LESSON LIV.

är'mōry 武庫	cāthē'dral 大會堂	ādmīn'istrā'tion 行政
cāb 一頭馬車	crōss'ing 十字街	bāt'tlement 銃眼壁
fōr'trēss 堡、城	ēxchāngē' 取引所	Chēap'side 街名
giant 巨人	gātē'wāy 門口	Āit'y لندن中央市街
mōāt 濠	Gōth'ic ゴシック式	drāw'brīd'gē 吊橋 (はねばし)
pās'sāg'ē 道	ōm'nībūs 乗合馬車	fōot pās'sēng'ēr 通行人
rīflē 小銃	quīēk pāçē 早足	Gūild'hāll 市會議事堂
roy'al 王の	rēg'idēçē 居宅	hēād'gēār 頭飾被り物
tōp hāt 高帽	St. Pāul 聖パウロ	Lōrd Māy'ōr 倫敦市長
trāf'fic 運搬	to bēhēād' 斬首する	rēg'ulār 定式、正式
trā'tōr 判逆人	to cōndūct' 行ふ	Thāmes(tēmz) テームズ河
vān 荷車	to rōw 漕ぎ渡す	thōr'ōughfārē' 通路
Lōn'dōn Brīd'gē لندن橋		ūncēās'ingl'y 絶間なく
Mān'sion Hōusē 倫敦市長の官宅		

Sight-Seeing in London.

Regent Street, London, W.,

January 8, 19...

My dear Tarō,

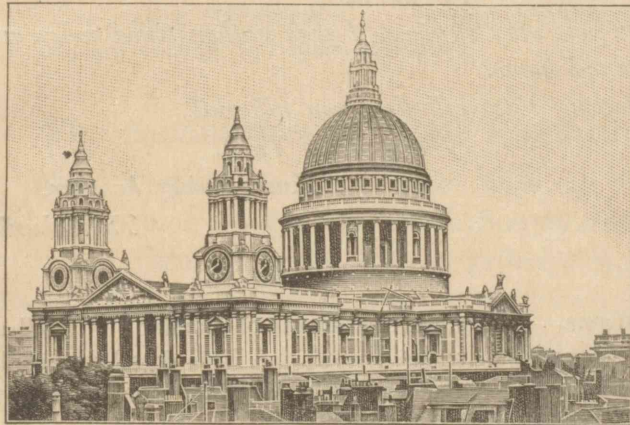
I keep the promise I made in a preceding letter, to tell you about the sights of London.

Yesterday we went to the City. What a crowded place, to be sure! The streets are rather narrow, and there is such a traffic! Omnibuses, cabs, vans, carts pass unceasingly on both sides of the street, keeping to the right, only stopped at crossings by policemen, who allow foot passengers to go across without hurt. I was surprised to see most men in

the streets wearing top hats. I am told it is the regular headgear for bank or office clerks. They all seem very busy. Every one goes along at a quick pace. "Time is money" here.

We saw the Bank of England and, quite near, the Royal Exchange, a large and beautiful building. A short distance from this is the Mansion House, the residence of the Lord Mayor.

Then we saw the Guildhall, where the administration of the city is conducted. It is a beautiful old Gothic building. From the Guildhall we went along Cheapside, a busy thoroughfare, to St. Paul's Cathedral.



St. Paul's Cathedral.

Then we went down to the river. What a number of ships! From London Bridge, it was like a

forest of masts and rigging, stretching as far as the eye could see.

From London Bridge our friends took me to the Tower of London. That's grand! It is an old, old fortress, such as those we read of in storybooks about giants and knights and unfortunate ladies. You see a deep moat surrounding high walls with battlements, a gateway, with the place where the drawbridge used to be, towers, dark passages, an armory, old guns, swords, rifles. They showed me the "Traitor's Gate," through which prisoners were rowed from the Thames, and the place where they were beheaded afterwards.

As you may suppose, I was rather tired when we returned home.

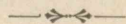
Hoping this will find you all well,

I am, dear Tarō,

Your loving brother,

Tokisaburō.

Questions.—1. How are the streets of London? 2. What kind of carriages are seen there? 3. How do all the people seem to be? 4. In what does the Lord Mayor reside? 5. What is done in the Guildhall? 6. Are there many ships on the Thames? 7. What does the river look like from London Bridge? 8. What is the Tower of London? 9. Name a beautiful church in London.



LESSON LV.

