


1822

# The Child's Instructor and Moral Primer

By the Young Child's Friend  
*Olivet Nazarene University*

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THE  
CHILD'S INSTRUCTOR  
AND  
MORAL PRIMER.

—:00:—  
BY THE YOUNG CHILD'S FRIEND.  
—:00:—



“ Children, like tender osiers, take the bow ;  
And as they first are formed, forever grow.”

—  
PORTLAND :  
PRINTED BY A. W. THAYER.  
1822.



# *Child's Instructor,*

AND

## **MORAL PRIMER;**

CONTAINING,

Besides the Stops and principal Characters used in Punctuation, the Figures and Abbreviations, Early Lessons in Prose; among which are some very pleasing and valuable pieces of Sacred History, and the Ten Commandments; likewise a brief selection from Baldwin's Fables—History of the Elephant, Whale, Ant and Silk Worm, &c. &c.

**ORNAMENTED WITH CUTS.**

ALL WHICH,

Afford a pleasing variety for the child, are calculated to improve his morals, to give him that instruction which is suitable to his age, and to advance him in the valuable and delightful acquirement of good reading.

—:00:—

BY THE YOUNG CHILD'S FRIEND.

—:00:—

“Children, like tender osiers, take the bow,  
And as they first are formed, forever grow.”

*Second Edition, enlarged and improved.*



PORTLAND:

PRINTED BY A. W. THAYER.

For sale by William Hyde, Portland; Ezekiel Goodale, Hallowell; Thomas Pickard, Belfast; Henry Little, Bucksport; Benjamin Tainter, Brewer; Benjamin Folsom, Eastport; John Andrews, Newburyport; Harrison Gray, & Co. Portsmouth; and Richardson & Lord, Boston.—Price, 12½ cents single, and 1 dollar and 20 cents a dozen.

1823.

## DISTRICT OF MAINE, ss.

**B**E IT REMEMBERED, That on this eighteenth day of October, in the year of our Lord one thousand eight hundred and twenty two, and the forty-seventh year of the Independence of the United States of America, ABIAH W. THAYER, of the District of Maine, has deposited in this Office, the title of a Book, the right whereof he claims as Proprietor, in the words following, viz :

“ Child’s Instructor, and Moral Primer, containing besides the stops and principal characters used in punctuation, the figures and abbreviations, early lessons in prose ; among which are some very pleasing and valuable pieces of sacred History, and the Ten Commandments ; likewise a brief selection from Baldwin’s Fables—History of the Elephant, Whale, Ant, and Silk Worm, &c. &c. Ornamented with Cuts—All which afford a pleasing variety for the child, are calculated to improve his morals, to give him that instruction which is suitable to his age, and to advance him in the valuable and delightful acquirement of good reading. By the Young Child’s Friend. “ Children, like tender osiers, take the bow, And as they first are formed, forever grow.” Second Edition, enlarged and improved—Portland : Printed by A. W. THAYER.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to an act, entitled, "An Act supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JOHN MUSSEY, Jun. { Clerk of the District Court  
of Maine.

A true copy as of record,

Attest, JOHN MUSSEY, Jun. { Clerk of the District  
Court of Maine.

gyp  
H. S. Foss  
H. S. Foss  
8-7-53

## *To Parents and Instructors.*

We cannot too much invite the public attention to a good education of the young, and to their advancement in useful knowledge.

Parents may in a very cheap manner do much good in promoting these two important objects, by placing little books before their children. Instructors may likewise find it a profitable mean to occasionally encourage the laudable endeavors of their scholars with such rewards.

But care should be taken about the sentiments which youth may imbibe in this way. Many little books do no good but to amuse the child; others besides not being able only to please for the moment, leave wrong impressions on the tender mind.

There is instruction appropriate to every stage of our lives. The child of five years old, may as properly receive useful instruction as he who is sixteen.—Then why should the young imagination be filled with accounts of Fairies, Enchanted Castles, Old Grandfather Bluebeard and the like, which give no idea of any thing real. The young child should be taught his Creator, duty to his parents, decent manners and behavior, how to conduct towards others, and be stimulated to action in whatever is laudable.

In regard to other information, let him be instructed in the works of nature and providence, as far as they are within reach of his comprehension.

There is a sufficiency of simple truth within the extent of the child's capacity, so that there is no neces-

sity of laboring after fiction. We should likewise consider that the child will benefit with those sublime subjects, which are out of the power of his comprehension.

The writer has designed this little book principally for children to divert and instruct themselves within their leisure hours at home. But they may usefully employ it as a class-book in school when first beginning to read in prose.

This book will likewise be convenient to take lessons from, for children to commit to memory at home or at school; the pieces may teach them important instruction, and every child's mind should be early exercised in this way.

In order that the design of this work might be answered, it embraces such wholesome instruction as is suitable to the capacity of the child. And the lessons are so arranged that they rise gradually from what is very easy and simple to what is a little more difficult.

The writer has likewise made out as pleasing a variety of the whole as he could, and at the same time afford valuable instruction.

The selections from the Old Testament, on account of the matter which they contain, and the style into which they are brought, cannot fail of being relished by the child, whilst they afford important lessons in morality, and teach some of the doctrines of true religion.

The ten commandments are lessons which most every parent will allow should be early taught his children. And there are some parents who would wish their children to learn the commandments, but who would object to their studying the Westminster Catechism. And the remarks which are laid down in the Westminster Catechism against each commandment seem to be tedious and displeasing to the child at the age when he may with propriety learn the commandments.

Upon this view, the writer thought that the ten commandments would be one rich appendage to his

little book, and has placed to each only one brief explanatory remark.

Among the numerous books which are in circulation, the writer has not seen any one that was calculated to answer the same purpose for which he has designed this, and therefore hopes it will meet with better welcome. There are indeed several publications in the bookstores which contain pretty instruction for children, but they are in volumes which come so high that only few children can be furnished with them. But this is on so cheap a plan that every child may be supplied with it.

The writer would say no more, and perhaps may need pardon for saying so much.

With a desire of contributing something to the morals and education of our rising youth he has put together this little work; and whatever are its imperfections, as his motives were pure, he would humbly request that they might be pardoned.

## RECOMMENDATION.

The following are the sentiments of Mr. Staniford, with respect to this work. A. M. Author of The Practical Arithmetic, Art of Reading, &c.

BOSTON, August 24, 1820.

MR. GREENLEAF,

SIR -I have perused in manuscript, "The Child's Instructor and Moral Primer," and think the arrangement judicious ; the lessons well calculated to improve children in reading, and to impress on the tender mind important instruction.

A general patronage of such elementary works would prove essentially beneficial to the rising generation.

I am with sentiments

of respect, dear Sir,

your obedient Servant,

DANIEL STANIFORD.

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## INSCRIPTION.

To the use of those children in our country, who are disposed to employ a suitable portion of their leisure hours in learning to read and to acquire valuable instruction, is most tenderly inscribed this little book, by their friend, the Author.

*Maine, December 1, 1822*



THE  
CHILD'S INSTRUCTOR,  
AND  
*Moral Primer.*

---



The child who strives his book to know,  
Shall by good counsel wiser grow.

---

*Small Roman Letters.*

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

*Capital Roman Letters.*

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

*Stops and Marks.*

A comma (,) requires a pause in reading whilst you can count one. A semicolon (;) requires a pause in reading whilst you can count

two. A colon (:) requires a pause in reading whilst you can count four. A period (.) requires a pause in reading whilst you can count six. A horizontal mark (-) in reading when it is short is called a hyphen, and is to join words or syllables together, as, sea-water; when it is long (—) it requires a short rest, about equal to a colon. The interrogation point (?) shows when a question is asked, as, what do you see? A note of admiration (!) shows when there is wonder or surprise expressed, as, O the folly of sinners! A parenthesis () includes part of a sentence which is not necessary to make sense, and which should be read quicker, and in a weaker tone of voice. An apostrophe (') shows when a letter is omitted, as, us'd for used.

### NUMBERS.

<i>Figures.</i>	<i>Letters.</i>	<i>Names.</i>	<i>Numeral Adjectives.</i>
1	I	one	first.
2	II	two	second
3	III	three	third
4	IV	four	fourth
5	V	five	fifth
6	VI	six	sixth
7	VII	seven	seventh
8	VIII	eight	eighth
9	IX	nine	ninth
10	X	ten	tenth
11	XI	eleven	eleventh
12	XII	twelve	twelfth
13	XIII	thirteen	thirteenth
14	XIV	fourteen	fourteenth

15	XV	fifteen	fifteenth
16	XVI	sixteen	sixteenth
17	XVII	seventeen	seventeenth
18	XVIII	eighteen	eighteenth
19	XIX	nineteen	nineteenth
20	XX	twenty	twentieth
21	XXI	twenty-one	twenty-first
30	XXX	thirty	thirtieth
40	XL	forty	fortieth
50	L	fifty	fiftieth
60	LX	sixty	sixtieth
70	LXX	seventy	seventieth
80	LXXX	eighty	eightieth
90	XC	ninety	ninetieth
100	C	one hundred	one hundredth
200	CC	two hundred	two hundredth
300	CCC	three hundred	three hundredth
400	CCCC	four hundred	four hundredth
500	D	five hundred	five hundredth
600	DC	six hundred	six hundredth
700	DCC	seven hundred	seven hundredth
800	DCCC	eight hundred	eight hundredth
900	DCCCC	nine hundred	nine hundredth
1000	M	one thousand	one thousandth
1823	MDCCCXXIII	one thousand eight hundred and twenty three.	

### ABBREVIATIONS.

A. A. S. Fellow of the American Academy.

Acct. Account.

A. B. Bachelor of Arts.

Apl. April.

A. D. In the year of our Lord

Aug. August.

- A. M. Master of arts, before noon, or in the year  
 of the world.  
 B. D. Bachelor of divinity.  
 Cent. A hundred.  
 Chap. Chapter.  
 Cor. Corinthians.  
 D. D. Doctor of divinity.  
 Do. The same.  
 Esq. Esquire.  
 F. L. S. Fellow of the Linean Society.  
 F. R. S. Fellow of the Royal Society.  
 Gen. General or Genesis.  
 Hhd. Hogshead.  
 Hon. Honorable.  
 J. D. Doctor of laws. J. H. S. Jesus the Sa-  
 vior of men.  
 L. L. D. Doctor of laws.  
 Mr. Mister or Master.  
 Mrs. Mistress  
 Messrs. Gentlemen or Sirs.  
 N. B. Take notice.  
 P. M. G. Post Master General. Obt. Obedient.  
 P. M. Afternoon or Post-Master.  
 P. S. Postscript.  
 Psal. Psalm.  
 Per. Cent. By the hundred.  
 S. A. S. Fellow of the Antiquarian Society.  
 St. Saint.  
 S. H. S. Fellow of the Humane Society.  
 Ult. The last.  
 U. S. A. United States of America.  
 V. D. M. Preacher of the word of God.  
 &c. And so forth.

