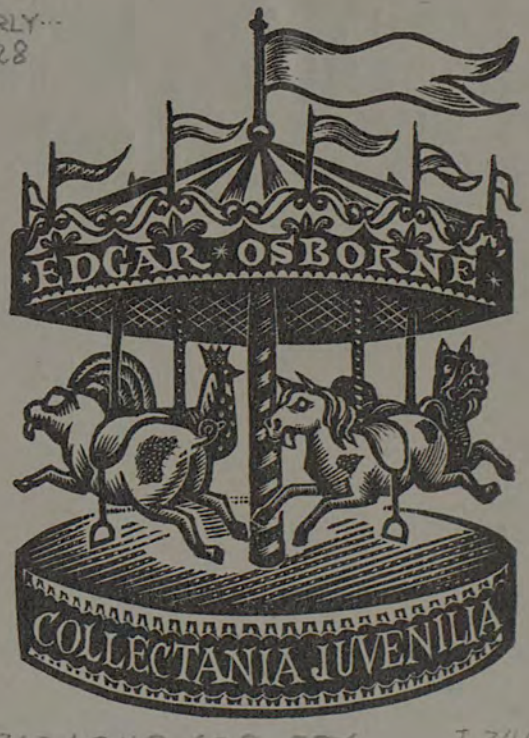

Features of this book

are the ~~Litho~~ illustrations

Dighton. in which he

newly invented Lithograph

has displaced engraving as

a medium for illustration

98

# EARLY IMPRESSIONS.

LONDON:
IBOTSON & PALMER, PRINTERS, SAVOY STREET, STRAND.

# EARLY IMPRESSIONS;

OR

## MORAL AND INSTRUCTIVE ENTERTAINMENT

FOR

# CHILDREN.

IN PROSE AND VERSE.

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With Twelve Designs by Dighton.

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LONDON:
J. HATCHARD AND SON, PICCADILLY.
MDCCCXXVIII.

# INTRODUCTION.

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The design of this little work is to instil into the minds of children the most essential principles of morality and reason, and at the same time to oblige them to think for themselves.

The sentences are short and detached, yet make, on each subject, a regular and connected narrative; in which children may easily and

properly exercise their own thoughts. It was not my intention to anticipate them in forming their ideas; but only to assist and guide them on their way.

In the arrangement of the different subjects, I have selected what appeared to me to be the most prominent points; adding to them only so far as it was necessary to connect, explain, or give them more force. I considered a subject in different lights, in order to habituate children to reflection.

I have placed some verses at the beginning and end of each chapter in the first two parts; considering verse as the most easy method of impressing on the minds of children the

leading principles that I wished to inculcate. I have endeavoured to give it what I thought would fully answer the end—the properties of clearness and precision. I leave it to my gentle readers to determine whether my endeavours have been successful.

The whole is divided into three parts. The first part is intended to convey a clear and general idea of the moral duties, or, in other words, those relations in which we are placed with respect to others, divested of all unnecessary harshness or abstruseness of science. The second part more particularly treats of those subjects, in which are shown the relations that things bear

to us; and, to understand which, a greater exercise of our reason is called for. In the third part are added a few chapters on Natural History; as, from what has preceded in the second part, it was thought that some little notice of the principal animals, most familiar to us, would not be unacceptable; and would also serve as a substitute for what has been considered of so much advantage to children in the form of fables. Another object was, that the young mind might thus be so far interested in this curious, instructive, and amusing science, as to be induced to proceed further in its investigation.

In this plan of instruction, amuse-

ment has been amply attended to, yet so as not to interfere with the principal object of the work; which, as it is for the use of children, claims merit only as being a ground-work, by which their mental and moral energies may be awakened, and their minds prepared for the further reception of useful knowledge.

I have commenced with the chief moral duties, not only as being most easy and intelligible, but as no knowledge ought to precede that of duty to parents; and have assigned the last place to the less important parts, though requiring a greater degree of reflection.

Many of the images or ideas are necessarily drawn from common life,

and are those of every-day occurrence; yet they are by no means to be rejected on this account, as they are not only more usually seen by children, and therefore make a greater impression on their minds, but are suitable to all persons, and intelligible to their understandings. In the same way, the peculiar style, arrangement, or, in a few instances, even repetition of the same meaning, though expressed in other words, will not be objectionable, when it is considered that it has been done for the purpose already mentioned.

This little work, as was said before, is designed chiefly for the use of children; and the greatest care

has been taken to form it for this end. How troublesome the task has been, let those persons consider, who know how very difficult it is to descend from the ideas and language of men to those of children, and to give their language with simplicity and propriety. Before such end can be attained, we must set ourselves down again to think as children. Yet this is not all; we must occasionally have recourse to the flexibility of temper which will enable us, from time to time, to re-assume the man, take up the task of a preceptor, and

"Teach the young idea how to shoot."

I imagine what I have now said of

this work will be sufficient to represent the point of view in which I wish it to be considered; I can only add, that when I first took pen in hand, it was my most ardent wish to render a service to youth, and that I shall esteem myself amply rewarded, if my labour has not been in vain.

THE AUTHOR.

# CONTENTS.

## PART I.



## PART II.

## PART III.

# PART I.

## MORAL INSTRUCTION.

# CHAPTER I.

## LOVE TO PARENTS.

Though thoughtless children seldom see
How great a parent's love can be;
Yet often we strict vigil keep,
That thou, our child, may'st blissful sleep:
Oft are our anxious thoughts employed
Thy first, thy early steps to guide;
With wisdom and with virtue's lore,
Thy tender mind betimes to store;
Thy learning constant as thy food:—
Our bright reward, that thou art good!

THE parents of Adolphus had set out on a journey.

Little Adolphus could not accom-

pany them, as it was too far for him.

He felt unhappy because they were not with him.

And anxiously looked forward to their return.

In the meantime he resolved agreeably to surprise them on their arrival.

He was very diligent.

And learnt all the lessons his master gave him.

At length the day arrived on which his parents were to return.

His father sometimes made him a present of some money.

This money he laid up in a little box.

And with it he bought a cake, for his parents to eat on their return.

His father had given him a piece of ground in the garden, in which Adolphus had planted some fine flowers.

And watered and nursed them with great care.

The whole bed was already full of flowers.

Adolphus thought himself amply rewarded for the trouble the flowers had given him.

He gathered them and stuck them in the cake, with which he intended to treat his parents.

He then requested his master to write on a sheet of paper an account

of his behaviour during their absence.

He placed the paper by the side of the cake.

His parents arrived.

Adolphus sprang joyfully to meet them; they saw the cake and the flowers in it: embraced him, and commended him for the affection he showed them.

They found the paper in which Adolphus's master had given an account of his behaviour.

It was as follows:—

"Adolphus has been a very good and obedient boy during the absence of his parents."

They were very much pleased with this; embraced him a second

time; pressed him to their breast, and kissed him.

[*Observe the father in the picture reading the commendation which the master had bestowed on Adolphus for his good behaviour. The father rejoicing to learn that his little Adolphus is a good boy, and his mother tenderly embracing him.*]

This behaviour of Adolphus was very pretty.

It therefore pleases me.

I will also please my parents.

How much pains must not parents take before their children learn to walk!

I myself was once feeble and helpless.

My parents have brought me up till now.

They have given me meat and drink.

To them I am indebted for the clothes I wear.

They instruct me in useful learning.

I am a great expense to them.

What return can I make to them for this?

Alas! none at all.

But did not Adolphus make them some return for it?

Oh yes! he loved them.

And did what he thought would be agreeable to them.

He behaved very well.

This gave his parents pleasure.

My parents love me so much, it must certainly make them happy if I love them in return;

And endeavour to please them by my diligence and obedience.

I will do so from this day forward.

Thy parents' love, with grateful sense,
Return, by strict obedience.
Rich are our hopes, my child, in thee;
Love them, who love so tenderly.
Oh may'st thou not our cares deceive,
Or thy kind parents ever grieve.

## CHAPTER II.

### OBEDIENCE.

Would'st thou, when harm and danger's near,
The safest refuge find?
Ah! listen to thy parents dear,
And what they tell thee, mind.

WILLIAM walked out one day with his father.

He had often walked with him, and always with pleasure; for his father every time showed him something new.

Sometimes he showed him an animal that he did not know before, and told him what was curious of it.

At other times he showed him a plant, that he had not previously seen, and explained to him the use of it.

He never returned from these walks without having learnt something new.

He was a boy desirous of learning.

The air was sultry that day.

Thunder clouds obscured the sky.

Suddenly a violent wind arose, and hastened the approach of a storm.

It lightened and rained violently.

William was still with his father in the open field.

They were quite wet.

This was unpleasant to William.

He looked about for a place to shelter himself.

He espied a lofty oak that stood alone in the field,

And could afford him a shelter from the rain, under its large branches.

The storm increased.

Repeated flashes of lightning gleamed in his face.

The rain poured down in torrents.

William ran towards the tree.

He wanted to go under it, to shelter himself from the violence of the rain.

But his father called him back, and said, do not go under the tree, William.

It is dangerous to take shelter under trees in a storm.

The lightning often strikes them.

This admonition restrained him.

He did not like to be exposed to the rain.

But he obeyed his father.

They had not proceeded far before a large flash of lightning came and shivered the tree.

Had William been under it he would have been killed.

He was glad that he had followed the advice of his prudent father.

He resolved always to follow it.

Because he saw it was for his good.

[*In this picture you see how the*

*lightning darts upon the tree. How happy it is for William that he does not stand under it! He will be very glad that he has listened to his father's advice, and by so doing preserved his life.*]

He did what his father told him.

He was a dutiful boy.

It is very well when children are obedient to their parents, and do what they require of them.

And omit what they forbid them to do.

Parents have more sense than their children.

They know many things of which children are ignorant.

They know what will be beneficial, and what hurtful to us.

William's father knew that lightning often struck trees, and that it was dangerous, on this account, to take shelter under a tree in a storm.

William did not know this.

When we do not know any thing, we must listen to the advice of sensible people, and follow it.

Sometimes we are not inclined to follow their advice.

William returned into the rain against his inclination.

But he was soon convinced how much it was to his advantage and welfare, that he had listened to the wise counsel of his father.

He had given him this advice only

out of tender concern for his welfare.

It is always for the good of children, when their parents give them any prohibition or command.

Therefore children must be obedient.

By obedience they give the best proof of love to their parents.

Thy parents are with wisdom blest;
Surely what they advise is best.

## CHAPTER III.

### FRATERNAL LOVE.

It is a pleasant sight to see
Two brothers live in harmony;
In acts of love and friendship vie,
And thus together life enjoy.

EDWARD had been condemned for some fault or other to lose his breakfast.

He sat down in the yard and cried.

His brother Richard was absent.

On his return his mother gave him his breakfast.

He took it with him into the yard, where he found his brother in tears.

"What ails you, dear Edward?"