ām'bēr 琥珀	ādvēn'tūrē 冒險	ēbb and flōw 干潮満潮
āpē 猿	dūmp'ling 團子	fell in with 出逢つた
cōr'al 珊瑚	jew'el 寶玉	fōs'tēr pār'ents 養親
cōū'plē 夫婦	mil'lēt 黍(きび)	had laid up 貯へた
ēm'erald 綠玉	Mit'fōrd 人名	lād'en with rīchēs 寶を買ふて
fāg'ōt 把	pēach'ling 桃太郎	pūl'ing おきやおきやお啼く
gīr'dlē 帶	prāy 請ひ願くば	with all my heart 心から
mūsk 麝香	tōr'tōisē-shēll' 鼈甲	to clām'bēr ūp 攀ち上る
ō'grē 鬼	wēār'er 着る人	to do hōm'āgē 服従する
phēās'ant 雉	wōod'cūt'tēr 樵夫	to force in 押込む
to enter a man's service 家來こなる	to māintāin' 保つ, 養ふ	to put to flight 敗走せしむ
to gib'bēr āt 口で分らぬ事を言ふ	to set out 出發する	to tākē lēāvē 告別する
to jōūr'nēy on 續いて旅行する	Whither away? 何處へ行くか	Where are you off to? 何處へ出掛けるか

The Adventures of Little Peachling.

Many hundred years ago there lived an honest old woodcutter and his wife. One fine morning the old man went off to the hills to gather a fagot of sticks, while his wife went down to the river to wash the dirty clothes. When she came to the river, she saw a peach floating down the stream; so she picked it up, and carried it home with her, thinking to give it to her husband to eat when he should come in.

The old man soon came down from the hills, and the good wife set the peach before him, when, just as she was inviting him to eat it, the fruit split

in two, and a little puling baby was born into the world. So the old couple took the babe, and brought it up as their own; and because it had been born in a peach, they called it Momotarō, or Little Peachling.



By degrees, Little Peachling grew up to be strong and brave, and at last one day he said to his old foster parents:

"I am going to the ogres' island to carry off the riches that they have stored up there. Pray, then, make me some millet dumplings for my journey."

So the old folks ground the millet, and made the dumplings for him; and Little Peachling, after taking an affectionate leave of them, cheerfully set

out on his travels.

As he was journeying on, he fell in with an ape, who gibbered at him, and said, "Kya! kya! kya! where are you off to, Little Peachling?"

"I'm going to the ogres' island, to carry off their treasures," answered Little Peachling.

"What are you carrying at your girdle?"

"I'm carrying the very best millet dumplings in all Japan."

"If you give me one, I will go with you," said the ape.

So Little Peachling gave one of his dumplings to the ape, who received it with delight and followed him. When he had gone a little further, he heard a pheasant calling, "Ken! ken! ken! where are you off to, Master Peachling?"

Little Peachling answered as before; and the pheasant, having begged and obtained a millet dumpling, entered his service and followed him.

A little while after this, they met a dog, who cried, "Bow! wow! wow! whither away, Master Peachling?"

"I'm going to the ogres' island, to carry off their treasures."

"If you will give me one of those nice millet dumplings of yours, I will go with you," said the dog.

"With all my heart," said Little Peachling. So

he went on his way, with the ape, the pheasant, and the dog following after him.

When they got to the ogres' island, the pheasant flew over the castle gate, the ape clambered over the castle wall, while Little Peachling, leading the dog, forced in the gate, and got into the castle. Then they did battle with the ogres, and put them to flight, and took their king prisoner. So all the ogres did homage to Little Peachling, and brought out the treasures which they had laid up. There were caps and coats that made their wearers invisible, jewels which governed the ebb and flow of the



tide, coral, musk, emeralds, amber, and tortoise-shell, besides gold and silver. All these were laid before Little Peachling by the conquered ogres.

So Little Peachling went home laden with riches, and maintained his foster parents in peace and plenty for the remainder of their lives.

A. B. Mitford.

Questions.—1. Where did a woodcutter's wife go one day? 2. What did she see in the stream? 3. What did she do with the peach? 4. What happened when they intended to eat the peach? 5. Why was the little baby called Momotarō? 6. What did Momotarō resolve to do when he became of age? 7. What did the old folks give him for his journey? 8. Whom did he meet on the way? 9. How did he capture the castle of the ogres? 10. What booty did he bring home?