## LESSON V.

*Familiar Sentences.*

A new book. A clean face. A round hoop.  
 A swift top. A lofty kite. A heavy stone. A  
 sharp knife. A sweet apple. A sour quince.  
 A plumb cake. A flour pudding. A soft bed.  
 An easy chair. A hot fire. A cold morning.  
 A warm day. A pleasant evening.

Heavy thunder. Sharp lightning. A cool  
 breeze. A refreshing shower. The lambs  
 play. The birds sing. The hog rolls in the  
 mire. The ox kicks the dust. A deaf man can-  
 not hear. A blind man cannot see. A dumb  
 man cannot speak.

A lame man cannot run. A sick person is in  
 pain. A beggar is clothed in rags. A man who  
 ploughs, works hard. Healthy children sleep  
 sound.

Small boys are not strong. Hard labor tires  
 us. We must eat and drink that we might live.

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 LESSON VI.

Sugar is sweet. Vinegar is sour. Worm-  
 wood is bitter. Milk is white. A coal is black.  
 Grass is green. Saffron is yellow. The sky  
 is blue.

Gold shines. Silver is bright. Lead is heavy.  
 Feathers are light. A pin pricks. A knife cuts.  
 The fire burns. Water will freeze. Butter will  
 melt.

A line is long. A table is broad. A steeple  
 is high. A die is square. The hearth is flat.

A hoop is round. A cup is deep. The shade is cool. The sun is warm. The moon gives light. Birds fly. Fishes swim. Flies buzz. Bees sting.

Horses run over the plain. Ships sail over the main. The dog bites. The cat scratches. The pig squeals. The child cries. Boys play. Girls learn. The man labors.

Summer is hot. Winter is cold. Night is dark. In the day time, the sun gives light so that we are enabled to see by it to walk about and do any kind of labor or business; but in the night we are obliged to use candles, lamps, or see by the fire-light.

In the summer when the weather is warm, we wear light thin clothes; but in the winter when the weather is cold, we wear thick clothes made of wool. And when we go abroad we put on mittens and over-coats.

Children are tender, and cannot bear the cold like older persons: they must wrap up very warm when they go abroad in cold weather.

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## LESSON VII.

### *State of Infancy.*

The infant is helpless; it cannot go nor talk, nor make known its wants. When the little child is in pain it cries, and this is the way it gives us to know that something is not right. The little babe is nourished with milk and rocked in the cradle. It has no teeth, it cannot eat any thing that is hard.



It is but a little while since you and the boys and girls who, now so briskly play, were in the same helpless condition as the infant you see in the cradle.

When the babe is old enough it is weaned from the breast and learned to drink milk and to eat soft food.

Soon the child begins to talk and go alone, and likes a plaything. Now the child easily falls down, and is in danger of being hurt; it does not know that fire will burn, that water will drown or that a knife will cut. We should not give small children any plaything which may hurt them.

How dependent little children are on their papa and mamma. They do not know what is good for themselves; they should therefore do as their parents tell them. How often are children hurt by not minding their parents.

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## LESSON VIII.

Children cannot do much only as their parents tell them. They do not know how to behave or how to work. They are shown how to sit, how to hold their spoon, and knife and fork.

Their papa and mamma soon begin to learn them to do some easy work. The little girl is placed by the side of her mamma or sisters, with some knitting-work. Now she has a little stocking began. When she first begins to knit, she lets down stitches and makes bad work.

Her first knitting is not worth much. But this is the way with new beginners. Then her stocking is unravelled out, and she goes over with it again and knits better.

Next she learns to work with a needle. Her mamma first gives her a handkerchief to hem for herself. If she is careful she soon gets so as to hem and mark handkerchiefs for her papa.

Sewing is a sort of manufacturing business which seems properly to fall on females. And what a variety of nice work is done with a needle.

All little girls should employ some of their time in this work. It takes a great while to learn to sew well.

What pains Mamma takes in learning her little daughters to work. She is obliged to use great patience, for they often make more trouble than they do good while learning. But she willingly shows them when they do as well as they can.

The little boy in learning to work, first picks up chips, goes errands, for his papa and mamma and does small choars.

How pleased papa and mamma are with their little children when they do well.

Some little boys and girls are most always crying because they cannot have what they want. But this is foolish; they do no good by crying; and what a disagreeable noise they make.

Others will not mind what is said to them, nor do as they are bid. Such are naughty children, they are disliked by all their acquaintances and their parents have to chastise them with the rod.

Besides learning to work, little boys and girls are sent to school, to read, spell, and write.

They first learn their letters, then their abs.

Good children love to go to school and try to learn. How pleased they feel when they can read off well in sentences without spelling the words. Their parents are pleased at this, and buy pretty little new books for them.

Many little masters and misses who have learned well, study grammar. They should not begin to write until they have learned to read and spell pretty well.

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## LESSON IX.

Now it is summer. The sun has arisen ! what a fair morning ! How cheerful and pleasing does all nature appear ! Hear the wren sing, and the robin. Now little boys are out to play, and little girls walk in the garden and pick flowers ; whilst Betty is employed in getting breakfast.

Children should not stay away and keep breakfast waiting ; they must always come in at the time their mother requests them.

See the young ducks and goslings wading in the water. How cross the old gander is when

there are goslings ; and the goose too. They will both fight very hard with their wings to defend their young.

Geese are quite valuable. Their quills we use to make pens, their feathers make soft beds, and their bodies make a very good dish when well dressed and roasted.

And there are the little snowy white pigs. How cunning they act ; when they are hungry they follow the old sow round, whirling and teasing her till at length she lies down to let them suck.

Then the little herd gather around, and root as though they would tear her in pieces.

It is school time, the children are going to school. See yonder the men hard at labor in the field. Observe likewise the sheep feeding in the pasture, and the gentle lambs skipping about the hills ; how pleasantly they play together.

Sheep afford us most of our clothing.

Early in the spring the sheep are drove to the river or brook, and their wool is washed clean. Then the shearer with his shears cuts off the fleece. After that the wool is carded and spun into yarn, and this is wove into cloth.

How beautifully the corn grows, the wheat, and the flax.

Now it is twelve o'clock, Peggy sounds the horn for dinner ; and laborers leave their work to take refreshment and rest awhile in the heat of the day.

When it is night the cows are drove up into

the yard or come themselves. Then the maids go to milking, and return with their pails foaming with new milk.

What a rich sight ! How many good things are made from milk.

Milk makes cheese, and of the cream which rises on it is made butter. And milk is very wholesome food ; little children should always eat it for their supper and breakfast when they can have it.

At length the sun goes below the hills and disappears from our sight. Now the labor of the day is past, and man retires to rest. Now the night-hawk flies the air, and the whip-poor-will is heard from the thicket. During the night darkness surrounds us ; and men and children should be off to bed that they might be up as soon as the sun shines in the morning.

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## LESSON X.

Little boys and girls are very fond of nice things. They will tease their mamma for sugar, sweet cake and plums.

But they should eat but little of such things, for they hurt them and rot their teeth.

They like to go abroad with their papa and mamma, and ride in the chaise or on the horse.

The little boy is very fond of a whistle, a cane, a knife, or a little axe. The little girl is pleased with her doll ; and she likes to have a little place of her own where she can put her

fine things, and handle them over by her self.

She feels quite smart too in having a little company of misses of her own age to take tea with her.

She is delighted when she has a new pair of morocco shoes, or a new handkerchief.

Good boys and girls will try to help their papa and mamma, and will always obey their reasonable commands. And when they do so, their parents love them, and do them all the good they can. The father gets his little good boy a new hat when he wants, and a book with pictures in it. And when his little daughter has learned to sew, he buys her a fine morocco pocket-book with curious work in it, and needles and silk for flowering. The mother sometimes buys her children fruit, and bakes them pies and cakes when they do well.

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## LESSON XI.

Little Celia, got at some of Master Tommy's choice posies which he had picked and laid up. When Tommy came to know this, he was so angry that he ran to his sister and beat her harshly with his hand, and made her cry.

Now little Celia was entirely innocent, she did not think of doing harm to her brother, but saw the posies and thought she might take them. When their parents heard of what had took place, they were grieved at the bad temper of their little son.



And their papa said that Tommy had conducted very ill towards his little sister and deserved to be punished.

So his father was under the necessity of correcting him with the rod.

Children should never knowingly do each other harm, especially, brothers and sisters. If they are injured by others, they should not hurt them in return, but complain to their parents, who will endeavor to make up their loss and have the others punished.

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## LESSON XII.

Miss Susan is very ambitious to learn. So diligent is she when in school that she hardly knows whether the other scholars study or play, and when at home she is continually with a book in her hand, unless when called off to work, or when she is taking her necessary and proper amusements; for every little boy and girl should have some time to play, and go abroad, and receive visits.

Susan has just commenced her grammar, and progresses in it very fast. She is most always found at the head of her class, and is determined that none shall outdo her in improvement.

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## LESSON XIII.

Little Jane, says her mamma, reads much better than she did; she got a certificate last night for the first time.

Her parents are going to buy her a new book. They begin to feel quite encouraged, and think she will learn something yet.

All this is because she likes her book better and takes less time to play

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## LESSON XIV.

Timothy Trusty feels rather sad at having the other boys of his age, go before him in reading and writing; and some who are much younger, get above him in spelling.

But he has not had the privilege of going to school so much as other children, and this is the reason why he is not so forward in his studies. But he is very desirous to learn and makes a good improvement of every opportunity. He is likewise very ambitious, and his ambition happily works the right way, and enables him to do more good than he would without it.

Though he is quite eager to be distinguished amongst his class mates, yet he is not so ungenerous as to disallow them the praise due to their merit. Instead then of trying to obtain applause equal to that of others, by denying their deserts, and reducing them to a level with him, he fully allows them their right, but employs every honest mean to rise to an eminence where he can justly receive equal applause.

And he takes no pleasure in undue praise. although people should applaud him out of particular respect or partiality, yet unless such applause be really due, he would consider it no satisfaction.