"Alas!" returned he, "I have indeed deserved, by my disobedience, to lose my breakfast; but still I am very hungry."

Little Richard was much affected by this.

He could not bear to see his brother hungry.

"Here is my breakfast," said he.

"Let us divide it between us."

Edward would not accept it, saying: "You will not have enough for yourself."

"O yes, do take it," replied

Richard; "there will be sufficient for me."

Edward took it, and squeezed his brother's hand affectionately.

Richard was delighted to see his brother eat with such an appetite.

Edward's father forgave him soon after, and was told of the generous behaviour of Richard to his brother

He bestowed great praise on Richard for the brotherly affection he had displayed, and gave the following instruction to the boys.

Brothers ought to love one another.

They are brought up together.

They pass their youth together.

Their years will pass away agreeably, if they have a mutual love for one another.

But their life will be insupportable if they do not love one another.

It will cause them much sorrow and vexation.

They will give their parents much uneasiness.

Young animals that have one common mother sport together.

Should not a greater degree of brotherly affection be expected from young men who are endowed with reason?

If brothers love one another they will render labour easy to one another.

Their affection will last during the whole of their lives.

And be of great service to them.

By mutual acts of friendship they will on all occasions demonstrate this affection.

When parents punish their children, their brothers or sisters ought not to upbraid them with it.

Such conduct is shameful, it is a proof that they have no affection for one another.

He that does not bear any affection for his brothers and sisters will have still less regard for others.

As brothers, whom one name unites,
Let us regard a brother's rights;
Remove base envy from our breast,
And all that would invade our rest:
So will our happiness increase,
And mutual blessings crown our peace.

## CHAPTER IV.

### COMPASSION.

Make a small present to the poor,
Distressed, they beg from door to door;
Their wants are few, a crust of bread
Costs little, but relieves their need.

father had made her a present of a piece of gold for a Christmas box.

This pleased her very much, and she always carried it with her in her pocket.

She valued it so much.

She showed it every evening to her father, that he might see she had neither lost nor parted with it.

In the street where she lived, there was a man who had bought some bundles of fire-wood.

This fire-wood was placed at his door.

And then conveyed into the yard.

A few worthless sticks were still left lying at his door.

A poor woman came and picked them up.

The owner of it scolded her.

And drove her away from his door.

Maria happened to pass by at the time.

The poor woman wept.

This touched Maria to the heart.

The poor woman had a child in her arms.

It was barefoot.

Its legs were benumbed with cold.

For the air was very piercing.

"Alas!" said the poor woman, "my child suffers greatly from the cold, and at home it must also suffer; for it has no stockings to put on, and I have nothing for firing."

The little child wept.

Maria wept also.

She bethought herself of the little piece of gold that was so dear to her.

She took it out of her pocket, and gave it to the poor woman.

"Take it," said she, "and buy some firing and stockings for your child."

The woman was astonished.

She was going to return thanks, but Maria had left her.

She recollected that her father would be angry.

Because she had parted with the gold-piece.

In the evening he asked her for it.

She was in the greatest perplexity.

Yet she confessed candidly how she had disposed of it.

She was afraid of being punished.

But she was mistaken.

Her father commended her com-

passionate disposition, promised her another, and said,

"You have done well, Maria, in assisting the unfortunate.

"Your money has been laid out to the best advantage.

"We ought to assist others when we can."

The poor woman came next morning.

She had been informed to whom this compassionate girl belonged.

She wanted to return the piece of gold to her father.

Because she considered it of too great value.

And thought a child ought not to give away so much money without the knowledge of its parents.

But the father permitted her to keep it.

The poor woman endeavoured to express her gratitude to Maria for this pretty gift.

But, overpowered by her feelings, she was unable to find words equal to her wishes.

Maria's father regarded his beloved child with the greatest tenderness, and again commended her for her compassion.

When the misfortunes of another touch me, I am compassionate.

I should be greatly distressed if I were hungry and had nothing to eat.

A warm room is a great blessing in winter.

I should suffer greatly from the cold, if my parents had no fuel.

Or if I had no stockings to put on in winter.

Poor people have often nothing to eat when they are hungry.

And frequently no fire when they want to warm themselves.

They feel the same inconveniences from this, as I myself should in their situation.

Poor people are certainly very happy to find some one to assist them.

It will certainly rejoice them very much, if I give them a trifle sometimes.

It is a small expense to me to assist them.

But this little is a great relief to them.

I always feel great pleasure when I see any one made happy by my means.

They will serve me in their turn, when they find an opportunity.

But I must only assist them to relieve their necessities,

Not to be honoured by them as a benefactor.

That would be but empty pride and a fault.

Thy bounty should a wretch implore,
Relieve and give him of thy store;

Though poor and low his means may seem,
Of value still his good-will deem.
The poorest man may in the end,
In adverse fortunes thee befriend.

## CHAPTER V.

### ORDER AND REGULARITY.

Acquire, my child, in early years,
A love of order in affairs;
So shalt thou happy, prosp'rous be,
From many cares and troubles free.

When little Benjamin returned from school, he always threw his books about the room;

Though he had a book-case to put them in.

They became dirty and damaged.

The binding of many of them was torn.

When he read a book he left it in

the place where he had been reading it.

So one lay on the stairs, another in the parlour, and a third in the garden.

When he undressed himself in the evening, he laid his boots on the table.

He threw his clothes about the room.

Sometimes his hat lay upon the bed in which he slept.

He slept very long in the morning.

He frequently rose from bed when the other children were at school.

Then he dressed himself in haste.

It was some time before he could recover all his things.

The time was short.

Therefore his coat was not brushed, and his boots were not cleaned.

His hair was not combed out.

Now he began to look for his books.

But how long was it before he found them!

He was very angry that it took so much time.

He was always the last at school.

And on this account he was frequently reproved, and sometimes chastised.

But he never reformed.

[*Observe Benjamin's room in the picture. It is in the greatest disorder. His books and clothes*

*lie about in the greatest confusion.*

*It was not pretty of Benjamin to let his things be scattered about so that they must be torn and spoiled.*]

One day the master said to the scholars:

"Clothes and books cost a great deal of money.

"They cannot be purchased every day.

"Of course they ought to be preserved in order.

"To be orderly, is to keep your things neat and in their proper places, so that they may not be spoiled or damaged.

"Have a place for every thing, and every thing in its place; a time for every thing, and do every thing in its proper time.

"Can you be called orderly if your coat is not brushed, your hair not combed, and your shoes not cleaned?

"Can you be said to love order, if you throw your books about, and they become torn or dirty?

"Certainly not.

"A love of order may save you much money.

"And likewise much trouble.

"You do not lose much time in looking for your things.

"You find them immediately, if

you only put them in their proper places.

"Besides, by attention to order you gain much time.

"For when one article lies here and another there,

"Much time is lost before they can be found.

"And this time would be better employed,

"If you were to accustom yourselves to order.

"When you are obliged to look a long time for your things that are scattered about, you become peevish.

"And this might be avoided, if you only kept your things in order.

"You will not come too late for school.

"When people see that a child is orderly, they love it.

"But if they observe that it is disorderly, they do not.

"They will not trust it with any thing belonging to them.

"For they apprehend it will not be more careful of their property than its own."

Benjamin had listened attentively to all this.

He thought to himself,

I shall make a trial to see if this be true.

He began to be orderly.

His books and clothes were kept in good order.

They were always in their proper places.

He found his account in this,

And that his master was right.

So he continued to be regular and orderly.

His clothes were no longer dirty.

He was always at school in good time,

And was punished no more.

Think not by order aught is lost,
'Twill save thee trouble, time, and cost.

# CHAPTER VI.

## CONCORD.

Great is the pleasure that sweet concord brings,
But discord oft from contradiction springs.
Friendship's the genial tie that smooths our way,
Gilds e'en our proudest as our humblest day.

GUSTAVUS was a clever well-disposed boy.

He did what his father directed him.

And he, as often, found it was for his good.

He sometimes read to his father,

And at other times wrote little exercises.

This was troublesome to Gustavus.

But he was a clever pains-taking boy.

And he endeavoured to perform whatever he undertook, so as to give his father satisfaction.

His father sometimes made him a little present of a silver penny or so.

Thus Gustavus began to make some progress in learning.

He was esteemed and liked by every one.

His father had often contemplated making him a present of a very pretty play-thing, and one very

amusing to children. He now took the opportunity of rewarding him.

Gustavus had just performed, under his father's directions, a long task with the greatest care.

His father one day said, Gustavus, I have something for you that will give you a great deal of pleasure.

I dare say you are very anxious to know what I have got for you.

See, then, here is a bow and arrows,

And a target, too, to shoot at.

Gustavus was very much pleased with the present.

And thanked his father for his great kindness.

He had just been wishing for such things.

His father told him what he ought to do to reap the greatest pleasure from them.

Invite some of your companions, said he.

And shoot at the target with them.

Gustavus did so.

Six of his young friends promised to be of the party.

To make their sport still more agreeable they collected some money.

They appointed a captain who was to receive it,

And buy cakes and fruit with it,

that they might make themselves a feast.

The boys were all very merry at their shooting-party.

The target was placed on a stand, for the purpose, in a proper situation.

They took aim at it.

The stiff string of the bow sent the arrows wherever they had a mind to shoot them.

Each of the boys had hit the target,

Except Christopher.

The shooting-party was over.

Christopher had not made one lucky hit.

This gave him great uneasiness.

He demanded back his money.

We will not return it to you, answered his companions.

If you take the loss of your money so much to heart, you ought not to have been of our party.

It is not our fault that you have missed your aim.

You had your chance as well as others.

You have only yourself therefore to blame, that you have not succeeded.

Christopher persisted in demanding his money back.

Gustavus had been silent during this time.

He was sorry to see any disagreement among them.

Give him his money, said he;

We had better have less money than such a dispute.

You are in the right, Gustavus, answered the boys.

They gave the quarrelsome Christopher his money back.

He went away ashamed of his conduct.

They resumed their cheerfulness.

We are very silly when we dispute and quarrel; for by so doing we deprive ourselves of all the pleasures that peace and concord procure us.

[*Only observe how peevishly Christopher sneaks away, while the other boys sit and eat their cakes and fruit with pleasure and con-*

*tent. Christopher will say to himself, I am alone in fault, that I cannot any longer partake of this day's pleasure.*]

When any one disturbs the tranquillity that subsists between himself and others, he becomes a quarreller.

Christopher did so.

He was a quarreller.

It is very wrong to quarrel.

When two dogs fight they wound each other.

This is excusable in brutes.

But men should live in peace together.

For they have reason, and ought to reflect on the hurtful consequences of a quarrelsome temper.

He that is fond of quarrelling will always cause himself uneasiness.

By vexation we impair our health and shorten the term of our life.

We also cause uneasiness to others.

For it must disgust them, if a person endeavour to enforce his own will.

They will hate and avoid him for it.

Quarrels mar every pleasure.