LESSON LVI.

brēeze 微風	bēyōnd' より彼方に	fādē'lēss. 色變らざる
firē'fly 螢	ētēr'nitŷ 永遠	stār'rŷ 星の如く輝きたる
rāy 光線	fēath'ērŷ 羽毛の多き	sūn'nŷ 日當りよき
ru'bŷ 紅玉	frā'grant 香氣ある	to glēam fōrth 閃出する
sōr'rōw 悲	'mīdst=āmīdst' の間	to glīt'tēr 輝く
strānd 岸	rā'diant 光輝ある	to pērfūmē' 香はする
tōmb 墳墓	rē'giōn 地方	to pic'tūrē 描く, 想像する
Fēlī'qiā Hēm'anŷ 人名		

The Better Land.

"I hear thee speak of the better land,
Thou call'st its children a happy band ;

Mother! Oh, where is that radiant shore?
 Shall we not seek it, and weep no more?
 Is it where the flowers of the orange bloom,
 And the fireflies dance in the summer moon?"

"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
 And the date grows ripe under sunny skies?
 Or 'midst the green islands of glittering seas,
 Where fragrant forests perfume the breeze,
 And strange, bright birds, on their starry wings,
 Bear the rich hues of all glorious things?"

"Not there, not there, my child!"

"Is it far away, in some regions old,
 Where the rivers wander o'er sands of gold?
 Where the brilliant rays of the ruby shine,
 And the diamond lights up the secret mine,
 And the pearl gleams forth from the coral strand?
 Is it there, sweet mother, that better land?"

"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
 Ear hath not heard its deep songs of joy;
 Dreams cannot picture a world so fair:
 Sorrow and death may not enter there;
 Time doth not breathe on its fadeless bloom,
 For beyond the clouds, and beyond the tomb,
 It is there, it is there, my child."

Felicia Hemans.

Questions.—1. Who are the speakers in the preceding dialogue? 2. What must we keep in mind to understand this poem? (*That man has been made for the next world where the good shall be perfectly happy forever.*) 3. In what countries do oranges grow? 4. Can you name some rivers that roll sands of gold? 5. Where are diamonds found? 6. Are pearls and corals found in Japan? 7. What is meant by the verse:
 "Time doth not breathe on its fadeless bloom?" (*Eternity.*)

LESSON LVII.

dēk 甲板	Birk'enhēad' 船名	cōmmānd'ēr 司令官
drūm 太鼓	cōol'ly 冷靜に	dēath sūm'mōns 死の召喚
hērō 英雄	dīsās'tēr 災難	dēspair' 失望, 落膽
lōss 難船	mūr'mūr 小言	frēight 貨物, 搭載物
pān'ic 恐怖	ōbjēc'tion 異議	rēst'lēssnēss 不安
rōll 急撃	pārādē 觀兵式	74th (rēg'imēt) 七十四聯隊
tō'tal 全き	sūnk'en 沈んだ	to ābidē 俟つ
wrēk 難破	wāll'ing 泣くま	to lānd 陸揚する
Hīgh'landēr スコットランド高地住民		to mūt'tēr つぶやく
kept near the shore 沿岸に添ふて進んだ		to push off こぎ去る
made for the shore 岸の方へ漕ひだ		to shōrt'en 短くする
ōff Capē Dān'gēr ケープデンジャの沖で		to stēam 進行する
to call to arms 兵器を取らしむ		trōop'ship 軍隊運送船
to lower a boat ホートを卸す		were got into 載せられた

The Loss of the Birkenhead.

The Birkenhead, a large troopship, with six hundred and thirty-two souls on board, was sailing off the coast of Africa on a clear night in February,

1852. As the captain was anxious to shorten the voyage, and the sea was calm, he kept as near as possible to the shore.

Off Cape Danger, the vessel was steaming at the rate of nine miles an hour. Suddenly she struck upon a sunken rock with such force that in a few minutes she was a total wreck.

The roll of the drum called the soldiers to arms on the upper deck. The call was promptly obeyed, though every man knew that it was his death summons. There they stood, as on parade, no man showing restlessness or fear, though the ship was every moment going down, down! Their commander, Colonel Seton of the 74th Highlanders, told them that there were only boats enough to carry the women and children to shore, and that these must be saved first. No man muttered an objection.

Orders were given coolly and obeyed promptly. The boats were got ready and lowered. Everything was done quickly, for there was no time to lose; but there was no haste, no panic, no wailings of despair.

The women and children were got into the boats. They pushed off, and made for the shore, landed their freight, and returned for another. Again and again this was done, till all, or nearly all the women and children were saved, the soldiers all the while giving help or looking on without a murmur.