## LESSON XV.

Girls should not be afraid of hurting their beauty or credit by honest labor.

Patty Primp fancies she knows something of the qualities which constitute the character of a lady. And, according to her notion, to be a lady, one must be idle, careless, proud, scorn inferiors, neglect equals, calumniate the absent, order the servants, read novels, play at cards, frequent assemblies, and excel in fine dress.

She disputes with the kitchen maid, why this thing or that is done so, and scolds about all day.

She sits up till one at night, and lies a-bed till ten in the morning; and when up, she wants two or three to wait upon her.

She is afraid to touch her hands to work, lest it should hurt their beauty.

But Miss Mary Comely has a very different mind. She is diligent, careful and economical in all her concerns. Although her father is wealthy, and has much more property than Miss Patty's, yet she does not give up work, neither does she think herself above it.

She is not afraid of spoiling her hands by putting them into the wash-tub, or assisting to scour the plate when necessary; nor is she ashamed to be seen darning a stocking.

She has so high an opinion of herself as to command due respect, but is not proud. She respects superiors, uses a suitable familiarity with equals, and treats inferiors with a proper civility. She visits and receives visits when it is

proper, and dresses as best becomes one of her age and fortune.

Now you must all see the very mistaken notion of Miss Patty, to the title of Lady, and the preferable merit of Miss Mary.

## LESSON XVI.

### *The Crazy Man.*

I was very sorry said his papa, to Peter, to see my little son in the crowd playing tricks upon that poor delirious man as he passed along. But he does not act like other folks, cried Peter; and besides, he throws clubs and mud at the boys.

We know very well that he is not like other folks answered his father. Miserable creature! He through some misfortune has lost his understanding; he does not know how to behave as we do, and he wanders about from place to place, and is very unhappy.

We who have our senses and reason, cannot be too thankful for the enjoyment of these blessings. And those, who are deprived of these favors, should excite our sorrow and pity, instead of our sporting with them and rendering them more miserable.

You say, Peter, that he sends clubs and mud at the boys; but I am certain they first troubled him and provoked him to it; if they would let him alone, they may be sure he will not hurt them.

Thus did his father reason with Peter, and

told him he should be under the necessity of severely correcting him if he was guilty of the like again.

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## LESSON XVII.

The day-time is for labor, and the night is for sleep and repose.

When the sun is up it shines all around us so that we can see to do any labor. Day is likewise the most cheerful part of time.

The night is more pensive and gloomy ; and is dark, so that we cannot see to do any thing ; and without the use of lights, should have to do by the sense of feeling.

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## LESSON XVIII.

John Pugg is a dirty boy. His face and hands you would think were not washed once a fortnight.

Indeed his parents have a task to make him clean himself at any time. He goes with his collar open, and his hair all snarled up ; and you will most always find him with long finger nails and a filthy nose. And so loathsome is he to the boys at school, that little Tim Delicate has a good reason for telling his mamma, as he often does, that, " he does not like to sit with dirty John Pugg." And how disagreeable one must feel to be shunned because he is dirty !

Little boys and girls can easily keep clean. And let them not appear unpleasant because they are too lazy to wash themselves.

And how much better we feel to be washed clean in the morning and have our heads combed.

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## LESSON XIX.

Charles Mindful has just been crying because he was thought too ill to go to school. His parents can hardly keep him at home. He has a mind to go all weather, and will even set out alone.

Whilst Tom Nummy hates his book as bad as the rod; and he never can be got to school without being drove or led by main force.

Now the difference which will arise between these two boys is that Charles will be commended by all his acquaintance and become a learned man. But Tom, unless he likes his book better, will be ashamed and laughed at by his playmates, and grow up a booby and a block-head.

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## LESSON XX.

### *Dialogue between a Father and a Child.*

*Child.* Papa, how old am I?

*Father.* My child, you are a little past seven years old; it is now a little more than seven years since you was born,

*C.* What was I papa, before I was born?

*F.* You were nothing, and knew nothing, and you can remember nothing, only what has been done since you were born.



C. Who made me, papa?

F. God made you.

C. Who is God?

F. He is a being that cannot be seen, who lives every where, and knows all things. He always lived, and always will live. He can do whatever he pleases; and there is no other being equal to him.

C. But, papa, how do we know that there is a God, when we never saw him?

F. True, my child, but although we never saw him, yet he is always with us. You did not see your mamma the other day when she took your money from your little chest, to buy you a book; but no sooner did you miss the money than you began to accuse your little brothers and sisters of taking it. And we could not wonder at you, my dear, for when you found your chest unlocked, and saw that the money was taken out, you thought that somebody must have done this: indeed you knew it could not be done without hands. Well, then, my child, if your chest could not be unlocked and the money taken out without somebody to do it, how could be those millions and millions of things which we see around us without a God who made them! How could my little child have those pretty eyes to see with? and a little nose to smell the sweet flowers? and pretty ears to hear sweet sounds? and a little tongue to ask questions and tell stories with? How does the sun rise in the morning and give light by day, and the moon give light, so that

we can see to go about by night? Who makes the snow disappear in the spring, and sends rain and heat, and causes the corn and fruits to grow? These things we see are done, and ten thousand others, all equally wonderful to behold! Now who did all this? Man cannot give life even to a fly, nor create an atom of sand, nor make a spire of grass grow! Surely there must be a God who has created all things. And this God is the best and kindest of beings. He loves us, and has ordered every thing for our good. He made time more agreeable by a change of day and night, and the pleasing variety of the seasons, Spring, Summer, Autumn and Winter. He made the earth more convenient by dividing it into land and water; and he has rendered the objects on it more pleasing through an infinite variety of them. He provides our food and drink, and every thing which gives us comfort. He gives us health and strength; and we could not live a moment without him. How much then does God deserve our love and thankfulness!

C. Then I should love God more than any one else, should I, papa?

F. Indeed you should, my child, for I and others can do nothing for you only what God pleases. You should love him the best of all things and strive to do what is pleasing to him.

C. How should I do, to please God?

F. Think on him, love him, love others as you do yourself, and do to them as you wish

they should do to you—not lie, & wea, nor be angry; and you should ask God to pardon what you have done wrong.

C. I have heard you say, papa, that we cannot live always.

F. No, my child, you cannot live here but a little while at farthest. You will soon be old, when you must die.

C. Why cannot we live longer, papa?

F. Because God, who gave us life, was pleased to make it short, that it might be more sweet and valuable.

C. Can we know when we shall die?

F. No one can tell this; life is very uncertain. As I just told you, all must surely die in old age; but there are only a small part of people who arrive at old age. Some die as soon as they are born, others die in childhood, others in youth, others in manhood, whilst a few live to die with old age. There are a thousand ways to die, and we are liable to death every moment.

C. What becomes of us when we die?

F. Our spirits go into another world, and there we are either happy or miserable.—Happy, if we have loved God, and been honest and good in this world; but miserable indeed, if we have hated God, and disobeyed his commandments. Therefore if we would be beloved and prosper in this life, and be happy in that which is to come, let us particularly regard our actions. Children then, must love God, obey their parents, and be ever mindful of doing wrong.

## LESSON XXI.

Children naturally hate work and choose to spend their time in play.

Their parents sometimes give them tasks, and if they have been lazy and not done their work they have to be punished. Children must not play all the time, but help their papa and mamma, or read books.

Observe Miss Catharine. How industrious! She does her task in knitting or sewing, and would do more if required. She hardly takes time to play, unless when she goes abroad with her mamma, or has the little girls to see her.

When school keeps she is up early in the morning and is doing what work she can before school time and she does so much while at home, that her mamma thinks of sparing her to school all summer.

Little William is quite busy in doing small choars.

He lately gained a new hat by staying at home and riding horse for his papa to plough, whilst the other boys were gone to training. Charles has just came from an errand for his mamma to aunt Billings. How spry he has been! he certainly could not have stopped to play a minute.

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LESSON XXII.

You shall now hear a story of the boy who always stayed when he went of an errand.

When little Jemmy went of an errand, he would sometimes stay by the way picking strawberries, and sometimes he would go off with other boys to play marbles or bat and ball, and be gone a whole afternoon. This at first kept his parents in great suspense for his return, and they many times felt very anxious lest some accident had befallen him. They corrected him much for this fault, but it did no good. But at length becoming so accustomed to his staying, they gave themselves no further trouble about him until he returned.

But one time as little Jemmy went on an errand, he took it into his head to go to a meadow there was a little distance off, after cranberries. He set off and after awhile arrived at the meadow, but could find no cranberries. And when wandered round without finding them till he was tired, he began to think about returning home.

But Jemmy was unacquainted with the place and had strayed about until he had entirely lost the way he came. Here he was some distance from any house, in the woods, and alone. Now it was in vain for him to expect to be looked after by others, lest some accident had happened to him, for it was so common for him to stay, that no one thought any thing of it. His parents had no more reason to suppose him in danger now, than in times before, when he had staid a great while to play. Jemmy now wished he had proceeded directly on his errand, or at least, that he had never been known to

step before, so that now he was lost, his parents might look and find him.

But this was a punishment for the naughty boy, which all disobedient children sometime or other will meet with.

Finally he wandered about till dark; but happily a Cottager who was seeking his cow, happened to pass that way, and conducted him out to his parents, otherwise he would have remained in the woods all night, and perhaps till he had starved through want of victuals.

Thus Jemmy suffered by playing when he went of errands.

When boys and girls wish to play, they should ask leave, and never take time when they go of an errand.

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## LESSON XXIII.

Caroline Modesty is a pretty girl, and would make a fine appearance, were it not for her extreme bashfulness. She is naturally quite correct, and does very well whatever she undertakes to perform; yet is often in great agitation lest she should commit some fault.

On account of this needless fear of doing wrong, Miss Caroline keeps herself too mute and inactive, and whatever she does is done with such embarrassment and confusion that it cannot appear well.

Her voice is as good as any other girls, and she will talk as loud and as fast when with her familiar acquaintance, or alone with her papa

and mamma; but when in company with strangers or any person of particular notice, you would hardly know that she could talk.

She has as much knowledge as other girls of her age, yet is so diffident that she will make no conversation.

And if a gentleman asks her a question, she is almost put to a blush to answer him; and if she speaks at all in such cases, it is with difficulty that you understand her.

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## LESSON XXIV.