By quarrelling we make men our enemies.

By concord we make them our friends.

I am sociable when I endeavour to keep peace in society.

Gustavus endeavoured to keep peace among the boys.

He was sociable.

He certainly acquired more honour by this conduct, than Christopher by his quarrelsome disposition.

The boys did not love Christopher.

But they certainly loved Gustavus.

From this, I see, that we ought to promote concord.

Gustavus made the boys happy again by his sociable temper.

He who is sociable does not spoil any pleasure, but rather adds to our enjoyments.

A bad temper is the bane of society.

To keep peace, we must sometimes let a quarreller have his own will.

We must yield to him.

Gustavus yielded to the quarrelsome Christopher.

He returned him his money.

There's nought than a sociable temper more tends,
To render us happy, as well as our friends.
If you quarrelsome are, 'twill be to your cost,
And though vexing others, you'll suffer the most.

## CHAPTER VII.

### CONDUCT TOWARDS THOSE WHO OFFEND US.

Of revenge all thoughts put away,
'Tis unworthy a generous breast;
Your happiness it will betray;
Forgiveness is always the best,

Yet there's a revenge can't be blamed,
An action most worthy and kind;
Make those who have harmed you ashamed,
And work a reform in their mind.

Then ever act thus! it shall be
Your pride to make anger decrease;
And oh! how delightful to see
An enmity chastened by peace!

JOSEPH had been taking a walk. He returned home.

In his way home, a young mendicant begged him to bestow something on him.

Joseph had no money, and could not give him any thing.

Joseph had only gone a few steps further,

When the naughty beggar-boy took up a stone and threw it at him.

It is very imprudent of boys to throw stones.

Do they know where the stone will fall? Or whom it may hit?

May it not do a great deal of mischief?

The stone thrown by the beggar-boy hit Joseph on the head.

It made a wound in it,

Which bled very much.

He cried.

The boy ran away.

Joseph did not know the name of the beggar.

He only knew him by sight.

It was a long time before the wound was cured.

He had to suffer much pain.

Some time after this, Joseph was standing at his door.

The same boy who hurt him passed by.

He had been sick.

His countenance was pale, and he could hardly walk.

He was emaciated.

When he saw Joseph he endeavoured to run away.

For he was afraid that Joseph

would beat him, because he had thrown the stone at him.

But he beckoned to him in a friendly manner.

The beggar-boy stood still.

Come here, said Joseph, I shall not do any thing to you.

The boy came.

He said he had been very ill, and entreated Joseph not to do him any harm.

Joseph said,

Do not be afraid, I have forgotten it long ago.

He took him into the house,

And gave him something to eat.

He also gave him an old coat, with the approbation of his parents.

The beggar-boy was very much affected by this generosity.

And ashamed of his former conduct.

Whenever he met Joseph afterwards, he saluted him in the most respectful manner.

And never behaved so unbecomingly again.

He will now undoubtedly repent in earnest of the wrong he did Joseph, who has proved himself his benefactor.

Joseph had been severely offended by the beggar-boy.

But he did not make him a similar return.

He forgave the offence.

And treated him in a kind manner.

He requited bad treatment with good.

We must never requite those who offend us with bad treatment.

If they offend us from a want of sense, it will be all the better should we have more sense than they.

If they offend us out of malice, we must not be malicious also.

They will incur every one's contempt, if they act maliciously against me.

I should likewise incur every one's contempt, if I acted maliciously towards them.

I must forgive my enemies.

I must act generously towards them.

If I do them harm I shall only enrage them against me.

If I treat them well, they will be ashamed of having offended me.

They will repent of it and become my friends.

'Tis better love our enemies than hate:
Rather forgive than malice imitate.

## CHAPTER VIII.

### TEMERITY.

You're fond of climbing, spare your limbs!
For woe to him who rashly climbs.
Ah! what have some poor boys endured;
Their limbs soon broken, seldom cured.

Henry was in company with some boys in a meadow.

The grass was very high.

Among the grass were some fine flowers.

There were some peasants in the meadow,

Who mowed the grass with their scythes, to make hay of it.

And to feed their cattle in winter.

A rivulet flowed through the meadow.

This rivulet enriched the meadow with its water.

The grass that was on the banks of the rivulet was the greenest.

The rivulet was deep.

Henry was with the other boys on the banks of the rivulet.

They were playing together.

Look, said Henry, I will jump over this rivulet.

The rivulet was rather broad.

Henry you must not do it.

You will fall in.

Henry jumped and fell into the water.

He began to shriek.

The other boys were afraid of the water, and would not assist him.

Henry must certainly have been drowned,

Had not the peasants, who were in the meadow, heard his cry and hastened to save him.

Henry returned home dripping with the water.

The fright occasioned him a severe fit of illness.

He was confined to his bed for three weeks together.

At length he recovered.

He ought to have been wiser by this accident.

We shall presently see whether this was the case.

Henry once saw a fine tree of ripe plums.

He had already eaten plums enough.

For when he wanted any, his mother gave him some.

But he was determined to gather some off this tree.

He climbed up into it.

But alas! he fell down again.

He broke his leg.

He suffered the most excruciating pain.

This caused his parents much affliction.

The leg of the rash young man was indeed cured.

But he continued lame all his life.

Too severely was Henry punished for his temerity.

Be warned by his example, children, and never expose yourselves to danger wilfully. You see the sad effects of such temerity.

Henry knew that the rivulet was broad, and that he might not have sufficient strength to jump over it.

He knew he ought not to climb, and might easily fall down from the tree.

But he did not give himself time for reflection.

He was rash and giddy.

Temerity and imprudence are attended with bad consequences.

They proved so to Henry.

He was obliged to walk lame for his whole life.

When I am rash and thoughtless, I do not make use of my reason.

Reason distinguishes us from the brute-creation.

When I do not make use of it, I act as the inferior animals do.

I hurt myself by rashness and thoughtlessness.

I may easily do an injury to my limbs by this means.

One single thoughtless or rash action can make me ill and infirm for life, may cause me much pain and embitter all my days.

My temerity or thoughtlessness may likewise hurt others.

I shall lose their love by it.

Upon the whole, people cannot like to associate with a man who does not make use of his reason.

They will avoid his company, because they are in danger of being injured by it.

Whatever your talents or virtues may claim,
If rashly you act, you may lose your good name.

# CHAPTER IX.

## TEMPERANCE.

Providence, all-bounteous good,
Affords us every kind of food;
And it will best our strength sustain,
Should we, from all excess abstain.
In mind then cheerful we shall be,
In body from distemper free.

ANTHONY had returned from school into the country, where his father had a very pleasant house and garden.

He had been accustomed to live here from his earliest infancy.

Every thing in this spot was endeared to him.

He cherished the remembrance with delight.

Every little shrub, every flower here had some charm for him, that he did not find in any other shrubs or flowers.

At no great distance from the house was a delightful little village.

An air of comfort and neatness every where prevailed in it.

The villagers were no less distinguished for their healthy looks, than strength of body.

Anthony several times walked this way with his father.

One day a number of the village children passed by them.

Anthony could not help remarking to his father the healthy-looking countenances of these rosy-cheeked children.

"My dear Anthony," said his father,

"The healthy appearance of these children is owing to temperance."

Anthony did not entirely comprehend this.

Some time after receiving a visit from his cousin, he asked him what temperance signified.

His cousin answered him as follows:

"We eat and drink.

"It is proper that we should do so.

"The preservation of our life requires meat and drink.

"There are two affections implanted in our nature, hunger and thirst.

"These always point out to us the time of eating and drinking.

"We must eat till our hunger is appeased.

"We must drink till our thirst is quenched.

"He who only eats what is necessary to satisfy his hunger is temperate.

"He who only drinks what is necessary to allay his thirst is also temperate.

"What we eat or drink more than this quantity is pernicious to us.

"By inattention to temperance we debilitate our bodies,

"And unfit ourselves for every occupation.

"Our mind is least capable of reflection, when our body is overloaded with food.

"We are always slothful at such times.

"Temperance is so sweet and delightful a pleasure,

"And so conducive to health,

"That we cannot practise it too often, or almost on any occasion, without the greatest advantage to ourselves.

"I have seen some people lose sight of this virtue altogether on many trivial occasions.

"We ought not to take our food too hastily, nor when it is too warm.

"We impair our health by it.

"But how often do we see people transgress in this way.

"There is a moderation also to be observed in our wishes, as well as in our acts.

"Inattention to moderation may destroy our comfort or happiness.

"If we wish too much for any thing that we have no means of procuring, or ought not to possess,

"And do not obtain it,

"We become fretful and uneasy.

"So, in any game or play, by exerting or heating ourselves too much, we may bring on a fit of illness.

"Which may render us invalids for life,

"Or even be the cause of our death."

Children! never exceed the bounds of moderation, if life and health are precious to you.

Since all our pleasures must on health depend,
He who is wise to temperance will attend.

## CHAPTER X.

### FALSEHOOD.

Of all the faults in which we err,
  Sure lying is the worst;
On our good name it casts a slur,
  And on our word distrust.

So then, my child, in early youth,
  Attempt not to deceive;
E'en when a liar speaks the truth,
  No one will him believe.

Little James was the child of poor parents.

A gentleman of fortune took him into his house, and brought him up.

This gentleman conferred a great favour upon little James by so doing.

He ought to have been very grateful for it.

The gentleman also instructed him in useful learning.

He sent him to school.

But instead of going to school, James rambled about in the fields.

James's benefactor was taking a walk one day.

And he espied James in the fields, when he ought to have been at school.

When the gentleman returned home, he asked James where he had been.

*James.* At school.

*The Gentleman.* Fie, James! you tell me an untruth. I saw you in the fields, and yet you say you were at school.

This is shameful.

You have often deceived me.

I will not have any thing to do with a liar.

He sent James away, and gave himself no farther trouble about him.

The latter was obliged to beg his bread in the streets.

He often wept, and said,

"Oh! that I had never told an untruth!"

The poor boy is now an object of pity. Would he not have avoided this dreadful fate, if he had told the truth?

I tell a falsehood when I speak otherwise than I think.

He who speaks untruths, makes himself odious to others.

He deceives others purposely.

Men will never believe one who has been often detected in telling a falsehood.

They will not believe him, even when he speaks the truth.

For they are accustomed only to hear falsehoods from him.

He therefore hurts himself the most.

Because he entirely ruins his credit.

For falsehoods are very soon detected.

And if you are once accustomed to this habit,

You will not easily get rid of it.

We must therefore take great

care to avoid it, if we wish to be believed and respected by others.

Think what a satisfaction 'tis
To have approving friends;
Love, and esteem, and honour's his,
Who strict to truth attends.

# PART II.

# MORAL INSTRUCTION.

# CHAPTER I.

## DESIGN.

All nature's fruits are for our use,
And we should live as brothers;
Nor selfishly such gifts abuse,
But share our bliss with others.