All was now done that could be done. There

were no boats for the troops; and the ship was sinking so fast that it was vain to expect the boats to return in time to save any of them. The soldiers stood on ^{deck} in their ranks, shoulder to shoulder, officers and men together, watching the sharks that were waiting for them in the waves, and patiently abiding the end.

And the end soon came. In half an hour from the time when she struck, the Birkenhead went to the bottom, and the waves closed over a band of the truest heroes the world has ever seen.

Questions.—1. What was the Birkenhead? 2. How many souls were on board? 3. Where was she lost? 4. When? 5. What was the cause of the wreck? 6. Why was the drum sounded when she struck upon a sunken rock? 7. What did the commander tell the soldiers? 8. What did they do? 9. Who were put in the boats? 10. Were there boats enough to save everybody? 11. Did the men know that they would have to die? 12. Could they see the sharks that were waiting for them? 13. Was there any panic on board? 14. Who were carried to the shore? 15. How long after she had struck, did the Birkenhead go to the bottom? 16. What became of the troops? 17. Who was to blame for the disaster?

LESSON LVIII.

cōach'man 馭者	bý'wōrd 笑はれ者	abovē' an hōur 一時間以上
cōv'ētōūs 強慾な	fil'lēt ひれ(ロース肉)	ār'tichōkē 朝鮮菊(あざみ)
dāin'ty 好味な	grēat'cōat 外套	gūin'ēā 貨名(拾圓)
ēxcūsē 口實	Hārpāgōn' 人名	My hand is out. 下手である
ōccā'sion 必要	im'pūdent 横着な	on your āccount' 汝の故に
quāil 鶉(うづら)	lēān 瘦せた(脂少き)	pār'tridgē 鶉鴉(しゃこ)
stīn'gỹ 吝嗇な	pōōh 軽んずる詞	rāgōūk' 蒸肉片
sū'ēt 凝脂	pōrk pīē 豚肉菓子	scrāp'ing 掻き集めて
vīl'lāin 悪人	quar'terlỹ 毎季に	to ādāpt' 適合さする
all I am worth 余の財産の全額		to cloy 満腹さす, 満足さす
cōurt of al'dērmēn 市會議員會		to lēāvē off 止める
since you will have it 汝が欲するから		to prōnouncē 發言する
sōup-māi'grē 肉を用ひざる汁		to put off 脱する
to drēss the tā'blē 食事を用意する		to stārvē 餓死さする
to pīēk a quar'rēl 喧嘩を吹きかける		to wāit on 仕ふる, 待べる
You were taken. 發覺された	Wēstphā'liā 地名	
Is the mīs'chīēf in you? 君は悪魔でも付いて居るのか		

The Miser and His Cook.

Harpagon. Where have you been? I have wanted you above an hour.

Jack. Whom do you want, sir,—your coachman or your cook? For I am both one and the other.

H. I want my cook.

J. I thought, indeed, it was not your coachman; for you have had no great occasion for him since your last pair of horses were starved; but your cook, sir, shall wait upon you in an instant. (*Puts off his coachman's greatcoat and appears as cook.*) Now,

sir, I am ready for your commands.

H. I am engaged this evening to give a dinner.

J. A dinner, sir! I have not heard the word this half year. I have, indeed, now and then heard of such a thing as a luncheon; but for a dinner, I am almost afraid—for want of practice—my hand is out.

H. Leave off your saucy jesting, rascal, and see that you provide me a good dinner.

J. That may be done, sir, with a great deal of money.

H. Is the mischief in you? Always money! Can you say nothing else but money, money, money? My children, my servants, my relatives, can pronounce nothing but money.

J. Well, sir, how many will there be at table?

H. About eight or ten; but I will have the table dressed only for eight; for, if there be enough for eight, there is enough for ten.

J. Suppose, sir, you have, at one end of the table, a handsome soup; at the other end, a fine Westphalia ham and chicken; on one side, a fillet of roasted veal; on the other, a turkey, which may be had for about a guinea.

H. What! is the fellow providing an entertainment for my Lord Mayor and the Court of Aldermen?

J. Then, sir, for the second course, half a dozen partridges, one dozen quails, two dozen pigeons, three dozen....

H. Ah! villain, you are eating up all I am worth.

Ʒ. Then a ragout.

H. I'll have no ragout. Would you burst the good people?

Ʒ. Then pray, sir, what will you have?