Susey Pertinence is in the opposite extreme. She is afraid to say nothing nor do nothing. She talks much and loud; and whether at home or abroad, with superiors or equals, strangers or acquaintance. She is never put to the blush. She is very officious and impertinent in asking questions, and in putting herself forward.—And as Miss Caroline spoils herself by not performing what she might, so Miss Susey makes herself ridiculous and displeasing by undertaking what she is not able to properly perform.

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## LESSON XXV.

Betsey Moderate is between these extremes. When with her familiars and equals she does not make too much talk; nor is she entirely silent when superiors or strangers are present. She is not afraid to do or say whatever is suitable and proper. If she is asked a ques-

tion, she answers to the best of her knowledge, and without the least embarrassment.

When in company, she will, with a modest assurance ask what questions, and make what observations are proper. If she is requested to read in company, she does it with a suitable loudness of voice, and without fear. If in hours of amusement her singing is desired, and it would be suitable for her to comply, she performs freely ; the same may be said of her in regard to play or any other performance which she may have occasion to make.

And although Betsey Moderate's accomplishments are indeed inferior to Caroline Modesty's, yet how much more pleasing does Miss Betsey appear through her activity, and agreeable ease in performing.

Now bashfulness and boldness are faults about equal ; we hardly know which is the most to be avoided. Therefore, Masters and Misses who would appear pleasing, and command praise and respect, must guard against the extreme of Miss Modesty and Miss Pertinence, and imitate the character of Miss Moderate.

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## LESSON XXVI.

### *Precepts for Children.*

Little boys and girls should go where they are bidden, come when they are called, and when they go out or come in they should shut the door after them.

They should keep clean faces and hands, and have their heads combed.



They should eat their supper when ready and go early to bed.

Little boys and girls should not speak too loud nor talk too fast.

They should never stare company or strangers in the face.

They should go spry, and come spry, and remember their errand. They should not play by the way in going to, and returning from school.

Do not play with bad boys, nor speak bad words. Never strike each other in anger. Call no ill names. When you are asked a question, answer it readily if you know how; and if not, be not ashamed to say that you do not know.

Dispute not nor delay to obey thy parents' commands. Let thy countenance be moderately cheerful, neither laughing nor frowning.

Whisper not in company.

Speak neither very loud, nor too low.

Do not stand or sit wiggling with thy body, but steady and upright.

If any immodest thing occurs in company, smile not, but appear as though thou didst not hear it. Interrupt no one who is speaking.

Laugh not at thy own story or jest.

Avoid vicious and obscene speaking. Take not from another without his leave. For stealing is a very great sin. Obey thy parents. Swear not at all.

Do not whisper nor play in meeting.

When you have done wrong, own your fault, and never tell a lie.

Say no hurt of another.

When we are in company it is quite immodest to say, such an one lies, such an one swears, such an one steals, and the like.

Although it be truth, it is very improper to assert it at such a time.

Avoid singing unrequested, whistling, or making a noise with the hands or feet when in company.

Despise not another because he is necessarily ignorant or unfortunate, for no one is accountable in such cases.

Be not proud.

Remember good manners.

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## LESSON XXVII.

### *Master Grout's School.*

Master Grout had a large school, and was very well pleased with most of his scholars; but he had some boys and girls who gave him much trouble and displeasure on account of their play and extreme idleness. The master first made use of flattery and promises to excite these delinquent scholars to learn; next he employed argument; and at length he was under the necessity of making trial of all manner of chastisement. But all would not do; neither by flattery, reasoning nor correction, could they be influenced to study.

Master Grout, who never before had any children under his care but such as would learn, and finding that these would not be benefitted with him at any rate, was for having them taken

out of school. But in order to show a plain example of the unhappy fortune of idle and playful scholars, and to teach them better for the time to come, the master proposed to their parents to have a play school kept in the story over his, where those delinquent scholars who liked to play so well might be sent, and attend to that and nothing else. And their parents understanding the advantage which might result from such a plan, readily complied with master Grout's proposal.

Then these children were taken from the rest and sent to the play-school. This made it all the better for those who were left, because they could now study as they wished, without being interrupted by whispering and playful boys and girls. And the master's task was vastly lessened; besides, he could now conduct his school with pleasure and satisfaction.

Now when these children first began their new school, they thought it a pretty notion and were much pleased with it. But on hearing those scholars below reading and repeating their lessons, and themselves being confined to play, they grew quite sick of it, and would have given any thing to have returned back to study.

They then could see that the others, who studied, were getting before them in learning, and that they were profiting nothing. Then they could likewise plainly see how faulty they had appeared when they were idle in the learning school, for just so shameful did they seem when they were idle before.

But all their entreaties to go back to the learning school were without hearing. As they had at first taken play from choice, they were now compelled to it much against their wills.

Now the different fortune of these two kinds of scholars was this. Those who went to the play school immediately began to see how foolish they had been, and were exceedingly mortified at seeing the others learning and themselves benefiting nothing. They were sick of the thoughts of play, and took no pleasure in it when the others enjoyed their hours of amusement. They went by the name of the play scholars; and all the others slighted them.—When they grew up they were ignorant and incapable of managing even their own business; for as they could neither read, write nor cypher, they were unable to do their own writing or keep their own accounts.

On the other hand how different. Those who studied well, took their play in play-hours and enjoyed it.—They learned exceeding fast, and had the thanks of their instructor, and the commendation of all who knew them. When they were grown up they had acquired learning sufficient to enable them to do any common business; and some had made themselves capable of acting in a higher sphere. Concerning their honor and business through life, some were appointed legislators in the state, others employed in teaching school; some were merchants, others were appointed to act in the principal offices of the town and county, others were

wealthy tradesmen; whilst the rest were distinguished as skilful, rich, and happy farmers.

## LESSON XXVIII.

### *Bad choice of boys.*

A wise child will delight to excel in what is good, and will improve every suitable opportunity in reading his book.

But we regret that there are some boys who will never read at home, and exceedingly hate going to school. They have no inclination to excel in what is laudable, but had rather be at play or employed in some trifle which can procure them no benefit. There are many boys who have great ambition in play, but pride themselves in nothing higher. They will use much exertion at jumping, wrestling, playing at ball and the like, and will think much of the victory which they gain in this way. But here is where all their skill and endeavors are laid out; they neither exert themselves nor excel in any thing else.

How much more commendable would be their ambition if they were as anxious to excel in reading, writing, arithmetic, and useful knowledge, which would help them in passing through life. Such objects would be well worthy of their pride and attention.

Possessing excellence in these, they would be distinguished in society, and have the praise of learned and great men.

It is not to be understood that he forbid play

entirely. Some diversion is necessary; it is agreeable, and makes us more healthy and active. But this is all the good it does; and however well we may excel in it, we can gain the applause of none but boys.

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## LESSON XXIX.

### *A father's Story of Franklin to his Children.*

SECTION 1st. A few years ago there was a man lived in our country who was very great—his name was Franklin. I do not mean great in size and body, for he was not so large and tall as many men you have seen; but he was called great, because he had a great mind and did much good. He knew a great deal and had a disposition to be useful. He invented those long rods of steel which run up and down some large houses, (called lightning rods) and prevent the lightning from striking the building.—This great man has given us much good advice. You may soon have an opportunity to read many pieces which he has written to make us prudent, temperate, and industrious.

He likewise did much good in helping our country in time of the war, and difficulties which you have heard me tell of. And because he was capable and willing to do good, he had the honor to be appointed to perform in a high station. He was sent to England and France to negotiate with some of their great men on matters for the good of his country. There he was

highly respected, and was attended by some of the first ladies and gentlemen in the nation.— And to honor him still more, they called him Doctor of Laws, a title of distinction which men sometimes have given them who have been very useful in society.

And to reward him for his labour and the good which he did his country, he was paid about three thousand dollars a year. He became quite rich, and was beloved and respected through life.

SECTION 2d. You would now wish to know, children, how this man came to be so great—I will tell you.

When he was of your age he knew no more than you, and had no more money. His father was not able to help him, nor to send him to school but a very little. But he set out when young to do all he could to help himself. He did not spend time in play and idleness as many boys do. He would gain all the hours he could to himself; he would sit up late at night and rise early in the morning, and would improve time whilst others were asleep or idle, and these moments he would employ in study.

And so saving was he in his living when young, that his board did not cost him more than half it did others.

A biscuit only, or a slice of bread and a bunch of raisins, or a bun with a glass of water frequently made him a meal. He was not so saving as to hurt his health, but he felt better for being so temperate.

He did not buy rich cakes and plums which are hurtful to eat much of; neither did he spend his money carelessly, or for trifles which could do him no good. Besides this, he was honest and behaved well.

By making the best use of his time and money, and being blessed with good fortune he became rich; and as he improved in doing good, he was more and more distinguished and promoted.

By such management and behaviour, and being favored of providence, Franklin became great and rich, as I have been telling you.

Although, children, you are poor and know but little, yet you see by the example of this extraordinary man, how much you have it in your power to do towards altering your condition. And notwithstanding, perhaps, owing to your not having such natural abilities as Franklin, you may not be able to be so great as he was; yet by making the best use of what faculties you have, by labouring as hard as he did, by being as frugal and behaving as well, and having the blessing of God, you may arrive to a degree of eminence in life, wonderfully different from that which is commonly attained by men.

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## LESSON XXX.

Samuel has torn his book; he deserves to go without one now. His papa will hardly be willing to buy him new books if he uses them in



this manner. And he has dirted it so that you can hardly see the letters.

This is carelessness. Children should never read books with dirty hands; and they should not turn over the leaves unnecessarily, nor double down the corners.

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## *FABLES.*

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### LESSON XXXI.

#### FABLE I.

A naughty dog once went into a stable and laid down in the manger, thinking it was a nice, snug place for him to sleep in. Presently a little boy came into the stable, leading his papa's horse that had been ploughing, and was very tired and hungry. Come out poor fellow! said the little boy, to the dog, papa's horse wants to eat some hay.

But the naughty dog never stirred a bit; he only made up an ugly face, and snarled very much. The little boy went close up to him and tried to take him out; but then the naughty dog barked and growled, and even tried to bite the little boy.

The little boy was not big enough to manage such an ill-natured cur, so he turned in the horse and stood by to see what would happen. The horse looked very tired and hungry, and put up his head to the rack to get a mouthful of hay. But the naughty dog snapped at the poor horse's mouth.