CHARLOTTE saw a beautiful ox, which, she heard, was about to be killed by the butcher.

This grieved her very much.

She went home and complained of it to her father.

"I do not know," said she, "how

people can be so cruel as to kill an animal."

"My dear child," answered her father,

"An ox is not in the world for nothing.

"It is designed to answer some end.

"Beef, as you know, is a very necessary and wholesome article of food.

"The very skin and horns of the ox have their uses.

"But we should not have the flesh, skin, or horns, if we did not kill it.

"Man is therefore not cruel to kill the ox.

"He puts it only to the use for which it was intended.

"But when he prolongs the agonies of its death, he is then cruel."

Charlotte did not complain any more of the cruelty of the butcher.

Shortly after, she walked out with her father.

A man was wheeling a barrow of grass.

"This is very singular," said Charlotte:

"I tread on the grass with my feet,

"And other persons gather it carefully and carry it home."

*Father.* They feed their cattle with it.

*Charlotte.* Then grass does not grow for nothing.

*Father.* Certainly not.

It has also its use as well as the ox, of which we have just spoken.

Every thing in this world is for some purpose or other.

Corn is for our food.

Water for our drink.

Grass is provender for cattle.

Herbs and plants are for men and beasts.

We also have our purpose assigned us.

We exist for the good of each other.

We must learn much in our youth,

That we may be useful to others,

by our talents, when we grow up.

For an ignorant man is of no service to others.

He is on the contrary a burden to them.

*Charlotte.* Then I will learn a great deal, that I may be useful to others, and answer the end of my existence.

Her father had the pleasure of seeing her take this good resolution, and execute it in the sequel.

As germs in spring their blossoms fair,
Put forth to sight, e'er fruit appear,
Improve, while youth is yet your own,
That usefulness your toils may crown.

## CHAPTER II.

### INSTABILITY.

O'er earth now nature spreads her flow'rs,
  Yet fragrant flow'rs decay;
So of our youth the happy hours
  Speedily pass away.

See! how in rapid course the day,
  And now the night appears;
Happy for us, if we can say,
  That well we've spent our years.

JULIA had always implicitly followed the advice of her parents.

On which account, her father resolved to give her a new and unexpected pleasure.

It was Julia's birth-day.

Her father knew she was fond of flowers.

He made her a present of a beautiful rose-tree.

There was a rose on it in full bloom.

Julia was very much delighted with it.

She could not sufficiently admire the beautiful colours of the rose, and she was never tired of enjoying its odoriferous scent.

A few mornings after, she came to her father with a sorrowful countenance.

"What is the matter, Julia?" said her father.

*Julia.* Alas! the rose you made me a present of, has lost its beautiful look; and I do not know how this has happened.

*Father.* You must water it carefully: pour some water on it, and you will see that it will soon look as fresh as ever.

Julia did as her father advised her.

In a few hours the rose looked as beautiful and fresh as before.

This gave her additional pleasure.

She amused herself some weeks with her rose.

One morning her father came to her.

Julia was weeping.

"Why do you weep?" said her father.

*Julia.* Alas! some one has destroyed the rose. Only see, the leaves are all scattered about, and only the bare stalk is left. It must have been some very naughty person who could spoil such a pretty flower.

*Father.* You are mistaken Julia. No one has pulled off its leaves —they have fallen off of themselves— those pretty blossoms are now faded.

*Julia.* But I have watered it every day.

*Father.* Right, Julia. That was the means of preserving the flower for some time, but not for ever.

For, observe, every thing around you only lasts a certain time, and perishes afterwards.

Every thing is subject to decay.

The tree, from which you gather cherries, will die in fifty years.

The table, on which your books lie, will be eaten up by degrees by worms, and become rotten and useless.

Your clothes will be torn.

The house, in which we live will totter and fall.

In like manner, did this rose blossom and fade.

But in the course of a year, this rose-tree will bear fresh roses.

In the same manner, men are subject to decay.

We die.

But other men are born in our place,

Who must likewise die in their turn.

The whole world will be annihilated, for it is as much subject to decay as the rose and ourselves.

The rose whose blossoms charmed our eye,
Shall shortly fade away;
And every thing we see shall die;
Shall flourish and decay.

But what now dies and sinks in night,
We're taught to hope and pray,
In a new form will glad our sight,
And rise another day.

## CHAPTER III.

### USE OF TIME.

Yield not, my child, to idle ways;
To use each moment learn;
For time that's lost in youthful days,
Will never more return.

Too late, when age and cares oppress,
That time thou wilt bewail;
Alas! too late thy great distress,
For nought will it avail.

TIME is the best and most precious gift we have in this world.

For all that I transact requires a share of its duration.

When I take a walk, time is requisite for doing so.

Time is likewise necessary for play.

But time passes away rapidly.

Minutes soon become hours.

And hours, days.

Days become weeks.

And weeks months.

Again months form themselves into years.

The life of man is seventy years.

How soon is the term of seventy years expired!

I behold a brook.

Its stream never remains in one place.

But flows continually.

This brook is an image of time : it flows incessantly.

Since time passes away so rapidly, must we not endeavour to employ it in useful transactions ?

Life is short.

But it is of sufficient duration, to learn, and act in a manner useful to ourselves and others.

The life of the Ant is not so long as ours.

But she is always busy.

She employs her time in labour.

The bee does not suffer one moment to be lost.

She is always active.

She makes a large quantity of honey in the space of a year.

Man can do much more in the same time.

Once I could not read, but now I can,

Because I have made use of the time necessary for it.

In the course of a year I shall be able to read still better,

If I make use of this time.

When I play, I likewise fill up my time,

But it is only for my own pleasure.

I do not benefit others by it.

If I wish to spend my time usefully, I must either employ it for my own benefit or that of others.

My master employs his time to a good purpose, when he is with me.

For what he teaches is useful to me.

I will not let any day pass without performing what it is my duty to do on that day.

Do I spend my time well when I read in books?

When I eat?

When I sleep?

There is a time for every thing.

When I have done something useful, I may take some repose.

Rest comes after labour.

Sleep succeeds waking.

I recollect a little story that I read lately.

A boy was learning the art of drawing.

His master said to him, at the commencement,

"No day must pass, in which you do not, at least, form some strokes."

He meant to say by this,

If you only form a few strokes every day,

You will soon acquire dexterity in the art,

And become daily a greater proficient in it.

The boy did what his master advised him.

After some time he became as great a proficient as his master himself, and was esteemed by every one on this account. He owed this to the good use he had made of his time.

'Tis in the little ant we see,
An emblem true of industry;

With unremitting toil and pain,
He labours to collect his grain;
And thus what spring-time may afford,
He gathers up as winter's hoard;
So, in youth's season, time well spent,
Will, in old age, bring sure content.

# CHAPTER IV.

## LIFE.

Is life of all blessings the sweetest?
Yes—if virtue shall polish the gem;
Plants and flow'rs may vegetate quickest,
But life, moral life's ne'er giv'n to them.

It was winter.

Snow lay on the ground where grass before appeared.

The water was frozen to ice.

People were chilly with cold.

Ferdinand was passing through the court-yard.

He saw a bird lying there,

With its eyes shut,

And motionless.

It was quite stiff.

The cold was the cause of its being stiff.

Ferdinand took it up,

And carried it into his warm room.

The bird became warm in the room.

It opened its eyes that were closed before.

Its feet that were stiff recovered their motion.

It gave signs of life.

It flapped its wings and moved about the room.

Ferdinand was much delighted with this.

He scattered some crumbs on the floor.

The little bird picked them up eagerly.

It soon began to sing,

As if in gratitude for its preservation.

It remained a long time afterwards with him.

Ferdinand asked his tutor how this little bird had recovered life.

He made him the following answer:

"Men and most animals have warm blood.

"The little bird was stiff.

"Its body was cold.

"But its blood was still warm.

"Therefore, it revived again in the room.

"Had it remained much longer in the cold, its blood would have likewise become cold.

"And the little bird would have perished.

"Life," continued the master, "is our most valuable blessing.

"Without life we should not have the faculties of seeing, hearing, tasting, feeling, and smelling.

"We should have no agreeable sensations, and be incapable of learning any thing.

"Neither would books, clothes, nor any thing else be of more service to us than to trees or stones.

" Wherefore we must be careful to preserve our lives.

" Life is continued motion.

" Men and other animals live.

" Trees and plants live also.

" But their life is not like that of animals.

" Men and quadrupeds live on the earth.

" Fish live in water.

" Birds in air.

" The butterfly lives only one year.

" A dog lives longer than a butterfly.

" A man lives longer than a dog.

" And an elephant lives longer than a man.

"A man may, in some measure, prolong the term of his short life, if he does a great deal of good, and makes a good use of the period allotted to him."

Do not say, "I'll live to-morrow;"
Leave not to-day what can be done;
It may bring thee care and sorrow:
Thou ne'er mayst see to-morrow's sun.

# CHAPTER V.

## REASON.

The gift of life with brutes we share;
By reason we superior are.

I LIVE—but other animals live likewise.

They have the faculty of motion in common with us.

They, as well as ourselves, must have some internal principle which puts the body in motion.

This internal principle in them is called instinct.

Instinct answers the purposes of their creation, in the same way that reason answers the purposes of ours.

In so far, therefore, they resemble us.

But this instinct is not only different from, but inferior to the reason of man.

Man consults his own judgment in the construction of a house.

He constructs it according to the suggestions of his reason.

The swallow constructs her nest likewise with art.

But all the nests of swallows are constructed in the same manner.

The houses of men are not constructed in the same manner.

They are different.

Men improve and adorn them.

They improve in the art of constructing houses.

Swallows never improve in the art of constructing their nests.

They still build them in the same manner that they built them a hundred years ago.

The art of building nests is natural to them.

But they always continue to build their nests in the same manner.

They make no progress in learning, but man learns daily more and more.

I am wiser now than I was a year ago.

I shall be wiser in a year to come, than I am now.

Animals eat and drink.

They could do that soon after they were born.

It is natural to men and animals to eat and drink.

But man has made so much improvement, by the use of his reason, that he can render his food wholesome and palatable in various ways that he would not otherwise be able to do.

He has learned to cook and season it.

Men, and other animals, sleep.

But the invention of man has enabled him to form a bed, on which he can lie with much greater ease and convenience than he would otherwise be able to do.

Man can lay out gardens with taste.

Other animals cannot do this.

Man can provide food for himself where other animals would perish.

He can raise food out of the earth where it did not grow before.

The severity of winter may cut off the productions of the earth from birds and other animals.

But man, by protecting these things, can have them even at that season of the year.

Men can speak

Other animals cannot do this.

Men can communicate their thoughts to one another by books.

Other animals are not possessed of this ability.

The invention of man has enabled him to construct large houses known by the name of ships, by which he can sail to and fro in the open sea.

Other animals are not able to do this.

Whence comes it, then, that man can accomplish these things?