H. Why, see and provide something to cloy their stomachs: let there be two good dishes of soup-maigre; a good large suet pudding; some dainty, fat pork pie, very fat; a fine, small, lean breast of mutton; a salad and a large dish with two artichokes. There, that is plenty and variety.

Ʒ. Oh, dear!

H. Plenty and variety.

Ʒ. But, sir, you must have some poultry.

H. No, I'll have none.

Ʒ. Indeed, sir, you should.

H. Well, then, kill the old hen; for she has done laying.

Ʒ. Mercy, sir, how the folks will talk of it! indeed, people say enough of you already.

H. Eh? Why, what do the people say, pray?

Ʒ. Ah, sir, if I should be assured you would not be angry—

H. Not at all; for I am always glad to hear what the world says of me.

Ʒ. Why, sir, since you will have it then, they make a jest of you everywhere,—nay, of your servants on your account. One says you pick a quarrel with

them quarterly, in order to find an excuse to pay them no wages.

H. Pooh! pooh!

Ʒ. Another says you were taken one night stealing your own oats from your own horses.

H. That must be a lie; for I never allow them any.

Ʒ. In a word, you are the byword everywhere; and you are never mentioned but by the names of covetous, stingy, scraping, old—

H. Get away, you impudent villain!

Ʒ. Nay, sir, you said you would not be angry.

H. Away, you dog!

Molière, adapted.

Questions.—1. Was Harpagon a miser? 2. What was Jack? 3. Had he much to do as coachman? 4. What had become of Harpagon's horses? 5. Since when had Harpagon not ordered any grand dinner? 6. Did he want to have a dinner which would be both cheap and rich? 7. Was his cook able to satisfy him? 8. Why could they not agree? 9. Did Harpagon want to know what people thought of him? 10. Did Jack tell him? 11. Was Harpagon right to get angry with his servant? 12. Would he not have done better to change his conduct?



LESSON LIX.

cōl'ūmŭ 柱	ād'mīral 海軍大將	ān'cīent 古代の
gown 法衣	coun'sēl 辯護人	ār'īstōc'rācŷ 門閥, 貴族
jū'rŷ 陪審官	flōw'ēr bēd 花壇	Cōm'mōng 英國衆議員
mōd'ērŋ 近世の	Kēn'sīngtōn 地名	Hŷdē Pārġ 公園の名
stāt'ūē 肖像	lāw'yēr 辯護人	lāw cōurt 裁判所
stŷlē 式	mū'sē'ūm 博物館	lōrd 貴族(男爵以上)
wīg 鬘(かづら)	West End 西端, 地名	ōr ēlse ほか
gōv'ērŋmēt ōf'fīçē 役所		sōmē fīf'tŷ 五十程
House of Pār'liāmēt 國會議事堂		to ēlēct' 撰舉する
nā'tīōnāl gāl'lērŷ 國民美術陳列館		Trāfāl'gār 地名
ō'vēr and ō'vēr āgāīn' 幾度も		
rēp'rēsēt'ātīvē 代表者, 議員		

Sight-Seeing in London. (Continued.)

Regent Street, London, W.,

Monday, Feb. 11, 19...

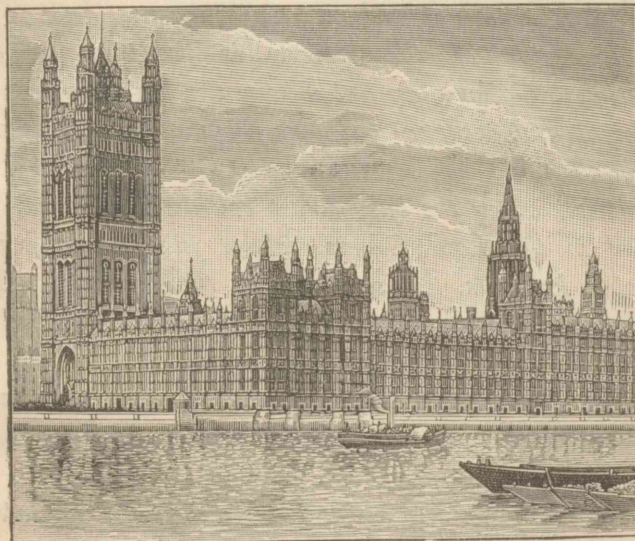
My dear Tarō,

I was glad to hear from you; I read your letter over and over again. It made me feel as if I were at home with you all again.