The horse was very sorry, and would have said, pretty dog, let me eat! if he had been able. But the naughty dog did not care. You silly dog, said the little boy, hay is of no use to you, dogs do not eat hay, though horses do; and if you stay here, you will soon be as hungry as papa's horse. So the dog stayed a great while, but by-and-by he grew hungry, and came

to the little boy, and begged for meat. Silly dog, says the little boy, if I was as naughty as you, I should give you nothing to eat, as you prevented papa's horse from eating; there is a plate of meat for you; and remember another time, that only naughty dogs, and naughty boys and girls, keep away from others what they cannot use themselves.

## LESSON XXXII.

### FABLE II.

Two men walking together on the sea-shore, happened to spy an oyster. Aha! said one of them, look here my friend! what a fine oyster! Both of them happened to be very fond of oysters; but oyster-eaters say that an oyster is spoiled if the meat of it is cut; and besides they had neither of them a knife to divide it. What was to be done? I cannot tell what two generous men would have done in such a case, but each of *these* men liked an oyster better than his friend.

They both ran to take up the poor fish; they knocked their heads against each other and were almost going to fight.

Come, come, said one we will not go to blows about an oyster neither! that would be too foolish.

The rule is, that he who sees a God-send first, is the man who should have it. In that case said the first the oyster is mine, for I showed it to you. Do not try to make out that I am near-sighted neither said the second, I have as good eyes as my neighbour. A long while before you spoke, I saw something lying on the beach and was almost sure it was an oyster. So they could not settle who saw it first.

As they were in the height of their dispute a drol fellow happened to come along the beach, who lived in the same village. We will take Tom Smith to be judge, said one. Agreed, said the other. Tom came up, and they told him the story.

So you are determined to go to law, before me for the oyster? We are.

Silence the court! Who has got an oyster-knife? Neither of them had got a knife. In their great hurry to eat the oyster, they had forgotten that they could not open it. Tom had got one. Now, gentlemen, said the judge, let me hear the pleadings on both sides; what have you to say for yourselves? I spoke first! I saw it first! I have the best right! I have a better!

Tom opened the oyster. He looked at one of the claimants, and then at the other, and then at the oyster. It was a fine fat fellow as ever you saw. Nothing could be more tempting. Tom put it to his mouth and swallowed it in a moment. He then with great gravity gave half of the oyster-shell to one of the disputants, and half of it to the other. They stared.

You agreed to go to law for the oyster, said Tom.—Did you never hear that people who go to law for something they dispute about are often obliged to pay as much as it is worth in expenses, and at last take nothing better than an oyster-shell for their pains?

So both the men laughed heartily at Tom's wit, and owned that he could not have decided better. He had got a fine oyster, and they had got a lesson at least, as good as an oyster by the bargain.

## LESSON XXXIII.

### FABLE III.

Some boys were just come out of school; they were all in high glee. Presently they went to a pond; and by the side of it lay a number of frogs basking and amusing themselves. Poor harmless frogs!

Why should not a frog be happy as well as a boy?

One inconsiderate boy caught up two or three stones and began to throw them at the frogs. When one boy does a naughty thing, others are very apt to do the same. I will lay you a half penny said one, that I can hit that large old fellow. And I will hit that little skinny one in a corner, said a second, which is harder to do than yours.

Esop says that one of the frogs seeing the mischief which was going to happen, spoke to them. But I rather think it was one good and humane boy that spoke to the rest. I will tell you however, what was said.

“Stop a minute I beg of you, and consider what you are going to do.

If you had one of the frogs in your hand which I would not advise you to take lest it might hurt him, you would feel how his heart beats.

What bright shining eyes he has ! What a vast way he jumps ! How nimble he must be ! If you throw a stone at me you might hurt me very much. But to throw it at a poor little frog ! you might break one or two of his legs, or dash out his brains. If you killed him, he would never take his pretty jumps any more, but would lay as still as the stone you have in your hand.

If you break his legs he could not help himself, but would pine a day or two in misery and then die.

When you are laughing, always consider if that same thing makes you laugh, does not make some other creature cry or be miserable.

None but a brute of a boy who deserves to have every bone in his skin broken would knowingly laugh at another's misery.”

These boys were convinced at what was said, and all of them agreed that they would never more run the risk of breaking a frog's legs, or knocking out one of his eyes.

I am sorry to say that boys are too apt to be cruel. They will sometimes throw stones at the pretty birds as they hop along in the hedge. But what I think worst of all, is taking away the birds nest, and thus making a mother miserable by the loss of all her young ones. A bird's nest is her home and all her happiness. How would you like to be deprived of your home, and have your brothers and sisters taken away ? Then how can you have heart to use the little birds so ?

I hope my dear Charles will never do such things.

## LESSON XXXIV.

## FABLE IV.

I do not know of my own knowledge that foxes are fond of grapes; but Esop says they are, and that is enough for us.

A fox once found his way into a very fine garden. I suppose he had missed his road; for the favorite walk of a fox is into the poultry yard, that he may pick up a chicken or two for his dinner.

Here he saw many fine flowers and much rich fruit. He walked up and down the garden and was so delighted with every thing he saw, that for the life of him he did not know what to choose.

At last he came to a cherry tree, up which run a large grape vine, with clusters of the finest grapes hanging down that ever you saw.

They were completely ripe, and so full of juice that they were ready to burst. Now the ladies and gentlemen had been and gathered all the clusters which hung within their reach, but higher up, the vines were still full.

The moment the fox saw these, his choice was fixed; he resolved to make a dinner here without looking any further.

The fox is quite a little animal, though he is very nimble.

He jumped and jumped, you never saw such jumps in your life. First he could not jump high enough; but afterwards he mended his jumps, and I believe jumped quite as high as the grapes. But I do not know how it was, not a single grape could he catch. At last he was quite tired and almost lame with jumping. The fox was extremely mortified. He looked up; there hung the grapes, but not one for him! He determined then to carry off his disappointment with a spirit.

What a fool have I been! said he. I can see now plain enough that the grapes are sour and not fit to be eaten.

From this fable it has come to be a proverb, when a person pretends not to wish for what he cannot have, to say to him, "the grapes are sour." You ask the poor hay-maker, whether he would not like to have

that parsonage house his Perhaps he will answer, no indeed, he likes his mud cottage as well.

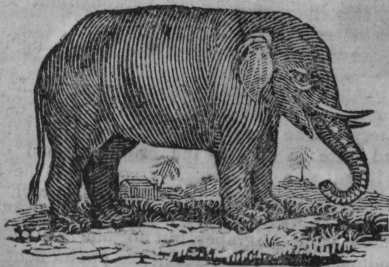
The fox was not wrong to endeavor to go contentedly without what he could not get, but he need not have told an untruth.

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## LESSON XXXV.

### *Of Animals.*

In giving our young readers a little history of a few particular animals, we would make the following remarks:—That all the irrational animals are formed by the same Almighty Hand which created us, and that not the least of them is beneath his notice. Therefore we ought properly to regard them, and not to inflict pain upon, nor take life from them needlessly. And though it seems necessary to take the lives of some, for food, and of others, on account of the harm they do, yet a person of humane feelings will choose to perform this in a manner that will inflict the least pain.



ELEPHANT.

The elephant is the largest and strongest of all land animals. He is from seven to fifteen feet in height. This animal is curiously formed with a trunk or long

snout, which is sometimes eight feet long. This fleshy tube is completely hollow within, and through this, the animal breaths, smells, and takes his drink. The trunk is very flexible and is moved in any direction; it serves the purpose of a hand with which the animal takes his food. With this he can strike when offended, take up things, unlock a door, untie a knot, and even write characters with a pen.

Though the elephant is admirably formed with a trunk, the rest of its parts are unhandy. Its legs are stiff and clumsy. It has been reported that this animal cannot get up when down, but this is not true; it can raise itself when down, but it is done with considerable difficulty. And when it becomes old and its joints more unmanageable, it sleeps standing. Their eyes seem not proportionable to their body, being not much larger than those of an ox.

Another curiosity of this animal is his huge teeth, or tusks as they are called.

These grow from the upper jaw and are sometimes six feet long. There are two of them; and so heavy are they that the animal is said to rest them against the walls of the room where it is kept, in order to ease itself of their burden. Of these teeth ivory is made, which is quite valuable.

He is a very sagacious animal and has acute sensibilities; and is easily tamed and reduced to the service and obedience of man. It bends its knees when its master expresses a wish to ride; it can support a burden on its back of near 4,000 weight; and in drawing is equal to six horses.

It can contain water in its trunk, sufficient to last several days, and seems providentially calculated to perform journeys across the desert of Arabia, where there is no water for a great distance. They are grateful for benefits, but will surely revenge an injury if they have it in their power. The elephant, is said by some, to live upwards of 200 years; he is undoubtedly the

longest lived of any animal. found in Asia and Africa.

## LESSON XXXVI.



### THE WHALE.

The whale is much the largest animal that exists, whether by land or sea. About two centuries ago, some were found which measured two hundred and fifty feet in length. But since man has encroached on them so much, the common size of those which are found now is about eighty feet in length, and twenty in height. The whale resorts to those places where man less frequents.

The largest are found in the Northern Seas.

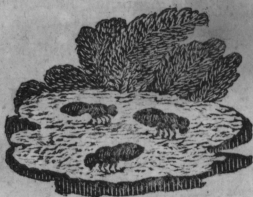
There are several kinds of whale, but what we are now describing is the largest. And notwithstanding its monstrous size of body, its throat is so small that it cannot swallow any thing larger than a herring. And though they are infinitely fatter than any other animal, yet they subsist upon an insect not larger than a bean.

The spermaceti whale, or cachalot as it is now called, has a passage so large from its mouth to its belly, that it is believed to be capable of swallowing an ox; and its appetite is at once so keen and voracious that



it will devour a shoal of fishes at a time. Both these animals yield an oil which is highly valued. Besides this, the former produces a useful bone, well known by the name of whale-bone.

## LESSON XXXVII.



### THE ANT.

“Go to the ant, thou sluggard, consider her ways, and be wise.”

The ant for ages has been considered a pattern of industry and prudence.

They are divided into three classes, the males, females, and the nutrats, or working tribe. The females are much larger than the males; and both are generally furnished with four wings; the working ants are smallest, and being destitute of wings, are incapable of flight.

The granaries of corn which they have been supposed to collect for their support during winter, now are known to be brought as a defence to their habitation or to supply their young ones, which are not strong enough to search for food; as from the time the cold season commences, the ants are completely benumbed and do not eat.