He can consider how he is to do this or the other thing in the best manner.

He has reason.

Other animals have not reason.

Therefore they are not able to do every thing that man does.

They are incapable of forming a plan for constructing a house, lay-

ing out a garden, or sailing on the sea.

As man is capable of all this, he must be far superior to other animals.

His reason gives him this superiority.

Had he not this superiority, he would be upon a level with them.

Many animals are more robust than man.

The lion, the tiger, and other animals, are endowed with more strength than men.

But man can subdue them by his power.

He can devise means of becoming their master.

The horse is stronger than man.

Yet man has found means of taming him.

He has put a bridle on him, and a bit in his mouth.

So that a boy can govern and ride upon him.

Whole droves of oxen obey the commands of the herdsman.

Reason is preferable to strength.

Man knows how to catch the swift-flying bird.

Reason is preferable to swiftness.

Man can reduce all animals to his subjection.

His reason makes him master of the earth, if he act according to its dictates ;

And then he is called a rational man.

But when he does not do this, he is foolish and irrational.

Many men do not make use of their reason.

They do not consider what may be useful or hurtful to them, and often plunge themselves into misfortunes through this negligence.

The more a man has learned to make use of his judgment, the more happy and contented will he live: the better also will he be able to make a right use of every thing, and avoid what might be disadvantageous or hurtful to him.

Reason of all our faculties is best—
It moves, it governs, and directs the rest:

'Tis as the guiding helm unto the ship;
When ploughing the vast regions of the deep.
Reason the bias gives to human life—
The helm of men amid the mortal strife.

## CHAPTER VI.

### HEALTH.

Health, blessed health! the gift of heav'n,
The greatest blessing to man giv'n!
Bereft of thee, with pain opprest,
What grief distracts the tortur'd breast!
Far better poverty with health,
Than have, with sickness, store of wealth.

Little Francis had much to suffer.

He had a violent tooth-ach.

He read the preceding lines, and began to weep.

Truly, he exclaimed, life is a torment when health is absent.

We can have no pleasure in any thing.

Before I had this pain I played about cheerfully.

Now I take no delight in going abroad.

My playthings are indifferent to me.

How ardently do I wish for the recovery of my health!

We enjoy our health, when we suffer no pain in any part of our body.

When we suffer pain in any part of our body, we are ill.

When we are ill, we learn to know the value of health.

Health of body is requisite for all we undertake.

How can I write when any thing ails my finger?

How can I walk when my leg is broken?

When a man is healthy he is merry and cheerful.

Even animals are cheerful and gay when they are healthy.

The healthy butterfly flits from one flower to another.

A healthy dog plays with, and fawns on his master.

A healthy bird sings its cheerful notes in the fields and groves.

But he who is ill is dissatisfied.

He has a distaste for every thing.

He has neither strength nor inclination to do any thing.

A sick bird ceases to sing.

A sick dog is dull and out of humour.

A man is fretful and peevish when he is ill.

Every thing is displeasing to him, and becomes a burden to him.

Therefore, we must endeavour carefully to preserve our health,

If we wish to be cheerful, and free from pain.

There is likewise a health and sickness of the mind.

My mind is healthy, when I learn something useful;

Then I am a good child.

My mind is sick, when I have no inclination to learn any thing;

And then I am a bad child.

Little Thomas was a good boy,

His mind was well disposed,

And for that reason, he was always cheerful,

And people were fond of his company.

But his brother John was a bad boy.

He was discontented.

Nobody liked him.

Nobody courted his friendship.

This grieved him much.

Yet he never amended.

It is unfortunate when the body pines with disease, but still more so, when the mind is affected.

Alas ! poor suff'ring man his lot bewails,
When o'er his body dire disease prevails ;
But most of all afflictive to mankind,
Is the disease that preys upon the mind.

## CHAPTER VII.

### SOCIAL VIRTUES.

Happy for us the social state, whose power
Adds to our joys, and sooths affliction's hour.

Be assured, my dear child, it is happy for you, that men live in society, and not for themselves alone.

Charles's father had a fine garden.

In the front of it were flower-beds, and in the back part there was a little island.

An island is a large or small quantity of land surrounded by water.

There was a small wood in the island.

Woods are very pleasant in spring-time, and in the heat of summer.

The singing of birds is very delightful in this season, and the coolness of the shade is very refreshing.

A small cottage stood in this wood.

Charles took a walk with his father in the garden.

They sailed over the water in a boat to the island.

In water we can swim, and sail on it in boats;

For water is a fluid.

Charles went with his father into the wood.

He espied the little cot.

He was pleased with it.

"Oh!" said he to his father, "I should like to live here."

"Is it really your wish to live here," said his father?"

"Yes," answered Charles, "I should rather choose to live alone in this pleasant spot, than in society."

*Father.* Very well. Your desire shall be complied with. I shall order your books, clothes, linen, and playthings, to be conveyed hither to-morrow. In future you may live here quite alone.

Charles was delighted with this.

On the third day he was already become an inhabitant of the island.

He was now quite alone.

He read in his books, but he was soon tired of this occupation.

He began to play.

But this did not amuse him long.

He was out of humour.

He returned to his book again, but he soon laid it aside.

Overcome with vexation he sat down, and fell asleep.

As soon as he awoke, he wanted to speak with his father.

But he recollected that his father was absent.

This made him relapse into melancholy.

The time lay heavy on his hands.

He took a walk about the island.

He was at a loss what to do.

It was not long before evening came on.

He was still in hopes that his father would pay him a visit.

But his father did not come.

At last he went towards the bank, and began to cry bitterly.

His father, who had concealed himself, was near at hand.

He discovered himself.

"What ails you, Charles?" said his father.

"Alas!" answered the former, weeping, "Let me return to you; I cannot possibly stay here any longer."

His father took him away with him, and spoke as follows:—

You may learn from this that society is agreeable to man.

He is created for society.

Solitude is not natural to him.

To live with other persons, is to live in society.

Man is fond of society.

Man is a sociable being.

He is fond of communicating his thoughts to others.

When any thing affords him pleasure, he wishes to share his pleasure with others.

When he is afflicted, the sympathy of another alleviates his affliction.

Man derives great advantages from living in society.

For if he lived alone, he would lie

under the necessity of raising his corn, and baking his bread himself.

He would be obliged to make his own clothes, build his own house, make his wine, and manufacture his household furniture.

But if a man were under the necessity of attending to all these different labours, none of them would succeed to his wish.

His wine would not have so agreeable a flavour.

His house would be a wretched cottage.

He would be quite deprived of many things, the manufacturing of which requires a multiplicity of hands.

From a conviction of the truth of this, man lives in society.

Each person attends to his own occupation.

The baker bakes bread.

The tailor makes clothes.

In society one works for the other.

The builder builds a house for the baker, and the baker bakes bread for the builder.

If man did not live in society, he would not be able to communicate his thoughts to others.

Consequently, I should have no books, and not be able to learn any thing useful.

But I must learn now in order to acquire knowledge.

For it would be shameful in me, if I did not wish to be useful to that society in which I live, and from which I derive so many benefits.

Brute animals do not live in society like men.

They congregate together;

But the agreement which subsists between them is different from that of men.

A sheep or ox only seeks food for itself.

Man is distinguished from the brute creation by social virtues.

Part of mankind who form this social bond are country-people.

They cultivate the fields, raise grain, vegetables and fruit.

Another part consists of manufacturers.

They manufacture the raw productions of nature.

The tanner manufactures leather from raw skins.

The clothier manufactures cloth from wool.

Their first productions serve them as a model which they imitate in the sequel.

Of course they have more need of strength than judgment.

Part of mankind who form this social union are artists.

Painters, sculptors, and engravers, are called artists.

They are obliged to make greater

use of their judgment than manufacturers.

And make greater variations in their productions.

The shoemaker when he makes a shoe is always guided by a model.

But the painter does not execute one of his performances like the other.

His aim must be to afford pleasure to others in the design and execution of his piece.

Part of the men who form this social compact are called princes.

They are invested with authority to issue orders, and govern by the rules or laws, in their own country; and to punish those who transgress the law;

That no bad men should disturb the peace of society.

We must obey those laws, otherwise the existence of society is threatened, and our lives are in danger.

Know hence, how wretched we should be,
Depriv'd of all society;
In vain seek comfort and relief,
A prey to misery and grief.

## CHAPTER VIII.

### UTILITY.

O'er earth is man's dominion spread,
And for his use are all things made.

The husbandman cultivates his field.

He makes use of the plough for this purpose.

A sharp ploughshare, to cut and turn up the earth, is attached to the plough.

It makes deep furrows in the earth.

The horse is yoked to the plough.

The husbandman goes behind and holds the plough.

He would be obliged to dig up the field with a spade,

If he had not the plough and the horse.

He would be put to much trouble.

But now he can walk quietly behind the plough and guide it.

The horse and the plough take this trouble off his hands.

They make the ground loose.

Now the husbandman or farmer can sow his grain in the ground that is broken up.

The grain becomes soft in the ground.

It grows and produces corn.

The farmer and his family can live

on this corn for the space of a year.

The horse and plough are of great use to him.

Where the farmer does not make use of the horse, he uses the ox to till the fields, and when he stands no longer in need of him, fattens him.

He sells the ox when fat to the butcher.

The butcher gives the farmer money for his fattened ox.

By this means the farmer becomes richer.

And in this manner the ox is of great service to him.

Every thing in the world is of some service or other to man.

The bee enriches us with honey.

The goose with its flesh and feathers.

The sheep affords us mutton and wool.

Wild beasts and birds are also of use to us with their flesh and skins.

Many herbs are endued with healing virtues.

"Mother!" exclaimed little Margaret, "look at that frightful creature there."

Her mother came to see it.

"Silly girl," said she, "it is only a spider."

*Margaret.* Let us kill it. Oh! It looks so ugly it quite disgusts me.

*Mother.* Let it live, Margaret:

bad as it looks, it is still useful to you.

*Margaret.* Useful! I did not know that. I suppose you are joking, mamma.

*Mother.* You may depend upon it.

It destroys many noxious insects;

And by this means procures its own subsistence, while at the same time it is serviceable to us.

I dare say you have often seen a spider's web, in which so many little gnats and flies are caught.

How much is our wonder excited, when we reflect on the ingenious instinct which enables it to weave its fine net!

It has eight legs and a large body.

It has also eight eyes, so placed that it may not only see its prey with more facility, but save itself from any approaching danger.

Margaret permitted the spider to live;

And said, with astonishment,

"Can such little animals be of service to us; and even those which appear, at first sight, so ugly and pernicious, be beneficial to us?

"It is really wonderful!"

How often do we things despise,
That we most highly ought to prize:
And what e'en baneful may appear,
In truth to us most useful are.

# CHAPTER IX.

## PLEASURE AND PROFIT.

Since duties when fulfilled we find,
Afford great pleasure to the mind,
Let us essay to gain this meed,
To diligence alone decreed.