The other day, we had a delightful walk to the West End. The parks and gardens are especially worth seeing.

Hyde Park is so large that, when you are in it, you do not hear the noise of the street; you see nothing but fine old trees, vast meadows with sheep in them, and a river; you fancy you are in the heart of the country.

In Kensington Gardens, we admired the splendid flower beds, and the ducks and swans in the ponds. How nice it must be to have one's house in the neighborhood!



House of Parliament.

On our way back, we passed by the House of Parliament, a large building in the Gothic style on the river bank. It looks old, but it is not. I am told it was built some fifty years ago. There the aristocracy, the Lords, and the Commons, that is to say, the elected representatives of the people, make the laws of the country.

From the House of Parliament we went along a

wide avenue, with palaces on both sides (government offices and clubs, I was told), to a large open space: Trafalgar Square. In the middle stands a column, with four lions at the base, on which is a statue of the great Admiral Nelson.

One side of the square is occupied by the National Gallery, an art museum, where pictures by ancient and modern painters from all countries are to be seen.

West, along the busy street called the Strand, we went to the Law Courts, where judges and juries decide lawsuits. I saw one of these courts. How funny the judges and counsels (or lawyers) looked in their old-fashioned wigs and gowns!

There are many other interesting things I saw; but I must close, or else I should be kept here all night.

Give my love to all at home, especially to father and mother.

I am, dear Tarō,
Your loving brother,
Tokisaburō.

Questions.—1. Is Hyde Park very large? 2. What can be seen in Kensington Gardens? 3. Where is the House of Parliament situated? 4. Who makes the laws in England? 5. Where does the statue of Nelson stand? 6. What is seen in the National Gallery? 7. What is done in the Law Courts?

LESSON LX.

chiēk 離	dirēc'tion 指圖	accôrd'ingly そこで
dāin'ty 美味	hōb'gōb'līn 妖怪	crōss'grāined 偏屈な
dāmē 主婦	hōs'pitābly 親切に	dīscōn'sōlātē 悄然として
fēē'blē 弱き	roy'allly 王の如く	hūm'blē fārē 賤しき食事
mū'tūal 相互の	to dīsplāy' 現す.	pārt'ing prēs'ent 銭別
sōrē'ly 痛く	to lēt loōsē 放つ	rēmēm'brāncē 紀念
strāin 語調	to pēēk at 啄く	to ādōpt' 養子にする
tālē 話	to shōul'dēr かつぐ	to cājōlē' 口車に乗せらる
wīēk'ēr 小枝	to stārch 糊する	to gād ābout' うろつく
flew into a rage 直に立腹した		to nūr'tūrē 養育する
not to be put off 外されぬ		to pārtākē' 分配する
poor as it is 粗末ではあるが		to sēt fōrth 出發する
striēk'en in yēars 老衰して		to tōrmēt' 苦しめる
to look fōr'wārd 翹望する		Well mēt! 善く逢つた
when I came away 去りし時		
What had become of it? 如何なりしか		
She could not contain herself for joy. 喜に堪えられなつた		

The Tongue-Cut Sparrow.

Once upon a time, there lived an old man and an old woman. The old man, who had a kind heart, kept a young sparrow, which he tenderly nurtured. But the dame was a crossgrained old thing; and one day, when the sparrow had pecked at some paste with which she was going to starch her linen, she flew into a great rage, and cut the sparrow's tongue and let it loose.

When the old man came home from the hills and

found that the bird had flown, he asked what had become of it; so the old woman answered that she had cut its tongue and let it go, because it had stolen her starching paste.

Now the old man, hearing this cruel tale, was sorely grieved, and thought to himself, "Alas! where can my bird be gone! Poor thing! Poor little tongue-cut sparrow! where is your home now?" and he wandered far and wide, seeking for his pet, and crying, "Mr. Sparrow! Mr. Sparrow! where are you living?"

One day, at the foot of a certain mountain, the old man fell in with the lost bird; and when they had congratulated each other on their mutual safety, the sparrow led the old man to his home, and, having introduced him to his wife and chicks, set before him all sorts of dainties, and entertained him hospitably.

"Please partake of our humble fare," said the sparrow, "poor as it is, you are very welcome."

"What a polite sparrow!" answered the old man, who remained for a long time as the sparrow's guest, and was daily feasted right royally. At last the old man said that he must take his leave and return home; and the bird, offering him two wicker baskets, begged him to carry them with him as a parting present.