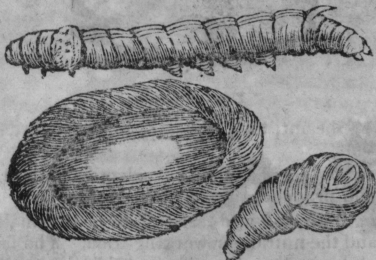
The assiduous attention which they display in the

care of their young is indescribable. In cold weather, they take them in their mouths and carry them to the safest and most comfortable part of their dwelling; and in a warm day they remove them with the same precaution towards the surface of their abode, that they might be enlivened and invigorated by the reviving influence of the sun.

They bring provisions for those which remain idly at home, carry out the dead bodies of their companions, are constantly occupied in some useful employment, or in preparing the food for their young ones to eat.

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## LESSON XXXVIII.



### THE SILK WORM.

The silk worm is found to be a large whitish caterpillar with twelve feet, and turns into a butterfly of the moth kind. There are two methods of breeding silk worms, for they may be left to grow and remain at liberty on the trees where they are hatched, or they may be kept in a place built for that purpose, and fed every day upon fresh leaves. The first method is adopted in China and warm climates, and the other in England and places where there is less natural heat.

This is a very valuable insect. From a kind of stuff which it twines round the body, is spun thread, and which we call silk.

Soon after the silk worm has got this thread wound round its body, it turns into a moth, or kind of butterfly. But as it injures the silk to have them turn into moths, those who keep silkworms generally place them in a hot situation as soon as they have wound their silken thread around them, and the heat causes them to die before they turn into moths.

## LESSON XXXIX.

I feel sorry to see little girls or boys excessively fond of fruit, plums, sugar or sweet cakes, for they are very apt to hurt themselves by eating too much of them.

Miss Mary Fairface, as her aunt has told me, was when small so extremely fond of these things, that her mamma could not get a mite of sugar about before little Mary, without giving her some. And she would cry and tease for raisins and sweet cake, so that her mamma was often persuaded to give little Mary more of these things than she knew was good for her.

Miss Mary does not indeed do so now, for she has grown up to be a young woman and has seen the folly of this; but she ought to have minded her mamma, and left off this practice long before. She has now lost above half her teeth. And she is often troubled with the headache and foul stomach and has to take disagreeable tasted medicine to cure her. This was all occasioned by her eating too much of sweet things.

Little Julia eats much sweet cake and plums, and she begins to have the toothache already! Then for pity sake let her leave off eating so many sweet things before her teeth rot or are pulled out.

How it hurts to have the toothache; young Miss looks with her teeth rotten, or even of them lost out.

And besides, eating too many sweet things will make Julia's little rosy, red cheeks turn pale.

**SECTION 2d.** Cynthia Spindle is very fond of salad and green fruit. She will make a whole dinner of lettuce and cucumbers if her mama would let her. Before apples or cherries are half ripe, she will begin to eat them.

One time she ate so much green fruit that she like to have died with the stomach-ache. The doctor was sent for; and after trying a great many medicines, he at length gave one which relieved her.

Last fall she had a fever by eating fruit too early and was sick three months, so that she was deprived of the pleasure of eating it, when it was ripe and good. And her indulging her appetite with such trash, is the cause of her looking so slender and pale.

As little boys and girls do not like to be sick, they should be fond of bread and milk, and not eat too much meat, and but little of those things which their parents tell them are hurtful.

## LESSON XL.

### *Saturday School.*

*Master or Mistress.*—Well, children, we will now see how you have behaved the week past, and attend to your lessons.

I am glad to hear that most all of you behave very well; but there are some exceptions. I was sorry that George had occasion to complain to me of Robert taking his penknife without leave. George says that Thursday, after school he missed his penknife, that the last he could remember of it, it lay on his desk; and on inquiring after it the next morning, some of the boys told him that they saw Robert have it in his pocket when he came from school the night before, and that he then had taken it home and hid it.

George says little Robert rather severely, and thinks it meant to have kept it as his own.

But I cannot think Robert would do so bad, for stealing is a very wicked crime, and those who are

found guilty of it, are imprisoned and kept at hard labor; and they are sometimes hung for it.

I must rather believe it was as Robert says; that he took up the knife to use it a minute, and then not minding what he did, put it into his pocket, and thought no more of it until awhile after.

But he ought to have made haste to give it to George as soon as he found he had it.

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## LESSON XLI.

I do not know when I have been so glad at any little boy's conduct, as I was at what Master Joseph did the other day, when he left his play and directed a poor aged traveller, which road to take. The old man felt much comforted at what Joseph did for him; and Joseph, I dare say was well satisfied for his trouble in being able to do the old man so much good and in having his hearty thanks.

Little boys are much praised and beloved when they conduct as Joseph did. They should be mannerly to every one, but especially to strangers.

But I was sorry and much aggravated to hear that David and Henry laughed at the old man and mocked him as he passed by.

Their parents sent me word that they punished them when they came home, and are in hopes they will never do so again.

They were naughty boys and deserved punishment.

We should never laugh at others for any defect in their person or faculties, because they cannot help this; nor should we laugh at them because they are old and have grey hairs, for time will soon put us in the same condition.

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## LESSON XLII.

James and Dick, I was told like to have got into a quarrel yesterday because they could not agree in

their play. They called several bad words, and Dick struck James; but at that instant William Counsel stepped up and finally was enabled to persuade them to make peace before any thing worse was done.

What a shocking thing to fight!

Cats and dogs, and bulls and beasts fight, it is their natures to do so; but little boys are taught better.

And will they quarrel and strike and tear each other, and make themselves appear like the beasts?

How odious and disagreeable are quarrelsome boys!

Jack Fisty-Cuff whenever he can seek opportunity, is picking a quarrel, and striking the boys.

He is either expelled the school, or severely flogged to make him behave while there. Every body hates him; not a boy in town would lend a hand to save him from a mob.

The best way is if one strikes you to tell your parents or some friend, that you might get satisfaction fairly; but not strike him in return.

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## LESSON XLIII.

Some of the scholars have come to me this week with complaints about Simon, calling them names.

I am sorry to hear this, every one in school will hate him if he does not leave off this practice, and his parents or I shall have to punish him.

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## LESSON XLIV.

Now girls we will see how you have behaved the week past.

Polly, I was informed went a visiting the other day, without her mama's consent. Miss Catharine, I understand read off finely last Tuesday before company at her papa's. I was told that she read three or four pages in Geography, about the discovery of America; and that she spoke so well and read so correctly that all the company praised her much.

## LESSON XLV.

Little Celia, I have found deceived me that she might go to writing with Susan and Clarisa. She told me that her papa and mamma said that she might begin to write before she learned grammar. But they told me a different story, which was, that they thought as I did about it, that she was not old enough to write yet, and had better study grammar first.

It is very wrong to deceive another so; little Celia, I cannot think considered what a crime it was, or she would not have taken such a method that she might write.

Those who tell untruths have a very bad name and are not to be believed at any time.

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## LESSON XLVI.

Misses Lucy, Harriet, and Nancy, I have been informed, conducted quite rudely, while they were visiting at Mrs. Remington's, last evening. Especially, Lucy. I understand that she was all the evening ridiculing the parson, and scandalizing the character of Miss Snoff, a young woman who lately came into the place.

You should not make fun of the person of another, for we cannot help our looks. And we should not even tell all the truth of others if it is against them; much less should we make up bad stories, or repeat them over after others.

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## LESSON XLVII.

Their lessons are now to be recited.

We will now hear you recite the lessons which you have committed to memory the week past.

Charles, begin and tell your story. Charles begins.

Papa says, not many years ago there lived in our country a great and very extraordinary good man, whose name was George Washington. That when he

was a small boy he did not cry and strike and act naughty as children commonly do; and was never known to tell a falsehood. That he would not tell a lie even to get clear of being charged with great fault.

Now I will tell the story just as papa does. Well, when he was about six years old he became master of a little hatchet. This he was very fond of, and he went about cutting most every thing which fell in his way. One day he happened to cut into one of his papa's best fruit trees, and hacked it so that it died. His papa was very sorry at finding what was done! he went into the house and earnestly inquired, who done the mischief, saying that he would not have had his tree spoiled for twenty dollars. But little George, instead of telling a falsehood to clear himself came forward and said, "I cannot tell a lie, papa, I cannot tell a lie, I did cut it with my hatchet."

His father then forgot the loss of the apple tree; for he said that he valued such honesty in his little son more than a thousand trees, though blossomed with silver and their fruits of the purest gold.

And he never quarrelled nor spoke bad words; but he was kind to his play-mates. And when they disagreed in their play he would step in and try to settle the dispute. Folks were fond to have him visit their children; and he behaved so well that all his playmates and every body loved him. And as he grew up he was more and more noticed and respected; so that when the Revolutionary War was, (which I have often heard papa tell of,) he was made a general over all the soldiers who fought for America. And he did so well for his country that, when war was over he was appointed President, to rule our country and direct us in our actions.

He likewise became rich. He lived very happily, and died a good man; and was much lamented by his country.

*Master.* A very pretty story, Charles, and very well remembered.

Now we will hear Chatharine repeat some verses.



## LESSON XLVIII.

*An Address to the Robin.*

Away pretty robin, fly home to your nest,  
 To make you my captive, would please me the best,  
 And feed you with worms and with bread ;  
 Your eyes are so sparkling, your feathers so soft,  
 Your little wings flutter so pretty aloft,  
 And your breast is all coloured with red.

But then 'twould be cruel to keep you, I know,  
 So stretch out your wings, little robin, and go,  
 Fly home to your young ones again ;  
 Go, listen again to the notes of your mate,  
 And enjoy the green shade in your lonely retreat,  
 Secure from the wind and the rain.

But when the leaves fall, and the winter winds  
 blow,  
 And the green fields are covered all over with snow,  
 And the clouds in white feathers descend ;  
 When the springs are all ice, and the rivulets freeze,  
 And the long shining icicles drop from the trees,  
 Then robin remember your friend.

If with cold and with hunger, quite perished and  
 weak,  
 Come, tap at my window again with your beak,  
 And gladly, I'll let you come in ;  
 You shall fly to my bosom, or perch on my thumbs,  
 Or hop round the table and pick up the crumbs,  
 And never be hungry again.

## LESSON XLIX.

*Recitations from sacred history, digested into a  
 style to suit the understanding of the child.*

Joseph recite your lesson from the Bible.