THERE was an annual fair in the small town where Rose resided.

A great concourse of people assembled there;

Some of whom brought many fine articles with them to dispose of.

Rose had been working all day with great assiduity.

Her mother said to her,

"You may go to the fair to see all the fine things.

"I will desire the servant to go with you.

"Here is some money; — buy something useful with it."

Rose went.

She could not gaze enough on the fine things that were exposed for sale.

It was chiefly the trinkets that took her fancy.

She bought with her money those toys which pleased her most.

She showed them, with looks of satisfaction, to her mother.

Her mother smiled.

"My dear Rose," said she, "I

desired you to buy something useful.

"These playthings are of no use to you.

"They only afford you a temporary pleasure."

Rose had been sewing with great diligence, and she did well in so doing.

Her industry was of service to her.

While looking about in the fair she was neither of use to herself nor to any one else.

But the fine things she saw there pleased her.

The playthings she bought were of no service to her.

If she had bought a work-box

and some needles, she would have bought something useful.

For she could have worked with them.

However, the playthings gave her pleasure.

We commonly prefer that which affords us pleasure.

Play, music, fine pictures delight us.

But we ought to prefer that which is useful, to that which is merely agreeable.

When we have employed our time well, we may attend to our pleasure.

When a child has been diligent, it may play.

Good children would rather do

what is useful to themselves and others,

Than that which procures them only a temporary pleasure.

They like better to purchase those things with their money that are useful to them,

Than such things as merely afford them a present gratification.

If you wish to enjoy pleasure, you must first be diligent; your diligence itself will afford you the most solid satisfaction.

Behold! how from each varied flower,
The honey-bee his nectar gains,
So, well employ each passing hour,
And knowledge will reward your pains.

# CHAPTER X.

## QUALITIES.

In man distinctive qualities we find,
While some to body, some relate to mind.
Though praise to talent and true worth be due,
How oft does envy in their path pursue!
Contempt and ridicule her steps attend,
To basely sacrifice both foe and friend.

Before Cuthbert engaged in any thing, he always previously reflected upon it.

Before he partook of the amusements of other children, he considered whether it was proper to do so.

Or whether he did not lose too much time by it.

Before he did any thing, he always considered the benefit or harm he might derive from it.

He was therefore called the prudent Cuthbert.

His brother Peter was covetous.

In his conduct he imitated the jackdaw,

Which, though an innocent bird, is said to be in the habit of hiding many things that he cannot use himself.

Peter often received presents from his parents and others.

Sometimes a cake or other nice things.

At other times playthings.

Some of his school-fellows, who knew what things he had received, were surprised that they never saw any of them.

One day, however, the secret was discovered.

Unfortunately for poor Peter, he happened to leave one of his drawers open;

And a boy, going into his room to seek him, saw the whole of its contents.

Many of the things were deposited in this drawer.

Cakes, fruit, and playthings, all indiscriminately thrown together.

Not only were great part of the cakes and fruit spoiled, but several other things, by lying near them.

This story was told among the boys;

And Peter became the laughing-stock of the whole school for his covetousness.

They gave him the nick-name of Greedy Peter;

And he always retained this name.

The other children were not so wise as Cuthbert.

They were not so greedy as Peter.

Cuthbert's prudence was a good quality.

Peter's covetousness was a bad one.

That which men or things possess

exclusively, and by which they are distinguished from others, is called a quality.

Cuthbert's quality or qualification was prudence.

Peter's quality was covetousness.

Almost every body has a particular quality.

And every animal is possessed of some distinguishing quality.

The sheep is patient.

The fox is cunning.

The elephant is docile.

The ass is sluggish.

The ostrich is the largest bird.

The nightingale has the most melodious voice.

The snail is slow.

Plants and other things are also possessed of qualities peculiar to themselves.

Hemlock is poisonous.

Wormwood is bitter.

Honey is sweet.

Flint is hard.

Many qualities do honour to man.

Many dishonour him.

Cuthbert's wisdom and prudence did him honour.

But Peter's covetousness brought shame and contempt upon him.

My child, if safely through the world you'd glide,
Take sacred virtue for your constant guide;

For vice, though it to present pleasure tend,
Will be thy certain ruin in the end.
Knowledge acquire, thy heart and mind improve;
So shalt thou honour reap, respect and love.

## CHAPTER XI.

### THE ELEMENTS.

Four elements the world pervade,
  Fire, water, earth, and air;
Of these combined all things are made,
  For they are every where.

I observe the table at which I study;

And I am curious to know its origin.

Let me reflect further upon it.

The joiner made the table;

But he could not have made it, if

he had not been provided with wood.

How then did he come by the wood?

Certainly from trees, which he or others felled.

Trees grow in the earth:

Of course part of their ingredients must be earth.

But if any thing is to grow in the earth, it must be moistened.

Rain is very necessary to advance its growth.

For all trees and plants thrive after rain.

I observe that grass is very green after rain.

A tree imbibes the water of the earth, by means of its roots.

When I rub a leaf of a tree betwixt my fingers, my fingers become moist.

Water impregnates the tree with juices:

Of course part of the tree's consistence is water;

In like manner as it consists of earth.

No tree thrives in the cold;

But with heat, it thrives.

Heat proceeds from the sun.

The tree stands in need of heat.

Heat contributes to its growth as well as water.

Part of its ingredients is fire.

Does the tree consist of any thing else?

Nothing more occurs to me.

But stay—could a tree thrive, if it were not surrounded with air?

It could not thrive without air.

Wherefore air is essentially requisite for the growth of a tree.

Part of its ingredients is air.

A tree consists of earth, water, fire, and air.

I consider my coat.

It is made of cloth.

The cloth is manufactured from wool, which grows on the back of a sheep.

A sheep subsists on grass.

Grass grows out of the earth, and of course consists of earth.

A sheep respires air, by means of its lungs.

Air is therefore necessary to

the existence and growth of a sheep.

If there were no air the sheep would not live, nor could its wool grow.

Air promotes the growth of wool.

Wool requires warmth to increase its growth, in the same manner as a tree or plant.

It obtains warmth from within and without.

It is warmed from without, by the heat of the sun.

Inwardly, by the warmth of the sheep.

Heat proceeds from fire :

Of course one of the ingredients of wool is fire.

Wool could not grow, if the sheep had not nourishing juices.

Juices are watery.

One of the ingredients of wool is therefore water.

Now let me consider of what I myself consist.

When man dies he becomes earth again.

All men must therefore consist of earth.

I myself must therefore consist of earth.

I have blood and other juices in me.

Consequently, I likewise consist of water.

My master tells me that my blood is warm.

I myself feel that I have always warmth in my body:

Of course, I consist of fire, because warmth proceeds from thence.

I respire air.

When this faculty ceases, I die.

Air pervades every part of my body.

I find that I consist of earth, water, fire, and air.

I reflect further:*

And find that every thing consists of earth, water, fire and air.

These elements are combined, in a certain manner, in every thing.

All that I behold partakes of their influence.

* The preceptor should produce more instances of this kind to his pupil.

The earth, the air, the sea, and glorious sky,
Proclaim the wonders of the Deity;
In every wave, and wind, and fruit, and
flower,
Appears the grandeur of his awful power;
Adore then, in the world's eternal plan,
With humble gratitude, thy GOD, O man!

# PART III.

# NATURAL HISTORY.

# CHAPTER I.

## OF CATTLE.

Good morning, Charlotte. I did not expect you at so early an hour.

To judge by your haste, I may flatter myself, that my instruction yesterday proved agreeable to you.

Have you seen Henry this morning?

Let us see whether he is risen.

How, you little idle boy! are you not ashamed of lying in bed at this time?

It is a delightful morning.

Your sister and I wish to enjoy it, and take a little walk.

You have no time to lose, if you have a mind to accompany us.

Well, you are dressed now, and have said your prayers;

We will, therefore, set off at once.

Is not that the milk-maid, whom I see milking there in the field?

How quiet the poor beasts stand while they are being milked;

And how happy they seem to be when they are turned into the fine fresh grass!

I dare say that fresh grass is just as palatable to them, as cake would be to you.

Only observe, with what sort of dress they are provided.

As they could not manufacture it themselves,

Nature herself has clothed them.

They wear the same kind of clothing from the day of their birth.

It grows with them.

All these animals have four feet; we call them, therefore, quadrupeds.

They do not stand erect on two feet as we do.

This position is unnatural to four-footed animals, and would only be troublesome to them:

Because, their food being attached to the earth, they are obliged to stoop every moment to crop it;

Which would greatly fatigue them.

On the contrary, if they had only two legs,

They could not move their bodies with ease, which are heavier than ours.

You observe with what a hard hoof their feet are provided.

If their feet were not protected in this manner by nature, they would soon be wounded.

The large pointed horns they wear on their head,

Serve them as a defence against those who attack them.

Do you know of what great benefit cows and oxen are to us?

Listen to me, and I will tell you.

Come here, Henry, and stand by me: look how attentive your sister is.

The cows, as you may see, give us abundance of milk.

Which serves to make butter and cheese.

For this purpose, it is put into large pans.

In a few hours, the thick cream rises to the top.

This cream is skimmed off with a skimmer.

And some hours after, another is formed, which is taken away in the same manner.

When all the cream is collected, it is put into a large vessel called a churn.

And is stirred and beaten with a large staff that is adjusted in the lid of the churn,

Till the cream becomes quite thick, and turns to butter.

What remains is butter-milk, a very wholesome drink for children.

All kinds of cheese are prepared from milk.

I will take you some day into the dairy, and show you the whole process.

Oh dear, mamma; what fine creatures those are yonder.

Yes, Henry, they are little playful calves. It is very pretty to see so many of them together, grazing at their mothers' sides.

But whence proceeds this cloud of dust from the main road?

Oh! it is a herd of oxen passing by. Do not be frightened Charlotte.

See how patiently they suffer themselves to be driven on.

One man alone is sufficient to guide them; they are so tractable.

He is driving them to market, where the butcher goes to buy them.

When they are killed, their flesh will be sold to us, and our cooks will dress it for dinner.

And their skins will be sold to the tanners,

Who manufacture leather from them, which the shoemakers make use of for shoes and boots,

And the saddlers for saddles, bridles, and harness.

Even their horns are not useless to us.

We make combs and lanterns of them.

In some parts, oxen are only kept and fattened for sale.

In other parts, their life is as laborious as that of a horse.

People do not ride upon them.

But sometimes two of them are yoked together;

And you may see them drag the heaviest weights with ease,

And make deep furrows in the hardest ground.

## CHAPTER II.

### THE SHEEP.

Take notice of those innocent sheep,

With their pretty lambs about them.

What a peaceful family!

What mild creatures!

How gentle!

You, poor things! are provided, too, with good clothing,

That will stand you in good stead in winter, and in the cold nights,

When you are obliged to sleep in the open air, and in the fields.

But it would be too warm for you in summer.