One of the baskets was heavy, and the other was light; so the old man, saying that as he was feeble

and stricken in years he would only accept the light one, shouldered it, and trudged off home, leaving the sparrows' family disconsolate at parting from them.

When the old man got home, the dame grew very angry, and began to scold him, saying, "Well, and pray where have you been this many a day? A pretty thing, indeed, to be gadding about at your time of life!"

"Oh!" replied he, "I have been on a visit to the sparrows'; and when I came away, they gave me this wicker basket as a parting gift."

Then they opened the basket to see what was inside, and, lo and behold! it was full of gold and silver and precious things. When the old woman, who was as greedy as she was cross, saw all the riches displayed before her, she changed her scolding



strain, and could not contain herself for joy.

"I'll go and call upon the sparrows, too," said she, "and get a pretty present." So she asked the old man the way to the sparrows' house, and set forth on her journey. Following his directions, she at last met the tongue-cut sparrow, and exclaimed:

"Well met! well met! Mr. Sparrow. I have been looking forward to the pleasure of seeing you." So she tried to flatter and cajole the sparrow by soft speeches.

The bird could not but invite the dame to its home; but it took no pains to feast her, and said nothing about a parting gift. She, however, was not to be put off; so she asked for something to carry away with her in remembrance of her visit.

The sparrow accordingly produced two baskets, as before, and the greedy old woman, choosing the heavier of the two, carried it off with her. But when she opened the basket to see what was inside, all sorts of hobgoblins and elves sprang out of it, and began to torment her.

But the old man adopted a son, and his family grew rich and prosperous. What a happy old man!

A. B. Mitford,

Questions.—1. What did an old man keep? 2. At what did the sparrow peck one day? 3. How did the old dame like this? 4. What did she do to the sparrow? 5. Did the old man look for the tongue-cut sparrow? 6. Where did he find it? 7. How was he received at the sparrow's house? 8. What did he take home as a parting present? 9. Did the old dame also want a present? 10. How was she received by the sparrow? 11. What did she find in the basket?

LESSON LXI.

bīsh'ōp 司教	cān'ōn 上級司祭	at the best 關の山で
dēgrēē' 位	may be 恐らくは	cōūr'tēōsly 町噂に
fōnd 愛らしき	mī'tēr 司教の冠, 位	rēd hāt 教皇樞密員の制帽又は位
lōt 運命	priēst 司祭	rēspōn'sibil'itȳ 責任
nāy 否	rēād'ing 讀物	St. Phīl'ip Nē'rī 人名
pōpē 教皇	strān'gēr 知らぬ人	trīplē crown 教皇の冠, 位
schōl'ār 學者	wīsh'ing 希望	to bētide' 起る
fēll into discōurse' 話しかつた		to come down 傳はる
fōr aught I knōw 余の知る所では		to have in view 志す
sōbēr tūr'n of mīnd 沈着の氣風		to prōvide' 準備する
What brings you to Rōmē? 何の爲ローマに来るか		
who knows but you may become 成らないにも限らぬ		
A. D. (ān'nō Dōm'inī) = In the year of our Lord = After Christ.		

St. Philip Neri and the Youth.

St. Philip Neri, as old readings say,
Met a young stranger in Rome's streets, one day;
And, being ever courteously inclined

To give young folks a sober turn of mind,
He fell into discourse with him, and thus
The dialogue they had, comes down to us:

St. Tell me what brings you, gentle youth, to Rome.

Y. To make myself a scholar, sir, I come.

St. And, when you are one, what do you intend?

Y. To be a priest, I hope, sir, in the end.

St. Suppose it so, what have you next in view?

Y. That I may get to be a canon, too.

St. Well, and how then?

Y. Why, then, for aught I know,
I may be made a bishop.

St. Be it so!

What then?

Y. Why, cardinal is a high degree—
And yet my lot it possibly may be.

St. Suppose it, should,—what then?

Y. Why, who can say
But I've a chance of being pope one day?

St. Well, having worn the miter, and red hat,
And triple crown, what follows after that?

Y. Nay, there is nothing further, to be sure,
Upon this earth that wishing can procure:
When I've enjoyed a dignity so high

As long as God shall please, then I must die.

St. What! *Must* you die, fond you! and at the
best,

But *wish*, and *hope*, and *may be* all the rest?

Take my advice—whatever may betide,
For that which *must be*, first of all provide:
Then think of that which *may be*;—and, indeed,
When well prepared, who knows what may
succeed?