Joseph recites. A long while before there was  
 either heaven or earth there was only God  
 Almighty, for he was from all eternity. Now God  
 can do whatever he pleases. If he should com-

mand a tree to grow up in the middle of the room, there would be seen a tree here immediately. Well, on a certain time when God pleased, he said, let there be heaven and earth, and birds and beasts, and fish and trees, and flowers, &c.; and as he spake, immediately all these things came. Then God took some earth and made a man of it, and called his name Adam. And Adam not being contented to live alone, God put him in a sound sleep, and took from his side a rib, of which he made a woman and gave her to him for his wife.

And from these two persons came all the people who have ever lived.

Adam and Eve were first placed in a garden or paradise, where were pears, plums, cherries, and every thing delightful.

Now there was a very fine apple grew in one part of the garden, of which God commanded them not to eat, saying that if they did, they should surely die.

Now the Devil, who was very wicked, came to Eve, who he thought was more easily flattered than her husband, and told her to eat; saying that she need not mind God, that she would not die after eating the fruit as he had said, but would be much better off than she was then. Eve longing for the apple very much and being thus urged by the devil, at length took some of the fruit. After she had eaten, she persuaded her husband to eat likewise. Now they having gone contrary to God's orders, he called to Adam and asked him why he had done so. Adam feeling very guilty and wishing to get rid of the blame himself said, Eve his wife, made him eat. And when God turned to Eve she laid the blame upon the serpent, which is the devil. Then since you are all guilty said God, you shall all suffer. The serpent said he, shall be accursed forever, and the seed of the woman shall bruise his head, or in other words, shall triumph over him. Adam and Eve shall get their living by hard labor, and endure pain, sickness and trouble; and at length return to dust whence they came.

## LESSON L.

We will now hear James recite.

*James.* Adam had children, and his children had children, and their children, so that there arose a great many people. These people were quite wicked. They told lies, they ate and drank too much, they fell in passion and never thanked God who gave them their blessings. They at length became so very wicked that God could not bear with them any longer; so he determined to drown the whole world.

But there was one good man amongst all these wicked ones, who made a right use of what was given him and thanked God for it; this good man's name was Noah. Him and his family God set apart to preserve from the destruction of the rest. God ordered Noah to prepare a great house called the ark, large enough to hold him and his family, and some of every creature which could not live in the water.

After Noah had prepared this ark and got his family into it and some of every creature but the fishes, God sent rain. And it rained so that the waters covered over the houses and trees and highest mountains, until every creature perished except what were in the ark.

Then the rain ceased, and God caused the wind to blow and dry up the water. After awhile Noah sent forth a raven to see if the waters were sufficiently gone, which did not return.

He then sent forth a dove, which soon came back with an olive leaf in her mouth. Noah knowing by this that the water was gone, went forth from the ark with his family; and all the beasts went out.

Then Noah and his family offered up thanks to God for their safe deliverance.

## LESSON LI.

William, recite next.

*William.* Noah had three sons, Shem, Ham and Japhet, and they had a great many children;

and they multiplied so fast that they soon began to be considerably numerous again. The earth produced so abundantly that it required but little labor from them to get bread ; and they had so much leisure time that they did not know how to employ themselves and were quite uneasy. They thought of building a high tower to which they might go if the Lord should again drown the world ; and likewise in order that those who should live after them might admire their great work. So they began the business. But God seeing what they were doing, stopped them by confounding their language ; that is he caused them all to speak different languages. Then they could not understand each other ; when one asked for a plummet, they would perhaps hand him a trowel, and if he called for brick they would hand him mortar. So with such confusion it was impossible for them to get along with their work.

## LESSON LII.

Let John recite.

*John.* A long time after Noah, there lived a good and pious man whose name was Abraham. And he had an only and dutiful son, whom he called Isaac.

But God on a certain time to try his faith and obedience, commanded him to offer up his son Isaac a burnt offering, that is to kill him and burn him at what is called the altar. Notwithstanding it was his only son and whom he tenderly loved for his amiable disposition, yet he did not disobey God's command. He thought that although he would be taking the life of his child, yet as it was a thing which God ordered, it would be right.

So he took Isaac and led him along to the place where he thought to sacrifice him. On their way, Isaac asked, where was the lamb for sacrifice ? His father replied that God would provide a sacrifice. When Abraham arrived at the place, he prepared the altar and wood. He then made known to his son that God had ordered that he should be the sacrifice. Then

Isaac, as it was the command of God that he should be slain and burnt, and the obligation of his father to obey, on his part, quietly submitted. So Abraham bound his son to the wood and drew his knife! and at the moment he was going to slay him, a voice cried, "spare thy son," God has proved thy faith and wants nothing farther. He then unbound Isaac; and on looking round they saw a ram caught by his horns in a thicket; so they took him and performed a sacrifice.

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## LESSON LIII.

Thomas, recite.

*Thomas.* Now God had promised Abraham to make his posterity a rich and happy people, and to give them much land; so God kept a continual watch over Abraham's seed, and when they did well and when they did ill.

Isaac had two sons, Esau and Jacob. Esau was a hunter, and Jacob was a maker of pottage, and lived in tents or houses. One day as Esau came from the field and was most dead with hunger, he begged of his brother Jacob to give him some pottage. Jacob told him he would give him pottage if he would let him have his birthright. Then Esau said to himself, behold I am about to die and what good will my birthright do me. So being very faint he sold his birthright for a mess of pottage.

Mary observes, why how cruel Jacob was, not to give his brother something to eat, when he was so hungry, and to ask so much for a mess of pottage!

The Master answers. Indeed I think Jacob cannot be considered otherwise than hard to his brother at that time; besides he made this occasion an advantage to get his brother's birthright.

When we see others in distress we should help them if we can without waiting for any recompense, especially brothers; and we should never make others' necessity our advantage.

## LESSON LIV.

George, recite.

*George.* Jacob had twelve children.

He had a son whose name was Joseph. Now Jacob, or Israel as he was afterwards called, loved Joseph more than all his children because he was better than the rest, and born to him in his old age.

But because Jacob was partial to him, the other brothers hated Joseph and would not speak peaceably unto him. And Joseph dreamed a dream and told it to his brothers. Behold said he we were binding sheaves in the field, and my sheaf stood upright, and your sheaves stood round and made obeisance to my sheaf. And they hated him the more for this, and wished he was away from them.

On a certain time his brethren went to feed their father's flocks which were some distance from home. After they had been gone awhile Jacob sent Joseph after them to see how they did. When his brethren saw him coming they thought to kill him. Reuben, having more feeling said, let us not kill him but throw him into this pit, which then had no water in it.

But a company of Ishmaelites happened to pass by at this time, who were carrying balm and myrrh into Egypt, so they concluded to sell Joseph to them, comforting themselves that they would by that mean be clear of taking his life, and thinking that he would be carried where they would never again hear from him. So Joseph was sold to the Ishmaelites for twenty pieces of silver. He was carried by them into Egypt and was a servant to Potiphar, the captain of king Pharaoh's guards. Here he was prospered and gained his master's favor; but by the wickedness of Potiphar's wife he was cast into prison. But he did not remain here long; on account of skill which he showed in interpreting the prisoners' dreams, he was soon sent for by king Pharaoh for this purpose. For Pharaoh dreamed a strange dream.

He dreamed one night that he saw seven cows, very

fat and well favored; and on a sudden he saw seven lean cows, which were nothing but skin and bones.— And the seven lean cows eat up the seven fat ones.

And Pharaoh was much troubled at his dream, and sent for all the learned men in Egypt to interpret it, but they could not. Then the king was told that Joseph, one of the prisoners could interpret dreams.

So Joseph was sent for. And when he came to interpret the dreams, he told the king that the seven fat cows signified that during seven years there would be a great deal of corn; but after this time he said that there would be seven years in which there would be no corn, and these are represented by the seven lean cows which are to eat up the seven fat ones.

And the king admired Joseph's interpretation of his dream; and seeing the understanding he had shown in this thing, the king thought that there was none so capable as he to provide for the famine. So he made Joseph ruler over his house and over all Egypt.

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## LESSON LV.

Harriet may now proceed with the story.

*Harriet.* And the king took off the ring from his hand and put it on Joseph's; and he dressed him in rich clothing and caused his servants to honor him. And in all the land of Egypt there was none so great as Joseph except Pharaoh.

During the seven years of plenty Joseph ordered all the corn which could be spared to be collected in store houses, and saved against the time when there would be no corn.

At length the seven years of scarcity came on. Then all Egypt and all the country round about came to Joseph to buy corn, for there was none to be sold except by him.

Now Joseph's father had twelve sons, which we should have mentioned before.

Amongst those who came to buy corn were ten of these sons, Joseph's brethern. Now when they

came to Joseph they little suspected him to be their brother whom they had slighted so much. But Joseph knew them well ; but he made believe that he did not, and said unto them, "ye are spies," come here to search out the king's business. But they plead with him saying, we are not spies, but brothers, come a great distance hither to buy corn, and we have another brother at home, besides one who died long ago, meaning Joseph, who they supposed was dead. But Joseph said he should not believe them unless they brought their brother who was at home to him, and left one of their own company bound in prison till he came.

And Joseph took Simeon, one of the brothers and bound him before their eyes. And the rest returned to Jacob their father and told him what had befallen them. And Jacob was sorely grieved at the news, and said that Benjamin who was left at home should not go into Egypt with them. But it became necessary for them to go again when they had eaten up the corn ; and one of the other brothers saying that he would be answerable for the safe return of Benjamin, Jacob was prevailed on to let him go. When they had arrived to Joseph again he asked them of their welfare, saying, is your father well, is he alive ? And they said, our father is yet alive, and in good health. And he looked up and saw his brother Benjamin, and asked if that was the lad they spake to him of ; and he said to him God be gracious unto thee. And Joseph was so much affected at seeing his brother, that he could hardly refrain himself from weeping before them, and making himself known. And he commanded the steward to set meat before them to eat ; and to fill their sacks with food as much as they could carry, and to put his silver cup into Benjamin's sack. And it was done as he commanded ; and they all set off to return to their father. After they had been gone a short time Joseph sent his steward after them to search their sacks and to bring them back. And when the stew-



ard came up with them, he said, why have ye thus rewarded good with evil? They not knowing that the silver cup was with them said, why dost thou accuse us of this thing! We know nothing of the matter. And feeling that they were all clear of the charge, they said that he in whose hands the cup might be found should be Joseph's servant. Then the steward began to search from the oldest down to the youngest. And the cup was found with Benjamin. Then they returned to the city and stood before Joseph. And Judah plead that one of the rest might be permitted to remain a bondman instead of Benjamin. But Joseph said no, let it be according to your promise, that the man in whose hands the cup might be found should be my servant.