Well, do not be concerned about that;

A way will be found out to relieve you from this inconvenience, without hurting you.

As soon as the sultry heats set in,

The shepherds will drive you together to the meadow,

And with their large shears will rid you of your troublesome wool.

You will then be lightsome and gay;

And run, skip, and jump about,

like little boys when they go to play.

The wool of sheep and lambs is very useful.

It is delivered to the wool-combers, to be cleaned and prepared for the spinners.

And poor women who live in the country spin it.

Have you not seen them sitting before their doors, turning their spinning-wheels about,

Thinking themselves happy if they can earn a few pence to keep them from begging.

There are other machines also used for this purpose,

One of which performs the work of many of these poor women.

When the wool is spun, and wound up, they give it to the stocking-weavers, who make stockings of it.

There are also weavers who manufacture cloth from it for our coats and other articles of dress; as well as carpets for our rooms, and blankets for our beds.

A method of weaving by means of power-looms has, for some years, been introduced,

Which saves the labour of a great number of persons,

And by which not only woollen but various other stuffs are woven, to the greatest degree of perfection, and in the most expeditious manner.

The steam-engine has been ap-

plied to these as well as to many other useful purposes.

The poor sheep and lambs would not skip and frolic about so,

If they knew how soon they were to be sold to the butcher.

Do you not think it cruel to kill these poor innocent animals?

Indeed, children, it is a pity.

But if some of them were not killed, we should be at a loss for a great part of our food.

However, they are as happy as they can be during their lives.

They have fine pastures to graze and play about in together.

In winter too, when they can no longer have grass, they are provided with other kinds of food.

They have shepherds to take care of them, and dogs to watch them;

Lest any thing should approach to do them harm.

We are under the necessity of killing them, that we may provide food for ourselves and families.

But this is done as speedily, and with as little pain to them, as possible.

And we are not allowed either to torture or tease them.

The sheep's skin serves to make the parchment, with which your drum is covered, Henry,

And the brown leather in which your book is bound, Charlotte.

## CHAPTER III.

### THE HORSE.

Horses are also brought to market to be sold,

Not to the butcher, that they may be killed, but to horse-dealers and others, who train and break them in.

Their flesh is not used as food for man.

It is of little value.

The horse is a noble animal.

Here is one saddled.

Observe, how he rears and prances now that he has his liberty.

But, though he is very strong and mettlesome,

And can easily throw down his rider,

If he be not firmly seated on the saddle;

Yet the horse is so tractable, that he suffers him to mount upon his back,

And guide him wherever he pleases.

As he has not so heavy a body as the ox, his legs are more slender;

So that he can easily put himself in motion.

And as he is not so large round the body, a man may easily sit on

his back, and press his knees close to him.

He has likewise a hoof.

But, as a horse performs many journies, on the hard-beaten road, his hoof would be liable to injury, and soon worn away,

If we were not careful to provide him with iron shoes.

The blacksmith furnishes him with these shoes, and secures them with nails.

When this work is well performed, it does not give him pain.

Do you not wish to learn to ride, Henry?

When you are bigger, you shall learn this useful and healthy exercise.

But take care not to attempt it, before you receive the necessary instruction.

Such a trial might cost you your life.

A little boy of my acquaintance was once very eager to ride,

And could not wait till his father bought him a pretty little horse, suitable to his size.

One day he saw the servant's horse stand tied to the gate.

Our young friend untied the bridle, climbed upon the saddle,

And gave the horse a severe blow with a switch.

The horse immediately set off at full gallop, and carried him with such speed,

That the poor little boy,

Not able to hold the bridle, or keep his seat, fell from the horse and was thrown with violence against a stone;

By which he received a severe injury:

And yet the horse was not vicious.

When he had a skilful rider on his back, he was steady and quiet enough.

The little mad-cap was the source of all the misfortune, because he did not know how to manage him.

These two horses, with fine high crests and flowing manes, are designed for a carriage.

They are stronger, but not so active as the riding-horse.

Those of a large and heavy appearance are cart-horses.

There is another kind of horse, which is lightly formed and elegantly shaped.

They make use of them for hunting,

Or keep them for racing.

But they are very expensive to keep.

We cannot make long journies on foot, because we should soon be tired.

Yet we may, with ease, travel many miles on horseback,

And visit our friends who are at a distance from us.

It is likewise very pleasant to ride in a coach.

You know that very well.

But we could not procure all these pleasures without horses.

How should we do without their assistance in numberless instances?

It would be very difficult, even for the stoutest man, to do what a horse generally performs with ease.

The poor husbandman, who follows his plough the whole day,

Is greatly fatigued when he returns in the evening to his cottage.

But how much more so would he be, were he under the necessity of dragging it himself through the fields?

How would the wagoners be able, of themselves, to draw the heavy

wagons and carts, which they drive?

And what would they do, if they could not employ the strength of such an animal as the horse for these purposes?

As they are of so much service to us,

Ought we not to treat them well?

I think the least we can do is to give them good food, and stabling.

And we must take care not to imitate the disgraceful conduct of those bad men,

Who unnecessarily urge them on beyond their strength,

Who whip and spur them, till they become quite exhausted:

And yet such cruelties are too often practised.

Remember, my dear Henry, that it is as barbarous as it is silly to act in this manner.

## CHAPTER IV.

### THE ASS.

HERE is the poor ass.

He makes but a sorry figure by the side of such a noble animal as the horse.

Yet do not despise him on account of his figure.

He is as patient as he is serviceable,

And he costs very little to keep.

He is contented with a few thistles, which he crops on the common, or by the road side,

Or even with some oak or cabbage-leaves, grains, or almost any kind of food.

He neither wants a stable to live in, nor a groom to curry him.

So that poor people, who are not able to keep a horse,

May avail themselves of the services of an ass.

He draws a little cart well, or carries a pair of panniers;

And performs other acts of useful drudgery.

Asses are the most sure-footed animals;

And are used in some countries for travelling and descending high mountains and precipices.

I must not forget to tell you,

That asses' milk is one of the most beneficial remedies for several disorders.

I have seen people who were so weak and ill,

That it was thought they would soon die;

But who visibly recovered their health,

After they had drunk asses' milk, for some time, in the morning.

Would it not be inhuman to use such useful animals ill?

I think I shall never be able to forgive a young urchin,

Whom I once saw treating such a poor beast in a most unfeeling manner.

## CHAPTER V.

### THE DOG.

Let me look at my watch : Oh ! it is past eight o'clock already.

It is time to return home to breakfast.

There, the servant is coming to call us.

Oscar is with him.

" You are very glad to find us, Oscar, I dare say.

" We like your company, too, I assure you.

"Thou art a good and faithful companion."

See how he wags his tail, and runs and frisks about.

How pleased he looks at us!

You might almost think that you saw some traces of smiling in his countenance.

When we are in bed, and fast asleep,

Oscar keeps guard, and suffers no thief to enter the house.

When your father goes out shooting,

Oscar runs about the field, and starts the game,

That your father may shoot it.

So courageous and bold is he, that he will venture his life in de-

fence of his master, when he is attacked.

Yet so good-tempered, that he will allow the smallest children to play with him,

When they do not hurt him.

And faithful Oscar desires no other reward for his services,

Than a few caresses, a little food, and leave to accompany us sometimes in our walks.

He certainly deserves an acknowledgment for the attachment he shows us.

I am sure that for all the treasures of the world,

He would not consent to leave us.

The sagacity and faithful attachment of the dog are well known.

He is so great a favourite of yours that I must relate you a short anecdote of one, whose behaviour deserves to be recorded.

"A gentleman who was travelling at night, and had a large sum of money with him, was attacked by two robbers.

"He was only accompanied by his faithful dog,

"Who no sooner observed them offer violence to his master, than, springing forward, he seized one of them by the throat, and pulled him down.

"In the mean time, the gentleman, having overpowered the robber with whom he had been contending,

"Was thus enabled, with the assistance of his dog, to secure the men."

The dog too, has frequently been the means of preserving the lives of persons, who would have been drowned,

Had not the good animal plunged into the water, and brought them out.

## CHAPTER VI.

### THE STAG.

Will you go through the park, as we return home?

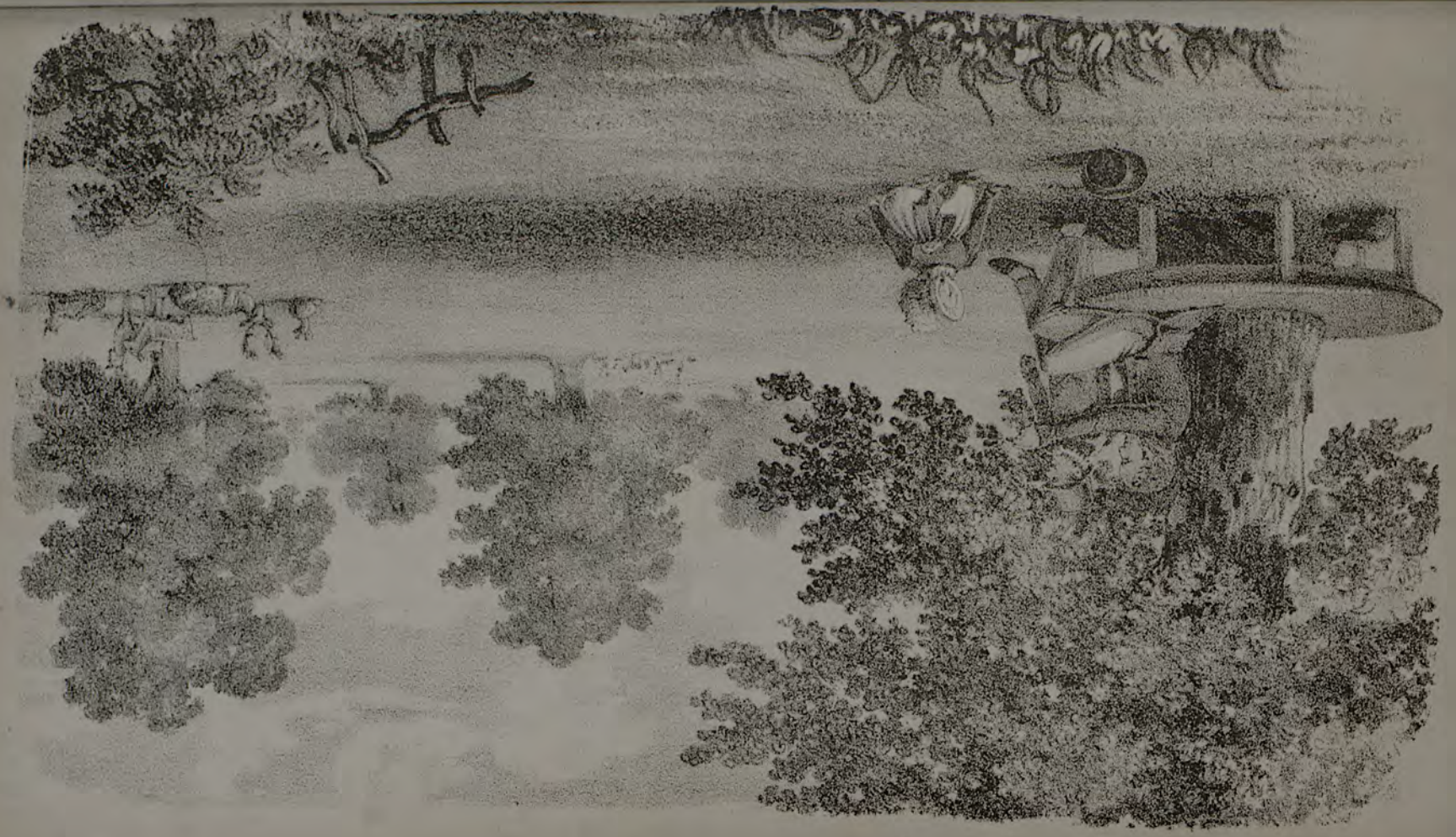
I luckily have the key with me.