Who knows but you may then be, as you hope,
Priest, canon, bishop, cardinal, and pope?

Dr. Byrom.

Questions.—1. When and where did St. Philip Neri live? (A. D. 1515–1595; Rome.) 2. Did he take great interest in young folks? 3. Whom did he meet in the streets of Rome one day? 4. Why had the young man come to Rome? 5. What kind of questions did the saint ask him? 6. Does responsibility increase with rank? 7. Have persons of rank harder duties to perform than common people? 8. Is it more advantageous to practice virtue than to acquire high dignities?



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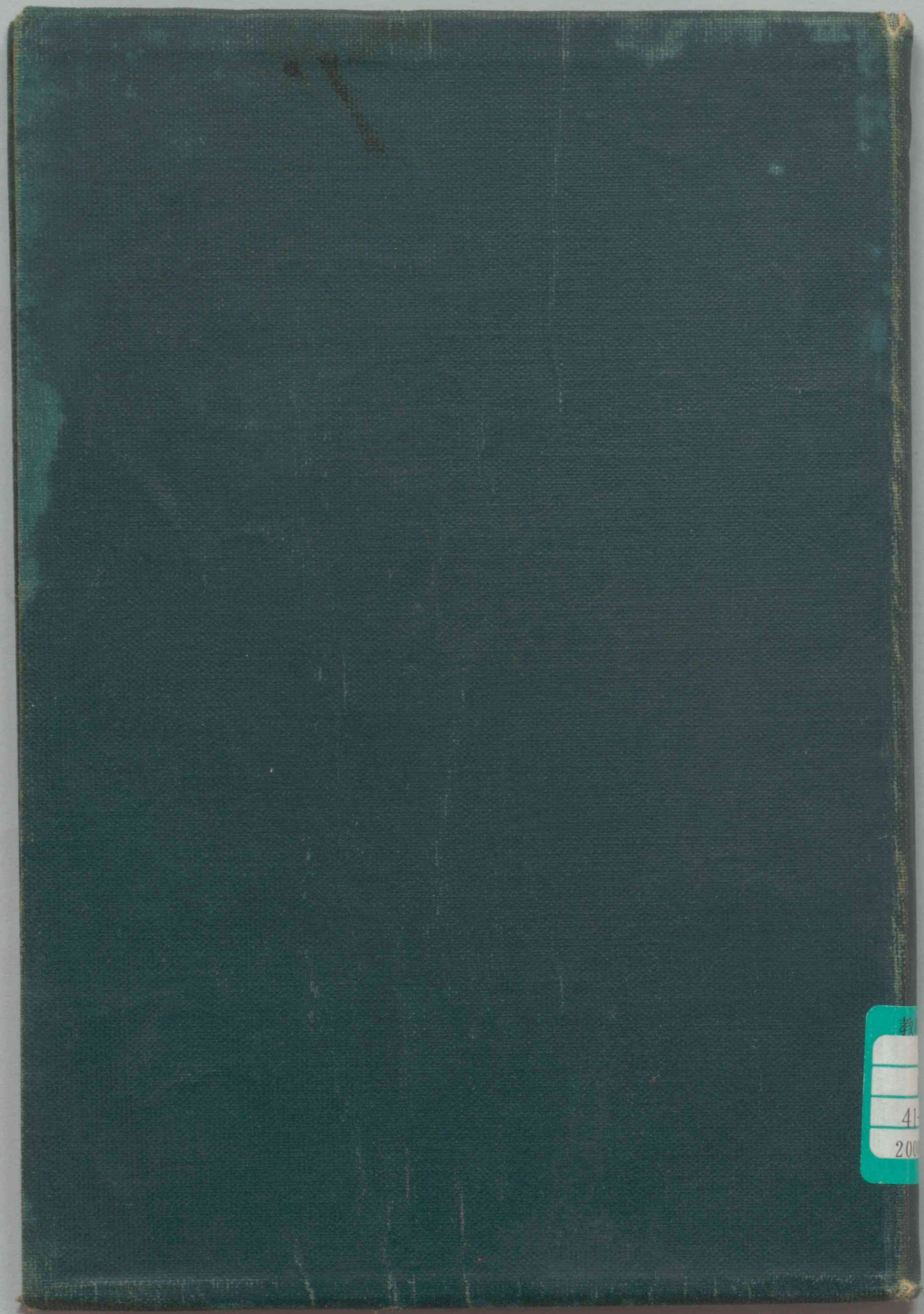
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