## LESSON LVI.

Hannah may now recite.

*Hannah.* Then Judah entreated him again, saying that their father was already much grieved at the loss of a son whom he dearly loved, and that if he now lost Benjamin, it would be more than he could bear. That their father with great reluctance complied to let him go; that he promised his father that he would be surety for his safe return; that they had eaten up their corn, and must immediately perish or have more; and that they could not see Jacob's face unless they carried Benjamin with them; that through these impressive circumstances, their father consented to let him go—and that now if he did not return with them, they would bring down the gray hairs of their father with sorrow to the grave.

Joseph hearing these forcible arguments, and which were delivered in the most earnest and feeling manner, could not keep himself unknown to them any longer. He caused every man to go out; and he wept aloud. And he said unto his brothers, I am Joseph! doth my father yet live? And they could not answer him, for they were troubled at his pres-

once. And he said, I am Joseph your brother, whom ye sold into Egypt ; but be not angry with yourselves, for God did send me hither for your deliverance. And he fell on his brothers' neck and kissed them, and they fell on his neck ; and they wept together.

Then he told them of all his fame in Egypt, how he was raised in dignity next to Pharaoh ; that he had provided corn for them during the scarcity, and that there were five years more of famine yet to come. He told them to make haste to their father and inform him of all his glory in Egypt ; and invite him to come down to him with all his family and he would nourish them, lest they be in want.

And they hastily went and told their father all these things. Then Jacob and his family came and dwelt in the land of Goshen and enjoyed the fat of the land.

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## LESSON LVII.

### *The Ten Commandments.*

These were written by the finger of God on two tables of stone, upon mount Sinai.\*

Master. You may now recite the ten commandments by turns.

Q. What is the first commandment ?

A. The first commandment is, thou shalt have no other Gods before me.

*Note.* By the first commandment we are taught to know and believe God to be the true and only God, and to worship and glorify him accordingly.

Q. What is the second commandment ?

A. The second commandment is, thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in the waters under the earth ; thou shalt not bow down thyself to them nor serve them ; for I the Lord thy God, am a jealous God, visiting the iniquity of fathers upon children

*\*Much the first account which we have of letters being made, is for the use of this memorable record.*

unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

*Note.* This Commandment teaches to not worship false Gods, i. e. images made with our hands, the beasts, the sun, the moon, fire, &c. but to worship the true, invisible, and thinking God, who is the Creator of all these other beings. It teaches that God is concerned for his own honor ; and that he has reasons to be worshiped for his great sovereignty over us.

Q. What is the third commandment ?

A. The third commandment is, thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

*Note.* By this commandment we are taught not to use God's name in a trifling manner, nor cast dishonor and reproaches upon any thing he has made ; but ever speak his name with fear and sanctity.

Q. What is the fourth commandment ?

A. The fourth commandment is, remember the sabbath day, to keep it holy ; six days shalt thou labor and do all thy work ; but the seventh day is the sabbath of the Lord thy God ; in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day ; wherefore the Lord blessed the sabbath day and hallowed it.

*Note.* By this commandment we are taught to set apart one day in seven for God. The reason for our doing this is, because God set the example, and likewise because it is a temporal blessing for us to rest one day in seven.

And we should avoid all worldly labor and care on this day, except what is necessarily required ; and we should worship God either by assembling ourselves together in public if convenient, or by pray-

ing and reading some religious books at home, and meditating on God.

**Q.** What is the fifth commandment ?

**A.** The fifth commandment is, honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

*Note.* By this commandment we are taught to honor and obey our parents, and to be mannerly and treat every one with due respect ; and those who obey this commandment have the promise of long life and prosperity.

**Q.** What is the sixth commandment ?

**A.** The sixth commandment is, thou shalt not kill.

*Note.* By this commandment we are taught not to unjustly take away our own lives nor the lives of others. It not only commands us not to suddenly snatch life away, but to be temperate, and use all suitable means to preserve our own and the lives of others.

**Q.** What is the seventh commandment ?

**A.** The seventh commandment is, thou shalt not commit adultery.

*Note.* By this commandment we are taught to preserve our own and our neighbours' chastity in thought and action.

**Q.** What is the eighth commandment ?

**A.** The eighth commandment is, thou shalt not steal.

*Note.* This commandment teaches us not to unjustly take away wealth from others, but to help them what we can in acquiring it. And it teaches us to be frugal and industrious, and to gain all we can by fair means ourselves.

**Q.** What is the ninth commandment ?

**A.** The ninth commandment is thou shalt not bear false witness against thy neighbor.

*Note.* By this commandment we are taught to tell truth to each other, especially when called to give evidence ; and not to slander or assert things which are hurtful to another's character.

**Q.** What is the tenth commandment ?

**A.** The tenth commandment is, thou shalt not

covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid-servant, nor his ass, nor any thing that is his.

*Note.* This commandment teaches us to be contented with our own condition, to envy no one, nor grieve nor be uneasy at the better condition of others.

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### *Golden Rule.*

What thou wouldst not have done to thee, do not to others.

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### *The Lord's Prayer.*

Our Father, who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in Heaven, give us this day our daily bread, and forgive us our debts as we forgive our debtors ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever, Amen.

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## LESSON LVIII.

The Scholars asking of their master a few questions.

Henry begins.

*Henry.* Sir, what is paper made of ?

*Master.* It is made of soft cotton and linen rags. The nicest white rags make the finest and best paper ; and the coloured rags make brown paper.

*Eliza.* Sir, please to tell us what Indian-rubber is, which is so nice in taking out pencil marks on paper ?

*Master.* It is obtained from two South American plants. The juice is taken from the plant by cutting, and is spread over earthen moulds of any shape, several layers until it is thought sufficiently thick. The whole is then hung over a smoke made by burning vegetable substances, and when hard enough, the moulds inside are broken and taken out in pieces, and leaves the Indian-rubber ready for use.

*Harriet.* How are pins made ?

*M.* They are made of brass-wire, and afterwards

whitened by laying in a mixture of tin and lees, or dregs of wine. A pin manufactory is a very curious sight. It is surprising to see what a variety of machinery the pin passes through before it is finished.

*Catharine.* Sir, be so kind as to tell us how sealing-wax is made ?

*M.* Sealing wax is made principally of a substance placed on several kinds of trees, in the East Indies, by an insect, with the addition of a little rosin and then colored.

*Nancy.* What is cork ?

*M.* Cork is the bark of a certain tree which grows in most of the Southern provinces of Europe, and when the tree is fifteen years old the bark is fit to be used.

*Emily.* Pray how is snuff made which we use so much of ?

*M.* You are to understand, if you do not know it already, that Tobacco is made of the leaves of a certain plant, by twisting and turning and then pressing them. Well, snuff is the leaves of the Tobacco plant made into a powder, and then scented with certain perfumes.

*Billy.* What is cinnamon which I like the smell and taste of so well ?

*Master.* Cinnamon is the bark of a certain shrubby tree which is most cultivated in the Island of Ceylon. There are two kinds ; one very inferior to the other, thicker and less fragrant.

*Charles.* What is tea ?

*Master.* It is the leaf of a shrub which grows in Siam, China, and Japan. When the plant is three years old the leaves are fit to gather.

*Thomas.* What is Chocolate ?

*Master.* It is made of a little nut called Cocoa. The Cocoa is ground fine and then heated and turned into moulds, and makes such cakes as we buy at the shops. Sometimes sweetning and spices are put into it.

*Moses.* How is Brandy made ?

*Master.* Brandy is made of wine, by distilling it

Now distilling means catching the steam or smoke of water or any liquor when boiling ; and is done by having a kind of cover to the kettle or whatever it is boiled in.

*John.* What is tin ?

*Master.* Tin is a metal ; or it is made of a substance found in the ground, by hammering it when heated.

*Henry.* What is Steel made of ?

*Master.* Steel is made of iron. By keeping the iron bars in a very hot fire for a certain time, made of charcoal, they become steel. Iron you are to understand is made of ore, or a kind of hard earth by heating and pounding it.

*Lucy.* Sir, please to tell us what glass is made of ?

*Master.* Glass is made of a mixture of flint, sand, and a kind of salt found in the ashes of burned vegetables or minerals. These are put together in pots and melted over a very hot fire. The glass matter is then taken out by a long iron tube, through which the workman blows out the glass into most every kind of shape.

*Richard.* How is Gunpowder made ?

*Master.* Gunpowder is made of sulphur or brimstone, charcoal, and nitre or salt-petre. Charcoal is made of wood burned under ground ; nitre is found in the earth ; and sulphur is generally found mixed with other matter, but near volcanoes it has been found clear and already for use.

*Jonathan.* How many strange things there are ; I have learned considerable while we have been reciting our lessons this afternoon which I did not know before.

*Master.* You say there are a great many strange things, Jonathan. Things appear strange to us because they are new. You think it strange that cinnamon is the bark of a tree, or that Indian-rubber is made of the juice of a tree, because we have no such trees amongst us ; but this does not prove but that they grow in other places. You may as you say, have learned considerable that is new this afternoon ; but out

time has been so short that I have hardly given you a hint of what may be learned. I have not had time to mention any thing about Geography which is so useful a study, neither Astronomy ; nor have I given any History of the people who have lived before us, or how differently people live in different parts of the world.

You would think it more strange children, than at what you have heard this afternoon, were I to tell you that in some parts of the world, people see the sun in the north ; and in others, that it is night six months together, and then in the same place it is day six months together ; and in some countries that it never rains, and in others that it never snows.

That many are kept at such hard labor, and are so pinched with want, that they can think of nothing higher than to comfort their bodies with food and rest : whilst others are surrounded with so much of every enjoyment, that they make themselves very miserable in using them to excess.

It is very truly said, that one half the world know not how the other half live.

We see and know what is plain before us ; but unless we have travelled or read, we have but a small idea of what there is in the world, or how people have lived.

Indeed no one can expect to know every thing. But since learning is the treasure of the mind, and the mind the noblest faculty of man ; since there is such an infinite field for learning ; since learning discovers to us more the greatness and goodness of our Creator ; teaches us to put a just value on our own condition and to feel for those who are less favoured ; and to excite gratitude, love, and admiration towards the great Author of all these things ; surely then, it may be said, instead of spending our time in unnecessary sleep, play, or idleness, let us be active in devoting all suitable leisure hours to the purpose of acquiring knowledge.

FINIS.