Take notice, Henry, of that fine stag with his branching horns.

Do you not admire his slender shape; his noble, bold look?

Observe the little fawns, how they skip about.

As nimble as you are, I am quite



sure that you could not skip about as they do.

Such animals are only kept by persons who have enclosed parks, or large grounds surrounded with walls or other fences.

They are too fond of their liberty to stay in the fields like cows and sheep.

Gentlemen of fortune sometimes take the diversion of hunting the stag.

They let him out of the park and hunt him with a large pack of hounds.

The loud baying of the dogs,
The cry of the huntsman,
And the sound of the horn,
So terrify the stag, that he runs off

with the utmost speed his nimble legs can carry him.

The dogs follow,

And the huntsman and others, riding on horses trained to the sport,

Join in the pursuit;

And are so animated by the chace,

That they leap over hedges and ditches to overtake him.

And sometimes he obliges them to make an immense circuit.

At length his weary limbs refuse to carry him any further.

Suddenly he stands still, panting with terror and fatigue,

And threatening the dogs, who attack him, with his antlers,

For some time he keeps them at bay.

But all to no purpose;

They rush in, pull him down,

And would tear him to pieces,

Were it not that mercy is sometimes shown to him:

The huntsman comes up, calls off the dogs,

And takes him alive.

I own that it is a pleasure to ride after him, and behold the swiftness of his flight;

But still, I should feel better pleased, if the poor animal could be permitted to run back to his leafy retreat, before he had received any injury from the dogs;

That he might be compensated, in

some measure, for the terror he has undergone,

As well as recompensed for the pleasure he has afforded to the sportsmen.

Gentlemen sometimes amuse themselves with hunting hares.

They hunt them with dogs called harriers,

Or course them with greyhounds.

They repair to the fields with their dogs;

And, cunning as the hares are in concealing themselves,

The dogs soon discover their haunts.

When the hare perceives herself in danger,

She starts off suddenly and runs

with all her wonted speed and swiftness.

She makes use of many stratagems to elude her pursuers, and save her life,

But all her art is ineffectual;

She is at length overcome with fatigue,

And suffers the same fate as the stag.

Though I once knew the pleasures of a sportsman, Henry,

I cannot but think, that I should now feel so much for the poor little scared animal,

That this sensation would deprive me of any pleasure I might otherwise receive from it.

I think I should find more satis-

faction in relieving one from its perilous situation, than I formerly did in being instrumental to its destruction.

But let us go to breakfast.

## CHAPTER VII.

### THE CAT.

While we are at breakfast, I have some news to tell you, Charlotte.

Your favourite cat has kittened.

Ah! I dare say, you will like to see the young ones.

Such pretty creatures!

They are lying in a basket.

Call the mother, and give her some milk.

In the mean time we can look at the kittens with ease.

Hark! how they mew.

How they tremble!

They cannot see yet;

But, in nine days, they will open their eyes.

And then they will begin to play a thousand little tricks and pranks.

As soon as their mother has taught them to catch mice,

She will leave them to provide for themselves,

And, instead of giving herself the least uneasiness about them,

She will give them a good pat on the nose with her paw,

When they come near her to plague her.

But she will prove a tender mother to them, as long as they stand in need of assistance.

They have no right to expect that she should catch mice for them all her life-time,

When they are as expert at it as herself.

Mice are pretty little creatures;

But they do a great deal of mischief, as well as rats.

If we had no cats to destroy them, we should soon be overrun by them.

I should never have done, were I to describe to you all the different species of animals that exist upon the earth.

But I must not forget to tell you

that there is a great number of wild beasts.

For instance, lions, tigers, leopards, panthers, bears and many others.

As their skins afford good furs for the inhabitants of cold climates,

The hunters, who are in large companies, and provided with good arms,

Venture to pursue them with greater boldness,

As the wild beasts seldom go in a body together.

Sometimes they are lucky enough to take them alive when young,

And they are shewn as rarities at fairs.

Their keepers have a method of bringing them up,

By which they lose a great deal of their natural ferocity.

There is no beast of so fierce a disposition, but that he may be tamed and subdued by man.

## CHAPTER VIII.

### THE HEN.

If you have finished your breakfast, and do not find yourself fatigued, we will walk out into the yard.

Let each of us take a handful of corn.

I am sure we shall be welcome.

Only see, what a brood of fine chickens that white hen has about her, which she has just hatched.

She takes as much care of them as

the most tender mother would do of her children.

Henry, do not try to catch the young chickens;

The hen will fly at you.

They were only yesterday in the shell.

She had the eggs deposited in one of the boxes in the hen-house,

And has been hatching them these three weeks;

During which period nothing could exceed her patience and perseverance.

She has never left them, (except for a few minutes at a time, and then only to satisfy the calls of hunger,) that they might not be deprived of the warmth she imparts to them.

As soon as her little offspring had acquired sufficient strength, they broke through the shell, and crept from it.

The mother now teaches them to peck with their bill,

And to seek their food.

When she suspects any one of having an intention to hurt them,

She flies at him with the greatest spirit and courage.

Poor hen! what can you do now?

Do not you see the bird of prey which is hovering above for the chickens?

How they run under their mother's wing.

She is calling to them, expecting every moment that they will be

seized and carried off in the talons of their enemy.

Their mother runs about them in the greatest distress;

For the bird of prey is too strong for her to engage with.

Go, Henry, and call Thomas.

Tell him to come and bring the gun with him directly.

Do not make yourself at all uneasy about it, my poor hen, the kite shall not have your chickens.

Now we have driven him off, come and pick up the groats we have brought for you.

We want some eggs, Charlotte.

Look into the hen-house and see whether there are any.

Well, we have found some.

They are just laid.

There are as yet no live chickens in the shell:

But if we were to put them under the hen, and let them remain there some time,

A chicken would come out of each of them.

All kinds of birds and some other animals are produced from eggs of a greater or smaller size,

According to the size of the animal that lays them.

Eggs may also be hatched in ovens;

And I have read that this is a common practice in Egypt.

As soon as the chickens creep out of the shell,

They are put under the care of a hen,

Which is trained for the purpose:

She takes them about, and brings them up;

And picks up food for them, with as much care and tenderness as if she were their own mother.

This is certainly very curious;

But I am far from approving of this unnatural method.

We may obtain a sufficient number of chickens in a natural way.

There is also another mode which is not at all uncommon with us;

Namely, to put duck's eggs under the hen that she may hatch them.

You can have very little idea of

the perplexity of the poor foster-mother,

Who is ignorant of the deception that has been put upon her,

And imagines all the time that she has been hatching her own brood;

For she has not sufficient sense to know better on the subject.

Therefore when she sees the young ducks, by a natural instinct, dive into the water,

She is in the greatest pain and trouble for them,

And almost frightened to death lest they should be drowned.

However, she does not venture to jump in after them,

Because she cannot swim.

You would pity the poor creature,

If you were to see her running about the pond;

Calling to her foster-children, and filling the air with lamentations.

It is a pity we cannot avoid killing the young fowls.

But what I have already said concerning the oxen and sheep is likewise true with respect to the fowls.

If we suffered them all to live, they would not only consume a great part of the productions of the earth that would be most serviceable to ourselves, but we should thus be deprived of very pleasant, wholesome and nourishing food.

We have therefore only to take care to feed them well, and not torture them.

And when we kill them, to make them suffer as little as possible.

I could never prevail with myself to kill an animal.

I pity all those, but do not condemn them, who are obliged by their station to perform this act.

Hens have sharp claws on their feet,

That they may scratch up the ground,

And, in this way, find food for themselves and brood.

Their feet also have several joints,

So that they can support them-

selves steadily, even in the night-time, on their roosts,

And are thus prevented from falling.

The cocks have as much courage as beauty, strength, and pride.

They sometimes fight with each other,

Till one of them is killed:

And some people, instead of parting them, are so cruel as to take delight in these fights.

They fasten sharp silver or steel spurs on their legs,

And, placing them in a pit, or on a grass-plat,

They form a ring round them,

While the courageous animals tear and wound each other, in so dreadful a manner,

That one generally dies on the spot.

I hope, Henry, you will never take any pleasure in such barbarous amusements.

I perceive your sister is shocked with the bare recital.

I might add, that such sights have frequently ruined those who have staked their property, on the event of the battle.

But, I hope, before you are a man,

You will entertain manly sentiments,

Which will be, of themselves, quite sufficient to deter you from all such cruel sports, without being influenced by any other motives.

## ADDRESS TO CHILDREN.

I.

May heav'n, my children, o'er your path,
Spread flow'rs of radiant hue,
And all the joys obedience hath,
May they be felt by you.

II.

Believe me, in this world's gay round,
Full many a thorn's conceal'd;
How few are they who can be found,
To whom the thorn's reveal'd!

III.

Now, what's your duty? Seek in youth,
With unabated zeal,
To find the pleasant ways of truth,
And all will then be well.

IV.

The laws that our great Teacher taught,
Still ever just and true,
May you, with early wisdom fraught,
Keep constantly in view.

V.

When love to God and man combine,
All well will act their part;
In them does true religion shine,
Religion of the heart.

VI.

How blest to lead, in joy and peace,
A life devoid of blame;
That men may thus their censures cease,
And malice lose its aim.

VII.

On all are duties still imposed;
We cheerfully must share
The changeful scene till life is clos'd,
Though ills we have to bear.

VIII.

By industry we knowledge gain;
A source of bliss 'twill prove;
From idleness nought comes but pain,
And none will praise or love.

IX.

And when we look the world around,
How beauteous is the sight!
How many things are to be found,
To fill us with delight.

X.

Nature herself may storms endure,
When clouds and winds arise;
Yet like her still the mind that's pure,
The storms of life defies.

THE END.

LONDON:
IBOTSON & PALMER, PRINTERS, SAVOY STREET, STRAND.